Journal of Christian Colleges in India

MARCH 1969

JOURNAL OF CHRISTIAN COLLEGES IN INDIA

Editor

Father T. Paul Verghese,
Principal,
Orthodox Theological Seminary,
Kottayam, Kerala State.

Associate Editor

Rev. T. A. Mathias, S.J.,
4 Raj Niwas Marg
Delhi-6.

Business Manager

Sri. G. R. Karat, M.A.,
4 Raj Niwas Marg
Delhi-6.

Three issues per year.

Annual Subscription

India .. Rs. 3.00
Abroad .. U.S. $ 1.00

All correspondence regarding subscriptions to be addressed to the Business Manager.

JOURNAL OF CHRISTIAN COLLEGES IN INDIA

Volume II, No. 2.

ORGAN OF THE NATIONAL BOARD OF CHRISTIAN HIGHER EDUCATION IN INDIA

TABLE OF CONTENTS

Editorial

I. Human Education

Time was when a 'liberal education' was the highest form of education. The word 'liberal' then pointed to the need for freedom from the control of the Church and its dogma. The demand was for 'secular' education, as distinct from the education of a cleric or a religious person.

Today the term 'liberal education' no longer draws the same high honour. Suspicion seems to grow that it may be bourgeois, elitist, for the few, undemocratic. There are still savants seeking to spell out the meaning of a liberal education. But the majority, including those responsible for Government policy, are now talking in terms of "education as investment in the economy", "education for national development" and so on. The concern is no longer to produce a class of educated "leadership" in society, but to equip the whole of society to become culturally and economically productive.

In the so-called "developed societies", however, educators are beginning to see a new horizon. They seem to doubt the omnipotence of technology and the omniscience of science. Perceptive humanists like Mathilde Niel of the Sorbonne see technology as a major factor responsible for the creation of "alienated man". She complains bitterly against one of her colleagues at another French University, Professor Roubault, who says "what is needed above all, are genuine mathematicians, physicists, chemists, biologists and geologists, and nothing else. All the rest is only dangerous and sterile palaver".

Such an extreme view as Roubault's brings to light the fact that a "successful" technological civilization creates its own "technological

morality". The highest virtues in this "new morality" are those which are related to production. The concern is primarily with greater and more efficient productivity. Education and research are heavily weighted in that direction. Occasionally other elements creep in not apparently related to production, like the Vietnam war and Space research, but even these may be looked upon as expensive but necessary means to maintain economic dominance of the world.

In India our educational system seems no exception. We too, came increasingly under the domination of values created by a technological society. A strong functional utilitarian overtone colours most of our educational dreaming and planning. The banishment of poverty will remain priority number one for us for some time to come. And we cannot afford an educational system unrelated to that priority.

But somewhere along the way, fairly soon, and certainly not at the end, we should raise the question—"Then what?". The priority of the economic should not be allowed to banish all the other concerns. The central question remains: If man is to be shaped by education then what kind of a man should it seek to shape? It is a difficult question to answer, not least because any answer given will have to be revised a few years later. For Man has to be in constant process of choosing himself. He can never decide once for all what he ought to be. Every new historical situation brings a new pressure to revise our estimate of what man should be, and therefore to revise his estimate of priorities.

We devote this issue to the question "What is Man?". We do not presume to answer the question, even for our own time and situation. We seek only to open up some discussion on the question which seems central to Education.

We publish here an interesting document from the Joint Study Commission on Education of the World Council of Churches and the World Council of Christian Education. It is an attempt by a distinguished group of educators to spell out in non-religious terminology some aspects of a Christian understanding of man. Somewhat turgid in style, the document can still repay careful study. It seeks to define man in terms of his capacity for creation in freedom and community, in faith, hope and love.

It is an acknowledged fact that fewer and fewer educators are philosophers today; it is also true that more and more philosophers are abdicating from the throne of wisdom and occupying themselves

with more "scientific" and logical preocupations. Where shall wisdom come from, if the friends (*philoi*) of wisdom (*sophia*) no longer care to speculate about man and meaning? And without knowing who man is and what the meaning and purpose of his existence are, how can we dare to educate?

In India we may be too prone to abstract theoretical reasoning which seldom issues in concrete results. So far, however, there has been little recent evidence of such theoretical reasoning in the sphere of Indian education. We need to engage our distinguished educators and philosophers in this task. They should first work out their ideas individually and then bring them to the common pool of discussion.

We invite our readers to make their contributions to reflection on "Education and the Nature of Man" with special reference to the Indian situation.

2. THE SCIENCE OF MAN ?

Was Jean-Paul Sartre basically right in denying any fixity or givenness to man? Many other existentialist thinkers would answer 'yes' to that question. Man has no given essence. His existence is not the exemplification of a pre-determined essence. Rather, he finds himself existing first and then tries to choose and shape his own essence, which could be unique if he chooses in freedom.

If that is entirely true, then there can be no science of man. For Science implies a measure of givenness, predictability, regularity. That which obeys no externally given "laws", but acts every moment according to its own free choice, cannot of course, be subjected to scientific study. Unless there is an observable pattern, unintended perhaps, in the very so called free choice.

There are educators today who feel that any discussion about the nature of man in the context of education is meaningless, because no existentialist can conceive of man as having a given nature. But there should certainly be *some* generalizations one could make about man. Perhaps that he is the being so free that no generalizations can be made about him. But that sentence is so self-contradictory, since it is itself a generalization about man.

Man does have a given biological nature. His physical body with its characteristics and limits are part of his givenness. We can also make some generalizations about the way his mind functions, though the

particular theory on which the generalizations are made may vary from time to time.

All that we have said so far does not add up to the statement that there is a "natural law" guiding the functioning of man or that man can be understood in terms of the "natural law" of human essence. His body and mind, however, cannot be said to be functioning totally whimsically.

Our concern in this journal is much more functional than metaphysical. We want to formulate certain general notions about human characteristics, some of which seem to us worth cultivating and developing while others we may regard as definitely harmful to man and therefore to be curbed, removed, or sublimated.

When we ask the question about the nature of man in an educational context, that is all we mean. Not that human behaviour or existence or essence can be subjected to comprehensive scientific study. But precisely because it is not just the individual who chooses himself by free decision, because it is the inescapable duty of each society and perhaps in the long run of the whole of humanity, to choose itself, some collective reflection about norms and goals to regulate human effort seems to be in order. This is all we want to start by initiating this discussion on Education and the Nature of Man, not to lay the foundations for a pseudo-scientific Science of Man.

There are assumptions about the nature of man in every set of educational goals and in every theory, psychological, philosophical or theological, of education. We should examine these concepts and seek to become conscious of what we are aiming at. Some of the articles in this issue seek to open up the subject.

3. THE FUTURE OF THE UNIVERSITY

The 'University' seems already somewhat archaic as a concept. Talk about 'multiversity' has rendered the 'University' obsolete as a reality, and that not just on the West coast of America. There is an uproar, a questioning to the depths of our methods of assimilating and disseminating information and knowledge in the university. Ex-cathedra lectures are fast going out in some parts of the world. Professors and lecturers may soon become museum pieces. Education increasingly becomes much more of an active process in which the student is the prime actor, and the mentor merely stands aside, waiting for a call

for help, but is never to be allowed to interfere with the activity of education as undertaken by students.

All this is extremely unpalatable to those at home in the familiar patterns of professorial pontification. We find it difficult to see how immature and untrained students can find their way through the intricate mazes of highly technical knowledge and skills. It seems obvious that students are going to waste a lot of valuable time by refusing to accept the help offered them by their experienced and trained mentors. Once lectures, notes and examinations become extinct as dodos, what kind of a university do we expect to have? A place where ignoramuses pool their ignorance and trade their errors?

And yet it seems obvious that the university is headed that way. Teachers will soon have to learn to stand by as "resource persons" on call. Administration will have to be more and more in student hands. The younger generation will have more say in determining what is to be taught and how.

That could prove to be a somewhat bitter pill for some university teachers and administrations to swallow. And yet that seems to be exactly what the doctor has ordered.

In India we may have a little more time than they have now in Western Europe and America in which to introduce the necessary changes. But increasingly we have to recognize that students mature much quicker in this generation than in the previous one. They have access to much more information than the previous one had. They have more hope of being able to effect radical social change than the previous generation had.

The exercise of repression and the use of arbitrary authority may not be the answer to the Crisis of the university. We should welcome the students' desire to accept more responsibility for the conduct of the university. For, true maturity and true education comes only through responsibility.

This does not mean, however, that the teachers and administrators should hand over the university to students. It is essential that the student demands find a countermanding factor. A certain amount of resistance and even opposition on the part of the senior generation become a vital need for the younger generation.

Such resistance, however, should not deteriorate into a stubborn negativism. It should be far-sighted and understanding. While

refusing to pander to the whims and fancies of irresponsible and inexperienced agitators, it remains the duty of educational institutions to give more responsibility to students even in the field of academic work. We have made some progress in assigning more responsibility to students in sports and cultural activities in the college. Why not extend this principle also to the field of studies? That way a new university may soon begin to emerge.

Education and the Nature of Man

(The following is a study document produced by the Joint Study Commission on Education of the World Council of Churches and the World Council of Christian Education. It seeks to set forth some educational goals derived from the Christian Faith without using religious terminology. It is followed by a Biblical commentary).

1. Education is directly related to human nature and society. It presupposes a being whose social and personal development can, within limits, be deliberately influenced by himself and others.

2. Natural Growth and Historical Development

Man grows in a manner different from the natural, and education in a large measure constitutes that difference. The patterns of human development are neither self-evident nor automatic. Nor are they wholly pre-determined by a given human nature.

Social and cultural factors play a great part in the growth of man. But these factors are not just instinctive social behaviour: they are more than biological and evolutionary. The much speedier and often unexpected turns of history play a decisive role in human development. Human evolution does not take the form merely of biological adaptation, but rather of historical development, both personal and social.

3. Openness to the Future

The history of a single human person, of human groups and of humanity as such takes on occasion unexpected turns. In contrast to the self-evidence of mere natural history, the history of man implies a specific openness for the future. His life, his work, and his whole culture,

especially in times of (and in societies characterised by) rapid change, are penetrated by a restless expectation of things to come.

His adaptation to the world, realised in various biological and neurological mechanisms, is always interwoven with his awareness of a future which is not always naturally fixed. The future impregnates human nature, making it an open and elastic structure—to a considerable extent a function of the undetermined future. At the same time, persons and societies as well as educational systems, do in fact often manifest great reluctance to face the challenge of the future, and sometimes even resist it. Education is closely related to these traits of human beings as they anticipate the future and incorporate the cultural and social heritage of man into patterns anticipating the future. The determination of developing nations to shape their own destiny and the impressive role of planning, as well as the problems they face in this task, illustrate the point.

4. Hope

One of the most important tendencies underlying this historical behaviour of man is that of hope. However undetermined the future may be, man is constantly entering that future. Human life as such, however desperate its expression may sometimes be–in negative responses, in anxious uncertainties, in depressive moods, in disastrous deeds—manifests itself in its anticipating grasp on things to come, a future hope. There may exist widespread disagreement at any given time or in any given society about the specific content of hope, about values to be taught or expectations to be raised, but the fact of hope remains essential to human anticipation of the future. Hope can, of course, be wrongly directed, especially when governed by utopian or ideological expectations. This means that human existence is never given as a determined fact, but is essentially connected with ends to be discerned and tasks to be accomplished. Behind the whole striving of men for progress this positive feature of man has to be rediscovered time and again. It is only in analysing hope as the way in which man is related to his future, to his task of coping with things to come, that various factual phenomena of history of today, negative as well as positive, can be clearly evaluated. Education has to enable such evaluation, helping man to become aware of his own nature and of the anticipatory structure of his own existence.

5. Community

Human development being cultural and social, as well as personal, the open and undetermined future comprehends the questions, aspirations and affirmations of others participating in the development of any one man. It belongs to the nature of man that he can exist and develop only within mutual relationships. The activity of education is no exception. Mutual relationships cannot be limited to that of two persons alone (teacher and taught, for example), but takes into account the total structure of society within which human development takes place. This structure is both formal and personal. Such a mutual relationship can only partly be institutionalised; the whole pattern of human relations is involved. The important feature is always that human development, including education, is never an individual process and that it refers to others participating in it.

6. Trust

What is the ground of this mutual relationship, so essential for education and for the history of human society? It is trust. Many factual manifestations of trust can be mentioned in the life of man and society. Even negative phenomena can be analysed as expressions of a lack of trust and are in this way derived from the positive mutual relationship of trust.

Trust is closely related to hope; it is the way in which hope functions in the field of mutual relations. Trust, however, is not confined to the various levels of inter-human relations. It points beyond the psychological, even the anthropological realm, as it expresses trustworthiness or reliability as the essential characteristic of reality itself. The relationship of trust, without which there can be no educational communication, conveys the awareness of reliability not only of human persons, but even of the course of history and of the deepest sense of the universe as hidden but reliable basis enabling human culture and scientific research to continue to progress. Education in the widest sense has not only to convey a sensitiveness for reliability within inter-human relations. It must also create sensitivity to reality itself as reliable, as the fundamental ground for human historical as well as theoretical endeavours.

7. Reality and self-deception

The nature of man has to be defined also with reference to his relation to reality. Here again one cannot, as in the animal realm,

speak of a naturally given reality. Human culture has often been described as self-deception, creating nature and reality out of the day-dreams of man. This conception, however, starts from a notion of a given, determined, natural reality. This notion is a static reduction of the dynamic, often surprising and always inexhaustible reality which shows up in human culture and reflection. It cannot be denied, of course, that man's thinking can go astray and that his cultural and educational activities can falsify reality. But even this can be seen as a derived and negative way in which man's faculty to be open for the discovery of a trustworthy reality functions.

The reality amidst which man finds himself is more than a naturally given entity and calls for an active response from him. His own existence and calling are realised in his efforts to find a reliable interpretation of the many and varied features that constitute "reality". It is integral to man's historical and social nature—open for the undetermined future and displaying itself within trustful relationships—that he encounters reality in the concrete and directly given events which constitute the history of mankind and of the universe. He has to anticipate the future and to shape his life and society in relation to it. Therefore he has to interpret reality, that is, to become aware of the significance of the events. He has to open his eyes for the *decisive* events which give meaning to history and which disclose the reliability of what he calls "reality".

8. Reality and Speech

One might say that education has to be "realistic". This does not mean, however, that education must be limited to facts, to "real" in the sense of tangible, useful, logically cogent states of affairs. Man is an *animal rationale*, which originally meant gifted with speech. This highest endowment of man, to be able to speak, to judge, to interpret, to speak out meanings, is not an isolated faculty of man, but points to the whole, open structure of human existence as response to what is ultimately real and decisive. Man is gifted with speech, but one can only speak when there is something to say. A reality that was completely natural and self-evident would be one that goes without saying. But reality "goes" as history, as a course of often decisive events of which the meaning has to be deciphered and communicated in various symbolic forms. It is only in fulfilling this dynamic calling that man acquires his self-identity as being gifted with speech.

All this implies that a realistic education is one which is constantly on guard against every form of reduction of reality. When reality is reduced to mere natural, "unspoiled" data, for example, or to statable facts, then man himself is reduced and denatured to a mere biological being, or to a fact-finding mechanism. The consequence is that in order to foster the "humanisation" of man in culture and education, one has to awaken a sensitiveness for the *full* meaning of reality. All education has to help man to tell the reliable story of the events, decisive for giving the meaning and hope that constitute the concrete reality of daily life.

9. Communication

Reality is closely related to inter-subjectivity, to human communication. There are various ways in which one can speak of reality: as cosmic reality, for example, or as social reality, or as historical reality. In all these cases one points to something beyond the individual will and interpretation of man. "Reality" is an appeal to others with regard to that which transcends subjectivity. A truthful, that is to say a reliable, account of reality constitutes inter-subjective understanding and community. Man, in the process of his social and cultural education, has to learn respect for reality. All his work, as well as his scientific formulation of theories, can be seen as the hope that his practical and theoretical anticipations will be confirmed or fulfilled. It is in this attitude of response, essential for a trustful human culture, that man realises his highest endowments and acquires his self-identity. Education has to discover ever widening horizons of reality, not in a quantitative sense but in the sense of deepening true information, or deciphering the decisive meaning of facts and events. This can be done only in continuing dialogue with other men and through sensitive interaction with reality itself, which need not always be verbal (prose and poetry) but can be symbolic (art, music, etc.), intuitive, or even silent.

10. Creativity

The nature of man can be defined in terms of this creative impulse towards the future. Contemporary demands for education in a new technical and social era point to the importance of creativity for human society. There is no given logical pattern of creativity. After all the preparations have been made by collecting facts and testing theories, the creative act leaps in from beyond them and fills the gap in scientific research. This is characteristic of scientific discovery and

even more of artistic creativity and creativity in social planning. There are limits set to individual creativity by the biological organisation of an individual, but education can provide richer material—stimulation of the imagination, development of the means of linguistic expression, etc.—so that creativity may be more fully developed.

Referring to what has been remarked before, one has to relate creativity to the sensitive awareness of significant reality. Creativity is no faculty existing in itself as an idealistic concept of man often understands it. It is in eliminating all impediments so as to clear the way for a fresh and surprising view of reality, for a deepened understanding of the meaning of the events surrounding man, that creativity is stimulated. A creativity which would lose sight of the impact and significance of reality would become fantastic, unreliable; it would be standing idle instead of coming to grips with the social calling of man.

Creativity is also related to others. There is a creativity of the heart, which can be found even more in simple men doing their duties in love towards others, than in many professions where creativity has become a kind of distinctive claim. The mutual relationship between the generations is also of importance—the older needs the help of the younger, as well as vice versa, and the generations have to educate each other. Education, in relation to creativity as well, is a mutual or social process. Man as creator is thus no absolute master of reality. On the contrary, he must be open to receive signs of the meaning of a reality so hard to articulate, and to enter into subtle relations with others within the framework of varying vocations in the various social rôles he plays.

11. Freedom and History

Man can respond to reality by expressing its meaning in a creative way. Human creativity implies freedom. Human freedom is a derived one, in the sense that it cannot be considered in itself, that is, in an absolute way, but only in its relation to man's response to the surrounding reality. Freedom, therefore, demands that man continually determine and shape his own existence.

Even questions of methodology in articulating the nature of human existence cannot be determined by 'objective' or 'given' criteria. In understanding himself too, man exercises his freedom when he judges one approach as more valid than another. Freedom however is conditioned by past experience, and a dialogue between freedom and experience

(tradition) constitutes the true matrix of creativity. The past cannot be altered; but how the past is to be used in moulding the future depends on human freedom.

Freedom is essentially freedom of the spirit to cause and to create. It is thus self-determination in the inmost depths of being, resisting compulsive external or internal determination, actively transmuting the environment rather than being passively moulded by it or merely adapting oneself to it as in the biological realm. Education does not seek simply to mould others, but to provide the possibility of the full and responsible exercise of human freedom.

Man's freedom, limited as it is, makes possible personal and historical decisions which transmute, often in an unexpected way, his own future. Freedom thus creates history.

But history itself limits freedom, in so far as the past sets the conditions within which man exercises his freedom. Man does not exist as pure potentiality, which is pure freedom. By recalling and reliving the past through the critical use of memory, man establishes his self-identity. He cannot therefore be discontinuous with the past while living in the anticipated future. To understand the past and to come to terms with "tradition" are necessary preconditions for genuine freedom in regard to the future.

Human freedom implies the possibility of good and evil. Herein lies the main source of suffering and tragedy. While suffering has no value in itself, or, as has sometimes been believed, as an antidote to passions, it is in man's creative dealing with suffering that freedom itself develops. The historical arena within which man has to work out his freedom in shaping his destiny is a world of suffering caused by privation, alienation, or oppression. Education must assist men in learning to overcome suffering creatively and to develop human freedom in that context. The struggle against the structures of evil which cause human suffering may itself entail suffering, but such suffering belongs to the vocation of man in history.

12. Freedom and Community

Freedom has to be seen in the first place as the freedom of the whole human community to shape the world and its own destiny. The freedom of nations, groups within nations, and of individual persons,

never to be sacrificed or ignored in the interests of the whole, nevertheless derives from the freedom of the human community and constitutes an indispensable ingredient of the latter. Tension between the freedom of the whole community and that of the individual person or cultural, religious or national groups seems unavoidable and has to be regulated by a dynamic framework of "law and order". But "law and order" itself is ancillary to the freedom of man, both social and personal, and has to be constantly reshaped in order to foster the healthy development of freedom in person and community throughout mankind. Education is concerned with the development of freedom at all three levels, of the person, of the nation, and of humanity as such.

Community cannot be created by any social or political framework, however dynamic it may be. Genuine mutuality in inter-personal and inter-group relations demands a sensitive awareness of others and an active concern for their interests.

Freedom, as the ability to cause and to create, requires power of various sorts—economic, political, technological, artistic, intellectual and so on. Governments, in their planning, have to establish priorities and proportions between the various forms of power to be acquired or developed. For example, the economically less developed countries may put economic development as the primary objective even in educational planning, while the more developed nations may seek to place the emphasis on science and technology at the expense of other forms of human achievement. These important decisions crucially affect the further development of human nature itself.

Groups, having acquired power, seek to entrench themselves in dominant positions in the social and economic structures; their commitment to the interests of the whole community is often subordinated to the pursuit of their own interests, thus creating structures of injustice, through which power is used without responsibility. When injustice and corruption pervade the structures of power, other social evils like ignorance, ill-health, poverty and want flourish; personal evils like lack of integrity, low reliability and selfish personal ambition begin to dominate society, and the development of true freedom is thwarted and hampered. One purpose of education is to train man for spotting and combatting the enemies of genuine freedom, and for developing healthy human communities and persons.

Freedom both in persons and in communities is always imperilled by temptations to enforce uniformity or to induce conformity. The

true development of freedom in the community and in persons demands the conscious promotion of differentiation and diversity, of constructive mutual criticism and of maximum social cohesion. The temptation to use education as a tool of social conformity faces all nations; the encouragement of private educational institutions and provision of freedom for creative experiments in education seem necessary to guard against the stifling of creativity and to promote pluralistic diversity. Pluralism does not mean an absence of strong convictions; a pluralistic society is a community of committed persons and groups existing in mutual openness. Conflict of convictions should not be allowed to disrupt community, but rather be used for its enrichment within a framework of mutual respect. However, the unity of a pluralistic society demands a consensus on certain value priorities.

13. Since freedom, creativity, and the anticipation of an undetermined future belong essentially to the nature of man, that nature itself cannot be statically defined. A high measure of indeterminacy seems to be an integral component of human existence, which is what makes man's life exciting and his nature educable.

* * *

SOME RELATED BIBLICAL CONCEPTS

The document *Education and the Nature of Man* tries not to use specifically theological categories. The intention is that the document could be discussed among all educators whether Christian or non-Christian.

But it is not a purely "humanist" document. Many biblical notions underlie its affirmations. The attempt is made in this paper to bring out some (and only some) of these underlying notions.

1. *History and Hope*

The words history and future do not occur in the Bible. Yet these two concepts provide the framework, so to speak, of the total Biblical view of human existence. History is the realm where God has revealed Himself, both in the calling and life of the people of Israel, and in the Incarnation of Jesus Christ.

But history is never merely an account of the past. It is an understanding of the present and its background (the past), in the light of which we anticipate the future. Revealed truth is historical truth, the truth of a Person who has been and is present in history. It is the

promise of this continuing presence that gives foundation to our anticipations of the future. Man lives in the expectancy of fulfilment, i.e lives towards the future.

This future, however, is full of surprising and fresh possibilities. Education, therefore, cannot limit itself to the teaching of facts and figures. People have to be educated to anticipate coming events and to respond to them adequately and rightly. God educated the people of Israel through their historical experiences, and not merely by giving them the law. In Christ the law of Moses is set aside and man is freed to create and practise righteousness, which is God's gift to him in Christ. This involves the reshaping of man in society, and the reconstitution of adequate relationships, not only between man and man, but also between man and the whole creation of which he is part.

Education has to train man to make the necessary historical decisions and carry out the actions required to reshape the creation in accordance with the will of God.

Hope is a more directly Biblical concept. The people of Israel hoped in God. The Psalmists gave expression to this hope:

"Thou, O Lord, art my hope,
my trust, O Lord, from my youth" (Ps. 71:5).
"And now, Lord, for what do I wait?
My hope is in Thee" (Ps. 39:7).

"The hope and expectation of the righteous ends in gladness, but the expectation of the wicked comes to naught" (Prov. 10:28). Hope is thus rooted in righteousness, and has righteousness as its content (Gal. 5:5). The Christian rejoices in hope of the glory of God (Romans 5:2), a hope which is purified through patient endurance and sensitive watchfulness (Rom. 5:4, 8:20ff, 12:12, 15:4, II Cor. 3:12, Titus 2:13, I Jn 3:3, etc.).

Education is grounded on this hope, and seeks to purify it and create sensitive watchfulness in man. It dissipates false hopes, and rescues from despair. A purified hope is a prophylactic against the disillusionments which ensue from false optimism. Yet it gives confidence for a positive evaluation of human activity, trusting in the promises of God.

It is in this Biblical context of expectant hope based on the promise of Christ's coming, that the document treats of openness to the future and hope in education.

2. *Reality and Truth*

Education is fundamentally concerned with reality, or with the apprehension of and response to what is. The Bible does not permit us to see truth, however, as a series of propositions waiting for our assent. It demands a coming to terms with reality; reality however does not stand still, nor is it passive. Knowledge of reality therefore cannot be equated with detached description. It demands involvement of the whole person on the part of the knower. This means man has to strive for integrity and authenticity in his relationship to reality.

The Old Testament word for Truth, *emeth*, denotes a reality which is *ãmen*, firm, solid, valid, binding, reliable. It is primarily a quality of persons.

God is *El-emeth*, the God of truth (II Chron. 15:3; Ps. 31:5; Deut. 7:9; Isaiah 65:16). Man is required to be *ish-emeth*, man of truth (Exodus 18:21; Neh. 7:2). It is at the same time a quality of society, a way of life, the truth in which one is to walk (Ps. 25:5; 26:3; 86:11). It is closely connected with *tsedeq*, which we translate as righteousness or justice. "*Emeth* shall spring out of the earth, and *tsedeq* shall look down from heaven", says the Psalmist (Ps. 85:11). Isaiah laments the state of Israel as a consequence of her turning away from God.

"*Mishpat* (justice) is in retreat,
Tseddaqah (righteousness) stands afar off,
For *Emeth* (truth) has collapsed in the public squares,
And *Nikochah* (rectitude) is unable to gain entrance" (Is. 59:14).

Derivatively, it is a quality of personal actions and words (Deut. 22:20; Esther 9:30; I Kings 10:6; Jer. 23:28; II Chron. 9:5, etc.). It is a quality, also derivatively, of the creation itself. The works of God's hands are truth and justice (*emeth* and *mishpat*—Ps. 111:7). In the enthronement psalms one sees that when Yahweh becomes king and rules the whole world with righteousness and truth, the world receives that quality of unshakability (Ps. 96:13, 10) and reliability which belongs to God Himself.

It is in this deeper and inclusive sense that the document uses the term "reality" and speaks about its reliability. The reality referred to is God reigning over the universe, in both its physical or biological elements as well as in personal and social history. The human response to this reality in which man participates, but over against which

he can stand in order to come to terms with it, has also to have the quality of reality and reliability. In other words Education has to deal with the question of man's response to reality as a whole, God and His Universe, neither of which can be conceived separately from the other.

The Greek word *alētheia* (truth) as used in the New Testament, though of classical origin, has been deeply influenced by the Old Testament concept. Etymology (*a* + *lanthano*) suggests the unveiling of reality. But Septuagint usage had already brought to it the meaning of reliability, dependability, and integrity. In Ephesians 4:21 we are told that *alētheia* is in Christ Jesus, and this is contrasted with the way of life of the Gentiles who have their understanding darkened and minds made futile (Eph. 4:17ff). Deceptivity and delusion are the marks of the "way of darkness", while reliability belongs to "walking in the light". To be a disciple of Christ, or to be educated by Christ (Eph. 4:20) means to have the "spirit of our minds" renewed (4:23) by the truth. Education trains the human person to see reality, to have a fresh and penetrating vision of the order, direction and purpose in events and things as a manifestation of the reliability of God and His creation.

Such an education, in which both the knower and the known interact in a dynamic relationship characterized by reliability or integrity on both sides, implies a knowledge which goes far beyond mere naming and classification. For it does not aim at a mere conceptual noting down of the obvious order in creation. It demands, in fact, both a continuous reshaping of the knowing person and his society, as well as the transformation of external reality itself.

Education does not aim at truth in the sense of a correspondence between fact (things) and statement (intellect). It seeks, on the contrary, to create in man the possibility of being responsibly open to the reliable reality of God, the world, and history.

The word revelation (*apokalypsis*) is also etymologically parallel to truth (*alētheia*). Both speak of an unveiling, the removal of a screen. But it is a veil that lies not so much on things as on the "hearts" or the perceptive centres of human personality and society. It is a darkening of the mind that has come about as a result of sin or turning away from God (II Cor. 3:12ff; Eph. 4:4). In other words the screen is an element in the relationship of man to reality. Now that God has turned to us in Christ, we should no longer continue to live in that darkness which St Paul calls the Old Adam. "When a man returns to the Lord the veil is removed. Now the Lord is the Spirit and where the Spirit of the Lord is, there is freedom" (II Cor. 3:16-17).

It is this unveiled and dynamic openness to reality—the reality of God, the reality of others and oneself, the reality of history, life, energy and matter—that should be the objective of Education. Education is thus integrally related to Revelation. Removal of ignorance of facts is not enough. Education should illuminate the vision of man, and unveil a "new way" of relating oneself to God, to other men and to the ordered but purposive creation, and in that process unveil oneself to oneself. This finding of one's authentic self-identity in the context of the surrounding reality, both for persons and communities, is the process of becoming "mature man" (Eph. 4:13). It is a process which continues throughout one's life-time and beyond, and is the source of "joy", of rejoicing in the truth.

This is the Biblical perspective in which the document speaks of community, trust, reality and self-deception, etc.

3. *Speech, Communication and Community*

The document speaks of speech as a peculiar endowment of men (without denying that other living beings may also be gifted with the ability to communicate) and one of his constitutive marks. By speech is meant more than the ability to convey information and to make demands on others. It is a critical and hermeneutic function, where meaning has to be discerned, clarified by articulation, interpreted and communicated.

The book of Genesis speaks of God's bringing to man everything He had created "to see what he would call them; and whatever the man called every living being, that was its name" (Gen. 2:19). The vocation of man to "fill the earth and subdue it and to have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth" (Genesis 1:28) is closely connected with his power of speech, of seeing reality, of discerning the "name" of each aspect, and gaining control of it by naming it.

But this process of naming cannot be continued in solitude as was seen in the case of Adam. He had to have a "companion" in order that each might help the other in the continuing process of subduing

the earth. Reality, as the document says, is an appeal to others with regard to that which transcends subjectivity. Speech is a key element in this appeal to others.

The Word is at the heart of creation, in that it came into being through the word and is sustained by the Logos (Johannine prologue). Throughout the history of Israel God communicated with His people through the Word of the Lord. Man, made in the image of God, communicates with God and with fellowmen through words. But the words are words of power, meaning and demand, not of mere description.

Truth, as a meaningful and reliable relationship with reality, emerges from communication within the community and communication with reality itself. The Bible warns us of the possibility of deception and falsehood coming into our community as well as into the way in which we relate ourselves to reality. The ability to interpret reality in the most meaningful and reliable way is thus continuous with the vocation of the prophet. Education has to develop the ability to penetrate beyond what is obvious to bring out the hidden meaning of reality, which in turn will transform the person and the community. False articulations and assumptions about the meaning of reality have to be dispelled again and again by the use of meaningful and reliable words. The New Testament notion of *koinonia* implies this openness to God, to each other, and to reality as such in truthful integrity (Eph. 4:25; 5:6ff; II Cor. 4:2, etc.). Education should seek to create this community of truthful openness at all levels: family, informal group, local, national, international, etc. Ethical and cognitive integrity belongs to true community.

Community, however, transcends verbal communication. Not only art, music and poetry, but also silence and action, the look and the tone of voice need to enrich communication within the community.

Righteousness or doing the truth and *agape* or love are the indispensable ingredients of community. "If we say we have *koinonia* with him, while we conduct ourselves in deeds of darkness, we are dishonest, and are not doing the truth. But if we conduct ourselves in the light, as he is in the light, we have *koinonia* with each other, and the blood of Jesus his Son cleanses us from sin... Anyone claiming to be in the light while hating his brother is still in darkness; but anyone loving his brother lives in the light" (I Jn 1:6-7 and 2: 9-10).

Community and social righteousness are thus inseparable. This is more than a question of structures of social justice. It relates to structures of personal as well as group relations.

Education has therefore to aim not merely at the problems of dealing with external reality through detached description, but also at the development of genuine and creative personal and social relations.

4. *Creativity and Freedom*

The document does not deal with man as having a given nature—such as a tree has its being determined in general at birth. While recognizing that, as a biological organism not discontinuous with the rest of the created order, man is subject to the same "laws" as govern other animals and inanimate objects, the document does not seek to limit man by such "laws". Man's vocation is to transcend the laws that govern the dust out of which he is formed. But he transcends them not by ignoring them, but by exercising his vocation to be the image of the transcendent God, bringing reality under control and bringing new reality into being through creative acts.

Since creativity is an aspect of transcendence, it is itself not bound by laws. It demands the exercise of the depths of the human being in response to his society, his environment, his history and to God. Rules, skills and factual knowledge are necessary to creativity in more or less the same way as the "mortal clay" is necessary to man's historical existence.

The Old Testament uses many words for creation, some of them related to the ancient and universal view of God's creative act, others more definitely semitic in conception. Among these latter we need to take not only the more common *bará*, but also *pa'al*, *'asah*, *yatsar* and *qanah*. God's creative act, while recognized to be "out of nothing", is a continuous act of moulding, shaping, building, tending, fitting for its calling and purpose. Man, himself a product of this process which began from nothing but is being continuously moulded and guided by God, is however invited to participate in God's continuous creation. It is thus that he transcends the "laws" and becomes more human at the same time. While the original creative act goes back to God and cannot be shared by us (the Old Testament uses *bara'* only for God's creative act), His continuing creation is something in which we have to participate in order to grow.

The Old Testament uses the word *'asah* (several hundred times) for creation much more often than *bara'* (51 times). And *'asah* (usually translated *to make*) can mean to create, to mould, to shape, to carve, to labour, to fabricate, to constitute, to bear, to activate, to make work and so on.

Education has to train man to develop this creativity by which he actively shapes and guides creation.

Here both the freedom of man and the problem of conflict or controversy about the nature of reality belong to the essence of education. Education has to train people to see reality as others have seen it and to engage in moulding it making use of rules laid down by others. It must, however, also help to develop independent judgment through which fresh light is brought to bear on reality without obscuring that which has been illuminated in the past. It must enable man to show new paths of life and action so that the creation is truly guided to its destiny.

When the document speaks of freedom, it does not mean the individual's ability to do as he pleases. In the classical Greek tradition which still moulds our minds, to be free meant primarily "to be at one's own disposal—*eleutheron to archon heautou*", in other words to be independent of others, not a slave. The law was then a way of limiting individual freedoms in relation to each other.

But the evangelical notion of freedom departs radically from the Classical and Stoic Greek notions.

In the first place, freedom is not liberation from the obligation to serve; but rather it is liberation from sin in order to be able to serve righteousness freely (Romans 6:18; Jn 8:31-36). Secondly man is freed from external determination (the law—Romans 7:3 ff; 8:2; Gal. 2:4; 4:21-5:1; 5:13, etc.) and thirdly from the anxiety about and threat of loss of being (death—Romans 6:21ff; 8:21).

Freedom is thus not uninhibited autonomy or independence of others. It is liberation from a bad master who leads one to loss of being, in order that one may serve the other for the purposes of God. "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery" (Gal. 5:1). "For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another" (Gal. 5:13).

Freedom is an activity of the Holy Spirit. "Where the Spirit of the Lord is, there is freedom" (II Cor. 3:17b). The Spirit has come into history. He liberates men from the bondage of injustice and unrighteousness, of ignorance and delusion, of structures of enslavement and loss of dignity, and of social and personal disintegration. Man is not to be bound even by law; he is called to become master of law, in order to prevent it from being an enslaving power and to use it for the purposes of God. He is not even bound by his own biological drives, for he can master them and re-employ them in the interests of God's purposes. He is not bound by the past, for through the Spirit he makes historical decisions which transmute the course of history.

But even the liberated man has to continue in historical existence under the form of the Cross ,of suffering, groaning, and hopeful striving (Romans 8:18 ff). The document draws attention to this problem in para. 11 in order that educational planning should not become over-optimistic, therefore unrealistic, and thus false or deceiving. Frustration with the results of education is nearly universal. This is perhaps at least in part because the expectations did not take into account the facts of evil, suffering, tragedy, and sin in the world. But suffering itself, in the Bible, is an occasion for zest, for creative activity, not for despondency. The observable fact of evil does not daunt us. Even failures should not be allowed to dampen or stifle our enthusiasm for education.

The notion of power is a central element in education. Many seek education to enhance their power over others.

The Bible does not regard power as evil, nor discourage the search for it. On the contrary, the Gospel came with power, and is itself a power. But the search for power becomes wrong only when it is used for personal advantage, as in the case of Simon Magus. Education is a source of power. There is no denying that fact. But the use to which power is employed is also a concern of education. It cannot play a neutral role in the acquisition of power, leaving it to other forces to decide to what end power is set to work. The acquisition of a discipline within which power is to be utilized is also a task of education.

Action, which is in fact the use of power for chosen ends, thus comes within the purview of education. Action occurs where power is employed for a purpose. Education has therefore to deal with questions

of the structures in society through which power operates. These structures may be formal or informal.

When the document in para. 12 refers to power, it has in mind this wider implication of power as God-given, to be used for God's purposes. Freedom itself is seen as disciplined power to be what God wills and to do His will.

5. *Truth and Conformity*

The document does not assume truth to be that which is agreed upon by all. It pre-supposes that relating oneself to truth in freedom does bring about conflict—and not always conflict between truth and error, but between different visions of truth. This is also a Biblical insight derived from the understanding of the way the Holy Spirit operates through diversity of gifts, which have to be held together in a dynamic community in order that truth may come alive. The Biblical notion of the reconciled community is not of one where all conflicts have been ironed out. It is in holding Jew and Gentile, Barbarian and Scythian in one community that the fullness of the Gospel is made manifest.

Education and The Science of Man

Sr. Sara Grant

Until fairly recently, few educators outside the Sociology Department probably had any keen and practical interest in anthropology: it was all right, of course, for those who liked digging up ancient bones and speculating on their origins, but we were concerned with the living, not the dead. The evolutionary development of man interested us not at all: we knew well enough what he is now, and that was quite enough for our purposes. We had been telling our students for years, according to the context, that he was a rational animal, or a social animal, or both, and not all the irrational and anti-social behaviour of individual men down the ages had succeeded in rousing us from our dogmatic slumber to wonder whether after all Aristotle's neat and handy "universal definitions" had not everlooked some essential ingredient. Now however sleep has become impossible: the shouting in the street forces us to listen to the questions man is asking about himself, and some of the answers are startling enough to compel our attention.

It is not that he has discovered any new and original variations on the matter-and-spirit, matter-or-spirit, neither-matter-nor-spirit presciptions of the past. Today we are faced with the far more radical question, Is man really anything definite and circumscribable at all? Jean-Paul Sartre's contention that there is no such reality as "human nature" and that every man must forge his own unique essence by his successive acts of self-determining choice has long ceased to be regarded as a daring innovation, and has become axiomatic for the would-be demolishers of

"natural law" which was for so long accepted as the stable and permanent foundation of norms for human living. For this "new breed", man is simply a part of the general evolutionary process. What he will be tomorrow need not-indeed cannot-be what he is today or was yesterday. Obviously so ephemeral a being is not capable of fixing his own identity long enough to achieve self-definition. But if the new breed is right, how is the educator to deal with this chameleon creature?

Most of us have probably taken it for granted that education means fitting men for living, and if we cannot know what man is, it is difficult to see how we can usefully carry on our task any longer. It would be quite impossible to lay down even the most general guidelines, and none of us could ever be sure that we were not doing more harm than good. An old-fashioned philosopher would have taken this as sufficient proof that our premises were faulty. The *reductio ad absurdum* carries less conviction nowadays in many quarters, and the progress of the natural and social sciences has made us more keenly alive to the element of contingency in all things under the visiting moon; nevertheless, however deeply one may sympathize with contemporary rebels against the legalistic habit of mind which "ignores the dynamic and evolutionary element in man and society, and lays down norms of behaviour for people all over the world, regardless of their social environment and personal development"*it seems quite impossible to subscribe to the total relativism of "situation ethics" or to toss overboard the whole idea of a definition of man valid for all times and all places since the first appearance of *homo sapiens*. No one who has studied the Altamira cavepaintings and noted the keen intelligence shown in the extraordinary grasp of essentials, the intense delight in line, movement and colour, can help being stirred by a deep sense of affinity with the "primitive" artist. Exactly the same impression was recently produced in the present writer by a film on Australian aboriginals which clearly revealed their close-knit family life and great affection and consideration for each other. A writer in the November 1968 issue of the English "Clergy Review" observes: "Many suggest that the Church has made a mistake in invoking Natural Law. They would assert that this derives from an outdated Aristotelian philosophy which tended to a static view of life. Today the only philosophy which is acceptable is one which recognizes the evolutionary and dynamic nature of life. No doubt the rigidity of the Aristotelian philosophy has been surpassed....On the other

* (cf. The Ecumenist, Sept-Oct. 1968, p. 185)

hand, I do not think one can dismiss the notion of Natural Law altogether. Though evolution does take place, we remain persons and creatures. Thus for example it will always be of the nature of a rational creature to worship God.[1] One suggests that there are certain "laws" inherent in the very nature of created persons, which persist through evolution".* To this I would fully subscribe: history, daily experience and sheer commonsense all insist that there is at the heart of the "phenomenon of man" a recognizable core of personhood-intelligent initiative and self-directing freedom-which persists intact through all the permutations of history, and it is the mutual interaction of that intelligent freedom and its environment that provides anthropologist and educator alike with their happy hunting-grounds.

However, even when we have established to our satisfaction that it is possible to arrive at some general conception of man that would embrace both the prehistoric inhabitants of the Altamira caves and the cosmonauts, we are still, as educators, faced with the existential problem of helping him to integrate all the new developments resulting from the exercise of his intelligence and freedom into his life so that they do not damage or even destroy him. This is all the more difficult in a pluralistic society such as ours, in which there is no general agreement as to the form that this "universal idea" of man should take. The relevance of all this to those of us who are teaching in Christian colleges is painfully obvious, and the dilemma is not confined to Christian teachers. None of us can sincerely evade the issue, whatever our religious or intellectual affiliations, for we are all dealing with students of communities other than our own, and even though we may not be lecturing in the specifically human sciences such as anthropology, psychology, philosophy, religion and so on, our views are bound to have an impact upon their developing minds which will be all the greater in proportion to the clarity and conviction with which we ourselves hold them-and live by them. It is obvious, moreover, that this is not a merely intellectual problem: it involves our personal and professional integrity which demands that in all our dealings with our students we respect both our own sincerely-held convictions and theirs.

It is impossible to deal with all aspects of this question here, and I shall confine myself to a few comments on one or two which seem especially to concern us, in the hope of suggesting not solutions, but possible avenues for further exploration and discussion.

(Michael Gallon, "*Humanae Vitae*-a Pastoral Priest's Viewpoint," p. 876).

I shall concentrate chiefly upon the generally-accepted Christian and Hindu ideas-about man and his place in the universe, because these are the two which touch us most closely as lecturers in Christian colleges in India where the vast majority of our fellow-countrymen are Hindus. I shall try to indicate briefly their points of contact and difference, and show how such a comparative study of different views of man might be of use to us in our efforts to help our students to achieve not only self-definition but a measure of self-realization in the fullest sense.

One of the most brilliant and imaginative attempts to "place" man in the context of an evolving universe is that of the French Jesuit anthropologist Piere Teilhard de Chardin in his "Phenomenon of Man" and (to the layman) much more comprehensible "Divine Milieu" and "Hymn of the Universe" their extraordinary popularity to the visionary quality of his mind and the quasi-prophetic gift which enabled him to explain the "human predicament" in terms intelligible to modern man. On theological and scientific grounds experts may have had certain reservations,[2] but on the whole they have accepted his vision, and it certainly exercised considerable influence on the formulation of the anthropological sections of the Second Vatican Council's document on "The Church in the Modern World" which could, I think, betaken as a fairly representative statement of the twentieth-century Christian view of man.[3]

The document begins by noting that "according to the almost unanimous opinion of believers and unbelievers alike, all things on earth should be related to man as their centre and crown", but that man has expressed about himself and continues to express many divergent and even contradictory opinions in which he often exalts himself as the absolute measure of all things or debases himself to the point of despair".

There follows a brief exposition of the teaching of Genesis on man's origin and nature, including the noteworthy observation that "the companionship of husband and wife is the primary form of interpersonal communication" and an expansion of Aristotle's well-worn definition: "By his innermost nature man is a social being and unless he secondary relates himself to others he can neither live nor develop his potential".

The obvious conflict within man's nature is traced to an abuse of liberty at the dawn of his conscious existence, "at the urging of personified Evil", by which man knowingly "sought to find fulfilment apart from God", and confirmed by an appeal to the contemporary situation: "what divine revelation makes known to us is confirmed by experience.

Examining his heart, man finds that he has inclinations towards evil too..man is split within himself, so that as a result, all human life, whether individual or collective, shows itself as a dramatic struggle between good and evil, light and darkness. Everyone feels that he is bound by chains". After referring to God's liberating initiative, the conclusion is drawn: "The call to grandeur and the depths of misery are both a part of human experience".

But what *is* man? "Though made up of body and soul, he is one, gathering up in himself the elements of the material universe which through him reach their fulfilment and freely praise their Creator. For this reason, man may not despise his bodily life, thought has to check its rebellious stirrings which are the effects of sin. Nevertheless, man is not wrong when he regards himself as superior to bodily concerns and as more than a speck of nature or a nameless constituent of the city of men, for by his interiority he outstrips the whole sum of mere things". The Latin word used here is "*interioritas*" which suggests the power of being inwardly present to oneself, the awareness of self peculiar to man. The document adds that "whenever he enters into his own heart" man's instinctive sense of his own unique dignity is confirmed: ("God, who probes the heart, awaits him there", though clearly he is not always recognized for who he is).

In the next section man's intellectual gifts are further considered, his gradual progress in the practical sciences, technology and the liberal arts, culminating in the magnificent achievements of the modern world. Nevertheless all this does not exhaust his powers. The ability of the human mind to transcend the sphere of "observable data" and attain with genuine certitude, though some obscurity, to reality itself "as, knowable" is firmly underlined, and also man's great need of wisdom, which "attracts him to the search for what is true and good". This passage is worth quoting for its special interest for use in India: "Steeped in wisdom, man passes through visible realities to those which are unseen. Our era needs such wisdom more than bygone ages if the discoveries made by man are to be further humanized. For the future of the world stands in peril if wise men are not forthcoming. It should also be pointed out that many nations poorer in economic goods are quite rich in wisdom and can offer noteworthy advantages to others". Finally, "through the gift of the Holy Spirit, man comes by faith to the contemplation and appreciation of the divine plan" which transcends the limits of the unaided human mind.

The document then deals with conscience, freedom and the mystery of death and goes on to speak of contemporary atheism. With regard to death it affirms man's ineradicable and justifiable longing for "a blissful end beyond all earthly misery". "Man rebels against death because he bears in himself an eternal seed which cannot be reduced to sheer matter. All the endeavours of technology, though useful in the extreme, cannot calm his anxiety. For a prolongation of biological life is unable to satisfy that desire for a higher life which is inescapably lodged in the human breast". The examination of the phenomenon of atheism is sympathetic and searching. It is prefaced by the striking statement that "an outstanding cause of human dignity lies in man's call to communion with God". From the very fact of his origin man is already invited to converse with God. For man would not exist were he not created by God's love and constantly preserved by it. And he cannot live fully unless he freely acknowledges that love and devotes himself to his Creator". (No. 19)

In a final section on Christ as the new man, anthropology is once more firmly set in the context of Christian revelation: through the gift of the Spirit received through willing association with Christ's loving death, "all men become capable of keeping the new law of love"... "all this holds good not only for Christians, but for all men of good will in whose hearts grace works in an unseen way. For, since Christ died for all men, and since the ultimate vocation of man is in fact one and divine, we ought to believe that the Holy Spirit, in a manner known only to God, offers to every man the possibility of being associated with this paschal mystery".....

"Such is the mystery of man, and it is a great one. Through Christ and in Christ the riddles of sorrow and death grow meaningful. Apart from his Gospel they overwhelm us. Christ has risen, destroying death by his death. He has lavished life upon us so that as sons in the Son we can cry out in the Spirit: 'Abba, Father!" (no. 22).

Obviously those of us who are not Christians will be able to accept this view of man only with reservations: it is not founded solely upon reason, though as the Council itself shows, appeal can be made to daily experience to demonstrate its compatibility with the reason it transcends. However, Hindu, Muslim and other educators with definite religious affiliations also for the most part recognise that to solve the enigma of man we must have recourse to some other source of illumination than reason, and those who have pinned their faith to scientific materialism

may well be led sooner or later to the same conclusion by the *via negativa* of "neti, neti!" I would therefore suggest that this outline of an anthropology might fruitfully be studied by Indian educators of all communities and creeds, in a common endeavour to find its points of resemblance and contrast with their own view of man. This would surely be a mutually enriching experience, which would enable us to find together the answer to India's urgent need for a reconciliation of her ancient spiritual treasures with the social and material values of a technological age.

As starting-point of resemblance we might take the identification of "interiority" as man's apecifying characteristic, clearly stated in the Council document and of course central to the whole Hindu spiritual tradition with its insistence on self-realization and the ultimate non-duality of Atman-Brahman.

If this interiority of man which reveals the spiritual core of his being is what differentiates him from mere "things" and establishes him as "their centre and crown", it also provides a key-principle for the integration of technological progress into human life and education: "Just as human activity proceeds from man, so it is ordered towards man. For when a man works, he not only alters things and society, he develops himself as well. He learns much, he cultivates his resources, he goes out of himself and beyond himself. Rightly understood, this kind of growth is of greater value than any external riches which can be garnered. A man is more precious for what he is than for what he has. Similarly all that men do to obtain greater justice, wider brotherhood and a more humane ordering of social relationships has greater worth than technical advances. For these advances supply the material for human progress but of themselves alone they can never bring it about. Hence the norm of human activity is this: that in accord with the divine plan and will it should harmonize with the general good of the human race and allow men as individuals and as members of society to pursue their total vocation and fulfil it" (no. 35)

Again, "men" here means *all* men, for "since all men possess a rational soul and are created in God's likeness, and have the same nature and origin..everyone must consider his every neighbour without exception as another self, taking into account first his life and the man's necessary to live it with dignity (no. 29 and 27). It is true that "all men are not alike from the point of view of varying physical power and the diversity of intellectual and moral resources. Nevertheless, with respect to the fundamental rights of the human person, every type of discrimination,

whether social or cultural, whether based on sex, race, colour, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent."

On the same basis it is urged that "exceptional economic and social differences must be removed and all human institutions be accommodated by degrees to the highest of all realities, spiritual ones", even though this will take some considerable time.

It would surely be illuminating to study these principles in the light of those laid down in the Gita, for example, on the necessity for involvement in activity and the possibility of integrating material, social and spiritual values in a harmonious unity. The problem which faces educators today is not, I think, so very different from that which faced our predecessors: it is only made more acute by the one-sidedness of human development in our times—a one-sidedness which may well turn out to be a much-needed corrective to one-sidedness on the other, spiritual, side in the past. It has often been said that India has lacked the dimension of this—worldly involvement—her "passionate quest for God" has made her unduly careless of temporal concerns, and in her philosophy, as in her daily life, she has lacked a proper respect for material things and under-estimated their role in the total plan of creation. This "other-worldliness" has doubtless been exaggerated, and in any case is a lesser sin than neglect of the spiritual in pursuit of material progress, however "scientific"; but the fact remains that there is some truth in the charge, which is partly why Indian society, and in particular those who have received or are receiving a scientific or technological training, are at present so easily thrown off-balance now that the boat has suddenly tipped the other way.

In this situation, educators would seem to bear a very special responsibility, and our first task is surely to educate ourselves, studying the position of man on the earth in the light of our own and other traditions, until we see for ourselves how to integrate modern industrial techniques, automation, electric cookers, tranquillizers and the other products of modern civilization into the life of man-as-a-person in a society which is rapidly becoming more and more unified by almost instantaneous communication and a vast network of economic interdependence.

Perhaps I may be allowed to repeat in this connection, by way of illustration, some reflections on religious humanism, Hindu and Christian, prepared for a recent inter-faith consultation on religious dialogue in

Bombay. They are obviously rather general and lacking in sufficient precision, but may furnish food for thought in the present context.

Hinduism stresses very strongly the social role of man on earth, but regards ultimate salvation as a purely individual affair (in spite of the responsibility of relatives for due performance of funeral rites whose neglect may affect the immediate destiny of the departed). Modern Christians sometimes tend to stress the values of physical and spiritual community to the detriment of the personal and incommunicable element in religion.

Hinduism on the whole regards the spiritual element in man as uniquely of value; his body and the material universe have no share in his final consummation. Christianity posits the unity of man as body-spirit, neither pure matter nor pure spirit, but ideally matter completely penetrated by and obedient to spirit. Friendly discussion could help to elucidate these two aspects of man and their eschatological significance.

Salvation for Christianity is an "inter-personal" affair: relationship to a "personal" God as distinct from total loss of identity in him, and relationship between men themselves in a shared and interacting experience, in virtue of the personal relationship of each to God in Christ; utlimate bliss is to be found in a society of Persons, a loss of selfishness which however respects personal uniqueness.

For Hinduism, on the other hand, personal identity and relationship are marks of the lower reaches of spiritual experience, to be transcended in the ultimate experience of the Ekam-eva-advitiyam. Are these two positions irreconcilable? Perhaps dialogue here would have to transcend the conceptual level, but at least it should be possible to see where the lines of thought begin to converge, even if the point of junction is lost in "inaccessible light".

Finally, with regard to the status of the material universe, perhaps Hinduism could learn from Christianity how to "interiorize" matter without destroying it, drawing it into the orbit of Spirit, and thus meet the demand of the scientific which today poses such a serious challenge to traditional Hindu values, while Christianity could learn from Hinduism to "exteriorize" Spirit, seeing all material things in their true light as "manifestations" of the all-pervading Presence, and so discover the solution to the problem of modern secularism.

What is the immediate relevance of all this to our task as educators? Perhaps the chief trouble with our university students today is that they have little or no idea of their cultural heritage as a coherent whole:

small wonder that they are unable to fit modern ideas, scientific or otherwise, into a mental framework that alone could give balance and a sense of proportion, or that they lack anything that could be called a philosophy of life. Yet they are keenly interested in any well-presented attempt to show them the greatest minds of all cultures and all ages have been faced down the centuries by the same fundamental questions, and how they have attempted to answer them. It is perhaps time that we took Pope's battered axiom in deadly earnest. If "the proper study of mankind is man", it would seem a not unreasonable possibility that the near-failure of our educational system could be traced to neglect of that study as a specific subject in our colleges. A wide-minded and sympathetic presentation of what man has thought, said and felt about himself would provide an excellent opportunity for developing honest and clear-headed thinking and respect for the opinions of others which our society so badly needs today. Our students must be able to find within themselves some sure guiding principles to give the sense of direction and strength of pupose which will make them less dependent on external influences and their own passing moods. We may speak at length of the duty and right of every man to follow his own convictions in the light of conscience and make very little impression on our bored and restless hearers, but if we discuss with them the great problems of human life in a concrete and existential way, encouraging them to express their own views and treating them with the great respect due to every sincerely-held opinion, we stand a far better chance of helping them to form well-founded principles for action and leading them back to that "most secret core and sanctuary" of their own being a man is alone with God—that "cave of the heart" of which the Upanishads speak. Then we can safely leave them to the "*Antaryamin*", the Dweller within the cave, for "in fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for genuine solutions to the numerous problems which arise in the life of individuals and from social relationships. Hence the more a correct conscience holds away, the more persons and groups turn aside from blind choice and strive to be guided by objective norms of morality".*

Education is for life and is—or should be—imparted by the living to the living. We cannot impose hard-and-fast rules and prescriptions for action to strait-jacket growing minds and freedoms. In the past it was sometimes believed that safety lay along that road. Today we must take the risk of trust, providing principles to guide free choice but

insisting on the responsibility, exhilarating but vertiginous, of existence as a fully conscious liberty. For technological man as for Stone Age man, the essential problem remains the same: he must educate himself in the light of his own self-knowledge and experience. There are no ready-made answers—or, if there are, he must make them his own before he can honestly make use of them.

All of which goes to suggest that the educator who refuses to listen to the voices in the street may soon find himself as relevant to the contemporary scene as a dinosaur—if indeed he does not fall a victim to the missiles of his exasperated students in this new Stone Age.

---

1. The modern phenomenon of atheism is no counter-proof: every atheist has some God-substitute to give meaning and direction to his life. For an excellent development of this point, see Frank Sheed's extremely sympathetic study of atheistic Communism in "Communism and Man" (Sheed and Ward).
2. Some at least of these seem to have been the result of a failure to appreciate the exactness of the title of his central work, "The *Phenomenon* of Man". He was precisely describing man's appearance upon earth and his place in the dynamic hierarchy of things *as it appeared from without*, without necessarily implying, for example, that spirit organically developed from matter or grace from human spirit. Doubtless some of his turns of phrase are insufficiently exact from the theological point of view, but all pioneers of thought have suffered from the limitations of a language ill-adapted to their novel purposes. Plato's "separation." of Ideas and particulars and Sankara's dependence on the Samkhya terminology of causation are celebrated examples.
3. The Council's presentation, it is true, remains in many ways markedly "traditional": nevertheless the insistence on the psychosomatic unity of man, the dynamic character of human life in a dynamic universe shows a distinct breakaway from the "tired" cosmologis of Aristotle with its fixed species amazed, so to speak, in insulated layers, which had influenced the thinking of theologians for centuries.

The Church Beyond the Church

M. Francis Acharya

"It is vitally important
that we should all become aware of the dimensions of the church
For the more lively our sense of them
the greater will be the amplification of our existence".

Fr. de Lubac in *Splendour of the Church*

The last decade of church history has brought some remarkable developments in our understanding of the Church. The Delhi meeting of the World Council of Churches in 1961 may be taken as a landmark because of the impressive Orthodox delegation, while the Roman Catholics for the first time had a substantial team of observers taking an active part in the deliberations. On the other hand the concerted and repeated moves within the family of Orthodoxy for a Pan-Orthodox Council, along with the Catholic Church emerging with great hopes from the second Vatican Council, all these manifest an irrepressible concern of Christianity to get a new insight into the nature of the churches in order to come to a better understanding of their common responsibilities in the world today.

Considered in itself this movement is the concrete expression in the life of the Churches of a world-wide movement deeply rooted in the history of mankind and therefore related to the mysterious workings of Divine Providence and of Christ himself, the Lord of history. In Asia and in Africa it is a powerful process transforming the lives of the

peoples and manifested in the conquest of independence from Western colonialism, in the gigantic efforts of the new nations towards economic self-sufficiency in spite of a population explosion, and in the renaissance of indigenous cultures, even while a more universal form of human culture is slowly emerging.

With respect to the Churches we must confess that it has been a much neglected field during the last four or five centuries of missionary activity, except for a handful of pioneers like de Nobili and Beschi in India, Matteo Ricci and Adam Schall in China who had to pursue their work under the stress of explicit or virtual condemnation and whose efforts were quickly brought to nothing after their death.

THE TEACHING OF THE FATHERS

It was not so in the early centuries when Christianity spread across the Mediterranean world. As soon as the Church began to attract great minds from Graeco-Roman paganism, although many of them became Apologists of the new faith, they rightly saw in Christianity not the destruction but the fulfilment of their earlier belief. They were deeply aware of the authentic religious values of the tradition in which they had been brought up. "That which is called Christianity", wrote Augustine of Hippo late in his life, "existed among the ancients, and never ceased to exist from the beginning of the human race, until Christ came in the flesh, at which time the true religion which already existed began to be called Christianity"* This true religion existing beyond the confines of the Christian Church, even beyond their preparations in the history Inuel was seen as the fruit of a hidden presence of the Logos, the Word of God.

The "Seeds of the Word"—a phrase borrowed from Stoic philosophy and injected with a Christian meaning—were found above all in the teaching of the philosophers. As Father Danielou remarked in his little book, *Holy Pagans*, which ten years ago created a real sensation while it is now universally accepted, "Had not Plato already come to the knowledge of the immateriality of God and the immortality of the soul? Had he not taught that God created through love? Had not the Stoics exalted spiritual freedom, detachment from earthly goods?" For Justin, an Asiatic who had sought the truth in the various Greek teachings and finally found it in Christ, Christianity represented nothing

(*Retractations I*, XIII, 3).

else than the fulness of the truth of which the pagan philosophers had already discovered fragments. This he explained not by the achievement of sheer human reason, but by the action of the Word, "Power of the Father".

> "All the sound principles discovered by philosophers and legislators are the fruit of a partial contemplation of the Word. Thus the teaching of Plato is not foreign to that of Christ, any more than is the teaching of others, stoics, poets, writers. But it is because they did not come to the full knowledge of the Word, Christ, that they reached only partial truths"...
>
> "All who have lived according to the Word, in whom all men have part, are Christians, though they may have passed for atheists, men such as Socrates, Heraclitus and others like them among the Greeks, and Abraham, Elijah and many others among the barbarians"—(the name given to all the non-Greek)*

This parallel between the saints of paganism and those of the Old Testament makes us understand that for Justin there had been a double preparation for the Gospel, one associated with the Jews by the Law and the Prophets, the other carried out in the Greek world by philosophy. His view was taken up by Clement of Alexandria who based it on God's universal Providence and on His plan of universal salvation:

> "The Lord of all, takes care of all...Accordingly He has bestowed His benefits according to the aptitudes of each, upon Greeks and barbarians. To the latter He has given the Law, to the former philosophy....Likewise the one God is known to the Greeks in pagan fashion, to the Jews in Jewish fashion, to the Christians in a spiritual way"*

This teaching which is that of ancient tradition as a whole, is summarized by Augustine, less suspect than any other of complacency towards paganism. "It is necessary to include within the Church all the holy people who lived before the coming of Christ and believed that He would come, just as we believe He has come. Two cities, one of the wicked, the other of the saints, cover the whole period from the beginning of the human race until the end of the world"** The great religious figures of the pagan world are thus raised up by the Word. In the same way in our own days Guardini did not hesitate to see in Buddha a precursor of Christ.

*(*Apol.* II, IO & Apol. I, 46).
*[(*Strom.* VI, 5)].
**(De Catechizandis rudibus, 389)

THE HOLY SCRIPTURES

This teaching of the Fathers is well founded on Scriptures. Justin's view attributing to the Logos all the truths of the philosophers is based on the prologue of the Gospel according to St. John where it is stated that the Word of God enlightens every man who enters into this world. The Bible describes the preparation for Christ as beginning with Pre-Mosaic covenants, first with Adam and more explicitly still with Noah, as recorded in the first eleven chapters of the book of Genesis, also often referred to in the Old and New Testaments. Their continuation parallel to the Old Covenant is also attested by further references to just men outside this covenant as Daniel, Job etc. The Epistle to the Hebrews makes evident that the earlier covenants were not restricted to the cosmic Providence of God but included salvation as their object, when it praises the faith of Abel, Enoch and Noah. St. Paul affirms again and again the existence of a continuous revelation of God made by way of the cosmos and human history and directed to all mankind, adding that the interior revelation of the conscience is joined with this exterior revelation. Men can find God, although it is a groping search. The Gentiles have in fact known God, although they have not rendered the worship due to Him. Nevertheless exception is made in the case of some who have acknowledged God and have given glory to Him. These are the just men praised in the Bible as our Lord himself shows us the men of Nineveh or Queen of Sheba — a pagan country with a pagan religion — glorified on the day of the Judgement, whilst the children of Abraham are condemned.

Thomas Aquinas

Father Danielou goes on showing that this was the view of the early theologians and especially of St. Thomas Aquinas who explains the fact of a supernatural faith in those who have not known Christ, by the doctrine of "the growth of faith according to the succession of ages".* The Angelic Doctor holds that while the substance of faith is always belief in Christ, this faith can be unfolded in the course of ages. The belief in God and His Providence includes all the dispensations of God in view of man's salvation. Thus the cosmic covenant itself is a supernatural covenant, of the same order as the Mosaic and Christian Covenants.

*(II ae I; 7).

The Modern Missionary Approach

In the early centuries, Christianity's expansion was confined largely to the Mediterranean world. What progress it had made in Asia was mostly nullified by the rise of Islam in the seventh century. It was only in the seventeenth century that the Gospel was again brought to Asia. The Christian mssionaries followed on the great voyages of discovery and the imperialist ventures that succeeded them. In spite of the selfless service and the heroism of individuals whch made the Church bestow sainthood on many of them, in the eyes of the Asian peoples, imperialism and Christianity were inextricably associated. Moreover, and this is more serious, in spite of their dedication, the missionaries were severely handicapped by the unfavourable conditions of a divided Christianity and of a theology which in defence against the Reformation or Counter-Reformation had hardened in systematic tenets. Besides this, in the centuries that followed, the intellectual assault by the French Enlightenment on the teachings of the Churches, and the industrial revolution which led to a new display of material power, made utterly void the credential letters introducing their missionaries as heralds of the good news of the kingdom of God, of the Messianic age of peace, of the divine sonship offered to all mankind and of the universal brotherhood of men. Meanwhile Christian missionaries — Catholics and Protestants alike — would only point accusing fingers at the people among whom they worked, dismissing as idol-worship or superstitious, many of their religious practices, the inner significance of which they did not even take the trouble to understand. And no better treatment was given to the ancient Syrian Christians whose churches traced their origins back to St. Thomas the Apostle.

For several centuries, up to independence from Western powers, conversion to Christianity in Asia meant not only the adoption of the religion of the imperialistic powers, Portugese, Dutch, French, English as the case might be, reflecting in their converts the schisms which divided them, but also the adoption of a new and alien way of life. Such a way of life was in many respects repugnant to the higher educated classes who along many centuries, stretching far beyond the Christian cultural blossoming of medieval Europe, had built up the religious, spiritual and cultural heritage of the great Asian civilizations. Although we may not go all the way along with Gandhiji in his views on conversion, we cannot but feel sorry with him when he remarks: "In Hindu households the advent of a missionary has meant the disruption of the

family coming in wake of change of dress, manners, language, food and drink". The lack of impact of the institutional Churches on the great peoples of Asia in spite of the integration of a number of Christian principles with their lives, resulting in a purification and a renewal of their religious or social life — is certainly due to the sore fact that they have failed, up to now, to enter into dialogue with these religions and to embody themselves in the great cultures of the East.

Contemporary Renewal

The twentieth century, however, and the renewal of the Churches under the impact of the biblical, liturgical and patristic movements witnesses to a gradual reappraisal of the missionary approach to non-Christian religions. Henry Newman, a precursor of this reappraisal wrote:

> 'A great portion of what is generally received as Christian truth, is in its rudiments or in its separate parts to be found in the heathen philosophies and religions. If one argues from it, "These things are in heathenism, therefore they are not Christian", we on the contrary prefer to say, "These things are in Christianity, therefore they are not heathen". We think that Scripture bears us out in saying, that from the beginning of the world God has scattered the seeds of truth far and wide over its extent. These have variously taken root and grown up as in the wilderness, wild plants indeed, but living'.

Although the official teaching of theology in seminaries is still extremely reserved, if not entirely silent, on the relationship of the great world religions with God's plan of salvation, theologians, during the last decades, have renewed the link with St. Thomas' teaching and with the patristic and Biblical views. Such is for instance Caperan in his book on *The Salvation of the Gentiles.*

> 'For long it was recognised that the belief in the Mediator to come included a sort of obscure faith in the Incarnation and in the mysteries of Christ. Pushing the analysis further St. Thomas held that the idea of a Mediator was included dimly in the notion of supernatural Providence. So that, from Melchisedech and the holy man Job down to the last of the savages who shows himself faithful to grace, all the Gentiles of good will are gathered, like the Christians worthy of their name, into the invisible eternal Church, a society formed of the just, of all countries and of the elect of all periods of time'

According to these views the history of salvation is not restricted to the human group which was privileged with the Judeo-Christian revelation, but extends to the whole of mankind. This is witnessed to by the doctrine of God's multiple covenants attested by the Holy Scriptures, by numerous and sure testimonies of the Fathers, by St. Thomas himself and recent theologians including Teilhard de Chardin.

> 'The prodigious expanses of time which preceded the first Christmas were not empty of Christ: they were imbued with the influx of his power...When Christ first appeared before men in the arms of Mary, He had already stirred up the world!'

The Vatican Council

The whole trend of Vatican II goes in the same direction. Indeed, one of the great achievements of the Council was to give to the Church a new awareness of her catholicity, understood not as a prerogative to exclude other Christians or other religions from the springs of salvation, but as her world-wide dimension and a *universal expansiveness* revealed in her "striving energetically and constantly to bring all humanity with all its riches back to Christ and implying her universal responsibility. Pope John had opened the way in his Encyclical "Peace on Earth", when he added to the usual papal salutation "to the clergy and faithful", "and to all men of good will". Pope Paul soon gave concrete testimonies that he would follow the same path when he created several institutions for promoting dialogue: the Secretariates for non-Christian religions and for non-believers.

At the Council the Fathers who had addressed their opening message "to all men" showed a deep awareness of the present movement towards a world community and an effective unity of mankind when they pledged themselves to be committed to whatever concerns the dignity of man, to whatever contributes to a genuine community of peoples". Accordingly they set first to break down the barriers erected in the course of the last two thousand years: barriers within the Church, between Pope and bishops, between clergy and laity, barriers keeping them all apart from their Christian brethren, from other religions and from the world at large. All the great documents refer constantly to "all men and nations" "the entire human race", "the whole of mankind". This is understood first of God's p.an, "According to this plan it is the whole human race which is to form one people of God, coalesce into the one body of Christ and be built up into one temple of the Holy

Spirit".* "The Son of God has been sent by the Father into the world so that the Son, by His redemption of the entire human race, might give new life to it and unify it".** This universalistic outlook must be reflected in the life of the Church. Even when she acknowledges that she is still far from including all men, and that she looks still a small flock, "nonetheless she is a lasting and sure *seed of unity*...for the whole human race".*** She professes to be "by her relationship with Christ a kind of sacrament....a sign of unity of all mankind and an instrument for the achievement of such union and unity". This is indeed her great task, one which is imposed on her more pressingly in this age, by the signs of the times: "Mankind today is joined together more closely then ever before by social, technical and cultural bonds, these conditions lend a special urgency to the Church's task of bringing all men to full union with Christ".****

A New Approach to Non-Christian Religions

This universalistic perspective was bound to bear on the Church's approach to non-Christian religions. Considering the formerly prevailing attitude of exclusiveness in the missions as well as in the manuals of theology, the Council has not only achieved a break-through, it has also broken new ground, even to the point of creating a crisis in the missions. For the first time since her first expansion across the Mediterranean world, the Church has adopted a positive attitude towards non-Christian religions. Drawing on the doctrine of the Holy Scriptures and on the teachings of the Fathers recalled here above, the Council has re-discovered and acknowledged the hidden presence of God outside the official cadres of Christianity. "This Synod proclaims the highest destiny of man who shares in the light of the divine mind; it champions the godlike seed which has been sown in him".* These views meet the new insights gained by modern depth psychology and by the comparative study of religions. Both reveal man's deeply religious nature. Man is religious by nature, and by nature also this religious character tends to express itself visibly in social life. Such is the origin of religions. In so far as they spring from man's nature as created by God, and in so

* (Missions 7)
** (On Ecumenism 2)
*** (On the Church 9)
****(On the Church 1)
* (Church Today 3)

far as they express this faithfully, they are man's response to the will of God; they are therefore willed by the Creator and are also capable of bringing man closer to God. Just as the sins of the members of the Churches are no valid reasons to question their divine endowment, in the same manner — *mutatis mutandis* — the failures and superstitions which mark the history of the great religions are no valid argument against their divine origin and their lasting providential character.

Their Salvific Value

The Council points to the same interpretation when in the Declaration on non-Christian Religions it describes these various religions as the expressions of man's quest for answers to the profound mysteries of the human condition, and as the outcome of a certain perception of a divine power, a recognition of a Supreme Divinity and of a Supreme Father too. "Religions strive variously to answer the restless searchings of the human heart by proposing ways, which consist of teachings, rules of life, and sacred ceremonies...Although these differ in many particulars from what the Church holds and sets forth, nevertheless they often reflect a ray of the Truth which enlightens all men". It is difficult to see how this could be understood without alloting to these religious some positive value for bringing salvation within the reach of their followers.

The unique character of Christ's mediation is not jeopardized here, for the truth and goodness found in these religions are rays of His light. The Dogmatic Constitution on Divine Revelation confirms this view when, dealing with revelation itself, it describes its various layers. "The deepest truth about God and salvation is revealed in Christ, Mediator and fulness of all revelation. But God gives also an enduring witness to Himself in created realities. Planning to make known the way of salvation, He manifested Himself to our first parents and after their fall, aroused in them, by His promise, the hope of salvation. From that time on, He ceaselessly kept the human race in His care in order to give eternal life to those who perseveringly do good in search of salvation".*

The positive value of non-Christian religions with respect to salvation cannot be discarded any more after Vatican II. It is not in spite of their religions that non-Christians can reach salvation, as it was often taught, but in and through their religions. These religions are

*(Art. 2& 3)

within God's providence, they are part of His universal plan of salvation and have therefore a place in salvation history. It would be inconsistent of God, and therefore unworthy of Him, to give enduring testimony to Himself either by sowing seeds of truth or by sending rays of light to arouse the hope of salvation in the hearts of men if these seeds were unable to bear fruits of salvation, if these rays of light were not meant to enlighten man's path out of darkness. For these religions, whatever may be the distortions they suffer from, are man's response to God's promptings. His will to save the entire human race is prior to man's groping search after salvation.

Fulfilment not Destruction

If this is true, there is a continuity between the Church and the ancient religions. The Constitution 'Light of the Nations' states this clearly: "Those who have not yet received the Gospel are related in various ways to the people of God".* It refers explicitly to Judaism and the Covenants and promises it was given, to Islam which traces its faith back to Abraham, but also to those who in "shadows and images seek the unknown God". This refers to Hinduism in which, in the words of the Declaration on the Relationships of the Church with non-Christian Religions, "Men contemplate the divine mystery through an unspent fruitfulness of myths".

This continuity of God's saving work is taught by the Fathers and by the Holy Scriptures in the doctrine on God's repeated covenants with man. The four covenants taught by Ireneus under Adam, under Noah, under Moses and finally the New Covenant in Jesus Christ, are sometimes reduced to three by other Fathers, when the first two are made into one, by taking Noah's covenant as the renewal of the first one. But this Cosmic Covenant is always part of the history of salvation. This view has been recently confirmed and brought in evidence by the post-conciliar reform of the Roman liturgy offering new Eucharistic Prayers as alternatives to the ancient Roman Canon. The fourth of these official and solemn prayers, "summit towards which the activity of the Church is directed and, at the same time, the fountain from which all her power flows", has, as its special purpose, to give a compendium of the history of salvation. The Father is praised for man's creation and for His first covenant with him, to rule over all creatures. "Even when man disobeyed and lost God's friendship, God did not

*(Art. 16)

abandon him to the power of death. He helped all men to seek Him and to find Him. Again and again He offered a covenant to man".

What then of the economy of salvation which, according to the common teaching of the Churches rests on special interventions of God, on divine words and deeds in which man is expected to participate by faith and the sacraments? These certainly represent the fulness of the means of salvation offered to man by God as the fruits of the Son's Incarnation, in the fulness of time. But as the just of the Old Covenant were saved by their faith in God's promises, even now "Those also can attain to everlasting salvation who, through no fault of their own, do not know the Gospel of Christ and His Church, yet sincerely seek God and, moved by grace, strive by their deeds to do His will as it is known to them, through the dictates of conscience".* Now the will of God is known by man and the dictates of his conscience are formed in the light of his religion. Hence the Council continues "Whatever goodness and truth is found among them...the Church regards as given by Him who enlightens all men so that they may finally have life".

The Incarnational Economy

The reflections of the rays of light of Him who enlightens all men can never be discarded as a mirage. The word of God came to Abraham and the Prophets, but "seeds of the Word were sometimes already planted by God in ancient cultures". Their rites and religious practices are the fruits of these seeds. This enables us to point out a new feature of God's work of salvation with respect to the non-Christian religions. The economy of salvation for the nations is not deprived of its incarnational character. "The Word of God itself is a seed which sprouts from the good ground watered by divine dew. From this ground the seed draws nourishing elements which it transforms and assimilates into itself".* This acknowledgment that the ancient cultures and religions of the missionary countries contain nutritious values which enrich the word of God witnesses to an incarnational quality of the ecounter of the word with them. It not only confirms the teaching on the seeds sown by God, it also implies a contribution of these religions towards the growth and flowering of Christian life in the missions as Tertullian, watching the conduct of some of his former fellow pagans,

*(On the Church 16)

*(Missions 22).

marvelled at their genuine Christian virtues and exclaimed "O anima naturaliter Christiana!" the Fathers of Vatican II were seized with wonder "at the treasures distributed among the nations of the earth by a bountiful God". Their admiration is expressed in enthusiastic utterances before the mystery of the ineffable presence of God. While for many centuries misionary activity could be conceived only in terms of exclusion, eradication, destruction, while the less aggressive would content themselves with waiting for these religions to crumble down under the impact of science and technology, now missionaries are pressed to save, to preserve, to foster the abilities, resources and customs of all people and to promote the spiritual and moral good adorning them. This view is put forward by all the major documents of Vatican II. In the Constitution 'Light of the Nations' we read. "The Church is mindful that she must harvest with that king to whom the nations were given as an inheritance and into whose city they bring gifts and presents".* In the Constitution on the Liturgy we are told:

> "Even in the liturgy the Church has no wish to impose a rigid uniformity...Rather she respects and fosters the spiritual adornments and gifts of the various races and peoples".**

The Declaration on non-Christian Religions refers to men's endeavours "to seek answers to the profound mysteries of the human condition". There is in them "a certain perception of the hidden power which hovers over the course of things and over the events of human life...a recognition can be found of a Supreme Divinity and of a Supreme Father too. Such a recognition instills the lives of these peoples with a profound religions sense".* But the most admiring expressions are found in the Constitution on the Missionary Activity of the Church, where missionaries are asked to go in search of the seeds of the Word as the Lord's disciples were told to go in search of the kingdom of God, likened by Him to a treasure buried in a field, and to lay bare these precious pearls with the joy and reverence which fill the hearts of those who come in the presence of the Divine.

> "Let them be familiar with their national and religious traditions, gladly and reverently laying bare the seeds of the Word which lie hidden in them".**

*(Art. 16)

**(Art. 37)

*(Art. 2-3)

**(Art. 11)

Elsewhere this penetration deep into the cultural and religious heritage of the peoples among which young Churches are established is clearly related to God's plan of salvation worked out by the Incarnation of His Son which is to be continued and set forth by the Churches in their missionary activity.

It is true that the mission of the Churches transcends all human achievements and, in this sense, they are not bound to any race or nation. They are trans-cultural, as it has been aptly remarked, for, what they bring to man is nothing less than God's word and a participation in His own divine life. Yet the process for carrying out this task is incarnational: "The Son of God walked the way of a true incarnation that He might make men sharers in the divine nature".*** The implications of the incarnation of Christ are further described as including an insertion in the life and an assumption of the culture of the particular people among whom He lived. The same path must be followed by the Churches: "In order to be able to offer to all men the mystery of salvation and the life brought by God, the Church must become part of all groups, for the same motive which led Christ to bind Himself, in virtue of His incarnation to the definite social and cultural conditions of the human beings among whom He lived"* And further: "In continuation of the plan of the Incarnation, the young Churches...take to themselves in a *wonderful exchange* all the riches of the nations which were given to Christ as an inheritance".**

Wonderful exchange "admirabile commercium" is the phrase used by the Roman Church in her contemplation of the mystery of the Incarnation, in the Liturgy of Christmas, sometimes also in the prayer over the gifts at the Mass, described as 'Veneranda Commercia', venerable or adorable exchanges.

To explore more accurately the various fields in which this incarnational work of the churches must be pursued, and to draft guidelines for those who have to promote this spiritual trading between the nations and the Bride of Christ would require another article. Our task here was limited to point to the dimensions of the fields and of the work to be undertaken. Horizontally they extend to the four quarters of the world on account of the Churches' catholicity which is a universal

***(Art. 3)
(Art. 10)
(Art. 22).

expansiveness, while vertically the encounter of the Churches with the great cultures and religions of the world has to follow the pattern of God's incarnational economy and must therefore take place at the deepest level, where the seeds of the word were sown of old in a way that they would never cease to bear fruits up to the time when these must be harvested for Christ. It seems that this time has come.

The Great Convergence

Theodore A. Gill*

Just to get to Uppsala most of us have had at least a few miles of car or train travel in Europe. So most of us have seen very recently the repeated view across the fields, little villages snuggled down in valleys or stretched out on hill tops, comfortable in positions they've nestled into for a thousand years or more. And in each one a great church tower rearing its impressive, disproportionate mass high above the recumbent town. If your way runs close enough, you see the church too, often dark, mostly empty, frequently of antiquarian if not artistic interest. Anyway, it would be hard to miss. You might easily miss, however, the nondescript building on the edge of town; no tower, no age, no interest, but full of people, life, action most of the time: the community school.

That is a picture of what this report is all about. So is the snapshot you Asians could have taken on your way here: of the streets in your great cities swarming every morning and every afternoon with new millions of school children; so few of them your fellow believers, every one of them your future.

Our American colleagues worked their way here through comparable hordes, and embarked from cities where universities own huge urban tracts, run large business, pay enormous staffs, handle unbelievable investments.

*An address introducing the Education Report at the Uppsala Assembly of the World Council of Churches.

Even more impressive are the slides some of us could have taken in Africa or the South Pacific, not just of their beautiful, busy campuses, but of mini-skirted, mini-shirted farmwives gathered on the shady edge of jungle clearings watching nutrition lessons on battery-powered television sets. And that view somehow swings the mind back to Palo Alto, California where first-graders can be seen learning from clicking, blinking machines—and when one big mechanism breaks down, sending it a sweet "Get Well Soon" card.

Which reminds me of other first-graders I could have photographed on other continents, coming out of tin-can refuge huts as from the proverbial band-box shining clean, dressed for their government classes, the way many more affluent parents wish they could get their kids to dress for Sunday School. The connection is not casual. For the shining children *are* going to a kind of crowded daily Sunday school: general education is a holy thing to them, it is for them the "substance of things hoped for, the evidence of things not seen."

But photography couldn't do all our illustrating for us. We might have taped some sounds, too, for this report. The sound, for instance, of the Zürich editor commenting on Switzerland's latest discussion of its ancient law prohibiting Jesuit educational institutions in the steep little state. How absurd, remarked the journalist, that one teaching order should be so hedged about while without limit and without law a thousand more agressive, pervasive educational forces shape an oblivious people. He was talking, of course, about all the elements in common culture having their unnoticed, incessantly formative way with us all. He was talking about publications and about politics, about families and neighbourhoods, about unions and gangs, about peer groups and beer halls, about race and nation and unconcern and violence, about movies and their stars and records and charismatic pop groups and "public relations" and engineered consent and surreptitious refinement and galloping vulgarity. He had in mind the mesh of communications wires woven around our world, and the telestars circling overhead, and the apparently vacant air actually full of the impulses which can turn tubes into time machines, flying saucers, magic carpets that take us to and fro in the universe, back and forth in history.

All of that is always going on. All of that is everywhere. All of that is moulding all of us and making what will be. And all of that is education. You have all seen it, you have all felt it, you are all in it:

that vast increment and dizzying acceleration and bewildering complication of the teaching-learning process which is everywhere called the education explosion today. Your commission tried to sketch and document that explosion for you, but the real documentation is in everyman's current experience. Generalize on what you see happening to the young people of your own acquaintance (their longer days in school, their more years in school, the new breadth in their studies), to the adult workers you know (their regular re-training), to the professionals you know (their continuing education), to the retired people you know (their classes in this, lessons in that). Generalize on your own experience (your reading, your listening, your watching, your working, your playing) and you will know in yourself what is meant by the education explosion. It isn't something you read about, it is something happening to you, now. Everybody is under the same fierce bombardment of information and exhortation and impression and inducement that you are, some of it systematic and in school, some of it systematic but out of school, much of it contrived by government or by industry, even more of it random, but all of it hurtling in or sneakily making its impact; insinuating itself, but anyway all of it changing, confirming, directing, shaping, *educating* with an abruptness and mass and velocity that can be called explosive.

So the report began with a description of that dramatic development. We had to. The astonishing arithmetic of educational expansion by itself constrained us. *Any happening* of that size must command instantly the fixed attention of Christians. Before any of its moral implications are identified with the flags and labels we are used to look for, we are brought to the alert just by the magnitude of the event. *Anything* that involves so many of God's people, so much of God's time, in so much of God's world, is immediately, insistently our business. And even if blinkered, deaf and crippled the Church, at any level of its organization, must put this development near the heart of its business.

Even so, the description so far is of a lateral explosion. The mathematics of the spread and proliferation and diversification of education suggests a wild-fire, a prairie fire, a forest fire maybe, even more than an explosion. It sweeps the earth, it is uncontainable, it alters surfaces. Which meant to us that there was more to be told. For what is going on now in education, in and out of schools, is far more than an alteration of the familiar scenery. Matters of towering moral, human moment are involved, too. To see those, you need only work on the numbers

used in describing the explosion. Squeeze that arithmetic and you get ethics—personal ethics, social ethics,—or anyway issues in ethics. You can wring moral significance out of those social statistics.

For the educators, whether they are teachers or industrialists or politicians or advertisers or entertainers or artists, the educators are not waiting for Faith and Order to decide what God made (or is making) when he made (makes) man. And the educators are not waiting for any Joint Commission on Anything to tell them where men are going. And the educators are not waiting for Church and Society to agree on what matters most. The educators, among themselves, have found many answers to all those questions and are currently trying them out on all of us. The world is alive with anthropologies that would be baffled by the label, and values that would be startled by so grand a tag. And even if these views of the nature and destiny of man are not argued in front of us, be advised that some whopping assumptions are being made about you and me and our children—and that those assumptions are not being filed in libraries but are being hooked right into amplifiers, activators, implementors as big as the world. It is when you hitch the astonishing arithmetic of education to the operative assumptions of the educators—their guiding views of what life is for and what will make us happy—that you see this explosion ripping into the moral stratosphere, blasting into our remotest futures.

For it is the professional educators and the part-time educators and the willy-nilly educators who are *now*, every day, every hour, forming our personalities, shaping our future, proposing our ideals. Some of them know what they have in mind about us and for us, but most will never have articulated their basic convictions about man and his fulfilment and his destiny. So in this educational explosion our moral development or deterioration proceeds on unexamined bases. And the quality of the common life is threatened not by the wild variety of formative forces loosed by the explosion—variety, after all, is a main guarantor of some quality for our common life—but by the unnoticed, undebated, unselected meanings of those forces.

So the vast lateral spread of education-in-general is only the flashy part of the story. It was as your Commission noted these moral dimensions of developments in education that the whole phenomenon was seen as an explosion in the heights, too. Document that, as we tried to, and we could assume that we had described the situation fairly (we

thought) and commended it to Christian attention urgently (we hoped), so we could send our report to press (as we did).

And then, two months ago, came the explosion in the explosion. On campuses in New York, Paris, Milan, Rome, Berlin, Strasbourg, Belgrade, Vienna, Warsaw, Prague, Madrid, Hull, students blasted the bottom out of our widespread, high flying phenomenon. It happened in schools, but this sudden violence was not just a complaint about schooling. On the campuses a generation erupted, an important piece of society let fly. The protest might have begun on the field of general education, but it was a wild shout, a rough rejection of education-in-general, of everything taken for granted by all the elements now moulding people, coercing society, determining the future. The real adversary was not this or that administrator or this or that teacher or this or that course. The real adversaries were that rigid vice-chancellor, the status quo; those sternly directive professors, government and industry; that intolerable bore, academic tradition; those long courses in accommodation.

The students were not the only ones in a fury, of course. It is not hard to be furious with them. The Old Grad has to be understood if he smarts when a charismatic haranguer is called a student leader if he is under 25, and a demagogue if he is over. The Solid Citizen has to be understood if he is terrified that recklessness now with the industrial machine could mean a kind of involuntary genocide in our dense, interdependent world, alongside which earlier maniac efforts to destroy one race would look like finger-exercises in the monstrous.

But neither pique nor perspicacity should obscure the point here: which is that some of the brightest and best of our youth flame now in revolutionary dissatisfaction with the goals they see accepted by those who teach them, affect them, direct them. They distrust the values commonly invoked. They defy the system which ever more efficiently instructs the new generation in means that they see leading straight to inhuman ends: unendurable inequities among men, intolerable narrowing of human possibilities, blasphemous vulgarizations of spirit.

Of course they tear into the way things are, and begin with the schools. Why not, if education is a transmitter of culture and these newcomers see that the culture to be transmitted is diseased? Why go on longer as if only fathers could be teachers, when sons may know more about the new Now than do any of those temporal emigrants, the shawled and hooded parents from a distant time across a great divide?

Why listen any more to the pathetic nationalisms, the idiot racisms, the dated denominationalisms which probably welded the interests of scattered people in a looser world, but which will surely shatter this tight one.

Somehow, this uncomfortable moral passion, this cyclonic honesty, will probably be contained this time. But it will certainly not be contained finally. Because such premature resolutions of radically *necessary* divisions are exactly the phony "reconciliations" our sons and daughters are against. So fight your rearguard battle, old men. But know it is a doomed rearguard around you, from which no voice may have much to say when the victors turn to reorganization.

The explosion in the explosion lets us look into the depths. There is a subterranean seething going on, and in many more than students, in many who have not yet analysed their own disease. But it is significant that the subterranean seething has surfaced among students. The same seething goes on in many places other than the universities — some homes, for instance, and some offices. But it is significant again that it surfaces on or round campuses. It is as if in the areas we call education in general and schooling in particular, the social skin were thinnest, tore most easily; as if these were the areas where trouble showed itself most clearly, and where the beginnings of repair, renewal had to be made.

Once that is noted, concurrence comes from everywhere. We have agonized for years, we agonize here this month over the developing nations. We will be meeting for years to come (in all the world's fattest places, of course) to agonize over the development problem. Horrified by the bloated, wracked, hopeless images of poverty our expensive communications systems burn into our brains, enraged by the constrictions and distortions of human beings wrenched by want, humiliated by our failure to get rich nations even to notice the obvious, terrified by the callousness which will seal new billions into this hell or terrified by the violence with which the new billions will finally send the callous to hell, we agonize over development.

Everything has to be done. New capital has to be invested, jobs have to be created, industries have to be coordinated, infrastructures have to be elaborated, morale has to be stimulated — and education has to be enlarged, improved and extended. But don't let the modest position given education here — tail end of the list — fool you. That is the false modesty of the little number placed outside the parenthesis,

the sign that alters *everything* else in the mathematical statement. For one big thing capital has to be invested in is education, and education has everything to do with the functioning of whatever else capital is invested in, as well as the use of its product. Education is involved in the new jobs to be created, just as the new jobs will put new pressures on education. Coordinating industries takes educated skills, as does keeping them coordinated. Infrastructures must be manned by the educated. "Education and training must be understood and treated as root-problems of under-development," says Dr. Dickinson in his brilliant report for SASP to this Assembly. "It is incontrovertible that education is a major factor in socioeconomic development, and the newer nations suffer greatly from under-developed educational facilities."

And so do the rich old nations. Oh, not in the same way, of course. They have the plants, the teachers, the equipment, the money, the out-of-school paraphernalia, and the tradition, all right. But development is more than a matter of material well-being. Isn't that what the bushy student rioters are screaming these bloody nights at their smooth, plump, parent society? The human spirit can choke to death as well as starve to death. Surfeit of necessities is no satisfaction at all. It only frees time and gives strength for looking around, for noticing what is missing, for discovering the criminal paradoxes of rich, robust nations still riddled with completely operable malignancies, for resenting alleged democracies who would placate rather than empower the majority (which youth now is), for despising the crude racism that civic righteousness blandly entertains, for condemning great power that claims to be powerless to make peace, for wondering why after all the millenniums in the wilderness there is all this humming and hawing at the edge of a promised land.

It is in education, among those being educated, that the protest comes against a spiritually, morally, humanly underdeveloped world, just in those countries we are most used to thinking of as developed. It is in education where this ultimate underdevelopment is being attacked. Much more is wrong than the curricula and communications, just as much more will finally have to give besides schools and the mass media. But once again it is in and around education where all the main problems surface.

That education is a basic element in the industrial society is entirely obvious. Education, training is *sine qua non* to building, running and buying the products of the great machine. What we are being reminded now is that education, "the educational estate," has quite another significance in industrial society too: it nerves the necessary criticism of the machine, it informs resistance to mechanical remorselessness, it suggests alternative goals, it mounts guard against the juggernaut. Again, many more than professional educators must be engaged in this defence of freedom, this development of humanity; much more than education, even in its broadest definition, must be involved. But education is still at the centre of it all, and education is still what you will call the whole salvational exercise.

How could a contemporary churchman flinch from such confession? Doesn't current development in our own theology push us again in the same dependence on education? Fear not, I will not now try to summarize current development in theology — not for *this* crowd! I am not the most lustrous man here by far, but neither am I so dim as to wander into that meat grinder — transform all you gentle folk into whirling blades of indignation by telling you what I think we're all thinking these days about what we believe. It is almost impossible to keep all the wispy new theological ideas in sight at all; who would dare claim to have corralled them and compressed them into consensus? But may I not hazard the generalization that most new theology is looking *this* way, and that even old theologies that still face the other way are looking over their shoulders a lot more than they used to? Fifty years ago, Dr. Barth talked us into entering with him "the strange new world of the Bible." And look: we met each other there. That is where a lot of the ecumenical movement happened. Twenty years ago we were still there, in that strange new world of the Bible. Not so new, not so strange by then, but still our ecumenical rendezvous, as it was a few years later when the joyful reunions with Roman Catholics began taking place there.

And then, just when we were all quite at home in the by now altogether familiar, not strange at all any more world of the Bible, our teachers began calling us out into the strange new world of the world. And oh it is strange, oh it is new. It doesn't look the same close up. Yet that is where our startlingly matter of fact theology now bids us: close up, way in, over our heads in history. That is where they say God is to be met, served, obeyed; that is where creation is going on; that is what freedom is for and love is about; this world with its breath-taking self-confidence and its unnecessary failures, its inexplicable reticences and its unwarranted arrogances, its men with freedom at

last in their grasp — their nervous, loose grasp. The Church, our teachers say, is for the world, not vice versa. The world is original and ultimate, not the Church: in the beginning there is earth and a man, and at the end "there was no temple therein". The world isn't here to join the Church; that is an impossible anachronism. The Church is here to join the world. The world doesn't owe the Church a living; the Church owes the world its own true life as world.

Now all of this pitches the serious Christian into education, into schooling, into total immersion in his time, into a radar sensitivity to whatever is in motion, coming towards us. He prays, but he doesn't pray for a glimpse of the Great Blue-print in the Sky. We don't believe there are such any more. We think freedom really means freedom, and that an open future really swings open all the way. So we look and listen and learn. We try to be alert to the possibilities and aware of the problems; we ransack the situation for our ethical data. Theology itself now sends us into the widest ranging education available and holds us there.

I started by saying we could have had pictures tonight if we'd arranged them. One might have been a chart, a great circle round as the world, with wedged sections representing the various departments of the human enterprise, with racing activity somehow portrayed in each, all aiming at, moving on the centre. Which is — not the Church as it might once been, not government as it often has been, not the industrial complex as others today might claim — the centre is education.

This is the great convergence. We have sampled it in a restless new generation, in developing countries, in developed countries, in theological developments. Need I wring out the obvious any further? Did Noah have to be told it was wet out there? Did Jonah have to be told it was dark in there? A man is where he is, and the conditions are what they are, and we are being yanked into this great convergence, and we know it.

Later in this Assembly you will be asked whether the World Council of Churches cannot evidence better, in its structure and in its program, a steady responsibility in education. I wonder if argument on that will be necessary? Has history ever been a more histrionic teacher of its own lesson? Can any so gross, pervasive, all-encompassing a human phenomenon escape our concentrated Christian attention or be glanced at from the edge of the institutional eye? This must be asked especially

when the phenomenon in question is so close to the centre of what the Christ, the Church, the Christian are all about. We say men have been freed. But how shall they be turned loose in their freedom, getting the good out of it, taking their joy in it, gratefully, gracefully and allowing others their freedom? That is *our* question, and it demands our earliest and fullest adjacency to the whole education explosion, in school and out.

Something is going on there that is all about what we are all about. Ernst Lange, who is poet enough to intuit what it is and pastor enough to give it to us wooingly, reports: "What this present generation is up to is really a controlled, a deliberate moral mutation, a mutation of individual and social conscience, the break-through of a new awareness of an international, an intersocial, and intercultural, an interconfessional and interreligious mutual responsibility, the break-through of a new moral quality which could be defined as an unlimited readiness for dialogue with the stranger, the adversary, the enemy".

Daily headlines tell us a lot of what is taking place now in and around education. If it is what we are about, if it is what we hope for men, if it is even part of what being human means, then don't we have to be there too, systematically, regularly?

We have been there, one way or another, of course. Some of our constituent churches have superb education divisions, but only a few pay attention to general education. Some of the churches' best men are on the campuses, but we too often lose touch, and anyway universities are just part of the picture. Our various WCC departments have educational desks, but none would claim to have had much time for the education that is exploding. *All* of our major conferences (Church and Society, Beirut, etc.), our principal reports to this Assembly, most of the papers prepared for the Work Book and for your sections, invoke education in their prescriptions for action, but there is no address on their invocations.

We must do better. For our own sakes, if for no one else. For Christians who know where they ought to be and what they ought to know, there is no more sensitive listening post in the world, on the world, than education in its broadest definition. That is where we will get our data, our style, our projections. For Christians studying their own convictions (as, for instance, we will now spend years pondering humanity) education is full of relevant matter. For Christians charged with the Church's own education, in the world's education

are the critiques, techniques, standards that should set our scene too — and drive us closer together if only because none of us can afford to play in that league or his own.

But of course, all that is a bonus. The fundamental reason for concentrating institutional attention on education is the hope that we can thus be some service to men by being whatever use we can to their boisterous but persistent and effective servant, education.

Let us be clear, though, that we will be no use to anyone or anything if our main new address to education is another expression of "concern." "I just wish I had a nickel for every pile of concern that's been dropped around this building," said a get-rich-quick colleague the other day in the Geneva headquarters. Committee-sized, consultation-length evidences of concern are about the biggest rat hole our precious financial sand gets pounded down in the churches.

Neither let us mount a new operation to develop a "theology of education." Theologies of this and theologies of that! The theology of language says this is a very sloppy use of language. O Theos will probably forgive that. But will he forgive our stupid obduracy, wrapping what good ideas we may have in the quaint formulae of that mincing tradition?

Nor let us waste time heralding the cooperation which would be essential in our education operation, as another "first" in Roman Catholic — Protestant — Orthodox relations. Such "firsts" have already become minor non-events in the world we'd like to be working with. That world never did understand what was so terribly necessary about the long operation; you would think our own pride would inhibit our trumpeting these rapprochements with all their implicit reminders of our age-long embarrassing stickiness.

Especially let us not set up a desk or an office, get it cooperating with Roman Catholics, and then go into a long effort to establish our specific motivations for work in this field. If Christians can't move in where people have problems, without arguing a good case first, forget it. One of Robert Kennedy's favourite lines from Robert Frost somehow comes to mind: "You go to the tennis court to play tennis, not to see if the lines are straight."

If we now move closer to education, in all its ramifications, let it be for specific service. Let us be brassily practical. Let us ask a few qualified people to do one particular job at a time. Let us help dig out some of the stuff professionals want to know. Could we make,

perhaps, all the plaguing determinisms in education a special province of our interest: determinisms of family background, speech facility, physical or emotional handicapping, examination tyranny, educational planning, some kinds of counselling, drug pedagogy. Whatever we settle on, though, let it be a compassable job, a stroke for humanity.

And let us remember, though the Church was in early on education, we come late to the current phenomenon. It is not our show. Thank God, others have been on the job. We could never do it ourselves. The Church has had many things exploded in it lately, but its size and strength have not been notably expanded. Thank God for those whom we would join now. They are the colleagues from whom we must learn. Thank God they have some answers. We don't, but we have an ancient expertise, and some good people and some relic resources, and we would like to help sketch some answers and try them.

It is a good time to be coming on in modesty. Not too long ago there might have been growls from professional educators about their unassisted adequacy for everything. And no one would growl back; it is, indeed, that acknowledged competence this Council should get next to. But recent events on some of the most confident campuses in the world give us our cue... Through the smoke of explosion, let us converge.

Who is the Educated Man?

A question for Educators

Fr. Paul Verghese

"You, Gentleman, take your lists of human interests from averages furnished by statistics and economic formulas. Your lists of interests include only prosperity, riches, freedom, tranquillity, and so forth, and anyone who openly and knowingly disagreed with these lists would, in your opinion, (as in mine also, for that matter), be either an obscurantist or a madman"

That was said more than a hundred years ago—by no less a person than Feodor Dostoievsky.* The controversy about the nature of man rose to high heat in the verbal exchanges among the Russian intelligentsia of the latter half of the 19th century.

The major spokesman for advanced revolutionary socialist opinion then was N. G. Chernyshevsky. Both Chernyshevsky and Dostoievsky came from the revolutionary underground of Czarist Russia. The debate between them is of intense interest both for our educational systems and our civilizations.

Letters from the Underworld first published 1864 Eng. Tr. Everyman's London, 1964.

In fact Chernyshevsky seems to have been the main target of Dostoievsky's attack. (we will now refer to them as C and D). C had just brought out his revolutionary work *What Is to Be Done*? †in 1864. He was in jail when he wrote the book. But, on publication of the book, he was sentenced to hard labour in Siberia, where he remained for 19 years. D's book was written as a reply to C. D too had been in prison and in Siberia.

C spoke for the progressive young radicals of his time. The main point was that man could be understood rationally, that human life and human behaviour were to be explained in material and physiological terms. To them the reform of society was purely a matter of scientific reflection and strategic planning. They remind one of the early planners of India's own economy.

The distinction between C and his previous generation of revolutionaries like Bakunin and Turgenev lay in the fact that the latter were intellectuals without a programme, while C and his type were incipient Marxists with a social programme for the remaking of man. The previous generation was basically theoretical utopians. Chernyshevsky and his colleagues were practical socialists who wanted to build an economy that would banish the profit motive, competition and exploitation. It was more practical utopianism.

Their main purpose, however, was not to build the economy, but to create "new men" in a new society. These new men were to be practical, regular and calculating in their activity, self-less, hard-working, co-operative, responsible, decent, peaceful, tranquil, prosperous, rich, free. Small wonder then that Lenin hailed him as "a great Russian Socialist" though open to criticism as utopian.

It is against this grey, humourless, unpoetic, stream-lined utopia that Dostoievsky revolted in his *Letters from the Underworld.* D satirizes on the "Golden Palace" which the "practical utopians" wanted to build; ordinary human beings would be bored to death with such a universe.

> "For instance, I should not be surprised if, amid all this order and regularity of the future, there should suddenly arise, from some quarter or another, some gentleman of lowborn—or, rather, of retrograde and cynical demeanour—who, setting his

†Eng. Tr. Dr. E. H. Carr in Vintage Russian Library, New York 1961.

arms akimbo, should say to you all: 'How now, gentlemen? Would it not be a good thing if, with one consent, we were to kick all this solemn wisdom to the winds, and to send those logarithms to the devil, and to begin to live our lives again according to our own stupid whims?' Yet this would be as nothing; the really shameful part of the business would be that this gentleman would find a goodly number of adherents. Such is always man's way"*

D explains himself later on "See here, reason is an excellent thing. I do not deny that for a moment; but reason is reason, and no more, and satisfies only the reasoning faculty in man, whereas volition is a manifestation of all life (that is to say, of human life as a whole, with reason and every other sort of appendage included)"

Here Dostoievsky speaks as a Slavophil and an Augustinian.

For St. Augustine, in any case, the will was the central element in man. Man is totally evil for his will is totally enslaved to evil. His reason too is distorted by his evil will.

In fact, it seems impossible for Christians to come to terms with any doctrine of man until we have re-examined our Augustinian heritage. Writers like Chernyshevsky proceed on the assumptions that progress is inevitable and that man is capable of recreating himself as the "new man". Even such a profoundly Christian thinker as Teilhard de Chardin seems to operate on the basis of a doctrine of inevitable progress and development, though he carefully qualifies himself in this regard.

But the stark Augustinian contrast between the infinite power and goodness of God and the total weakness and sinfulness of man, still plays a large role in Christian thought and bedevils every attempt to formulate a usable anthropology in education. We cannot, with Augustine draw the sharp antagonism between Jerusalem the city of God and Babylon the city of the earth, the one totally good, the other totally evil. The wheat and the tares are growing together and history is always an inseparable union of Jerusalem and Babylon, no man belonging exclusively to the one or to the other.

Neither can we accept Augustine's basic dictum that the human will, without special grace, is incapable of any good. The divine will does operate through human wills, and human beings do will the good from time to time, even when they are not Christians who have experienced the special grace of God in baptism.

Op. cit. pp. 30-31
:*bid* pp. 33-34

Augustine has also, because of his preoccupation with sin as a tyrant who holds us in slavery, failed to provide us with a notion of salvation that is sufficiently positive, this-worldly and corporate. We cannot become true educators today without such a positive view of man.

Augustine's views on the body as generically corrupt and on the regenerative act as essentially concupiscent and therefore sinful, also cry out for revision today.

Augustine's epistemology and soteriology both of which are implicitly individualistic, cannot stand without some balancing qualifications in our time.

It may be of some interest to our readers to know that not all Christians have accepted Augustine as a teacher of the Church. The whole Eastern tradition has consistently refused to regard him either as one of the fathers of the Church or as an authentic teacher of the faith. Only the Medieval Western church made his ideas so central and all-pervasive in western Christianity.

A more dynamic, less defective, and certainly more acceptable anthropology is offered to us by one who is regarded as a Father and Doctor by both the Western and Eastern traditions—Gregory of Nyssa, who lived a generation before St. Augustine in the 4th Century. Only in the light of Gregory's thought can we begin to grasp the basic insights of a Teilhard de Chardin, or to develop some categories with which to judge between Dostoievsky and Chernyshevsky.

There is room here only to state the main lines of Gregory's thought in sloganesque sentences.

1. Man is an integral part of creation and cannot be understood or saved in isolation from the rest of creation. The creation was made for man and finds its fulfilment in him. The salvation of man has to be also the salvation of creation, of matter itself.

2. Man is distinguished from the rest of creation by his "ruling power" over the creation. Man is made to be the Lord of Creation. This is his essential nature and vocation, as created in the image of God. Man's capacity for tool-making is an essential aspect of this Lordship of Man. He is born more weak and defenseless than other animal infants and continues longer that way in order that he has to acquire mental qualities which compensate for his helplessness. He is not born equipped with all the strength of the ox or the claws of the lion, but by developing tools and weapons he has to master the lion and the ox.

Man's education therefore should involve the development of this ruling power.

3. Man's mind which is the ruling power within him operates through the senses; the senses work through different parts of the body. Mind—senses—body—these are inseparable and the growth of man involves the development of all three—inseparably and integrally.

4. Man's essential nature is given him—to be in the image of God. Sin is not his created being; by creation he is good, and called to be the perfection of all good. Sin is extrinsic, an intruder, something which has come in from outside his nature. Man cannot be understood in terms of sin, though sin remains pervasive in human nature.

5. Because man's essential nature is constituted as a reflection or phenomenon of the goodness of God, there is no limit to human development. He is to participate in all good. Only God is his limit. Man is different from God only in two essential respects (a) God is unoriginate, He has the source of his being within himself. Man is originate; his being is derived from outside of himself, from God (b) God is what he wills and wills what he is; therefore he is beyond change and therefore beyond time. Man is not yet what he ought to be, and has constantly to change; he is therefore in time, subject to change—a historical being always at the point of intersection between a past and a future.

6. To participate fully in the good, freedom is necessary. There is no virtue which is under compulsion or in slavery. Man's nature as perfection of goodness is to be freely achieved, not by mere passive acceptance of a grace infused from outside. He therefore has to achieve freedom by the control of the passions, by the control of the environment and by free creativity.

7. Man is primarily corporate. His individuality is secondary. The body is the principle of individuation in an entity called Man who is essentially corporate. Perfection itself belongs ultimately to the whole of Mankind; the individual's free goodness is contributory to the perfection of all good. Only in the final recapitulation will this essentially corporate nature of man be fully revealed.

To grasp the fundamental aspects of St. Gregory's anthropology, one has to apprehend his analysis of the God-Man-World-Christ complex.

God is Freedom. That is what the transcendence of God ultimately means. He transcends all determinations, physical, psychological,

moral or conceptual. He is free also in his immanent relations to the cosmos and to man.

The world is no emanation from God. It is created, i.e. the principles (*aphormas*), the causes (*aitias*) and the forces (*dunameis*) of all that exists are set in motion by God's will. The creation is thus the realization, or concretization of God's will. "The will of God is, so to speak, the matter, the form and the energy of the universe, and everything in the universe is subject to it." This, according to Nyssa, is the Christian understanding of God's immanence in creation. Not that God's being is in the cosmos (pantheism), not that the universe is in the being of God (pan-en-theism), but rather that God's will has become the cosmos. And therefore while we can speak of God's immanence in creation through His will, precisely because the will of God is the being of the universe the universe itself is transcendent and free, beyond our conceptual determinations. The universe is thus dynamic being. It is God's decision, will and purpose that gives it motion. The immanence of God thus serves both as the principle of cohesion and as the motor of evolution.

The cosmos is the dynamic concretion of the will of God and man is an integral part of this cosmos. But man is more than that. He is participant in the very *phusis* or dynamic nature, of God. God's grace is ultimately His choice to make man participate in his nature. The two creations—the creation of the universe, and the creation of man are both acts of God's grace. It is this double grace—the grace of simple creation by will and of the second creation after his own image, that constitutes our being as body and soul. Grace is thus not opposed to nature, but is the constituent of nature.

The mind, or spirit, or *nous*, creative mental activity, constitutes the difference between the rest of creation and man. In man God's transcendent and free immanence becomes present in a special way. And since this is the essence of man, human nature cannot be conceptually determined. It breaks out of all confining limits except that of creaturehood, for even historical existence is one day to be transcended.

This transcendent divine immanence in man is neither static nor self-evident. It is a free, dynamic presence, and is realized by man to the extent to which the soul or the constitutive essence of man, becomes transparent to the reality of itself.

God's freedom functions in the cosmos as an immanence of which the universe is not consciously aware. In man there is the possibility of his being consciously aware of the Divine presence in him. In the God-Man Jesus Christ, the awareness of man's self-identity as the Divine immanence became fully transparent to the Divine transcendence of the Father, and this is the reality of being the image of God—the transparence of the image to its proto-type. It is in this transparent stance that the transfiguration of man takes place—as St. Paul says in 2 Corinthians 3:12-18.

Man thus, according to Nyssa, is an earth-born organism destined to become transparent to the reality of the transcendent God and to transform the creation by his free creativity to become the bearer of the Good.

TRANSITION TO OUR TIME

But what indeed does all this have to do with the issues confronting man today? Where is the transition from this abstract ontological analysis to contemporary problems? Perhaps the best exponent of Patristic thought in relation to current problems is that great western Christian genius Pere Teilhard de Chardin. His thought seems to be in direct continuity more with Nyssa than with Augustine.

The idea that plays a central role in Teilhard's thought is that of "hominization" or humanization and cosmogenesis or planetization. There are two fundamental faith-affirmations which underlie this vision of history as humanization and cosmogenesis.

(1) Evolution is infallible; it cannot miscarry; it must go through to the end of what it has set out to achieve, despite many failures along the way. Industrialization is the consequence of evolution.

(2) This end already exists—as point Omega, a personal centre able to sum up all consciousness within itself, and finally to unify the human super-organism.

The whole of the history of creation forms one single movement forward of God's dynamic will immanent in the universe, according to Teilhard. Consciousness, which becomes most manifest in Man, goes back to matter itself for its origin, All sciences deal with aspects of this movement forward—Astronomy, Palaeontology and Geology

dealing with the history of material creation, biology with the history of life, world history with the dealings of men with each other and with their environment, and Church history or holy history dealing with the transcendent God's breaking into man through Christ Jesus and the Holy Spirit.

The question then is about the orientation or direction of the whole process, and particularly about the goals for man. Point Omega as a goal does not suffice to orient without greater amplification.

Teilhard finds the orientation by an analysis of the process of movement. He finds a dialectic in the total process between death and life, between the tangential or external energy which governs the physical and chemical relations of the elements to each other on the one hand, and radial or internal energy, which is really psychic energy drawing every group of life forward towards greater complexity and centricity. The physico-chemical movement is subject to Carnot's second law—the increase of entropy, the running down of the universe, the drift to death and non-being. The psychic energy of consciousness overcomes this tendency to death by the creation of life, which by greater complexity of organization and by being more centred, is able to make the particles of matter function in such a way as to move forward to hominization or cosmogenesis.

Thus, according to Teilhard, there is in the stuff of the universe, and not merely in man, a growing force of desire and invention, very feeble and unsure at first, but growing in intensity as time progresses. This then becomes life, "something that arranges, converges, becomes concentrated, interiorized, developes corpuscles" through something else that "disarranges, diverges, expands, and loses its corpuscles". It is this process which we call evolution.

The appearance of Man in this evolutionary continuum creates a new situation, precisely because of the existence of *nous* or human consciousness. It is no longer the body that evolves, but the sphere of the mind—the noösphere. The fundamental direction is the same—namely increasing complexity and centricity. The region and the technique of evolution has now radically shifted.

The new fact is that it is no longer the body that evolves, but the human mind, moving forward towards more complexity. Complexity means not merely greater diversity, but also a multifariety of levels and currents of relationship. Centricity means a more centred and there-

fore more wide-embracing and more consciously directed process of human development. It is no longer simply the original impulse within creation that directs the universe towards its fulfilment centred in point Omega. A part of the stream of evolution, namely human consciousness, becomes capable, not only of comprehending the process that gave birth to it, but also of directing it towards freely chosen goals. "God makes things make themselves", says Teilhard.

It is in fact no longer evolution, giving rise to a multiplicity of forms of life. A new process has begun with man—namely that of involution. Man finds himself confronted not only with the task of liberating himself from the evolutionary stream that carries him forward through the double process of expansion in diversity of species and concentration or selectivity in survival. He is also called upon to gather up the multifarious universe and bring it under centred and directed control.

Man is no longer the plaything of the reproductive urge which produces indiscriminately and the fact of death which eliminates the unfit. He assumes control of the mainstream of evolution by being able to transcend it and transform it. Science and technology thus become the instruments of salvation. Economics and Politics become part of the activity of increasing the centred complexity of a pluralistic world. Human creativity goes forward through not only science and technology, but also through the production and distribution of new goods, and the organization of power in society.

Human culture itself is influenced by this process. Changes in the pattern of production and distribution and in the organization of power radically alter the way of life, thought and action of men—their attitudes and aspirations included.

Thus Teilhard becomes the exponent of a new way of looking at life or existence. History is now unified into one vision that comprehends the history of the universe and the earth (palaeontology, geology), the history of matter (the physico-chemical sciences), the history of life (biology) and the history of man (history, including science and technology, politics and economics as well as culture).

History thus becomes the magnificent all-pervading movement of all existence in its proud though painful march towards fulfilment, and here in this process is where modern man seeks his own fulfilment or salvation. As Montuclard says:

"Modern man is convinced that history has a liberating part to play as regards humanity. To him, history is the mediatrix of salvation. And if he has no religious faith, he carries this conviction to the lengths of believing that it is up to history alone—that is to say, for human effort inserted in the historical process—to secure for men, through justice, freedom and solidarity, the deliverance that they seek...There are in some men a faith, a hope, a sense of the future, and at times an overwhelming vision of the historical situation from which they can draw self-control, freedom of thought and action, courage and initiative. What did they have to do, in order thus to be 'saved'? No more than enter actively into the current of history"*

It is this hope and trust in history and in the human effort to be inserted in human history, that constitutes the common ground for many Christians, secular humanists, and Marxist humanists. It is on this basis that they seem willing to enter into a dialogue about the humanization of the world.

SEVERAL QUESTIONS

The Christian is tempted to ask a few questions to himself at this point.

(1) What is the ground of this great hope in history? Does history itself provide the ground for such hope? Has not history betrayed men in the past?

(2) Does this hope not create the false idol of a utopia on earth which man can create by his own effort? Does not the Christian faith preclude the vision of such a paradise on earth in history?

(3) Does this hope not eliminate the need for any specific faith in God, and therefore make the Church and its message totally irrelevant?

(4) Where does God fit in in all this? If man can achieve the kingdom by his own efforts, does this not make God unnecessary and obsolete?

*From *La Mediation de l'Eglise et la mediation de l'histoire*, in *Jeunesse de l'Eglise*. fasc. 7 entitled *Delivrance de l'homme* quoted in Olivier Rabut, *Dialogue with Teilhard de Chardin* p. 169.

(5) Is this all not too optimistic? Why is there no realistic appraisal of the fact of sin or evil which also exists in this evolutionary history? How did it originate? What is its function? How can it be overcome?

We may have to go beyond Teilhard in seeking to answer some of these questions. But in some cases Teilhard himself has pointed the way forward.

I. THE GROUND OF HOPE

Christians ought to reflect on the fact that the Christian hope is not for Christians alone. The redemption in Jesus Christ is a cosmic one, and it is sheer pettiness on our part if we seek to deny its fruits to non-Christians.

Of course, history does not provide a great basis for hope. It is the Christian hope which enables Teilhard to see hope in the direction of evolution. It is the Jewish Old Testament hope that enables a Marxist like Ernst Bloch to live by the Principle of Hope,* which is a fundamental Messianic principle. But history itself validates Bloch's own marvellous summary of his philosophy as Harvey Cox narrates it to us—"S is not yet P". At least the "not-yetness" of Man is something of which most men are directly convinced, even those who are comfortably bourgeois and hug the status quo in the name of 'law and order'. Being is in motion—towards fulfilment or destruction we cannot be sure from history, but history does not succeed completely in laughing away all assumption of directedness in history. Man is a future-seeking being, whether in this world or in another. Possibility, the New, Futurity, these are categories within which to conceive the "not-yet being" of man. To use the pompous words of the Second Vatican Council:

> "This sacred Council proclaims the highest destiny of Man and champions the God-like seed which has been sown in him".

Whether history provides us with an adequate ground for this hope or not, it is the Christian's responsibility to stand behind secular man's hope, for he, like us, is created in the image of God and is destined to be like God. Even if secular man has nothing but the *fact* of his hope as the *basis* of his hope, we must hope with him for the sake of man.

Das Prinzip Hoffnung, Suhrkamp Verlag, 1959

2) SECULAR HOPE AND UTOPIA

Western theology has been bitten once by the deep disillusionment of speculative philosophy and secular liberalism. It has seen the depths of evil in man in the pogroms and the concentration camps of our century. It is naturally wary of an optimistic estimate of the future of man.

Secular utopias are also now becoming transformed. The kind of static utopia that Dostoievsky's underground man cynically sought to overthrow no longer exists in the minds of perceptive secular thinkers. "A revolution in human relations and a turn-about in man himself are therefore the goals of socialism, not the build-up of the productive forces", says a modern Marxist from Yugoslavia.**

The socialists have been laughing at us Christians for being concerned only with salvation in the next world, and therefore becoming supporters of the *status quo* of oppression and injustice on earth. They say that utopia is a Christian creation. Socialists are now pursuing more modest goals. As Professor Pejovic says:

> "If the goal of history is understood to be not salvation, but rather a freer and more sensible life on this planet, then philosophy has the task envisaged by Marx, viz, to be sensible (and not calculating) and capable of helping people to live more sensibly and of leading them to freedom."*

And even when other Marxists like Professor Maximilien Rubel insist that "Utopia and Revolution are the two historical co-ordinates of the socialist movement",** they mean that we must will the abolition of an unjust society (revolution) and the creation of a just society—the New City which itself is not static or perfect. That seems to have been the content of the prophetic message—judgment and hope.

3) WHAT ABOUT FAITH IN GOD?

There we have a more radical problem. If we allow men to go on building up secular hopes not grounded in faith in God, are we not betraying God? In fact, does Teilhard himself give room for a purely secular hope which eliminates any need for faith in God?

**Professor Danilo Pejovic, *On the Power and Impotence of Philosophy* in Erich Fromm, Ed. *Socialist Humanism*, Doubleday Anchor, 1966 p. 208.

**op. cit.* p. 209

***Reflections on Utopia and Reroelution* in *op. cit.* pp. 210

If Olivier Rabut's two-point summary of Teilhard's basic understanding of God's purpose as unilinear from the beginning of the universe to its end in point Omega (repeated below) is correct, then it is possible that faith need not be in God, but only in the process of history.

(1) Evolution is infallible, it cannot miscarry, it must go through to the end of what it has set out to do. It is written within its very law that it will end up at a definite point—the point at which mankind is unified in *one* higher person. Everything necessary to achieve this end, is, therefore, already in existence.

(2) The end would not be achieved did there not already exist a personal centre able to sum up all consciousness within itself, and finally to unite the human super-organism"*

These, as we have stated earlier, are Christian affirmations, about the purpose of God in Jesus Christ. Their antecedents are not in Marx and Lenin, but in the doctrine of the recapitulation of all things in Christ as taught by St. Paul, St. Ireneus and St. Gregory of Nyssa.

If secular man wants to secularize these faith-affirmations and hold them as secular affirmations, as Montuclard suggests, should we deny him this privilege? Perhaps secularized man's own faith will become more articulate when he sees Christians working side by side with him for the emancipation of man and his unification.

We should be prepared to welcome secular man's faith in the historical process as a pre-figuration of his faith in God.

4) WHY GOD AT ALL?

That leads to the fourth question; does all this not mean that the belief in God is something dispensable for man, and that Christians themselves would be freer to help man become man if they would free themselves from this juvenile dependence on God? Is not then the Gospel of Christian atheism of Altizer and Hamilton, the most sensible of gospels that the Christian can still hold to?

Not necessarily. First of all let us make clear that God is not scared by the possibility of men denying him. He gives us every possible opportunity to do so, because he respects man's freedom. And when we proclaim that "God is dead", God says to us: "That is all right, so long as you do not say, 'Man is dead'." For ultimately, in affirming Man, the image of God, we are affirming its proto-type.

Dialogue with Teilhard de Chardin pp. 115-116

God is not jealous about man's achieving the kingdom by his own efforts. After all, all the good efforts of man could be regarded as nothing but the efforts of God, for it is God who acts in us. God has become man. Let man act for the good of his fellow-man, and that will be the God-man acting.

As for conscious faith in God, we who do believe in God, even if it is unfashionable, need the chastening fire of a fighting atheism both within and without the Church to bring purity and clarity to our faith.

God dwells in light unapproachable. He dwells also in the very being of man. And when man grows into goodness, the face of God appears on the faces of men, both individually and corporately.

Let us not be too keen to defend God. Our defense only makes him look weak and ridiculous. Give yourself to Man — and slowly you will discover that you do believe in God.

By making God *necessary*, we do no service to God .

5) Why no mention of sin and evil?

Yes, evil is there, for all of us to see. It does not go away with our closing the eyes.

Teilhard is not unaware of the problem of evil. Neither was Augustine or Gregory. History is a realm where the wheat and the tares grow together. There is always the possibility that evolution may miscarry, that non-being may triumph over being. If that possibility were not real, faith would have had no meaning. Evil is there, almost regnant in the *status quo*. But it is the negation of being, not being itself. If we sanctify the *status quo*, we are sanctifying evil and making it absolute.

Hope is, as Tillich put it, the negation of the negative, (i.e. of the present). What is, is not the real. The real is what is to be. In denying what is to be (the future) and affirming what is (evil), we are denying the real. This is not realism.

Teilhard has a pregnant passage on this subject which leaves open the possibility of universalism itself being wrong and points to the inevitability of catastrophe:

"There are no summits without abysses.

"Enormous powers will be liberated in mankind by the inner play of its cohesion: though it may be that this energy will still be employed discordantly tomorrow, as today and in the past. Are we to

foresee a mechanising synergy under brute force, or a synergy of sympathy? Are we to foresee man seeking to fulfil him- self collectively upon himself, or personally on a greater than himself? Refusal or acceptance of Omega? A conflict may super vene. In that case the noösphere, in the course of and by virtue of the processes which draw it together, will, when it has reached its point of unification, split into two zones each attracted to an opposite pole of attraction. Thought has never completely united upon itself here below. Universal love would only vivify and detach finally a fraction of the noösphere so as to consummate it—the part which decided to 'cross the threshold,' to get outside itself into the other".*

Conclusion

What are the educational implications of all this? We will not attempt to work out all the implications, but a few obvious ones may be quickly noted down, especially as they affect higher education.

(a) First of all, education must help man to come to terms with the reality around him. The educated man has to know how this reality is constituted, what laws it obeys, where it goes astray from the direction of the good, how it can be controlled and properly directed for the full development of the dignity of man in God's image, and for the hominization of the creation for the glory of God.

(b) Secondly, it must develop the freedom of man, both as individual and as community. Freedom in this context means the capacity to control all the elements within itself in order to direct its forces towards freely chosen and creative ends. Both the individual student and the society in which he now lives are basically unfree, since the forces which guide their actions do not seem to be under conscious control or moving towards creative and freely chosen goals. The curriculum will have to be designed in order to permit both the individual and organized society to gain centred and directed control of oneself; to help the individual and the society to discern the good and to desire it; and finally to create the good by using power, love and wisdom in the right way.

**The Phenomenon of Man*, Collins, 1960 pp. 288-289.

(c) Education cannot continue to be purely academic. It will have to train the body, the will and the emotions. It will have to become more directly connected with the social reality around it. It will have to focus attention on the problems confronting humanity and to seek solutions to these. It will have to provide for more student participation and responsibility. Students must themselves see the vision of a new world and a new humanity and commit themselves to this new vision.

The Teacher and The Student

K. C. Peter

Principal, St. Mary's College, Sultan's Battery, Kerala

The Social scene is fast changing. The pace of change is startling in one field, snail-slow in another. As changing times change, teacher-student relationships undergo a dramatic process of change — now induced change via planning, now autonomous change as if the educational system had life and had certain forces locked inside.

Having been a teacher for the past quarter of a century and at present being responsible for the running of a college, the present writer has had occasion to study these changes at close quarters. And he is at one with Goethe when he declares: "I prefer injustice to disorder". My conviction waxes eloquent as the educationist faces the question. How to save the up and coming generation from becoming blind leaders of the blind? There are two ways of spreading light: to be the candle or to be the mirror reflecting it. But one shakes his head in utter helpessness when the candle is false and the mirror a fake. Although many turn their eyes to the mountainous issues that crowd our national scene, few start down where citizenship counts.

In India's hallowed past, the Gurukula system of education held sway. The tapovans and monasteries were schools, where the sishyas drank the elixir of knowledge from the fount of the Guru, sitting at his feet; they learned wordly wisdom too in tune with the high values of life. The celebrated Indian universities of Nalanda, Taxila and Prayag,

attracting students questing for knowledge from such far-off places as Crete and Greece and the oriental Indian centres of Islamic learning of later times did keep the same pattern. Students and teachers then forged deep and abiding bonds that tied them to each other. Those halcyon days are gone beyond recall.

Though the British-sponsored Macaulayan system of education was meant to manufacture clerks on a large scale, our best thinkers and leaders, tasting the heady wine of western culture, imbibed the best from the West. Discipline was strict. Teachers struck terror in the minds of students. Students respected their teachers, though too shy to meet them personally. Western fashions and manners were copied. Yet, they learned their lessons, tried to master the English language and took in what their teachers had to give; they exercised their faculty of thinking. Imbued with the crusading spirit, the European teachers set up high standards of education. The Macaulayan system did hit the mark. It produced good clerks. Those who rebelled from within became leaders of men, upright in character, mature in thought and ripe for independent thinking. By then, the freedom struggle was in the offing.

Looking back we sharply feel that our national leaders were not very wise in calling out the youth of the country from British-directed schools and colleges and into the fray of the freedom fight. For decades, the nation's youth fought the British on all fronts. And fighting has become a deep-rooted habit. It survived the British rule in India. And very soon, the enlightened norms and values that deepened, refined and maintained the close ties between the teacher and the taught were shattered to pieces, and that, with mischievous finality, bruising their soul and spirit. The teachers, spiritual mentors once, now turned up to be mere intellectuals, quite disappointed at the attitude of students and filled in with the feeling of irreparability. The British system of education, however, was not fault-free. As Tagore says: "We were being trained like apes to imitate the vulgar habits of a vulgar age. Our education has no aim, nor does it incorprate any spiritual or ethical contribution to the greatness of humanity". The case was, as Emerson said of America,: "Most people are other people; their talks are someone else's opinion; their lives are a mimicry and even their fashions are a quotation." May be.

As freedom dawned, educational standards, held so high, rolled downhill. The students agitational attitude became more pronounced.

Fight they must. Against whom? Fight against shadows — against big causes, sham and insubstantial, trumped out of cheap and catchy slogans. Backed by Democracy's brute-majority principle, Gandhiji's civil disobedience concept being eased out into disobedience against established authority, misinterpreting Democracy's Lincolnian definition in which people are thrice important as students are thrice important, they unleashed agitations for one cause or other, provoked or not. And in a wild spree of destruction, flagrantly sadistic, classrooms, laboratories, buses, cars, trains and public offices were damaged and smashed. And in a spurt of ecstasy, they slight, disregard and disobey teachers; they even agitate for dismissal of teachers and for reappointment of dismissed teachers. And all through the two decades of freedom, teacher-student relationship has deteriorated and almost reached the breaking point.

The causes are not far to seek. One: Our educational system and curricula are being changed from time to time. What do the students get at the end of a costly education, they ask. The job they are after is not there. If not, for what are those moral and human values derived?

Two: Teacher in the classroom versus teacher in his private life, they assert, is a strange study in contrast. When the integrity of teachers is at stake, students feel that their own integrity can easily be emptied of its moral and spiritual content.

Three: Academic disciplines are being commercialized. In the classroom context and the examination context., bazaar notes rules the roost. Notes on Shakespeare, cheap and aflitter, take precedence and even ascendance over Shakespeare in the original. And that is enough to obtain a second division, if not the first.

Four: Why blame students alone for agitating to gain specific ends? Teachers also do the same, to lift up their living standards.

Five: In an age when God Almighty steps down and Dollar Almighty ascends the throne and the Midas Touch is prized high, double standards prevail both at home and outside. And parents appear to be as irresponsible as their children in nursing those lofty values integrating conference a ready man and writing an exact man"—a foreign critic points out, is accepted neither by the student nor by the teacher in India.

Six: Our youth are corrupted by number of signal forces. Herd-instinct runs deep. Mass-media of communication are misused and

largely abused in relation to our youth. Teaching becomes entertaining platform rhetoric. Vicarious enjoyment of life pours into them via the cinema, drama, cheap thrillers and mean novels, overexciting the youth. Nihilism, hedonism, existentialism and exhibitionism are on the rampage, swallowing teacher and taught alike.

Besides, external (political) troubles and turmoils find their effective echo in the world of the student. And Rule by Command is being replaced by Rule by Demand. Those demanding nothing get nothing. Easily freedom has become licence. Using freedom, students crave for leadership. Student leaders seldom pass examination. Irregularity in attendance, shabby appearance, calculating carelessness, impertinent behaviour, ability to create and maintain tension, lack of self discipline, utter contempt for the law-abiding blacklegs questing for knowledge— all these add feathers to their cap. No wonder, they demand representation on the academic bodies, because our leadership insists that only agitators be heard. And when partially reformed agitators become teachers, the picture is complete.

Further, every political party in this country has a student organization of their own at their command. And students are grist to their mill. They interfere in academic activities, finance and sustain agitations, even train them in using the weapons in their armoury—picketing, gherao etc. Student agitators, to whom an unopened book is as inspiring as an unopened bottle of wine, play second fiddle to these political leaders. Driven by passions and emotions, politically-bent rival student organizations shout insults at each other and even come to blows inside the campus. This well-meaning blundering of mature political parties is simply unfortunate. Of course, this is a sad commentary, born of the exasperating reluctance of students to grasp the golden opportunity to acquire the know-how and the knowledge which educational institutions offer.

Our education, propping up double-standards, does not link theory to practice. Wrong ends of education are pursued with zeal; right ends are thwarted at every step. Our experience tallies with America's of an earlier period. As Roosevelt says: "A man who has never gone to school may steal from a freight car, but if he has University Education he may steal a whole railroad." Oscar Wilde acidly comments: "Society produces rogues and education makes one rogue cleverer than the other". In India, the weight of reality is too much for our fragile arms. Facing a recent student-strike, engineered so cleverly by forces from

without, to win ignoble and insubstantial ends, I felt like passing through a series of psychological decompression chambers.

The long and short of the story is that teacher-student relationship has sunk to such depths that to rescue it is a herculean task. The havoc wrought by the agitational approach has struck at the unity and integrity of the family and the community, and that at a time when we shout from housetops the necessity of emotional and national integration.

The picture painted is dark enough. The dignity of the teaching profession, of hallowed glory, is dwindling. And the respect and reverence the teacher commands is rapidly on the wane. The bond between them is ready to snap. The sense of direction is lost. Both stand at the crossroads. But as misfortune will have it, both are indifferent as rain, indolent as a lazy breeze in midsummer.

A solution is far from simple. "Hands off students" political parties must. Parents shall advise the students off the agitational road. And teachers shall declare their faith in the profession. Because education is for freedom. And freedom is part of the spiritual heritage of all who share faith in democracy. I am not a pessimist. Being an incurable optimist, I feel, given peace, stability, law and order, application of theory to practice, phased growth, through both job-oriented and academic education, the right bonds of student-teacher relationship can be reforged, via reading, open discussion, loud thinking and shared pursuit of knowledge to its farthest ends. Then, teachers can assist the nation's youth to lift up their eyes to wider horizons, awakening their sense of wonder and power of imagination.

News and Views

1. Kerala University Bill

The Kerala University bill has now been passed in the state legislature. There was more opposition to it outside the legislative assembly than inside. Most of the vociferous protest came from the College Managements. Teachers' and Students' organizations generally supported the bill. The church officially took a very tough line. In fact the bill has been instrumental in bringing together in united opposition the three-dozen-odd bishops of the various churches in Kerala. They regarded the bill both as a Government encorachment into private property and as interference with religious freedom. They threatened strong action if the bill were to be adopted by the assembly.

Not only does the bill provide for a Government representative in the administrative bodies of a private college. Its famous section 47 provides for the taking over of a private college by Government whenever the Government regards it expedient to do so in the interest of the students and the teachers.

Previously, a Communist Government in Kerala fell from power on the issue of a Government take-over of education in general. This time the communist-led coalition Government seems to be acting from a position of strength. They have won the support of the private college teachers by providing that all college teachers with a service of one year have to be permanently retained. Private college teachers are also guaranteed insurance, provident fund and other benefits. Students also have been won over by the promise of representation on the University administrative bodies.

Only the private college management association has been heard so far to protest loudly, with the bishops on their side. The Principals are also aggrieved because their representation on the University Senate, the Syndicate and the Academic Council has been drastically reduced in size. But their protest so far has been quite feeble.

The most saddening thing about the whole discussion on the Kerala University Bill so far seems to be the fact that there has been much less concern for the quality of higher education than for the interests of the parties concerned—whether it be Government or the Church.

2. The Gathering Cloud of Student Unrest

One gets the impression, wrong as it may well be, that the "ruling generation" in education has not yet got the "message" of the student unrest phenomenon. When one pores over educational journals from the world over, rarely does one notice a full length treatment of it. Occasionally a sociologist gives a social analysis of the riots at the Sorbonne, or the University Chaplains' Conference in England pontificates on the "crisis" and comes to the conclusion that everything would be all right if only students would become "non-violent" and teachers were replaced by discussion groups.

M. Rene Maheu, the Director General of the UNESCO is not usually given to making exaggerated statements. In his opening address at the International Conference on Educational Planning in Paris (August 1968) he asked for the fullest participation by pupils and university students in their own education. He asked authorities to be less authoritarian and specialists not to claim to know all the answers. He asked for a dialogue between the teacher and the student in which each tries to learn and to teach, and in which all are searching together.

For anyone who has been through the events of last May in Paris, that is not radical talk, but just sound commonsense. What about us here in India? Are we ready for experiments with students having a larger role in their own education? Are we honest in our claim that Indian University Students are less mature than European ones, and therefore that we still have to spoon feed our students?

The cloud is gathering. Its size grows ominous. We should be ready for the downpour. It is needful at least to know of what this cloud is made up. That way we will not be surprised when it pours down on us in torrents that inundate.

So many clues have been offered so far to help us understand the phenomenon, none of them fully satisfying, some of them quite illuminating. We have recently seen an attempt to interpret it all in terms of a twin crisis—the identity crisis and the integrity crisis. All student protests could be interpreted as recipes whose two chief ingredients are the two crises mixed in varying proportions.

The identity crisis is the consequence of the mass culture in a megalopolis or an explo-populous country like India. In fact it has been there even in more traditional societies.

In the process of growing up into adulthood, one feels the need to reassure oneself of one's own entity by trying one's strength against the institutional and ethical authority-structure of one's society. One rebels against prevailing institutions and ethical mores only in order to establish one's own identity as a free man before accepting the prevailing authority-structure. This is the identity crisis. The attempt is not to overthrow the structure, but to make the huge, seemingly impersonal, structure acknowledge one's own individuality. Once that is established one can go back to a quiet life of normal acceptance of the mores and values of one's society. Because one basically accepts the prevailing authority-structure even while revolting against it, the revolt inevitably produces a sense of guilt.

A student cuts classes, breaks windows, or paints slogans—mainly to establish his own identity, not to overthrow the system. It seems most Indian students feel under greater pressure now-a-days than before to establish their identity thus by an act of protest. It can be very frustrating when the very act of protest becomes a herd act, an act of conformity rather than an act of establishing one's own identity. It appears that a large number of Indian students are thus frustrated after the first or second act of vandalism or protest, since it does not fulfil their need for establishing their own identity for many others do exactly the same. The sense of guilt simply adds to the sense of frustration.

The integrity crisis is of a different sort. Here also there is at work a need to establish one's own identity. But one does it by refusing to do the done thing and insisting on doing one's own thing one's own way. One refuses to participate and simply hangs loose. One sits still; refuses to shave, to wash body or clothes, or to accept responsibility. This disengagement from society is negative in essence; a simple refusal to be what one is required to be. One does not know, however, *what* one should be, or *how* one could be what one should be. He too cuts

classes, because he thinks the teacher is a square and the educational system a great bore. He will join in a demonstration not necessarily because the "demo" is for some great cause, but because it gives him the opportunity to protest against the unjust and hypocritical establishment. He can maintain his own integrity only by refusing to participate in the unjust society.

He does not feel guilty about his revolt, for it is the system that he opposes which is guilty. His feeling is more of self-righteousness, a sense of coming free of a filthy, sin-ridden system or society.

Indian students perhaps experience less of the integrity crisis than the identity crisis. The young man (or woman) in an integrity crisis has stong sympathies for the victims of the system, while the one in an identity crisis is more concerned about his own future place in the system. The identity crisis chap may yearn for conspicuous consumption to establish his identity. The integrity crisis fellow refuses to accept the "society of consumption", refuses to buy its fashionable and choice goods and accepts a basic simplicity of life. He is offended by the values of our production-consumption oriented materialism. He prefers to drop out from the system rather than excel within it. If he opts a place in the system (especially in western countries where such options seem to be more possible) it is not a job in industry or the physical sciences both of which are connected with our materialistic society, war and inhumanity. He prefers more idealistic social service or artistic occupations. If he is a white man, he would like to go abroad and fraternize with Asians, Africans and Latin Americans. He likes to travel, to have strange and new experiences; if he cannot travel on the face of the earth he can go on a pleasure-cruise within himself on marijuana or LSD.

No student protester belongs exclusively to one category or the other. There is a combination of the two in each. Only the proportions vary.

The integrity crisis is by far the more serious of the two. It involves the risk of losing one's soul in the process of "dropping out". Usually such dropping out comes from a sense of weariness and frustration about choosing oneself. It seems obvious that the value system of the older generation is hypocritical and out dated. It was possible only for people with less knowledge than the present younger generation has. Our young people have too many stimuli bearing upon them, too much information, too many choices before them, that they are understandably

bewildered. They have to have some values to live by and live for, but such are not readily forthcoming. The emotional fatigue of a frustrating attempt to choose oneself lies behind the integrity crisis.

Is it not time we gave more attention to this?

3. National Consultation on Catholic Education

As we are going to press, registrations have come in from some 200 educationists from all over India to take part in a National Consultation on Catholic Education to be held at the St. John's Medical College, Bangalore from the 20th to 24th February 1969.

Eight topics will come up for discussion.

(1) Purpose of Catholic Educational Institutions in India.
(2) Christian Education and National Development.
(3) Social Mission of Catholic Educational Institutions.
(4) Discipline, Freedom and Personality Development
(5) Lay Educators in Catholic Educational Institutions
(6) Indianizing Catholic Educational Institutions
(7) Vocational Orientation in Catholic Institutions and Professional Education.
(8) Planning in Catholic Educational work and Collaboration.

Among speakers are such names as Shri. J. P. Naik, Educational Advisor to the Government of India and Dr. P. J. Philip of the U.G.C.

4. Consultation on Hindu-Christian Dialogue

A very important consultation on *The Theology of Hindu-Christian Dialogue* was held in Bombay from January 4th to 8th, 1969, under the joint invitation of the Institute of Indian Culture, Bombay and the Christian Institute for the Study of Religion and Society, Bangalore. Some 40 outstanding Protestant and Catholic thinkers took part. Speakers included, besides Fr. Klostermaier, Mr. M. M. Thomas and Fr. Parmananda Diwarkar of St. Xavier's, such names as Dr. Eric Sharpe of the Department of Religions at Manchester University, Fr. Samuel Rayan, Fr. De Smedt, Fr. J. Dupuis, Swami Atmanandaji of Dadar, and Swami Sivarupananda of the Ramakrishna Math at Khar. A report of this very significant meeting is soon to be published.

Among the more interesting and new insights were the possibility of a Trinitarian mysticism that has links with the Satchidananda doctrine, the parallels for the various Hindu Darsanas in Christian thought, and the suggestion that spirituality may be just as important a meeting point between Christianity and Hinduism as social action.

National Service

Some proposed pilot projects.

The NBCHEI office has been gathering information on pilot projects for National Service submitted by member Colleges for the approval of the University. In the hope that these will be of interest and assistance to all concerned, we give below a summary of the information so far received, as well as some comments and cautions.

1. EWING CHRISTIAN COLLEGE, ALLAHABAD

(Extract from letter dated October 26, 1968 from the Principal Dr. P. S. Job, Ewing Christian College, Allahabad, U.P.,) written to The Dean of Students Welfare, University of Allahabad, Allahabad)

I. Development of college campuses.

A. "Grow More Food" campaign.

The objective is to produce more food by cultivating the waste land in the College using Voluntary and paid staff-student labour. We have already started on this project. A tube well and boundary wall are under construction. However, we would like to have the following financial aid from the U.G.C.

1. Over Head Tank	Rs.	20,000.00
2. Salaries of a mali and chaukidar	Rs.	2,500.00
3. Agricultural implements	Rs.	1,000.00
4. Fencing	Rs.	2,500.00
Total	Rs.	26,000.00

B. Beautifying the college campus with a small flower garden in front of each building. We have started work on this project also.

C. Levelling the football and hockey fields and improving the track. We are yet to start work on this project.

II. We like to start literacy classes for servants and illiterate people living around the college campus. Financial assistance required.

1.	Salary for full-time coordinator-cum-teacher @Rs. 250/- per month.	Rs.	3,000.00
2.	Books	Rs.	1,000.00
*3.	Audio-visual aids	Rs.	1,000.00
4.	Miscellaneous	Rs.	500.00
	Total	Rs.	5,500.00

*We have 16 mm projector and screen in the college.

SOPHIA COLLEGE, BOMBAY

[The Principal, Mother Braganza, has been appointed a member of the Committee of Principals set up at the University level to formulate concrete recommendations for the implementation of the scheme in Bombay Univeristy.]

DETAILED SUGGESTIONS AS TO PROJECTS WHICH MAY BE UNDERTAKEN BY SOPHIA COLLEGE UNDER THE N.S.C. SCHEME

NOTE:

All the following projects are already in operation in the College but they would be expanded if we had the assurance of the financial assistance under the N.S.C. Scheme.

I. Institutional Projects

a) Improvement of Campus. About 120 students have made a small lawn by preparing the ground, transplanting the grass, keeping it cut and watered—

b) The Botany Department propose to start a small vegetable plot in a corner of the compound. The students and staff would do all the work; the College would provide the initial tools and manure to prepare the soil.

c) Work Experience—Practically every student in the College does 20 days in the year. The work is organised, supervised and recorded by the students themselves—They clean the classrooms and laboratories daily after lectures and practicals. The Hostel students serve at table, and wash the dishes after meals; they also clean their bedrooms.

The object of this work experience is to develop in the student body a richer community life, to help foster a spirit of service, to help create a sense of social responsibility to help them to recognise the dignity of labour and to provide opportunities for developing qualities of leadership.

(d) Dispensary: This was opened on the College premises in June 1968 for the benefit of the College students, especially the economically backward students, the servants on the property and the poor of the neighbourhood. It is sponsored jointly by the ex-students of the college, the present students and the staff of the college. The college contributed Rs. 15,000/- towards the reconditioning of an existing building; Pharmaceutical firms are approached by the students and ex-students for drugs and vitamins, etc. The recurring expenditure is estimated at Rs. 6,000/- approx. Six qualified doctors including some of our ex-students run the Dispensary which also has a qualified nurse attached to it.

Benefits: It gives our Inter Science Students who intend going to Medical college, opportunities to care for the sick, give injections etc. This experience helps them to decide whether they are really meant for a medical career or not; it gives 283 students taking First Aid and Home Nursing in the College an opportunity to put into practice what they learn in their theory classes; it makes the students more aware of their social responsibility towards the poor of the neighbourhood.

(e) Training in First Aid and Home Nursing — Such training is also part of the N.S.C. scheme especially for Women students. We have conducted such a course this year, given by a trained nurse, under the supervision of a recognised doctor. 283 students enrolled in the First Aid Course and 202 students completed it and entered for the examination of the St. John's Ambulance Association.

II. Rural Projects

(a) The Kosbad Village Project.

Groups of 25—30 student-volunteers and the College Social Worker to go Kosbad (Dahana Taluka, Thana District) every alternate Saturday and Sunday, and twice a year in the holidays for a twelve-day camp. They participate in various Agricultural activities under the expert technical direction of the Principal and Staff of the Agricultural Institute, Kosbad Hill. The purpose of these agricultural activities is twofold: a) to enable the students to become experientially aware of the life and problems of the country's vast rural population, and thus to develop their sense of social responsibility; and b) to awaken in the villagers the desire for social, economic and educational uplift and the conviction that this movement can come from themselves, not from outside.

Specific works in which the students of this College have participated with the villagers include:–

(1) the construction of soak pits and soak channels near the huts, to introduce the idea of sanitation.

(2) planting of fruit trees and vegetable seedlings in the backyards of the huts, to encourage the tribals to supplement their meagre rice diet.

(3) bunding of fields before the transplanting of rice — to help the villagers.

(4) transplanting of rice, by the Japanese method to show the villagers how it can be done more scientifically.

(5) manuring, interculturation and spraying of rice with insecticides, for the same purpose.

(6) harvesting of rice to help the villagers.

(7) Digging of a drinking water well in the village, which did not have one before.

(8) Construction of 4 Kacha Bandharas or Earthern dams to conserve the monsoon water as long as possible and to raise the level of water in the wells by percolation and to provide drinking water for the cattle.

(9) Healthy Baby Competition — to awaken in the mothers a greater consciousness of child-care.

(10) Backyard Competition — to promote the planting of fruit trees and vegetables as a supplement to their unbalanced, purely rice diet.

(11) Sports and games for the children to build up friendship between the tribal women and children on the one side and the students on the other.

(12) Sewing classes for women and girls — in response to their desire for nice clothes.

(13) Participation in their songs and dances especially during the harvest season to broaden the culture of our students and to show the tribals that we appreciate their music and dance.

(14) Health visits — House to house visitation and the giving of simple remedies to those in need (nearly everyone) breaks down barriers of shyness on both sides, and wins easy entrance to almost every heart and home — The students are accompanied and assisted on these visits by a trained nurse or a doctor.

(15) Adult literacy classes have recently been started at the request of the villagers (after 1½ years' work among them) — The cost of this project and of all the Social Works of the students is borne at present by the college and by student contributions of Re. 1/- per term. But this is not sufficient if we want to expand the projects. (e.g. The present cost of a week-end camp is approx. Rs. 125/- and of a 12-day camp: Rs. 1450/-.

(b) The Talasari Project

About 100 students in groups of ten and one staff member go for overnight visits to Talasari village (Thana Dist) and help the villagers there as at Kosbad, with the addition of work in the dispensary there and in the roadside leper clinic. They also go for a 10-day camp twice a year.

(c) *The* Zaroli Project (in Gujerat)

Started in June 1968, about 80 students in groups of ten and one staff member go for weekly visits. The work done is the same type as at Kosbad.

III. Urban Projects

(a) Adult Education —

Adult literacy classes are conducted on the College premises twice a week. About 12 students participate in this work. This work could be greatly expanded under the N.S.C. scheme. The students need training in how to teach adults; they need the equipment with which to teach; they need organisation in their home areas — Being girls they have not the same freedom as boys with regard to their choice of pupils, the time and place of their lessons, but it *could* be done and should be, and would be if the College were part of the N.S.C.

(b) Others:

Children's Study Classes	30 students
Hospital Visitation	85 students
Work in Institutions for the Blind	40 students
Work in Remand Home, Orphanage etc.	20 students
Work in Legal Aid Centre	4 students
Work in Big Sister Programme	3 students
Collection of old newspapers, old clothes, etc.	20 students
Stitching of clothes for the poor	167 students
	369 students

All the above students spend about 2 hours a week on their respective works. Each student keeps a personal record of the progress of her work and is guided by the person in charge at the place of the work as well as by fortnightly visits with the College Social Worker. Experience has shown that this close guidance and follow-up are essential if the work is to be well done and the student to be trained and to derive personal satisfaction and enrichment from her work — The correct motivation can be instilled and maintained only through this personal guidance.

OBSERVATIONS ON THE ORGANISATION OF THE N.S.C. IN THE COLLEGES OF BOMBAY UNIVERSITY

I. N.S.C. for Women Students

The main agent of social change, and hence of progress, in our villages must be the family. This is an oft-repeated sociological truth Since the mother is the heart of the family, it follows that contacts with the women in the villages is of vital importance.

This justifies, if any justification were necessary, women students being intimately associated with the rural development projects, both the literacy-oriented ones and the small-scale agricultural projects undertaken by University students.

It is true that girls are not physically strong enough for the very heavy agricultural work but that does not seem to hinder their usefulness even in these projects. On the contrary it offers an excellent plank for eliciting cooperation from the villagers. For example, when the Sophia College students were helping with the digging of a drinking water well, they struck water at six feet. Now the neighbouring hamlets are calling them to come and dig a well for them because they say they "bring good luck". A trivial illustration no doubt, but indicative of the possibilities of the feminine approach!

Again the women of the villages are shy of strangers, all, both men and women are suspicious of any outsiders; yet our students are accepted in every hut; they give no gifts — neither money nor food; only once on Republic Day they distributed cooking oil and the gift was misunderstood by several, so since then they have learnt the lesson, they go among the Warli tribals as equals, as friends — Gradually the barriers are being broken down. After 1½ years' of fortnightly visits the students have recently begun adult literacy work among these people.

In view of the experience of these Social Work Camps conducted successfully and exclusively by and for women students, I would like to urge that Sophia College be allowed to continue conducting these camps and not be asked to give them up in favour of some large scale camps for men and women students together. Our students are deriving great satisfaction from this Kosbad camp project; they are also being very competently trained in rural development and contact work by the

Principal and Staff of the Agricultural Institute at Kosbad. We feel it would be very hard, if not impossible, to get this training elsewhere. The project was assigned to the College by Shri R. G. Salve, then secretary for Rural Development to the Government of Maharashtra in June 1967, to whom the Principal had applied for assistance in the matter of selecting a suitable village for rural development work to be taken up by our students.

II. This should not be taken to mean then we are against co-educational camps. This is not so. We believe these also have their value. And we do send our students fairly frequently to co-educational work camps organised by such agencies as the All India Catholic University Federation Union and the Youth Peace Corps. And we would certainly give our students the opportunity to join other such camps organised by the University.

III. (a) It seems preferable that only *about six or seven colleges* of the University should be asked to participate in the N.S.C. Scheme this year — Colleges which are sure to make a success of the scheme. Then, in course of time, it should be extended to all the Colleges. Psychological preparation is necessary for schemes of this type, and the *voluntary* aspect should not be lost sight of in our anxiety to involve the whole student population of the country. Small-scale beginnings would allow necessary time for preparation and motivation of both staff and students.

(b) *Disadvantages of Large-Scale Projects*

(1) Impersonality — Difficulty of personal contact between directors and individual student participants —

(2) Inefficiency — Discipline and order in camps of more than 50 students will be difficult to maintain —

(3) If, as suggested in one place, these camps group together 500 students, it will be very difficult, if not impossible to find sufficient *meaningful* work in the vicinity of the camp.

(4) *Unless each student* is given work he/she, considers meaningful and satisfying, he/she will lose interest and become dissatisfied. Mere manual labour is not enough. There must be personal contact with the villagers.

For this meaningful work there must be expert guidance, really only possible in small groups where the personal competence and dedication of the director is an ideal in itself, which experience has shown to be the most powerful factor in arousing the dedicated cooperation of the student community.

(5) The villagers of one place would feel swamped by a camp of 500 students in the vicinity! The students on their side might have to go too long a distance to their work site. There would not be sufficient contact work for each one to do in one village.

(6) The above points may also be applied, with slight modifications, to city Social Work Projects.

c. *Advantages of Small-Scale Projects*

(1) If each college organises its own group of student volunteers it will be easier to maintain the right *spirit* viz:

(a) Voluntary cooperation in National Service
(b) Awareness of social responsibility
(c) Suitable supervision.

(2) Organisation of the actual work projects will be simpler and more efficient if on a small scale.

(3) Students' Camp will be near their work site, thus facilitating contact with the villagers even outside their actual working hours.

(4) There is a limit to the amount of contact work that can be done in a single village especially if it is a small one; only a relatively small number of students can be absorbed by each village; therefore it is better to scatter our camps over a wider area. Colleges should approach the Block Development Officer for assistance in choosing the sites of their work-camps.

(5) The same point with some modifications, apply to works undertaken in cities, such as the organisation of adult literacy classes, hospital visitation etc. Supervision and encouragement of student volunteers will be much more easily and effectively done if done by members of the Staff known and respected by the students, than by an unknown and possibly irregular supervisor.

IV. Financial Organisation

The scheme proposed in the circular seems satisfactory.

V. Organisation of Camps etc.

The suggested time to be spent by each student in N.S.C. work is 150 hours during term time and 20 days in camp. It is suggested that it be reduced to 100 hours during term time and 20 days in camps.

Students in college have many calls upon their time — studies should come first. There are also extra-curricular activities of a cultural or recreational nature; for most girl students there are also home duties to be attended to; and of course, the extra pressure at times of approaching examinations. We must not make the requirements of National Service an intolerable *burden* on our students. If they give four hours a week for 12 weeks each term, I think that could be considered generous. This would make a target of 100 hours just possible but not 150.

The actual organisation of the work camps should be left to each college to arrange (not fixed by the University on a uniform pattern).

VI. Voluntary vs. Compulsory Participation

The suggestion of the organisers to introduce N.S.C. by classes is wise. Likewise to introduce it among Universities and colleges in stages is also welcome. If each College is assigned a certain "quota" it will be possible to find this number of volunteers. Only by keeping the whole scheme on the level of 'volunteer' work will we be able to establish high standards of service and hard work. As soon as we affix the adjective of "compulsory" the whole movement runs the danger of being dragged down to the level of the unwilling grudging participant. I suggest that instead, we institute a system of 'awards' or certificates or something similar — which would act as an incentive to the weaker minded student. Most volunteers need no incentive.

Experience has shown that good spirit is best maintained by *voluntary* groups; a grudging service would be disastrous in the realm of social service both in rural and in urban areas. In fact compulsory social service sounds a very contradiction in terms. If enforced it would spoil the work for the villagers and for the other students and would do no good to the grumbler himself/herself. Such people will be few

and I feel the best way to deal with them is to leave them alone, not to try to force them to join, to have patience, even sympathy with them. Later on in life they may get the understanding and then they will remember our patience with gratitude.

VII. A very important principle which should guide us in the planning of all our National Service Corps projects is that these should grow out of the academic life of the students. We do not want them to do just manual work or just literacy work as though they were to be used as a cheap labour force. We want to educate them to social responsibility as University students. Therefore the *service* they give is the service of a University student. This can be made practical by linking the work projects with the academic departments, e.g. Tribal Welfare with the Sociology Department, Agricultural Projects with the Economics Department, Dispensaries with the Science students, etc. etc.

4. WILSON COLLEGE, BOMBAY

THE SOCIAL SERVICE UNIT

One of the activities introduced this year by Wilson College is the Social Service Unit. Its chief area of concern is voluntary social work in the slum areas.

With this purpose in view, plans have been made "to adopt" some Municipal Chawls where some services could be organised.

After observing many Municipal Chawls with the help of the Ward Officer of the "D" Ward, the Municipal Chawls at Wadia Street, Tardeo have been selected as our area. The sanction from the authorities of the Municipal Corporation has been obtained.

As the chawls themselves have a set-up of local leadership, our student volunteer unit would be organising its work with the help of chawl leaders. The involvement and participation of the people of the locality in the social services and programming is of prime importance. They must feel that it is their programme. This will help ahem gradually to organise such services and help their own community in times of need, when outside help is not available. This will also help to build in them a community consciousness and a "we" — feeling.

What voluntary social work can mean for undergraduate students:

(1) By confronting students with practical problems in the slums, they will be gaining an introduction to this aspect of city life.

(2) They will thus develop a sense of participation in nation-building activities by direct involvement in some developmental programme.

(3) They will also thus learn to build voluntary bridges of understanding between the two classes of society — the educated elite and the un-educated and socially backward.

(4) They will have the satisfying feeling of having proved useful to the community in some small way, which would lead them on to fully responsible citizenship.

(5) They will gain an awareness of life outside the confines of home, the college, and their social circle, and thus be enabled to see the various possibilities for service in their later life.

(6) This experience of social service is also generally invaluable in building up the emotional maturity and balance of the participants.

So far, the students have already finished a socio-economic survey and are at present organising educational and recreational programmes for the women, youth and children's group.

The kinds of social services to be organised in the order of priorities:–

(1) Educational programmes for health, preventive and curative aspects of various diseases, civic problems, etc.

(2) Literacy classes.

(3) Cleanliness campaigns, inculcation of hygienic habits.

(4) Lectures and discussions, which will help them achieve knowledge, and personality development in general.

(5) Tuition classes for school-going children.

(6) Family case-work.

(7) Medical check-ups and treatment.

This plan is tentatively fixed; further changes may be made depending on the needs and problems of the people and the resources available.

5. A NOTE FOR DISCUSSION

(Prepared by J. W. Airan for the University of Bombay in 1966)

Scheme for Social Work

The following kinds of social work could be suggested:

(a) *In the slums:* Camps, social surveys, cleanliness campaigns, inculcation of hygienic habits, medical check-up and treatment, literacy drives, games, sewing classes.

(b) *In a village:* construction of school buildings, construction of roads, latrines, bunds, wells, deepening of talaos, animal husbandry, etc.

I. Proposed objectives:

(1) To make education more subtractive by confronting students with practical problems in the slums of Bombay and in rural areas adjoining Bombay.

(2) To encourage students to participate in the nation building activities by their direct involvement in some of the developmental programmes.

(3) To build bridges of understanding between our institutions of higher learning and these areas.

Any possibility of academic rigidity in this programme can be avoided by giving the organisers considerable freedom in the matter of details.

II. Suggestions for organisational set-up

(1) Colleges should be suitably grouped. Each group should be called a Unit.

(2) Each Unit should have an executive committee consisting of the Principals (or their representative) of the colleges in the Unit.

(3) The Executive Committee will elect its Convener, preferably by rotation.

(4) These Units should concern themselves only with work in slums,

and should have one or two representatives of people from the slum areas concerned on their executive committees. This will ensure a closer identification of the Unit with persons in the area of its work.

(5) The financial aspect of this arrangement should be carefully worked out. (Will the University provide funds for the routine administrative work of these Units?)

III. Suggestions for preparing a programme

(1) A Unit should obtain information on the following points either by its own investigation or through a recognised Municipal Authority:

(i) Average distances of the slum from the various member colleges.

(ii) The nature of the population in the area. This may be determined from socio-economic surveys already made.

(iii) Whether any other agencies with similar objectives are already functioning in the area selected.

2. This information should be processed with the help of professors of sociology from the member colleges. Students who would participate in the total scheme should be involved in this processing.

3. After this processing has been done, expert advice should be obtained from persons or institutions qualified by experience to give advice (Tata Institute of Social Sciences, Nirmala Niketan School of Social Work, Y.M.C.A., Y.W.C.A., etc.)

IV. Possible Programmes, in the order of priorities

(1) Literacy Drives
(2) Cleanliness campaigns; inculcation of hygienic habits.
(3) Games and Sewing classes.
(4) Socio-economic surveys
(5) Camping in these areas.

Note: In each case reports, carefully compiled, should be forwarded to the University through the Unit Office. Clear indication should be given of places where follow-up work is urgently needed. In each slum local leadership should be created to carry on the work

started by the Unit and then a permanent *liaison* be established between the Unit and the leaders in the slums.

V. Work in a Village

This should be considered as an advanced programme in which students of the university who have gained some experience in the work in slums and have evinced a certain amount of sense of involvement, should be included. Unlike the administration centres of the Units referred to in connection with work in slum areas, the administration centre for work villages should be located in the University building itself. This administration centre will *also* coordinate the work of the Units. Composition of this administrative body will need careful thought lest it become an isolated office.

At the initial stage there should be only one team of University students for this purpose. The work should be expanded gradually in the light of the experience gained and needs discovered.

Choice of village: This is possibly the most crucial choice in this planning. Information about a few villages should be collected, and from among the possible group of villages that village should be selected most of whose needs could be met through our resources in the kinds of student volunteers we are likely to get. For instance, if the urgent need of a village is in the area of agriculture, can we meet it? Another factor would be its distance from Bombay 40 to 50 miles would not be reasonable.

VI. Selection of students: A fruitful contact with village and villagers today is a very delicate matter. Therefore the age, the maturity, and the attitudes would be some of the factors which will have to be taken into consideration in the selection of the Team.

The dress, the manner of speaking with the villagers, etc. will require considerable 'orientation'. In this respect we may have much to learn from the procedures of the American Peace Corps.

VII. Suggestions for programme for a village

If we begin with a large scale literacy drive we would get an opportunity to know people and to establish person-to-person contacts. This would enable us immediately to take up matters of health and hygiene. This is where we would need the active help of a group of

senior medical students with whom 'lay-students' can work. Audio-visual aids, posters prepared by our own Team, discussions with villagers in small groups at night (when they would be more easily available) would mean overnight stay, sometimes, in the village. This would call for a provision of Jeep-Station wagon equipped with audio-visual aid gadgets and adequate tent-outfit.

Once these contacts are established, then the villagers may be drawn into the programmes of 'constructional work'. The priorities here will have to be gradually evolved and should not be pre-determined. It is not so much what the Team would do as what the villagers would maintain later on, that would determine the value of our rural reconstruction effort. To secure this, we need the villager's cooperation, which will be more easily forthcoming if at this stage *we let him tell us what he wants:* construction of gutters, construction of lavatories; individual or cooperative efforts for organising poultry, piggery, etc.

Thus after we have won his confidence through person-to-person contacts, and helped him to see the advantages in maintaining healthful surroundings, and helped him in at least talking (if not solving) some of his economic problems, we might proceed to introduce libraries and entertainment programmes.

VIII. If this Committee is of the opinion that we should also help in the furthering of Family Planning programme both in slums and in the village of our adoption, we might suggest that the Committee's membership be increased suitably.

IX. We would request the University to procure copies of reports on Community Development programmes which operated in the Bombay region. This will help the Committee considerably in its deliberations and planning.

J. W. Airan

6. STELLA MARIS COLLEGE, MADRAS

Project I — Orientation Course for Literacy Campaign:

Preliminary arrangements are being made for organisation of an orientation course with the help of the experts from Literacy House, Lucknow, from 27th December 1968 to 7th January 1969 to train students for the literacy drive in the urban and rural areas. Some of the staff members have also volunteered to assist the students in this noble cause. The College Social Welfare Centre has been selected for training and the number of participants is restricted to 45, which includes 20 students of this college and the rest from the other women's colleges in the city. The course also includes field-work in villages, and the visits will be three times during the course. After the successful completion of the course, it is apparent that one such trained student will be able to teach 10 to 15 persons.

The estimated expenditure on this purposeful programme is assumed as follows:

Subsistence of two Instructors from the Literacy House, Lucknow, @Rs. 15/- per head per day for 12 days.	Rs. 360.00
Boarding & lodging for 7 teachers and 45 participants @Rs. 4.50 per head per day for 12 days.	2804.00
Transport charges for visiting the villages in connection with the field-work three times during the course @Rs. 3.50 per head per trip.	546.00
Contingencies	100.00
Total..	Rs. 3810.00

Project II — Health & Hygiene:

To train students for this programme, the Director of Medical Education has been requested for organisation of an incentive course in the work in dispensaries and hospitals suitable for students for training classes in hygiene and sanitation adaptable in rural areas. Two month concurrence course for 30 students will be started immediately on hearing from both the Directorates. The course is tentatively fixed from 27th December 1968 to January 1969. Further it is proposed that the trainees will have to get themselves qualified in St. John's Ambulance First Aid Test, in order to complete the training.

The estimated expenditure on this programme will be:

Transport charges for going to dispensaries & hospitals @Rs. 15/- per student per month for two months for 30 students	Rs. 900.00
Fees to be paid to St. John's Ambulance for the Course in First Aid @Rs. 8/- per student for 30 students.	Rs. 240.00
Cost of one dozen first aid boxes complete @Rs. 50/- per box.	Rs. 600.00
Cost of 12 sets of implements (spades, pickaxes, crowbars, iron parts & iron bonds), required for 4 batches for the work in improving the sanitary facilities, to provide better drainage etc.	Rs. 590·00
Contingencies.	Rs. 100·00
Total	Rs. 2430·00

Project III — Promotion of Kitchen Gardens

This programme will be conducted on experimental basis to encourage the residents in the nearby slums to grow their own vegetables by alloting them small plots in the college campus in which the students will supervise and aid their work, with a view to leading them to use any space available near their homes as well as the plots allotted. Nearly 100 students have opted for this work.

The estimated recurring and non-recurring expenditure works out as follows:

Cost of tools for garden work including hose for 10 batches of students. ...	Rs. 800·00
Cost of seeds ...	Rs. 50·00
Cost of fertiliser ...	Rs. 500·00
Contingencies ...	Rs. 100·00
Total	Rs. 1450·00

Project IV — Training Programme in Social Service for Members of Teaching Staff in colleges:

The course is open to the staff of all women's colleges in Madras City.

Aim: To inculcate in them the basic principles and to prepare them for the work of supervision and guidance in the N.S.C. activities in colleges.

Proposed Instruction: Instructions will be imparted in the following subjects:

Compulsory — (i) Community Development Work
(ii) Social Work Research Methods

Optional— (any one or two subjects to be chosen by each participant)
(i) Medical Social Service, Health & Hygiene
(ii) Cooperatives and their promotion
(iii) Literacy and Adult Education

Proposed Plan of Work: A four-hour programme every Saturday will be conducted for 10 weeks, consisting of lectures and supervised field-work. The time-table will be so arranged that each participant has to devote 3 hours per day i.e. 2 hours for compulsory subjects and 2 hours for two optional subjects.

Number of lectures:

Community Development Work Social Work Research Methods	5 hours
Medical Social Service, Health & Hygiene	10 ,,
Cooperatives and their promotion.	15 ,,
Literacy and Adult Education in collaboration with the Orientation Course for Literacy Campaign	15 ,,

Venue: Stella Maris College, Madras.

Duration of the course: 10 weeks. The commencement of the course will be from the beginning of the III Term—January 1969.

Intake of Trainees: 25 at a time

Estimated Expenditure:

Remuneration payable to lecturers for delivering lectures on Community Development Work and on Medical Social Service, Health & Hygiene at the rate of Rs. 30/- per lecture for 20 lectures	Rs.	600.00
Remuneration payable to lecturers for delivering lectures on Social Work Research Methods and on Cooperatives & their promotion at the rate of Rs. 25/- per lecture for 15 lectures.	Rs.	625.00
Contingencies. ...	Rs.	100.00
Total ...	Rs.	1325.00

7. ST. TERESA'S COLLEGE, ERNAKULAM

AIMS AND OBJECTIVES

In addition to the recognised aims of national consciousness and social responsibility, the College wishes to inculcate in the student the dignity of manual labour. The help rendered to the country will be of such a nature as to enable the beneficiary in course of time to help himself.

Institutional Projects

(a) *The strengthening of the existing project of Campus cleanliness Introduction*

The College has from June 1967 made the students responsible for keeping the class rooms and residence halls clean and tidy. The mere assignment of work on a compulsory basis has not proved altogether successful. As a result of the survey undertaken on the working of the scheme by a specially constituted body of staff and students at the beginning of this academic year (July 1968) it has now been decided to plan it as follows:

(i) The Staff will actively participate in the scheme.

(ii) The root causes of unclean and untidy habits like scattering bus tickets and food wrappers, the misuse of water coolers, etc., will be tackled simultaneously.

(iii) The students assigned a particular task, will work in a mixed group. We hope that when students coming from different communal, regional and religious affiliation are put together, national consciousness can to some extent be promoted.

(iv) The entire campus—the garden and the open spaces will be included.

Details of the Scheme

The work will be done according to a prepared schedule, showing details of the time, the person or persons assigned the task and the nature of the assignment. It will be done on a cumpulsory basis and throughout the year. One or two groups will during the noon interval and fifteen minutes before and after class, as the need arises take the responsibility to see that the w.cs, the water coolers etc. are not misused. The staff will collaborate in the work.

The staff and student representatives must meet at least once in three months to evaluate the progress of the scheme.

(b) **Work Experience:**

This will be on a voluntary basis by groups of students who enlist themselves for such work. Unlike Scheme (a), the work experience scheme will be restricted to certain times and periods during the year. The exact time at which such works will be undertaken will depend on the convenience of the group and on other circumstances. It may be necessary to have technical personnel on hand when such work is initiated. Such of the staff members who volunteer will be enlisted.

It may be possible when students gain the necessary experience to pay them a nominal sum for the work done.

a. Scraping and polishing of class-room furniture and laboratory
b. Cleaning and painting black-boards
c. Rearranging the books in the General and Departmental libraries—renewing labels, etc.
d. Washing and mending of household linen
e. Taking an inventory of equipment etc., in the laboratories
f. Helping to compile statistical (empirical) data
g. Rearranging and labelling of chemicals and museum specimens in the different laboratories.

h. Individual projects of self-help planned by the different departments.

Prizes can be awarded on the College Day to individuals and groups participating in the Scheme.

COMMUNITY PROJECTS

Adoption of a Slum area:

The Social Service League has already adopted a slum area called Vathuruthy—7 miles distant from the College. We plan in that area and in another slum area as far as funds and personnel are available on a voluntary basis, the following:

1. Evening schools for the slum children who are unable to attend school particularly during the monsoons, we are this year running an evening school for these children with the help of the work and are paid a nominal salary for it. We can continue such experiments.

Coir rope manufacture as a small cottage industry has also been started. The students have donated (the amount being collected from a variety entertainment) the raw material and the Charkas. The technical personnel to teach rope manufacturing have also been employed. The industry is gaining ground and is expected soon to stand on its own legs. Similar schemes may be tried.

2. The students of the Home Science Department are willing to take up Nutrition Extension work and by means of Demonstration popularise balanced diets and rice substitutes.

3. Some students are interested in an intensive health and hygienic compaign in the area adjacent to the College campus. It is expected that this scheme will help us to lessen if not to eradicate the mosquito trouble and the nuisance caused by rats and crows.

4. If time permits, Adult education (not merely adult literacy classes) can be held for the benefit of the rick-shaw pullers, the tiffin boy, the canteen staff and others who are in a broad sense part of the College community. Some are eager that they should in some way feel the impact of our educational service and benefit by their contact with the College community.

Aims and Objectives:

In addition to the recognised aims of National Consciousness and Social responsibility, the College wishes to inculcate in the student the dignity of manual labour.

The help rendered to the country will be of such a nature as to enable the beneficiary in course of time to help himself.

8. MADRAS CHRISTIAN COLLEGE

INTRODUCTION

Madras Christian College, Tambaram, has a Rural Service League which has been associated for the past three decades with the life and development of nearly 19 villages around Tambaram. The College proposes to make this League function as the College level agency under the Pilot Projects for 1968-69—National Service Corps Schemes.

The Rural Service League has been functioning under the guidance of Dr. Malcolm Adiseshiah (the then President of the League and at present the Deputy Director-General of UNESCO) and for a decade under Dr. Chandran D. S. Devanesan, M.A. (Cantab), Ph.D. (Harvard) who was the President (at present Principal of the College and Patron of the League). Dr. M. Sargurudoss, M.A., M.Ed. Ph.D. (now Principal of Bishop Heber College, Tiruchirapalli) was also the President of the League for a short period. The League at present is functioning under the presidentship of Dr. M. Abel, M.A., Ph. D. (California) with two other members of staff as Vice-Presidents and a student Committee of 12 students drawn from both the post-graduate and degree classes with a membership of more than 300 students.

The League is working at:

(1) Old Tambaram (a suburb of the still expanding Municipal town of Tambaram)

(2) Mappedu (a village in the rural setting 5 miles away from the College)

(3) Mangalapuram (another suburb of Tambaram)

Old Tambaram R.S.L. School

The Upper Primary School in Old Tambaram village is one of the most successful ventures and beneficial projects undertaken and maintained by the League. It was started twenty years ago without even a shed in a mango grove, and with a handful of pupils and one teacher. But today, thanks to the vision, zeal and dynamic leadership of successive generations of staff and students, the school has now grown into a big institution with 802 pupils, 27 teachers and its own class-rooms. Until recently the school was managed directly by the League with its President officiating as the Correspondent of the school. But in view of the enormous size of the school and its ever growing complex administrative problems, the League which was contemplating the launching of new service projects, came to realize that it was too difficult for it to attend to the details of the work in the institution. So the Bursar of the College is looking after the day-to-day administration and the members of the R.S.L. along with village leaders are on the Advisory Committee of the School.

Literacy Centres

The Rural Service League used to run two adult Literacy Centres, one at Kamarajapuram and one at Mangalapuram, two suburbs around Tambaram. For many years these centres functioned well and members of the R.S.L. were able to impart literacy to quite a large number of illiterate adults. But in course of time the adults in the villages were more anxious to have tuition classes for the school-going children who are backward in their studies and the members discontinued, rather reluctantly, their earlier programme. Besides giving tuition the Rural Service League has provided the children with books and slates. It is gratifying to note that this service is greatly appreciated by the parents of the children who are receiving tuition at these centres.

Rural Service League Centre at Mappedu:

After two decades of useful service, carefully built-up traditions and consolidation of work in Old Tambaram village, the League, at the beginning of last year, felt confident enough to expand its activities by opening a new rural service centre at Mappedu, a village situated five miles away from the College campus. It should be mentioned here that the College had been instrumental in bringing this village into

existence by resettling a large number of families who were asked by the Government to vacate their original homes during the Second World War period in order to facilitate the establishment of the Air Force Station at Tambaram in 1943. For a few years students of the College, under the able guidance and leadership of professors like Dr. Malcolm Adiseshiah and Dr. Chandran Devanesan, continued to render useful service to the newly established village. Later on when the College began to concentrate its social service activities in Old Tambaram, Mappedu receded into the background and it was a long time before its needs and claims could once again attract the attention of the League.

There had been repeated requests from the villagers and last year when the League was wanting to expand and extend its work to yet another village, it was glad to have this opportunity of re-establishing the contact of the College with Mappedu. Thus the League launched its Mappedu Community Development Scheme last year.

After a few exploratory visits to the village, the League inaugurated the scheme on Ayudha Puja Day, by organizing a work camp in Mappedu in which more than a hundred students took part. The programme involved the students in such tasks as repairing the village well, cleaning the streets, digging drainage channels, training children in personal hygiene and conducting programmes of recreation and entertainment. Since that day, members of the Rural Service League in batches of five have been visiting the village regularly five times a week to distribute medicines to the villagers suffering from minor ailments. In addition to this, several villagers afflicted with more serious diseases have been helped to get regular medical treatment from the College doctor at the College dispensary.

The villagers had requested for other facilities also to meet their needs and the Rural Service League has submitted on their behalf a representation to the Government, requesting them to extend to this village the various facilities that are really necessary. This representation has been under the active consideration of the Departments concerned in the Government and the required sanctions have been obtained. They are in the process of implementation.

The important aim of the Rural Service League in Mappedu is to establish and develop a dispensary there which will give the much needed help not only to Mappedu but also to the neighbouring villages.

The construction of the dispensary building has already been undertaken and the work is in progress.

During the first term of this academic year, the members of the Rural Service League with only a mason to give technical advice, completed the flooring of two sheds (78 ft × 20 ft and 84 ft × 18 ft.) with cement, using brick jelly and sand which they had loaded and brought from the Palar river bed in Chingleput to the R.S.L. School, Old Tambaram.

At Mangalapuram, the R.S.L. has recently put up a small building 17 ft × 12 ft to be used for conducting literacy classes.

Cooperation of Villagers:

The cooperation of the villagers in both the above suburbs was remarkable. The villagers in Old Tambaram have not only actively participated but also made a cash donation of Rupees four hundred and those in Mangalapuram have contributed Rupees one hundred.

The following PRIORITY programmes will be undertaken with immediate effect, at Madras Christian College, Tambaram, subject to the approval of the regional representatives of the Director-General, National Service and Sports Corps, the College Rural Service League acting as the College level agency:

(a) DEVELOPMENT OF COLLEGE CAMPUSES

(b) LITERACY CAMPAIGNS

(a) **Development of College Campuses:**

This programme, taking into consideration the wide extent of the College estate (about 360 acres) and the organisational set-up already in existence will aim to:

(i) help the College Farm (extent 100 acres) in cooperation with the Farm Director and the Farm Committee;

(ii) beautify the campus in cooperation with the Curator and the Estate Supervisory staff.

(i) **College Farm:**

The members of the Corps both during term time and camp time

will take up the following projects:

1. Raising vegetables and developing fruit orchards.
2. Preparation of compost pits.
3. Plant protection.
4. Digging of wells and irrigation tanks.
5. Raising a good and secure fence around the Farm.

For the first four Projects assistance that is available from the Panchayat Unions of Chittalapakkam and Kattankolathur with whom the College Rural Service has contacts already, will be utilized.

Pilot Project 1—Raising of vegetable garden.

10 cents (about 4,360 sq. ft. or 20 ft. × 220 ft.) of land will be used for the pilot project for raising vegetables.

The plot will be subdivided into smaller plots (e.g. 20 × 6 ft of 10 ft ×100 ft.) with suitable bunds and ridges for watering, footpath, etc.

Corps members will be organised into groups to carry out the following operations:

(i) To prepare the soil (digging $1\frac{1}{2}' \times 1'$ and manuring)

(ii) To raise vegetables which would be in season as shown in Appendix 1.

For the season beginning in June—July.
For the season beginning in January—February.

(iii) To irrigate as required.

(iv) To take plant protection measures—against weeds, pests and virus.

(v) To arrange for harvest and maintain records.

The implements required are shown in Appendix II.

Seeds, manure, pesticides and fungicides requirements are shown in Appendix I.

The assistance of the Agricultural Department of the State Government will also be sought from their representative:

The Special Agricultural Demonstrator (Vegetable Scheme) (Department of Agriculture, Government of Madras) 20, Perumal Kovil Sannathi Street, Villivakkam (Post) Chingleput District (Phone 62915—Madras Exchange)

Pilot Project 2: Preparation of Compost pits.

A small plot of 100 sq. ft. will be used for the purpose.

Pits of 3 feet depth (on specified dimensions—e.g. 15 ft × 8 ft) will be dug out first.

Periodically in the evenings the Corps members will fill the pits with organic material collected in the College estate forest, and interspace it with layers of sand.

When the pits are filled new pits will be made out.

The contents in the pits, when ready, will be used as manure for crops, vegetable garden or supplied to the College Farm.

The implements required are shown in Appendix II.

The assistance of the State Agricultural Department will be sought through.

The Union Extension Officer—Agriculture.

Panchayat Union Office,

Kattankolathur. (Chingleput District)

Pilot Project 3: Plant protection.

The squad members will undertake the plant protection measures to be carried out on the College Farm in the initial stages.

Later they will extend their services to the neighbouring farms and villages.

The crops raised in these areas are mostly Paddy, Millet (Cholam), Groundnut and vegetables.

The following will be organized:

(i) A comprehensive short course/or pamphlet on the composition and effects of pesticides and fungicides—safety precautions to be followed—identification of pests and fungal attacks—preparation of standard solutions and mixtures.

(ii) Sprayers and Dusters both powered and hand operated will be made available along with the instructions on minor repairs.

(iii) Purchase of pesticides and fungicides as shown in Appendix III required for the above crops.

(iv) First-aid and antidote kit.

Equipments, chemical compounds and medicines required are shown in Appendix III.

The assistance of the State Government—Department of Agriculture will also be sought from their representative:

(i) The Agriculture Demonstrator (Plant Protection) Department of Agriculture, Government of Madras. No. 1, Karaneswarar Koil Street, Saidapet, Madras—15. (Phone: 42174).

(ii) Union Agriculture godown, Chittalapakkam Panchayat Union, Chittalapakkam, Chromepet P.O., Madras—44. (Telephone: 89448).

Pilot Project 4 Digging of wells and Irrigation Tank .

The College Farm and the College Community require a free and uninterrupted supply of water. The Service Corps would undertake.

(i) To dig a well (until such time as skilled labour is required)

(ii) To construct an irrigation tank by extending and remodelling the quarry pits where water collects.

A water diviner will be consulted for reliable information and the work on the well will be started.

A civil Engineer will be consulted and a blue print will be worked out and the work undertaken for the tank.

These two works may be undertaken during camp time—20 days.

Details of the camp are shown in Appendix IV.

Implements required are shown in Appendix IV.

If hand-boring sets/mechanical drills/rock blasting air compressors are required, the assistance of the State Government representative will be sought:

The Assistant Agricultural Engineer (Supervision) Nandanam, Madras, 35.

Regarding the blue print for the tank the State Governmen representatives can be contacted:

The Union Extension Officer (Engineering)
and the Overseer,
Panchayat Union Office,
Kattankolathur P.O.
Chingleput District)

(ii) *To beautify the Campus.*

Pilot Project 5: Beautifying the Campus

The squad members in an effort to beautify the College Campus in cooperation with the College Curator would organize the following in the evenings:

(i) Keeping the lawns trimmed.
(ii) Raising flower beds in and around the College building.
(iii) Growing lawns and raising flower beds in the hostel and hall environs.
(iv) Looking after the proper upkeep of the campus roads.

(b) Pilot Project 6: Literacy Campaigns .

Adult literacy programmes will be launched to provide functional literacy (and later, arrange for further classes too).

(i) at MAPPEDU—Making use of the R S L health centre shed premises

(ii) at OLD TAMBARAM—Making use of the R S L school premises

(iii) at MANGALAPURAM—Making use of the R S L night-school shed premises.

Student Volunteers will undergo a Training Course of about 45 hours duration to be arranged by the R.S.L. Educational Squad Secretary in cooperation with the State Technical Department concerned. The feasibility of timing the course during term-time, and week-end, will be carefully worked out.

The volunteers while arranging literacy classes at Mappedu, will leave on bicycles. During week-ends, for all the centres, Corps members would leave the hostel premises by 7-00 a.m. and return after the classes by 10-00 p.m. as a group.

The villagers' cooperation would be enlisted to enrol all illiterate adults below 45 years of age and induce them to attend the classes regularly and take them seriously.

The villagers who have had their high school education will be contacted, enlisted and coached as teachers for the literacy classes to conduct the classes during week days to maintain continuity.

Student volunteer teachers will make 3 visits to each centre to supervise the work of the village teachers and their classes.

Materials required are shown in Appendix V.

Apart from the Pilot Projects under Priority Programmes for the year 1968-69 the Madras Christian College unit can confidently take up the following programmes also under the National Service soon:

(a) In the Campus ltself (in the College Farm)
1. Afforestation
2. Soil conservation

(b) In urban and rural areas
3. Health & Hygiene programmes
4. First-aid posts
5. Information centres
6. Recreation centres.

3. Health & Hygiene Programmes:

4. Running of First-aid Posts:

The College has a well qualified Medical Officer who has been holding First Aid Classes leading to the St. John's Ambulance Brigade and the Indian Red Cross Society Certificate examinations, The Medical Squad of the College Rural Service has been running them. Under the guidance of the College Medical Officer, the members already are doing Medical aid work in the villages and suburbs around Tambaram. With the experience and knowledge they have gained, and with further training if found necessary, the Medical Squad can successfully undertake this work.

5. Information Centres:

The College has a sound movie projector and documentary films can also be projected. Old periodicals from the hostels can be made available to these Centres along with the bulletin boards.

6. Recreation Centres:

Used sports gear both of the College and the hostels can be used for organizing games. Films and filmstrips can be projected. Student artistes can stage plays and skits and the hostel orchestras can provide instrumental music. The Rural Service League extended this work even to the hospitals (e.g.) at the Tuberculosis Sanatorium near Tambaram—an "evening of entertainment" is arranged for the benefit of the convalescing patients.

Statement about ownership and other particulars obout the newspaper
JOURNAL OF CHRISTIAN COLLEGES IN INDIA

FORM IV
(*See* Rule 8)

1. Place of Publication	DELHI
2. Periodicity of its publication	Three times a year
3. Printer's Name	Rev. S. Abril S. J.
Nationality—whether citizen of India (If foreigner, state the country of origin)	Spanish
Address	Anand Press Anand (Kaira Dt.)
4. Publisher's name	Rev. T. A. Mathias, S. J.
Nationality—whether citizen of India (If foreigner, state the country of origin)	Indian—Yes
Address	4, Raj Niwas Marg, Delhi. 6
5. Editor's Name	Rev. Paul Verghese
Nationality—whether citizen of India (If foreigner, state the country of origin)	Indian—Yes
Address:	C/o National Board of Christian Higher Education in India, 4, Raj Niwas Marg, Delhi. 6.
6. Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one per cent of the total capital.	National Board of Christian Higher Education in India 4, Raj Niwas Marg, Delhi-6

I, Rev. T. A. Mathias hereby declare that the particulars given above are true to the best of my knowledge and belief.

Date Feburary 10, 1969

Rev. T. A. Mathias,
Publisher

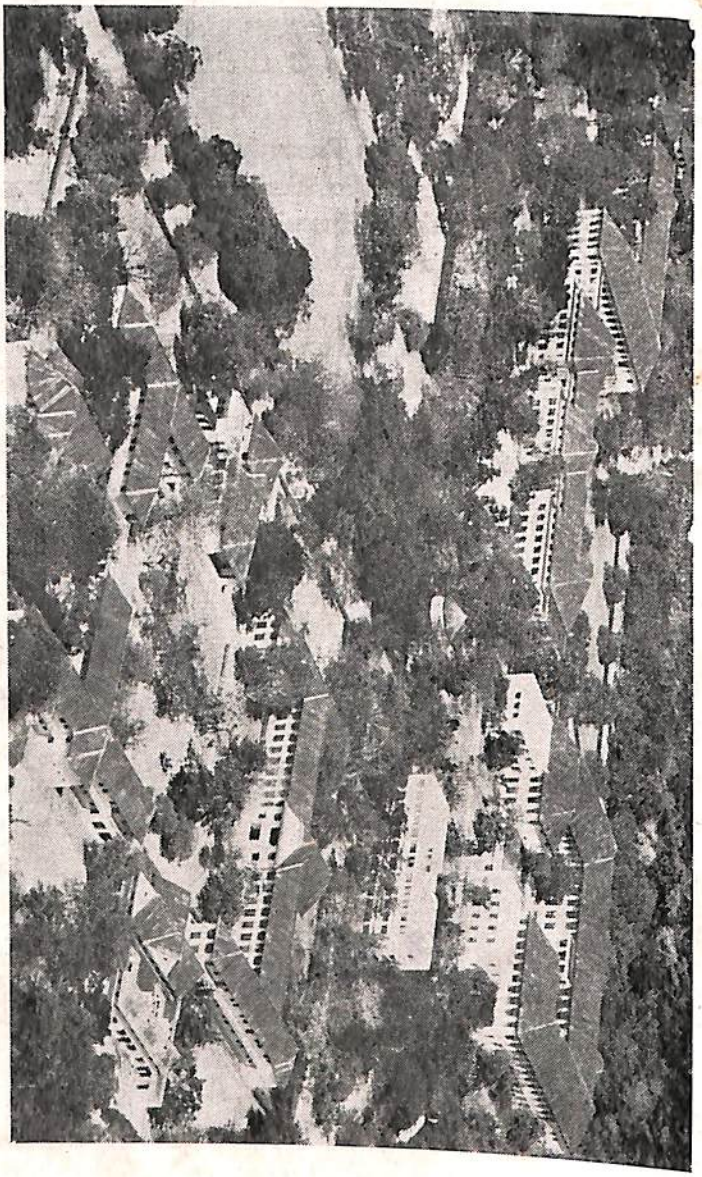
OUR CONTRIBUTORS

1. Sister Sara Grant is Professor in Philosophy at Sophia College, Bombay.

2. Fr. Francis Acharya is a Cistercian Monk and Superior of Kurisumala Ashram in Kerala.

3. Dr. Theodore Gill was Executive Secretary of the Joint Study Commission on Education of the World Council of Churches and the World Council of Christian Education, Geneva. Dr. Gill's Uppsala address is reprinted from the *Ecumenical Review*, Geneva, with kind permission of the Editor.

Note: By an oversight due credit was not given to the Education Quarterly of the Government of India (April 67) for two articles in our last issue. *National Service Programme* by J. W. Airan and *Some Comments on the Proposed National Service Programme* by Chandran Devanesan and S. K. Bunker. We apologize for this omission.



Madras Christian College - aerial view

PUBLISHED BY THE REV. T. A. MATHIAS, S. J., 4 LUDLOW CASTLE ROAD, DELHI 6
AND PRINTED BY S. ABRIL, S. J., AT ANAND PRESS, GAMDI, ANAND (KAIRA DT.)