

CHAPTER V

THE SETTING OF THE SCHOOLS

INTRODUCTION

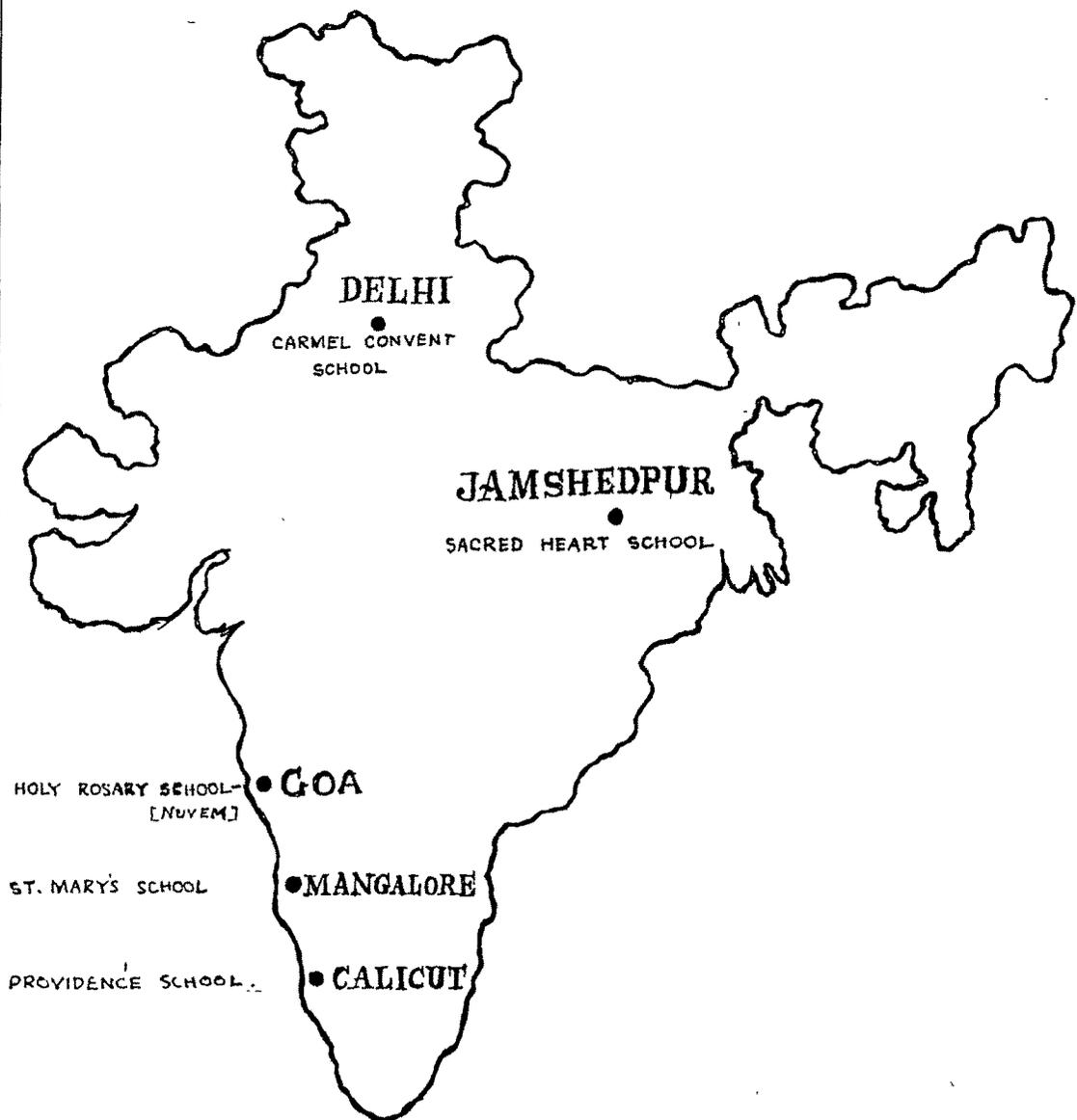
As the five schools are situated in widely differing regions of the country, each has a distinct environment. The setting of the schools has several aspects - Geographical, Historico-political, socio-economic and cultural, being the more important ones. These influence and shape the characteristics of the population of the locality and in turn the institutions that are situated in these localities. A brief outline of the specific features of these aspects will be considered in this chapter.

The schools originated in response to varying needs of the local population and of the local church in the place concerned. Each school has particular features that have developed through an interplay of the Ethos of the Apostolic Carmel Institute and the aspirations of the locality in which they are situated. The factors that play a significant role in forming the specific identity of each school will be explored.

The location of the five schools is given in Figure 4.

FIGURE - 4

THE LOCATION OF THE SCHOOLS



CARMEL SCHOOL - DELHI

Carmel school, New Delhi was founded by Mother Sylvia A.C., Superior General, in 1957, at the invitation of Archbishop Joseph Fernandes of Delhi. Mother Theodosia A.C. was the first Superior and Principal of this opening in the capital city. The present school building at the Diplomatic Enclave, Chanakyapuri was inaugurated in 1961 by Mrs. Violet Alva, Union Deputy Minister of Home affairs. It was situated in one of the best localities in New Delhi. The surrounding area was intended to house Diplomatic Corps of the various embassies.

In its initial stages the school was international in character, besides a large number of Indian children belonging to different states of the country, there were a considerable number of foreigners, English, Dutch, Poles, Japanese, Thais and Argentinians.

The special feature of Carmel school Delhi, was that among the first admissions, 20% were Catholics. The parents of these children were mostly in subordinate Government services and hence could not afford an expensive education. The Internuncio, Msgr. J.R. Knox encouraged the sisters to make education effective and expressed the desire that every catholic student of the locality be admitted into the school.

Specific Features of the City

Geographical Location:- The union territory of Delhi occupies a nodal position on the sub-continent. The twin cities of Delhi and New Delhi situated along the western bank of the river Yamuna are bordered by the Thar desert of Rajasthan, the Indo-Gangetic plain and the Aravalis.

Located between the corridors of foreign invasion and the fertile Gangetic plain, this region has played a crucial role in Indian History. Because of the Geographical location and sub-tropical climate of the area its physiographic features and plant coverage are varied. The fauna of the region is characteristically oriental and varied. The climate is influenced by its inland position.

Historico-political setting:- Delhi ranks as one of the most ancient and historic cities of India. It has been the Capital of mighty Empires and powerful kingdoms and has been influenced by many civilizations. The several forts, monuments and historical buildings have drawn tourists from all over the world.

Though there is no direct evidence to identify the ancient Indraprastha city with Delhi there is great probability that points to it. It was a city of little importance during the time of the Mauryas. It seems to have flourished as the centre of Hindu Empires and grew in importance because of its strategic position. At the end of the 12th

century it passed into the hands of Muslim conquerors. Iltumish made Delhi the capital of his Empire. Babur, the founder of Mughal Empire in India who invaded India in 1526 A.D. made it a provincial city under his reign. Shahjahan built his capital at Delhi and thereafter it continued to be the capital of the Mughals till 1857. The city of Delhi passed into the hands of the British in 1803 A.D. It was only in 1911 when the Capital of the British Empire was shifted from Calcutta to Delhi that it got its present prestige.

The present district of Delhi was first constituted in 1819. A Metropolitan Council was set up in Delhi which still continues to function. With the adoption of the New Republican Constitution in 1950, it acquired a new importance as the focal point of the national sentiments and aspirations of India's awakened masses. The city has become the nerve-centre of political and economic activity. The fast growing population and the large expansion in industry and commerce, largely due to the influx of displaced persons from Pakistan, modernised the city to a large extent.

Christianity came to North India during the reign of Akbar, the great Mughal Emperor. He invited the Jesuit fathers from Goa to come to his court at Agra. Prior to 1757 there were two churches in Delhi and the Jesuit influence

lasted till 1759. The Agra Mission was handed over to the Carmelites when the Jesuit order was suppressed in 1773 and Shah Alam the Mughal Emperor, granted the village amaidal in Palam to the Carmelites which was transferred to the Capuchins and a permanent mission was established at Delhi towards the end of the 19th century. Until 1937 Delhi's relatively small Catholic community comprising of persons from different parts of India was administered by the Archbishop of Agra. The Archdiocese of Delhi which originally covered parts of Punjab and Simla, was created in 1937 under the name of Delhi and Simla Diocese. In 1959 the Simla Diocese was detached to form a separate Diocese. Delhi contains the Secretariat of the Catholic Bishop's Conference of India. The Apostolic Internuncio resides in Delhi. It has a catholic community of nearly 35,000 persons.

Socio-economic and cultural setting:- The population of Delhi has been increasing steadily. There has been a growth of 20.60 per cent during the decade 1971-81. Delhi is essentially an urban area and the pace of urbanization is remarkable, being 5.8 per cent per annum. At present it has the highest density rate of population in the country. According to the 1961 census, 43.6 per cent of the total population was born within the limits of Delhi, 36.6 per cent, in other parts of India and 19.5 per cent, in foreign countries. The major languages spoken in Delhi are Hindi, punjabi and Urdu.

The three principal communities inhabiting Delhi territory are Hindus, Sikhs and Muslims. Table 12 gives a picture of the different communities living in Delhi.

TABLE: 12 POPULATION OF DELHI RELIGIONWISE - 1971

Religion	Percentage
Hindus	83.82
Sikhs	7.16
Muslims	6.47
Jains	1.24
Christians	1.08
Buddhists	0.21
Others	0.01

Delhi has a large number of the Scheduled Caste among the urban population. The information regarding Scheduled and backward castes is given in Table 13.

TABLE: 13 BACKWARD CASTES AND SCHEDULED CASTES
SCHOOL & CITY/TOWN PERCENTAGES - 1981 Census

DELHI		
	School	City
Scheduled Caste and Scheduled Tribe	2.08	18.03

The number of educational institutions of various grades and levels is quite large in the country. The literacy rate is indicated in TABLE 14.

TABLE: 14

DELHI

LITERACY PERCENTAGE - SCHOOL PARENTS COMPARED
TO CITY/TOWN (1981 Census)

Sex	School Parents	Urban
Male	96.88	68.40
Female	94.80	53.07

Since Delhi was the seat of various Emperors, it has a rich heritage of skilled craftsmen. The present industrial growth has taken place in the latter half of the nineteenth century. Being centrally located it plays a vital role as a trade and business centre. As the capital of the country, it attracts a large number of visitors and tourists from different parts of the country and abroad.

SACRED HEART SCHOOL - JAMSHEDPUR

The first move towards the establishment of a convent school in the steel city of Jamshedpur was made by some interested citizens of the city. They invited the sisters of the Apostolic Carmel through Mother Clarissa A.C. to open a school, in order to give an education with a high academic standard and character training, to the girls. The proposal was pursued by Mother Theodosia who was principal of Women's College Patna, it was approved by Mother Josephine A.C., the Superior General and Bishop Perier of Calcutta Diocese,

in which Jamshedpur was placed.

The school was started in 1944 in the club building. The pupils were mostly the children of the officials of the Tata Company. The plot of land on which the present school resides was acquired in 1946 and the school shifted to this site in 1950.

Specific Features of the City

Geographical Location:- Jamshedpur has a pictureque location at the confluence of two rivers - the Kharkai and the Subarnarekha - in an undulating plateau surrounded by the rugged hills of Chotanagpur. Few steel making centres in the world possess the locational advantages of Jamshedpur.

Historico-political setting:- The Adivasi village of Sakchi became the site of India's first integrated steel works and developed into Indian's Premier Steel City. On February 27, 1908, the first stake was driven in. Soon, there began to emerge from the wilderness not only steel works but also a township. The steel works rolled out the first ingot in February 1912.

The vision of Jamsetji Tata guided the builders of Jamshedpur. The layout of the town was planned not only to provide a clean, pleasant and uncrowded environment but also to make possible the orderly growth of the city in future.

No expense was spared in providing a full range of civic services. Many amenities that are taken for granted in a welfare state today were introduced in Jamshedpur far ahead of legislation enacted, in post - independence years.

Soon after World War I, a major expansion of the steel works was taken in hand. Other ancillary industries were established, and the town grew with them. In 1919, Sakchi was renamed 'Jamshedpur', in honour of the Founder to whose foresight, imagination and genius, the great enterprise owed its origin. Shortly afterwards, the Government renamed the Kalimati station "Tatanagar".

Since then the history of Jamshedpur has been one of steady expansion, of better organization and of constantly improved services. The Tata Company has planned, built, serviced and administered the town. Houses, schools and hospitals; power, water and sewerage, roads and markets; parks and play-grounds have been set up and managed by the Company.

The Vicariate Apostolic of Calcutta was created in 1834. It was raised to a Archdiocese in 1886, Sakchi village, the present Jamshedpur came under this ecclesiastical unit. The diocese of Jamshedpur was created in 1962. The Catholic population is comparatively small, with about ten Religious Congregations. There are about 12 Catholic Schools, out of

which three are English medium schools.

Socio-cultural setting:- The city of Jamshedpur, is well endowed in many respects - in the standard of its civic services, in its educational and social facilities and in its cultural and social life. For its size, Jamshedpur is a highly cosmopolitan city. Since its inception, people from all parts of India and the world have worked and lived in the city as happy neighbours. The majority of the population are Hindus with a small number of Parsees, Christians, muslims and those of other religions. It has also a sizable adivasi population.

The development of educational facilities ran parallel to the general development of Jamshedpur. Even if a steel worker never went to school himself, he is very keen on giving the best education he can to his children. The technical training and educational facilities provided by the Steel Company have few parallels in the country.

Table 15 gives the literacy rate in Jamshedpur.

TABLE: 15

JAMSHEDPUR

LITERACY PERCENTAGE - SCHOOL PARENTS COMPARED
TO CITY/TOWN (1981 Census)

Sex	School Parents	Urban
Male	100.00	63.28
Female	100.00	

school with English as a medium of instruction, for their children. The Providence Secondary School for girls was opened in 1928 and was shifted to the present site in 1931. Mother Leonora A.C. with her untiring spirit and dauntless courage and the support of the public put up the school building.

Special Features of the Town

Geographical Location:- The Calicut district is situated on the south west coast of India, and bounded on the north by Cannanore district, on the East by Wynad district, on the south by Malappuram district and on the west by the Arabian Sea.

Historico-political setting:- Calicut occupies a central position in the Malabar District. As its capital, it is the seat of all the important offices of the District. The first Zamorin transferred his residence from Ernad to a nearby territory where he founded a town, 'Vikramapuram' with a Siva temple or tali as its centre. This name, however, did not become popular. The people called it instead 'Kollikotu', the Anglicised form of which is 'Calicut.'

The prosperity of Calicut was due to many causes: In the first place, it was the capital of an expanding empire, commanding the waterway, that gave access to the pepper country.

In the next place, the Mohammadans preferred this port to any other on the West Coast, for their cargoes. Further, the Moors made it their favourite port, out of deference to the Indian King, Cheruman Perumal, who sailed from there to Mecca to become a Moor. The Moors were followed by the Chinese, who had perforce to come to Calicut to sell their wares. Foreign travellers, chiefly the Arabs, found a perfectly secure harbour. Consequently, Calicut was frequented by merchants from every city and country.

The Catholic Church in Calicut, dates back to very early times. In 1513 A.D., a treaty was concluded between the Portugeese and the Zamorin, whereby the latter allowed a factory with a chapel attached, to be erected at Calicut. In 1724, Pedro Guedes de Magaltharna effected another treaty with the Zamorin, the latter undertaking inter alia, the erection of a Church.

Socio-economic and cultural setting:- The population of Calicut as per the 1981 census is 2,245,265. Over 72.80 per cent of the population is rural. The Scheduled Caste population is 1,61,715 and Scheduled Tribe 3,888. Density of population per sq. km. is 957. The Scheduled Caste and Tribe population is shown in Table 17.

TABLE: 17

BACKWARD CASTES AND SCHEDULED CASTES
SCHOOL AND CITY/TOWN PERCENTAGES
(1981 Census)

CALICUT		
	School	Town
Scheduled Caste and Scheduled Tribe	6.18	7.38

Hindus constitute the bulk of the population of this District and next come Muslim and Christian communities. The Hindu community is organised on the basis of caste as elsewhere in Kerala. Though Christianity is believed to have been introduced in Kerala in 52 A.D. not much progress was made by the Christians of this place before the advent of the Portuguese towards the close of the 15th century. Agriculture is the main occupation of the people of the district, so it continues to be the main economic activity of the people.

Calicut represents one of the industrially advanced areas of Kerala State. A number of industries, mostly run on a small scale in the cottages of the artisans, have been flourishing in Calicut from early days. With the close of the 19th century, a number of large scale concerns have spring up in the area.

Calicut represents an advanced portion of the erstwhile Malabar area of the State in point of literacy and educational progress. There were reputed centres of learning and culture in the district even in the early and medieval periods. Under the rule of the enlightened Zamorins it became famous all over South India. Since 1915 Secondary Education recorded appreciable progress. Calicut holds a high rank in the matter of Secondary Education. The literacy rate is given in Table 18.

TABLE: 18

CALICUT

LITERACY PERCENTAGE - SCHOOL PARENTS COMPARED
TO CITY/TOWN (1981 Census)

Sex	School Parents	Urban
Male	98.19	76.56
Female	99.09	63.82

ST. MARY'S SCHOOL - MANGALORE

St. Mary's School Mangalore, owes its foundation to the initiative of the Catholic Community of Milagres Parish. The origins of this institution can be traced out to 1897. However due to various circumstances the school actually started as St. Mary's School at Marjil in 1932. The site and the building was donated by Mr. M.S. Mascarenhas.

The school began with English as medium of instruction in 1939, a few subjects like Domestic Science and nature study were taught in Kannada. It grew into a full-fledged high school in 1946. Milagres being situated in the centre of Mangalore and close to the commercial area, the school caters to a large proportion of the business class of people.

Geographical Location:- The most ancient name for Mangalore was Alve Kodi, a Tulu word meaning a meeting place of the river and the sea. It stands on the junction of the rivers Netravathi and Phalguni where both waters empty themselves into the Arabian Sea. Tradition traces the name, Mangalore, to the 10th century, which originated from the Mangaladevi temple built in memory of a famous princess of Malabar.

Mangalore is situated exactly half-way between Bombay and Cape Comorin, and as such commands an important position on the West Coast. As South Canara is sandwiched between the Arabian Sea and the Western Ghats, the weather of Mangalore is affected and controlled by both. It enjoys an equitable climate throughout the year.

Historico-political setting:- The history of Mangalore is obscure up to 200 A.D. The Kadambas ruled over Tuluva from 200 A.D. to 600 A.D., till they were defeated by the Chalukyas. They were followed by the Rastrakutas under

whom the Alupa feudatories ruled Mangalore, first from Udyavara and then from Barakura. They had sway over Mangalore till 1444 A.D., when the district came under the rule of the Vijayanagar kings. Mangalore was one of the important ports of the Vijayanagar kingdom. From 1582 A.D. to 1762 A.D. the Keladi chiefs held sway over Mangalore which was under the Bangararasas, who helped the Portuguese to enter Mangalore. The Portuguese, eager to secure the pepper trade from the Dutch, formed an alliance with the Keladi rulers in 1623 A.S. thus getting a foothold in Tuluva.

In 1763 A.D. Hyder Ali established a dockyard and naval arsenal at Mangalore, for his newly conquered territory on the west coast. The English captured Mangalore in 1768 but Hyder Ali recaptured it. After the death of Hyder Ali, General Mathews, who was sent from Bombay to recapture the lost territories, got initial success at Mangalore, but Tippu Sultan soon recaptured it. This followed by the treaty of Mangalore, signed in 1794. Mangalore was completely annexed by the English in 1799 A.D. after the fall of Seringapatam.

Mangalore is one of the oldest centres of Christianity, passed successively under the jurisdiction of Goa. Verapoly, Pondicherry and Bombay. From 1879 until 1928 it was in charge of Italian Jesuits, who turned it into one of the most flourishing Catholic Centres in India. At present

it is under the diocesan clergy. Christians though decimated by Tippu in 1784, revived themselves and by about 1825 were a power in Mangalore. Today Christianity has an influential position in the town. with about a sixth of the population christian.

Socio-economic and Cultural setting:- Mangalore occupied an important place on the industrial map of India for its tiles. The cashew nut industry as also the coffee trade, are important sources of income. The rich extensive forests of the State give Mangalore a flourishing timber trade. It also has a lucrative fisheries trade. Agriculture is confined to the low-lying areas and to the outskirts of the town. Peaceful existence has been the hall mark of Religion in Mangalore Its religious composition is given in Table 19

TABLE: 19 POPULATION OF MANGALORE RELIGIONWISE - 1981

Religion	Percentage
Hindus	67.55
Christians	16.93
Muslims	15.27
Others	0.25

The native tongue of Mangalore is Tulu, spoken by most people; though Kannada is the official language. A large

section speaks Konkani and a few Malayalam. The Scheduled Caste and Tribe population, is seen in Table 20. These have been urbanized to a great extent.

TABLE: 20 BACKWARD CASTES AND SCHEDULED CASTES
SCHOOL & CITY/TOWN PERCENTAGES - 1981 Census

MANGALORE .		
	School	Town
Scheduled Caste and Scheduled Tribe	0.00	8.88

Its educational institutions and the type of education imparted through them have given Mangalore an important place in the field of education. A great achievement of this town is that Women's Education has made such a headway that it can compare with any of the largest cities of India and the credit for this goes to private management.

Table 21 furnishes the literacy rate of Mangalore.

TABLE: 21 MANGALORE
LITERACY PERCENTAGE - SCHOOL PARENTS COMPARED
TO CITY/TOWN (1981 Census)

Sex	School Parents	Urban
Male	99.01	70.79
Female	94.06	56.05

HOLY ROSARY SCHOOL - NUVEM, GOA

Holy Rosary School, Goa was established in 1931, at first in Margao. The initiative of Mother Josephine, Superior General made the opening of the Apostolic Carmel in Goa possible. The sisters were supported in their venture by Professor Francisco Correia Afonso through the intervention of Dr. Perigrino D'Costa. The school was shifted to the present site later. It remained a primary school for a long period and was upgraded to a high school in 1970. Nuvem being a rural area of Salcette Taluk, this school caters to the children of the lower income group.

The students of the school being predominantly of the catholic community, the school was established and continues, to foster the catholic faith of the pupils.

Special Features of the Setting

Geographical Location:- Goa is situated 320 kilometres to the south of Bombay and spreads over several kilometres of one of the most picturesque slopes of the Western Ghats.

Historico-political setting:- In the early centuries of the Christian era, Goa was being ruled by the Shilaharas under the suzerainty of the Rashtrakutas. They were followed by the Kadambas again and the Vijayanagar and the Bahamani kings. Ancient art and culture of Goa reached a high degree

of perfection at that time. In 1498, the Bhamani kingdom broke up and Old Goa became the capital of King Adil Shah of Bijapur. In 1510, Goa fell to the Portuguese. It remained under Portuguese colonial rule for 450 years and finally, in 1961, the Goan people succeeded in liberating the territory and reuniting it with India. In 1987 Goa was declared the 25th State of the Indian Union.

Among the vast lands of the East and India, Goa was the first permanent diocese of Latin Rite as well as the Centre of missionary activity in the whole of east. The diocese of Goa then had jurisdiction over the extensive territories from Cape of good Hope in south Africa to China in East Asia. The Archdiocese of Goa is called the "Rome of the East", and the "Mother of the Churches in the East", as it was the base and centre of missionary irradiation for the European missionaries throughout the entire East, and also because of the Architectural grandeur and splendour of its churches. While the European Missionary Fervour dwindled in the eighteenth century, as the Portuguese Empire crumbled, Goa continued through her bishops, priests and laity to be the seed bed of pastoral and missionary vocations. Today the Archdiocese of Goa has a total population of 1,190,406 inhabitants spread over the 3 districts of the Union Territory, Goa, Daman and Diu and that Dadra Nagar-Haveli, of whom approximately 3,84,000 are catholics.

Socio-economic and cultural setting:- Goa has a population of nearly six and a half lakhs. There is a colourful blending of the East and the West, as is manifest in the customs, traditions, language and even costumes of the Goan people. The people of Goa are known for their artistic talent and amiable nature. The main languages spoken are Marathi, Konkani English and Portuguese. Table 22 reflects the religious composition of the population.

TABLE: 22 POPULATION OF GOA RELIGIONWISE - 1981

Religion	Percentage
Hindus	64.2
Christians	31.35
Muslims	4.09
Others	0.35

Goans have established their identity through a composite culture. Goa has plenty of music, dance, drama, literary customs and lifestyles besides arts, crafts and paintings. And, it has proved its excellence in every field of cultural activity. It is said that there is rhythm in the very soil of Goa and music runs into the veins of its people. Goa is an important tourist resort, mostly due to the composite culture of this land. Table 23 indicates the scheduled caste and tribe population of the place.

TABLE: 23 BACKWARD CASTES AND SCHEDULED CASTES
SCHOOL & CITY/TOWN PERCENTAGES - 1981 Census

G O A		
Scheduled Caste and Scheduled Tribe	School	Town
	1.33	3.14

One of the oldest theatre in India could be traced to Goa. The most significant product of the interaction of the Portuguese with Goans are Mando and Dulpod. Goa has over 3500 small scale industries, over a dozen of large scale industries and more than 30 medium scale industries. A large number of people are engaged or employed in fisheries. Nuvem Village has 46.7% engaged in manual labour and about 40% are non-workers.

The main feature of Goa is the phenomenal rise in literacy to 57%, after liberation. Goa today has more primary and secondary schools than any other part of the country. The rate of literacy in Goa is given in Table 23A.

TABLE: 23A G O A
LITERACY PERCENTAGE - SCHOOL PARENTS COMPARED
TO CITY/TOWN (1981 Census)

Sex	School Parents	Urban
Male	88.00	65.12
Female	77.44	47.45

CONCLUSIONS:

A study of some of the aspects of the locality in which each of the five schools is situated, reveals the following specific features of the settings of the schools.

1. Delhi is seen as a capital city with a cosmopolitan and international outlook. Owing to the national and international events that take place in the city there is a greater degree of national consciousness. The national language is seen to be given great importance by the citizens. Being a centre of political activity there is political awareness in the people. As a centre for international trade and market it has facilities for greater and wider communication and provides opportunities for people to be engaged in different occupations.
2. Jamshedpur being an industrial city built round a main industry, is cosmopolitan and creates an atmosphere of comradeship among people of various religions, cultures, and states. As a fast developing city through modern industry, the youth are ambitious for professional careers. Being a small city it is free from excessive political and other pressures of a competitive society, to a large extent. The various organized welfare services provide an atmosphere of security and relaxation.

3. Calicut with its deep-rooted ancient culture and traditions, projects an image of its own. The population is localite and has imbibed the local culture. There is a strong desire for higher learning and employment among women. There is political consciousness and the citizens have a sense of discipline and concern for the welfare of the poor.
4. Mangalore which has age old Religious traditions, has preserved this element to some extent. Due to the impact of different cultures both east and west it has not developed a distinct culture of its own. Mangalore being the pioneer of women's education on the west coast, the women take an active part in political and other spheres of life.
5. Goa with a composite culture has an identity of its own. Having been a colony till recently it has yet to develop a greater national consciousness. Nuvem being a rural area, a greater part of the population is engaged in unskilled labour. There is a great desire for development, justice and equality. With an age old tradition of catholic history the people have a religious outlook. There is an expression of different forms of art through singing and dance.