

PRESENTATION, ANALYSIS AND INTERPRETATION  
OF DATA

P A R T   O N E

THE CONTEXT

- Chapter IV           :    THE APOSTOLIC CARMEL
- Chapter V            :    THE SETTING OF THE SCHOOLS
- Chapter VI           :    THE INDIAN EDUCATION SYSTEM

## CHAPTER IV

### THE APOSTOLIC CARMEL SISTERS

#### INTRODUCTION

The sponsors and managers of the Apostolic Carmel Secondary Schools for girls under study, are the Sisters of the Apostolic Carmel Institute. What is the Apostolic Carmel Institute? What are its organizational aims and structures? Which are the characteristic features of its personnel? What is the nature and extent of the involvement of the Apostolic Carmel in education, specially in secondary education of women in the country, from the time of its foundation? How has it evolved its distinct ethos and philosophy in education? These are some of the questions dealt within this chapter. The researcher being a member of the Apostolic Carmel Institute has based her description on original documents and literature pertaining to the Apostolic Carmel, as also on the information collected through a mailed questionnaire that was sent to ten per cent of the members of the Institute chosen at random from different age groups, in order to give an unbiased picture.

The Apostolic Carmel Institute, as a social organization belongs to the category of "Religious Institutes of consecrated life"<sup>1</sup>, that is those subgroups within the Catholic community of Christians whose members follow a particular rule of life inspired by the life and teachings of Jesus Christ. In the technical language of ecclesiastical law, "A Religious Institute is a society in which members according to proper law, pronounce public vows either perpetual or temporary which are to be renewed when they have lapsed, and live a life in common as brothers and sisters."<sup>2</sup>

Religious life consecrated by the profession of the vows of Poverty, Chastity and Obedience is a stable form of living, voluntarily chosen by each member of a Religious Institute. By the vow of Poverty religious freely renounce the right to possess goods individually and to dispose of them, even the fruit of their own labour and earnings. By the vow of Chastity they promise to remain celibate and by the vow of Obedience they publicly declare to accept the decisions of legitimate authority in the Institute regarding their work and activity.

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1. Hite Jordon, A Handbook on Canons. p.32.

2. Ibid, p.62, Canon 607.

The public witness to be rendered by Religious to Christ entails a separation from their family. They live in houses of the Institute as a community, governed by a superior and share common board and lodging.

The Apostolic Carmel Institute is an affiliate of the Carmelite Order, which is one of the many Orders in the Catholic Church. The important Religious Orders represented in India are the Franciscans, Carmelites, Salesians and Jesuits. There are 58 Religious Institutes of men and 159 Religious Institutes of women in India. The Catholic men religious in India are 7,744 and women religious 49,956 in number.<sup>3</sup> Each Religious Institute has its own identity and mission. The spirit of the Institute is derived from the parent Religious Order and the Founder of the Religious Institute.

THE ORGANIZATIONAL ETHOS AND DOCTRINE OF THE APOSTOLIC CARMEL INSTITUTE:

The Apostolic Carmel Sister draws her inspiration, primarily from Jesus Christ and His Gospel teachings, the Carmelite spiritual doctrine, the life and teachings of the Foundress Mother Veronica and the Constitutions of the Apostolic Carmel.

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3. C.B.C.I., The Catholic Directory of India 1986, p.21.

The Apostolic Carmelite is not led by ideas but by a very powerful ideal - the person of Jesus Christ. She reads, reflects and meditates daily on His life and message as revealed in the Gospels. She strives to pattern her life on His life and Gospel teachings. She learns from Jesus Christ particularly how to establish a living unity between prayer and activity in her life, who harmoniously combined contemplation of the Divine with an active commitment to the total welfare of every person.

The Apostolic Carmelite is animated and nourished by the spiritual heritage of the Carmelite Order to which it is affiliated. The Carmelite Order derives its name from Mount Carmel in present day Haifa-Israel. The first cloister of Carmel, the cradle of the order where hermits lived, stands on the slopes of this mountain. It is noted for its natural beauty, solitude and peacefulness which is conducive to contemplation of God. Mary who is called the Lady of Mount Carmel, is the model of a Carmelite woman. Mary, continually contemplated the inner significance of the events in her life. As the Gospel says, "Mary kept all these things pondering them in her heart"<sup>4</sup> and responded to them with an attitude of service.

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4. R.S.V. Edition, The Holy Bible. p.54 (Lk.2:19).

"Mary arose and went with haste into the hill country"<sup>5</sup>, Prophet Elias, who lived as a hermit on Mount Carmel is considered the Father and exemplar of the Order. He has transmitted to the Order the double spirit of contemplation of the Divine and apostolic zeal for the development of the human. He lived a life of prayer in the midst of intense activity. The life and writings of St. Teresa of Avila and St. John of the Cross - the great masters of the Carmelite school of spirituality, provide guidelines for growth in contemplative prayer. St. Teresa's "Interior Castle" and "Way of Perfection", in particular, describe the attitudes one has to cultivate and the means one has to take to receive the gift of prayer. St. John of the Cross shares his own experiences in arriving at inner freedom, through renouncement of all that is not God, to attain union with God. As the Apostolic Carmelite imbibes the Carmelite Spirit, she is drawn to a deeper experience of God. She perceives herself, other persons, and her work in relation to her ultimate goal.

Mother Veronica, née Sophie Leeves, the Foundress of the Apostolic Carmel Institute was the daughter of a devout Anglican clergyman, Rev. Henry Leeves, the chaplain of the British ambassador in Constantinople, where she was

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4. R.S.V. Edition, The Holy Bible, p.54 (Lk.2:19)

5. Ibid. p.53 (Lk.1:39)

born in 1823. She was surrounded by religious and intellectual influences from her childhood. She was lively, intelligent, wilful, with a taste for beauty, the classics and music. At the age of 27 she was received into the Catholic Church. She was led by God through extraordinary circumstances in her life to the Institute of the Sisters of St. Joseph of the Apparition - an Institute founded in France. As a Sister of St. Joseph of the Apparition she was sent to India - Calicut. The Convent and school was established there in 1862. While in Calicut she had a strong inspiration to be a Carmelite. She made this known to Father Marie Ephrem who was later appointed the Bishop and was desirous of starting a new Institute of Sisters with a Carmelite spirit, devoted to the education of youth - particularly girls. After spending 7 years in different convents of the Institute of St. Joseph of the Apparition, she entered the Cloistered Carmel at Pau, to imbibe the Carmelite spirit, for a brief period of 6 months. After encountering many obstacles and difficulties she founded the Apostolic Carmel Institute in Bayonne, France in 1868. The recruits to be sent to the missions in India were trained there. It was called a 'Carmel for the Missions'. In 1870 the first band of three Apostolic Carmel nuns came from France to India. The first Religious House of the Apostolic Carmel was established at Mangalore, in India. These sisters took

over the school at Mangalore. This school belonged to the sisters of St. Joseph of the Apparition. For five years Mother Veronica continued training sisters for the Apostolic Carmel in Bayonne. Because of certain adverse circumstances it was not possible to send the sisters trained in Bayonne to India. Mother Veronica herself could not visit India. The foundation house of the Apostolic Carmel at Bayonne had to be closed down and Mother Veronica returned to the cloistered Carmel of Pau. The closure of the house at Bayonne, made the Apostolic Carmel completely indigenous. Mother Veronica left behind a rich legacy of her indomitable spirit, a relentless search for the absolute, a total trust in God's plan, a strong and sustained adherence to the Divine Will through obedience and a deep dedication to the service of youth in the missions. It is this spirit of Mother Veronica that is alive in the Institute today and enthuses the Apostolic Carmel Sister.

The spirit of the Institute is enshrined in the Constitutions of the Apostolic Carmel. They spell out its ideals, aims and goals. The first Rule and Constitutions were framed by the foundress Mother Veronica. The twofold aim of the Institute is highlighted in the Constitutions drawn up in 1870 and 1978.

"The end of the thrid Order is two fold:  
1st self-sanctification by means of medi-  
tation and mortification of the senses,  
2nd: to work for the salvation of souls  
by prayer and by education of girls" 6

"The sisters on entering the Congregation  
besides their own sanctification have for  
end, to consecrate themselves to the  
religious and secular education of girls".<sup>7</sup>

The Apostolic Carmel was affiliated to the Carmelite Order  
in 1892. It received the final pontifical approval of its  
Constitutions in 1949. The Constitutions were revised  
after Vatican II and approved by the Sacred Congregation  
of Evangelisation of Peoples, Rome, in 1979.

The aim and spirit of the Institute is made evident  
in the introductory articles of the Constitutions of  
1949 and 1979.

"The Primary end of the Congregation is the  
glory of God and the sanctification of its  
members by the observance of the simple  
vows of poverty, chastity and obedience,  
and of the Constitutions.

The secondary and special end is the  
propagation of the Catholic Faith through  
the education of girls or other works  
which, in the judgement of Superiors,  
will be useful for the Mission." 8

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6. The Apostolic Carmel Constitutions 1870. p.2(Maniscript)
  7. The Apostolic Carmel Constitutions 1878. p.2(Maniscript)
  8. The Apostolic Carmel Constitutions 1949. p.1

"The principal means used to obtain the secondary end is the education of girls of all classes and creeds, in boarding houses, orphanages, and schools of various grades, ranging from the elementary to the collegiate." 9

"To enter Carmel is to be immersed in its spirit of PRAYER to be drawn to SEEK GOD ABOVE ALL THINGS through all our activity as the single purpose of our lives. His overflowing LOVE fills us with prophetic ZEAL to SHARE THIS LOVE WITH ALL receiving even as we give it through EDUCATION AND OTHER APOSTOLIC WORKS." 10

The internalisation of Gospel values, and the spirit of Carmel, of the Foundress and the Constitutions of the Apostolic Carmel will tend to make the Apostolic Carmel sister

- a spiritually oriented, God-centred person.
- a person with a strong intrinsic motivation, that is not diminished by difficulties.
- a disciplined person, free from undue attachment to material possessions and pleasures.
- highly committed to the total development of youth, through her apostolic work.

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9. The Apostolic Carmel Constitutions 1949. p.2  
10. The Apostolic Carmel Constitutions 1979. p.1

From the study of the ethos and doctrine of the Apostolic Carmel Institute, as reflected in the sources mentioned earlier, the following characteristics of the Institute emerge :

- A profoundly religious motivation.
- Its primary goal: spiritual and human development of its members enabling them to experience union with God and fellowship with other persons.
- A missionary dimension.
- A deep commitment to the service of the youth of our country, specially girls, through an all-round education.

THE ORGANIZATIONAL STRUCTURES OF THE APOSTOLIC CARMEL INSTITUTE:

The Constitutions formulate the Organizational structures of the Institute.

Membership and Formation: A candidate desiring membership in the Institute is assessed by competent persons regarding her motivation and her moral, intellectual, psychological and physical capacity, for living a life suited to the Institute. A basic high school education with some professional training is recommended. The person should be above 17 years of age and preferably below 30 years.

There is a period of initial intense training for three years, during which the entrants are helped to internalise

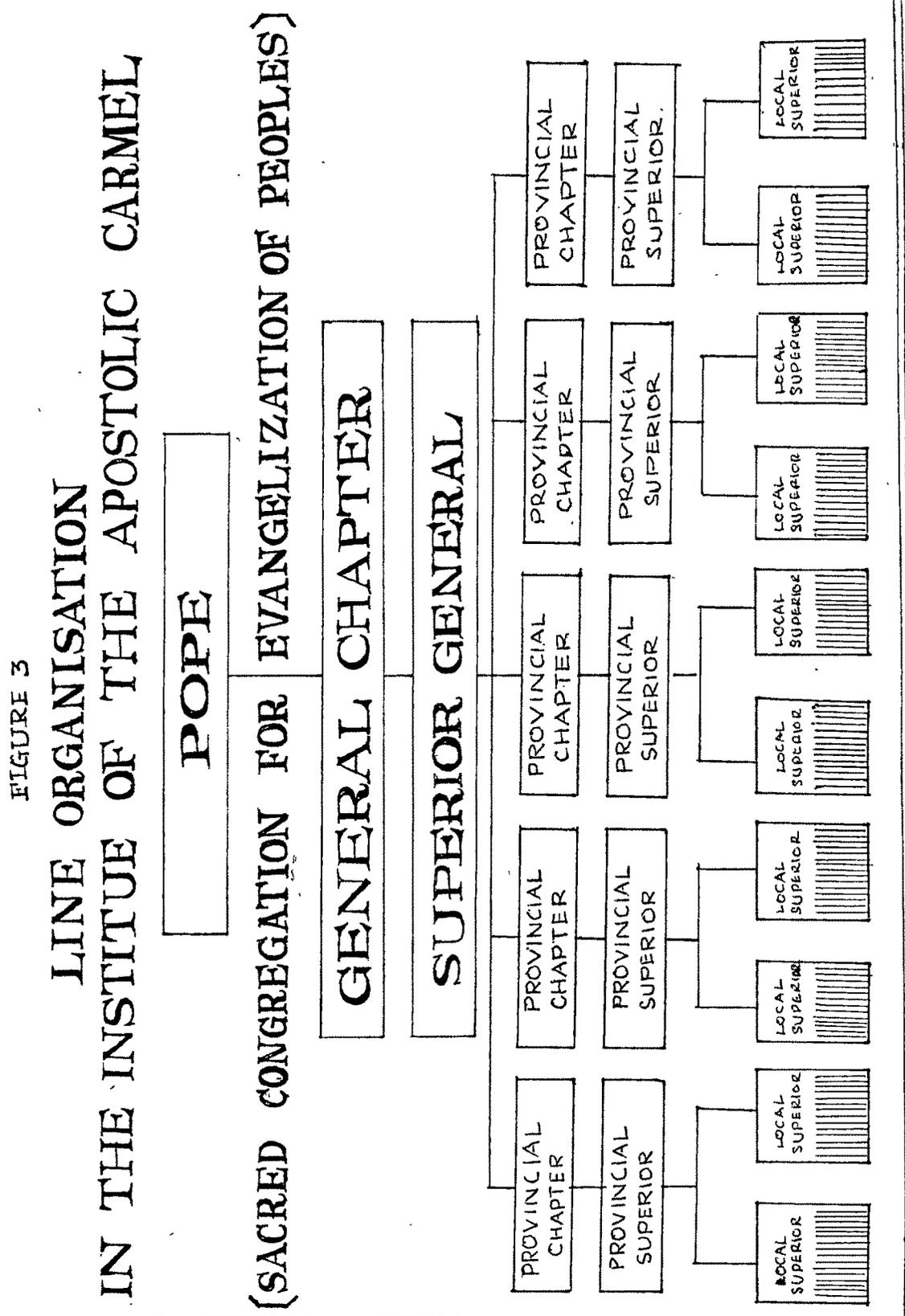
the spirit and values of the Institute, through talks, various activities and experiences. They are enabled to develop their human and spiritual potential through personal guidance by competent persons. This provides an opportunity for them and for the Institute to test their fitness for Religious life. On completion of the initial formation they take temporary vows, renewing them every year for a period of 5 years. During this period of probation and training they are gradually integrated into the life and apostolic work of the Institute. A final decision to become a life member through perpetual vows, is arrived at both by the sister concerned and the Institute. Since the decision to join the Institute is voluntary, members are free to opt out, if for any particular reason they feel they cannot continue their Religious life in the Institute.

The Government of the Institute: All members of the Society, including those in training are divided, for the sake of administrative purposes into geographical units called Provinces. There are 4 such Provinces in India and one in Sri Lanka. Each Province consists of 2 - 3 hundred sisters working in 19 - 30 convents of the Institute. The Province elects a Provincial Superior, who is installed by the Superior General, as the Head of each Province.

The Provincial Superior assigns personnel to the different houses of the Province and directs its activities. At the head of every convent there is a local superior appointed by the Superior General who has the care of sisters in that convent, directs their activities and sees to the administration of the house. Individual sisters are under the direct authority of the local superior. At the head of the whole Institute is the Superior General, who is elected for a term of six years for a maximum period of two terms.

The form of Government is hierarchical, authority descending from Superior General to Provincial Superior and from Provincial Superior to local superior. It is based on line organization as figure 3 indicates. The superiors at each level have a council with advisory functions.

The highest legislative authority of the Institute resides in the General Chapter which is a collegial body. It consists of the Superior General and her council, the Provincial Superiors and four delegates elected from each province. The General Chapter elects the Superior General and the members of her council. It decides on major matters of general policy for the entire Institute which are called acts of the General Chapter and have a binding force on the entire Institute. It revises the Constitu-



tions which have to be submitted to the Sacred Congregation of Evangelization of peoples, Rome for approval. At the Province level the highest collegial authority resides in the Provincial Chapter. It is composed of the Provincial Superior and her council and a certain number of elected delegates from the province as stated in the Constitutions. It makes major policies called acts of the Provincial Chapter, for the Province, which have to be approved by the Superior General and her council.

The formal structures of government in the Institute are, to co-ordinate the various activities of the sisters all over the country and in Sri Lanka, and to direct them towards the common goal and end of the Institute. Hence the function of authority is primarily to motivate the sisters to a high degree of commitment to the goal and mission of the Institute.

In the practical exercise of authority superiors at all levels are to govern in a fraternal spirit of service. Religious obedience is an informal structure of government in the Institute. Since the vow of obedience is taken voluntarily by each sister through a interior motivation of doing God's will through love, it is a help towards union between sisters among themselves and with the Superior. Community, which is based on the common com-

mitment and mission of the Institute in which all members share, is another structure that facilitates government. The members motivated by the love of Jesus Christ live together in mutual love and respect, inspite of the cultural, age, educational and other differences.

Apostolic Work of the Sisters: The majority of sisters in the Institute are engaged in formal education of girls and work in educational institutions such as Primary Schools, High Schools, Degree Colleges, Training Colleges, Technical and special Schools. Most of these Institutions are both managed and administered by the sisters. A few are engaged in running hostels, boarding houses, orphanages and crèches. An extremely small number is engaged in medical services and community developement projects. A few sisters do domestic and supervisory work. Education has been the main work of the sisters from the very beginning as expressed in the Constitutions of 1979.

"We shall consider education as our main apostolate realising that it includes the total development of persons and is a powerful means of service in the Church and for our country." 11

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11. The Apostolic Carmel Constitutions 1979. p.35.

"We shall therefore serve in educational institutions of various kinds, for every stage of development that our resources permit. We shall also extend our services to non-institutional education wherever feasible and possible." 12

Though the principle and ideals as enumerated earlier are there to inspire the Apostolic Carmel Sister, it is difficult to assess to what extent these have an impact on their lives and activities. A brief survey of the life and activities of the Apostolic Carmel over the years seems necessary, to give some idea of how the goals and structures have been translated into practice.

THE APOSTOLIC CARMEL OVER THE YEARS AND ITS INVOLVEMENT  
IN EDUCATION:

The Apostolic Carmel, which was founded by Mother Verónica in 1868 in France and established in Mangalore, India in 1870, has a rich history of achievements and struggles. To give even a brief resume of its entire history, is beyond the scope of this study. A few important features and significant events, that highlight the life and works of the Institute, will be dealt with in this section.

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12. The Apostolic Carmel Constitutions 1979. p.36.

Membership and Expansion: The growth or decline of membership in the Institute as given in Table 1, indicates the vitality of the Institute. There has been a steady increase in number up to 1970. This suggests that the rigours and discipline of Religious life did not deter applicants from seeking admission into the Institute. The increase in number between 1970-80 has been small and there has been a decrease from 1980-87. The period from 1970 onwards has been a critical one for all Religious Orders in the Catholic Church. The reasons for the decline in membership could be explained to some extent with the help of the responses to the questionnaire, administered by the researcher to the Principals of the Institutions of the Apostolic Carmel, as also from the information collected by interviewing a few catholic youth of some of these institutions and members of the Institute. They can be summarized as follows:

On the ideational plane - materialism, hedonism and consumerism seem to diminish the values that are necessary for living the Religious life. Psychologically - members who feel less well-integrated with the Institute opt out. Potential applicants undergo psychological screening and those with a high degree of emotional insecurity are dissuaded from seeking admission. Institutionally - the Institute while preserving its original spirit has not ventured into life styles and works more relevant to the

TABLE:1 GROWTH OF THE APOSTOLIC CARMEL INSTITUTE 1870-1987

Year	Countries	No. of Houses (Convents)	Decadal growth rate - Houses Percentage	Members	Decadal growth rate - members Percentage
1870	India	1	-	3	-
1880		3	200.00	20	566.00
1890		4	33.30	43	115.00
1900		4	0.00	58	34.80
1910		4	0.00	74	27.50
1920		7	75.00	111	50.90
1930	Sri Lanka (1922)	15	114.00	191	72.00
1940		30	100.00	342	79.00
1950		43	43.30	588	71.90
1960	Kuwait (1969)	63	46.50	915	55.60
1970	Australia (closed)	92	46.00	1,226	33.90
1980	Pakistan (1981)	117	27.10	1,326	8.15
1987		131	11.96	1,318	-0.60

Number of Sisters deceased : 315

Number of houses closed down : 13

Source: Compiled from the records of the Apostolic Carmel.

needs of the present day society. The availability of various careers for girls and other options, have reduced the appeal for Religious life and the teaching profession.

The closure of the foundation house in France made the Apostolic Carmel an indigenous Institute. During the first few years there were six European sisters and the rest were all Indians, chiefly from South canara, Kerala, Goa and a very small number from Tamil Nadu. Later on, when the Institute spread to Sri Lanka and North India, there were Sri Lankans and a very small number of North Indians. The applicants belonged mostly to middle-class families. In the initial stage of its existence the majority of those seeking admission were students of the Apostolic Carmel Institutions. This shows how the members inspired their pupils by their committed lives and dedicated work.

Table 2 which gives the growth of the Apostolic Carmel Institutions over the years, shows its emphasis on education, particularly through Schools, as also the demand for Apostolic Carmel Education. The institutions spread from the west coast to the east and gradually to north India. At present these institutions are spread over 16 states and 3 Union Territories as presented in Table 3, Table 4 and Table 5. This indicates its missionary nature and universalism, growing from a local institute to a

TABLE: 2 GROWTH OF APOSTOLIC CARMEL INSTUTIONS IN INDIA 1870-1987

Year	Degree Colleges	Teachers Training College	Teachers Training Schools	Secondary schools	Higher Primary & Primary Schools	Pre-Primary schools	Technical schools	Special schools
1870	-	-	-	-	1	-	-	-
1880	-	-	-	-	3	-	-	-
1890	-	-	1	2	6	-	-	-
1900	-	-	1	2	7	-	-	-
1910	-	-	1	3	7	-	-	-
1920	-	-	1	7	10	-	-	-
1930	1	-	1	9	14	-	-	-
1940	2	-	1	14	22	-	-	-
1950	2	1	3	24	29	4	-	-
1960	3	1	3	37	40	19	-	-
1970	4	1	3	48	45	40	2	1
1980	4	1	4	49	48	45	2	1
1987	4	1	4	51	50	46	2	1

Source: Information collected from individual institutions through the general information questionnaire.

TABLE: 3 APOSTOLIC CARMEL PRESENCE IN INDIA

Year	State/ U. T.	Educational Institutions
1870	Karnataka	St. Ann's School, Mangalore
1881	Kerala	St. Joseph's School, Calicut & St. Teresa's School, Cannanore
1923	Gujarat	Mt. Carmel School, Ahmedabad
1931	Goa	Holy Rosary School, Margao
1935	Tamil Nadu	Christ King School, Tambaram
1940	Bihar	Patna Women's College, Patna
1941	U. P.	St. Mary's School, Gorakhpur
1943	Maharashtra	Mt. Carmel School, Pune
1951	West Bengal	St. Mary's School, Kharagpur
1957	Delhi	Carmel School, New Delhi
1959	Chandigarh	Carmel School, Chandigarh
1965	Jammu & Kasmir	Carmel School, Udhampur (Closed down in 1985)
1966	Assam	Carmel School, Digboi
1968	Andamans	Carmel School, Port Blair
1971	Nagaland	Loyola School, Jakama
1972	Meghalaya	Nonghseh School, Shillong
1976	Himachal Pradesh	St. Mary's School, Sundernagar
1986	Madhya Pradesh	Rural Centre, Goreghat

Source: Information collected from individual institutions through the general information questionnaire.

TABLE: 4 APOSTOLIC CARMEL EDUCATIONAL INSTITUTIONS IN INDIA - 1987

State/U.T.	Teachers' Training College	Degree College	Higher Sec. Inter Pre-Degree & + 2	Sec. School	Teachers Training School	Hr. Pry. & Pry. School	Pre-Pry. School	Creche Anganvadi Balvadi	Tech. School	Special School
Andamans	-	-	-	1	-	-	1	-	-	-
Assam	-	-	-	2 + 2*	-	2*	2 + 4*	-	-	-
Bihar	-	1	1°	8 + 3*	-	5	7 + 3*	-	1	-
Chandigarh	-	-	-	1	-	1*	1	-	-	-
Delhi	-	-	1@	1	-	-	1	-	-	-
Goa	-	1	1°	4	-	-	4	1	-	-
Gujarat	-	-	-	3	-	1	4	-	-	-
H.P.	-	-	-	1*	-	-	-	-	-	-
Karnataka	1	1	1°	12 + 3*	2	18 + 9*	9 + 1*	8	1	1
Kerala	-	1	1°	7	2	13	3	8	-	-
Maharashtra	-	-	-	3 + 2*	-	1	3	-	-	-
Meghalaya	-	-	-	1*	-	-	-	-	-	-
Nagaland	-	-	-	1*	-	-	-	-	-	-
Orissa	-	-	-	1	-	-	1	-	-	-
Tamil Nadu	-	-	1@	1	-	2	-	-	-	-
U.P.	-	-	1@	3	-	3 + 1*	3	-	-	-
West Bengal	-	-	-	4	-	7	7	-	-	-
Total	1	4	7	51 + 13*	4	50 + 13*	46 + 8*	17	2	1

\* Apostolic Carmel Administration only.

° Attached to degree college.

@ Attached to secondary school.

Source: Information collected through the general information questionnaire to Apostolic Carmel Institutions.

TABLE: 5 OTHER EDUCATIONAL WORKS OF THE APOSTOLIC CARMEL IN INDIA - 1987

W O R K S	Karnataka Province	Southern Province	Western Province	Northern Province	Total
Hostels and Boarding Houses	14	12	4	8 + 4*	38 + 4*
Children's Home	4	3	-	-	7
Vocational Training, Craft and Production Centres	2 + 2*	13	3	3	21 + 2*
Adult Education and Learning Centres for Drop-outs.	1	1	3	-	5
Health Care and Community Development Centres	-	2	3	-	5

\* Apostolic Carmel Administration only.

Source: Compiled from the records of the Apostolic Carmel

cosmopolitan one.

The growth in the number of institutions is however disproportionate to the growth in membership. The implication of this is a manpower shortage in running the institutions, which are managed and administered by the Apostolic Carmel sisters. In the initial stages almost 80-100% of the staff consisted of sisters. At present the ratio of sister : staff is 1 : 6 and Sister:Pupil is 1:192, as is apparent from Table 6. Consequently the influence exercised by the sisters on the pupils is a less powerful one.

The Apostolic Carmel Institutions have established a certain degree of prestige and standing in society as evinced from the great demand for admission into these institutions and several requests from various parts of the country for opening more institutions. They do not have to struggle for survival, or be threatened by a competitive environment. From her personal visit to the institutions the researcher has observed that these institutions have enlisted some degree of public support over the years.

Socio-cultural Features: Since almost 50% of the Apostolic Carmel educational institutions were established during the British period, the English language continues to

TABLE: 6 APOSTOLIC CARMEL EDUCATIONAL INSTITUTIONS - TEACHER PUPIL RATIO  
AND RATIO OF LIFE MEMBERS ON STAFF

Province	Total No. of Students	Total No. of Staff	Total No. of Sisters on Staff	Teacher Pupil ratio	Apostolic Carmel Sister : Staff member ratio	Apostolic Carmel Sister : Pupil ratio
Karnataka Province	17,793 8,440*	472	132	1:37	1:4	1:135
Southern Province	21,679	612	103	1:35	1:6	1:211
Western Province	18,988 2,924*	547	91	1:35	1:6	1:209
Northern Province	31,389 8,654*	965	141	1:33	1:7	1:223
Total	89,849	2,596	467	1:34	1:6	1:192
Grand Total	1,09,867					

\*. Apostolic Carmel administration only.

Source: Information collected from individual institutions through the general information questionnaire.

receive emphasis. This is evident from the large number of schools with English as medium of instruction as compared with those with regional language as medium, as shown in Table 7 . This gives these institutions a predominantly westernised culture. However, the official goal statements given in the prospectus of the institutions, as also the recommendations of the Provincial education committees of the Institute, lay stress on developing an appreciation for the Indian culture and values. The importance given to activities like Indian dancing, Indian music, yoga and other activities, as gathered from the general information questionnaire to the institutions, shows a slow move towards indianization.

The educational institutions, as suggested in Table 8 are concentrated in urban areas, with just 14% of these in the rural areas where literacy is very low and the need for women's education is greatest. The demand for education, as evinced from the history of each institution, was from the privileged and influential sections of urban society and the institutions were opened in response to the requests of these people. The Institute did not have a definite policy in favour of the weaker sections of society and the rural population, to direct its scarce resources of manpower etc. to these areas. By and large the Apostolic Carmel education is made available to the

TABLE: 7 APOSTOLIC CARMEL SCHOOLS IN INDIA  
MEDIUM OF INSTRUCTION - 1987

Province	English Medium	Vernacular Medium	Bi-Lingual Medium	Total
Karnataka Province (Karnataka State)				
Secondary Schools	1+1 <sup>o</sup>	5+3*	5	12+3*
Primary Schools	9+1*	9+8*	-	18+9*
Southern Province (Kerala & Tamil Nadu State)				
Secondary Schools	2 <sup>o</sup>	1	5	8
Primary Schools	5	10	-	15
Western Province (Goa, Maharashtra, Gujarat, Delhi, Chandigarh, H.P.)				
Secondary Schools	1+ 8+2 <sup>o</sup> *	1*	3	12+3*
Primary Schools	2+1*	-	-	2+1*
Northern Province (W. Bengal, Bihar, Orissa, Assam, U.P)	1			
Secondary Schools	1+11 <sup>o</sup> +3*	4+3*	3+1*	19+7*
Primary Schools	8+2*	4+1*	3	15+3*
Grand Total				
Secondary Schools	25+5*	10+7*	16+1*	51+13*
Primary Schools	24+4*	23+9*	3	50+13*

\* Apostolic Carmel administration only.

<sup>o</sup> Composite Schools

Source: Information collected from individual institutions through the general information Questionnaire.

TABLE: 8

APOSTOLIC CARMEL - SECONDARY SCHOOL IN INDIA  
LOCATION - 1987

Provinces	City Area	Town Area	Industrial Town	Rural Area	Total
Karnataka (Karnataka State)					
Secondary Schools	6	4	-	2+3*	12+3*
Primary Schools	12+1*	3+1*	-	3+7*	18+9*
Southern (Kerala & Tamil Nadu State)					
Secondary Schools	2	5	-	1	8
Primary Schools	4	8	-	3	15
Western (Goa, Maharashtra, Gujarat, Delhi, Punjab )					
Secondary Schools	8+1*	2	-	2+2*	12+3*
Primary Schools	2	-	-	1*	2+1*
Northern (W. Bengal, Bihar, Orissa, Assam, U.P. )					
Secondary Schools	4	7+3*	7+2*	1+2*	19+7*
Primary Schools	4	5	4+1*	2+2*	15+3*
TOTAL					
Secondary Schools	20+1*	18+3*	7+2*	6+7*	51+13*
Primary Schools	22+1*	16+1*	4+1*	8+10*	50+13*

\* Apostolic Carmel administration only.

Source: Information collected from individual institutions through the general information questionnaire.

middle-class urban society as is evident from Table 9. As the total number of institutions was large, the indicators used were rough. However, it does give a general idea of the student composition of the institutions. Nearly two-thirds are from the middle income group, one-fifth from the low income bracket and one-sixth from the high income level. The proportion varies with respect to a few institutions, particularly those situated in rural areas. The medium of instruction and the type of students give the schools situated in cities and industrial towns a touch of elitism and a certain degree of isolation from the other vernacular medium educational institutions in the locality.

The aim of the educational institutions of the Apostolic Carmel, as stated from the very beginning in the Constitutions of the Institute and highlighted in the prospectus of every institution, is to educate primarily the girls of the Catholic community and also others irrespective of caste or religion. A close look at Table 10 reveals that two-thirds of the student population of the institutions are Hindus, one-fifth are Christians, one-tenth are Muslims and the remaining belong to other communities. Considering the religious composition of the Indian population as a whole and of the areas in which the institutions are situated, it is evident that the

TABLE: 9 APOSTOLIC CARMEL SECONDARY SCHOOLS IN INDIA  
 GENERAL PICTURE OF STUDENT COMPOSITION  
S.E.S. PATTERN 1987

Area	High Income group	Middle Income group	Low Income group	Total
Karnataka Province N = 17,793	10.5	57.5	32.0	100
Southern Province N = 21,679	13.1	61.5	25.4	100
Western Province N = 18,988	20.0	65.2	14.8	100
Northern Province N = 31,389	22.2	71.4	6.4	100
Aggregate N = 89,849	16.45	63.9	19.65	100

Rough Indicators

Father's income below 1,000 - low income group  
 Father's income from 1,001 - 2,500 - middle income group  
 Father's income 2,501 & above - high income group

Source: Information collected from individual institutions through the General information questionnaire.

TABLE: 10 APOSTOLIC CARMEL SECONDARY SCHOOLS IN INDIA - GENERAL COMPOSITION  
RELIGION-WISE (PERCENTAGE) - 1987

Area	Catholics	Protestants	Hindus	Muslims	Others	Total
Karnataka Province N = 17,793	25.1	3.8	64.4	6.4	.3	100
Southern Province N = 21,679	14.8	2.4	62.4	20.2	.2	100
Western Province N = 18,988	29.5	2.0	53.0	6.3	9.2	100
Northern Province N = 31,789	4.45	3.4	78.5	3.5	10.2	100
Aggregate N = 89,849	16.3	3.3	65.7	9.4	5.2	100
All India (1981 census) N = 685,184,692	1.71*	.72	82.64	11.35	3.58	100

\* Catholic Directory of India 1984.

Source: Information collected from individual institutions through the general information questionnaire.

Christian community receives a preferential treatment with regard to admission into these institutions. However, the institutions are non-denominational, in so far as they are open to other communities. The number of scheduled caste and scheduled tribe girls studying in these institutions is negligible, .05% of the total student population.

Financial Resources: As indicated in Table 11 most of the schools in Karnataka, Kerala, Tamil Nadu, Goa, Maharashtra, U.P. and Bihar are aided by the Government. The recurring expenditure, particularly the salaries of the staff are paid by the Government. This provides financial security and other benefits to the staff of these schools. The financial grant for non-recurring expenditure is very inadequate for maintaining or developing institutional facilities, as these schools do not levy fees from the students.

The schools in Delhi, Chandigarh, Assam, Andamans, West Bengal, and some schools in Bihar are unaided. The schools in West Bengal receive D.A. for the staff from the state Government. All these schools have to depend totally on the fees collected from the students. The salaries and other benefits provided to the staff are not on par with the aided schools. In spite of this, these schools are able to recruit well qualified teachers who are

TABLE: 11

APOSTOLIC CARMEL SECONDARY SCHOOLS  
GOVERNMENT SUPPORT RECOGNITION & FINANCIAL AID

State/U.T.	Recognized by State Govt.	Recognized by C. B. S. E. Board	Recognized by I. C. S. E. Board	Aided by State Govt.	Unaided
Karnataka	12	-	-	10	2
Kerala	7	-	-	7	-
Tamil Nadu	1	-	-	1	-
Goa	4	-	-	4	-
Maharashtra	3	-	-	3	-
Gujarat	3	-	-	3	-
Delhi	-	1	-	-	1
Chandigarh	-	1	-	-	1
West Bengal	1	-	3	-	D.A. from Govt.
Bihar	5	-	3	4	4
Uttar Pradesh	3	-	-	3	-
Orissa	-	-	1	-	1
Assam	-	-	2	-	2
Andamans	-	1	-	-	1
Total	39	3	9	35	16

Source: Information collected from individual institutions through the general information questionnaire.

committed to the education of youth and have a sense of loyalty to the institution. These schools are able to provide better facilities to the students and undertake more developmental activities, as they are fee levying.

Development of Women's Education:

The impact of the Apostolic Carmel education over the years is difficult to assess. A brief outline of its educational efforts, a few extracts from the reports of educational authorities and the impressions of educationists would provide an insight into this aspect.

During the first period of its existence from 1870-1910, the main thrust of the Institute was consolidation - strengthening the spirit of the Institute in its members and deepening their commitment to the service of youth through education. Mother Marie des Anges, the first Superior General of the Apostolic Carmel Institute, was a French nun, trained by the Foundress, Mother Veronica, in France. While adapting to the Indian situation, she kept the spirit of the Institute alive, though internal pressures and external challenges almost threatened the closure of the Institute. Upto 1910 there were only four Apostolic Carmel Convents along the West Coast in Mangalore, Calicut, Cannanore and Tellicherry.

The St. Ann's School in Mangalore is the first school of the Apostolic Carmel. It was opened in 1859, eleven years prior to the establishment of the Apostolic Carmel in Mangalore, by the French sisters of St. Joseph of the Apparition. Female education was a novelty at that time. Mangalore being an important military station, the daughters of the European officers as also a few girls from select families of the locality studied in the school. Those in outstations placed their daughters as boarders in charge of the sisters.

Due to the difficulty of sending sisters from Europe, the schools suffered from a dearth of teachers. Mary Rozario later known as Mother Aloysia, the Second Superior General of the Apostolic Carmel, joined the Apostolic Carmel in 1873. She was appointed headmistress of the school at St. Ann's the same year. Her influence on education set a tone and standard for the Apostolic Carmel education. As the Apostolic Carmel historian Sister Candida puts it "She had a scholarly mind, orderly, methodical, painstaking and discerning. She possessed a wonderful genius for educating herself and others." On completion of her Teacher's Course at Presidency Training School, Madras, she returned to St. Ann's School. To quote Sister Candida again "She trained generations of girls on the best educational lines, at the same time

moulding their character to virtue and discipline. The excellence in language, penmanship and recitation that marked every girl who passed through her hands, were the fruit of her untiring labours."

She set certain trends for the spiritual development of Catholic girls which are characteristic of the Apostolic Carmel schools even today. In 1880, the D. P. I. Mr. J. Bradshaw in his inspection report states "this school has a strong and highly qualified staff, coupling this with the agency that forms the Management, the Director is not surprised at the excellence of the report." In 1874 the pupils were presented for the first time for public Government examinations, with creditable result. There was a well-framed syllabus drawn up for teaching Christian Religion and morals.

St. Ann's school was the parent support of all the other schools of the Apostolic Carmel. Between 1884-88, Mr. E. Marsden, Inspector of Girls schools raised the institution to the status of a high school, and Government recognition was secured for it. The following is an extract from the report of Mr. Marsden in 1886. "I may say, generally, that in discipline and tone, the school could not do better --- I have never seen a school so well managed, nor one where all subjects were so well taught as

St. Ann's. It forms really a training school for all the other Catholic Girls' Schools on the West Coast. Nuns are supplied to these institutions from the teaching staff of St. Ann's." Another extract from the history written by Sister Candida is reproduced here "The history of St. Ann's School is one of uninterrupted growth --- there are other achievements of an immeasurably higher order which are not always visible - the training of children to all that is best and most desirable in a woman's life and character. To this end, every care is taken to instil into the minds of the young, the truth that religion is essential to character. No small portion of the success in teaching and of well merited popularity of these institutions, must be ascribed to the unobtrusive, yet none the less forceful, influence of the tenor of the teachers' religious lives and the other - worldly motives that govern every detail of their system."

In 1885 the high class Hindus of Mangalore who appreciated the education given to girls by the Apostolic Carmel, overcame the caste restraint and requested for a school to educate their daughters. The school was inaugurated in 1889 under the name: Victoria Caste Girls' High School. Two-thirds of the pupils were Hindus. In 1889 it received government recognition as a middle-school and sent up pupils for the examination with cent

percent passes. Upto then the medium of instruction was Kanarese. The inspectress in her report in 1892 notes "very considerable progress has been made in English. The general condition of the school may be considered very good. Tone and discipline, excellent."

In 1890, an Upper Secondary teacher's training Department was opened at St. Ann's. A very high standard of efficiency was inculcated in the teachers trained there. Miss Carr who inspected the school expresses appreciation in her report: "The work of the training mistress is quite satisfactory. It is conducted with considerable skill and success." In 1892 it was thrown open to students of all castes and religion.

A primary school was opened at Milagres, Mangalore in 1895 for the benefit of the girls of that area. This school known as "St. Mary's " was a flourishing school. Miss Carr after her first inspection in 1896 classed it as a lower secondary school and a Government grant was sanctioned to it. However due to lack of accommodation it had to be downgraded to a primary school in 1910.

In 1862 the sisters of St. Joseph of the Apparition; one of whom was Mother Veronica opened a second convent and school at Calicut. Calicut was the capital of Malabar district and was an important sea port on the West Coast.

It was the seat of all the important offices of the district. The Christian girls belonging mostly to the officers' families were educated in this school, known as St. Joseph's School. Its management was transferred to the Apostolic Carmel in 1871.

The school was recognized in 1885 for the Middle School examination and in 1893 it changed to the matriculation system. The students performed brilliantly in the matriculation examination of 1905 with 80% passes, as also in the scholarship examinations in 1907. Boarding grants enabled the poorer children of European parents to study in the school. In 1907 Lady Lawley visited the school and remarked "I shall carry with me, a pleasant remembrance of this school. Your girls are the best behaved I have ever seen." In 1908 the school was recognized as a centre for the London Trinity College examination of Music.

Several Hindu officials of Calicut, who wanted their wives and daughters to be educated, requested the opening of a "Zenana School" in 1883. The sisters would have to go out to certain Hindu houses where the pupils would assemble. Government aid was sanctioned for the project through Mr. Grigg, the D.P.I. A sister accompanied by a girl went out daily to two or three houses teaching English.

Arithmetic, Needle and fancy work. Since conveyance posed a problem this project had to be discontinued in 1886.

A Malayalam medium school known as St. Angela's was started in Calicut in 1890. It was aided and recognized as a lower secondary school. Due to reduction in government grants it had to be reduced to the Primary Grade in 1904.

In 1867, the sisters of St. Joseph of the Apparition migrated from Mangalore to Cannanore, which was another important European Military station. The Catholic community there at that time comprised three distinct classes; the European officers, the descendants of early portugese settlers and the purely indigenious Malayalees. Two schools, one for the Europeans and the other a mixed one, were started there. The first one was eventually closed down but the second one flourished. This school known at present as St. Teresa's is the first school on the West Coast to be raised to the status of an "aided school" and to be entitled to a Government grant. The school came under the management of the Apostolic Carmel in 1871.

The school continued as a middle-school upto 1914. It was a good feeder school for St. Joseph's, Calicut. The Eurasian girls were provided free noon-meals and other

helps. The Christian pupils received good religious training. In 1906 the school adopted the new code for European schools. As a result only 15% of non-Europeans could be admitted into the school. The Catholics remained on and the Hindus and Parsees had to leave the school. The inspectress, Miss Lynch in her report of 1908 writes: "The school continued to maintain a high standard of efficiency and is doing good and useful work, by giving a practical education to so many Eurasian girls --- Drill is taught with much life and energy. Domestic economy is taught practically. Piano playing, Drawing, plain and fancy needle-work and ornamental writing are subjects taught in the school."

The Hindu community which formed the bulk of the population of Tellicherry, clamoured for a school to educate their girls, accordingly the Sacred Heart School, Tellicherry with a boarding house attached was opened in 1886. The school went on so prosperously that in 1907, the inspectress of schools, Miss Lynch, recommended that it be raised to a High School. This school has produced women of a very high calibre, who have occupied very high positions in society.

A very strong commitment of the Institute to the development of women through education is manifested in the

early history. An all-round education was imparted with emphasis on character formation, intellectual development, command of the English language and training in fine arts. The sisters were well-qualified, well-informed and projected an image of Christian Values, academic excellence and dedication to duty. The institutions had established a high degree of prestige.

The period from 1910-1947 has been one of renewal and expansion. Under the leadership of Mother Aloysia who was the Superior General from 1910-1928, the Institute had its spring time and entered upon a new epoch in the sphere of education. She was awarded the Kaiser-i-Hind Gold Medal for her outstanding service in the cause of women's education. The novitiate for the initial training of the members was re-organised, the Constitutions were revised and the Directory compiled on new lines. There was a thorough renewal of the existing schools with extension of grounds and buildings. The syllabus was revised and modernised and several new educational institutions were opened. Along the West Coast a High School in Udipi and another in Calicut were started.

The activities of the Apostolic Carmel were not confined to the West Coast alone. In 1922 the Institute was established in Sri Lanka. Convents and schools were opened

in Batticalao, Trincomalee, Badulla, Bandarawela and Kalmunai. From 1928-47, during the tenure of office of Mother Josephine and Mother Annunciata as Superior General, the Apostolic Carmel flourished in Sri Lanka with more convents and schools in Dematagoda, Gampaha, Chilaw, Kelaniya, Bonnington and Colpetty.

There was a move towards opening institutions where there was greater need for women to be educated - In Ullal and Kundapur in South Canara, as also in Goa which was a portugese colony and English education was not available to women. The Apostolic Carmel made its presence felt in Tamil Nadu, Gujarat as also in Bihar and U.P. The greatest achievement of this pre-independence period however was the initiative taken to make Higher education available to women.

St. Agnes College, Mangalore, a first grade college for women was opened in 1921 and in 1924 it was affiliated to the Madras University. St. Agnes College is the first Catholic College for women in India and the first moffussil College for women on the West Coast. The successive results of the public examination attest to the excellence of teaching. It attracted girls from all over the West Coast. The College was awarded the Krupabhai Medal for distinguished merit in English, twice. It has produced many distinguished women scholars, social and political

leaders.

In the state of Bihar where Women's higher education lagged far behind, no other single factor could contribute as much to the transformation of a traditional society, as the education of its women. Patna Women's College, the first college for women in Bihar was started in 1940. The college has emerged successfully and today is counted as the foremost college for women in Bihar. This college can count among its Alumni many political leaders and social workers.

Thus, during this pre-independence period there was a new awakening in the Apostolic Carmel regarding the role of women in society. The focus was on the total development of the woman through education at various levels preparing her to take her rightful place in the family and society.

With the dawn of independence, the national education policy changed and in order to fall in with it the medium of instruction was changed from English to the regional language in aided schools, particularly in Karnataka and Kerala. The learning of Hindi in schools as a national language was encouraged. The cultural activities were given an Indian slant. Indian music and Indian dance were

introduced in the schools and programmes. National consciousness was created through girl-guiding, citizenship and other activities.

There was a rapid expansion of Convents and schools all over India from 1947-59. The Superior General, Mother Sylvia opened schools in the metropolitan cities of Bombay, Calcutta, Delhi and Bangalore and in other important cities - Chandigarh, Lucknow and Kanpur, in towns like Hazaribagh and in the industrial towns of Bokaro, Digwadih and Rourkela. Three more schools were opened in Goa and there were seven more new openings in Sri Lanka. In 1952 the Providence Women's College, Calicut was started to provide the girls of Malabar with the opportunity of Catholic Higher education. This College which started with just a few pupils on its rolls, has expanded over the years. It has coupled academic standards, as is seen in the scholastic achievement of the students in various fields, with community service. In 1986 the college received the Job memorial award for community service.

Mother Theodosia, the recipient of the Kaiser-i-Hind Silver Medal in 1946 and the Padma Shri in 1971, added a new dimension to the Apostolic Carmel, during her tenure of office as Superior General from 1960-72. Education which was confined to schools and colleges of general

education was placed by her on a broader base. Considering the need for vocationalized and job-oriented education, two technical schools, one in Mangalore and the other in Patna were started in 1970. The Apostolic Carmel spread further to the North East - to Digboi and Jorhat. The post Vatican II period from 1965 onwards has been a very significant one for the Catholic Church. The Religious were made aware of their role in the modern world and their responsibility towards developing the weaker sections of society. This was a call to Religious to make their services available in rural areas and to the disadvantaged. In response to this call, schools were opened in a few rural and backward areas of Karnataka, a rural school in Keorapukur - West Bengal and in the Andamans in Port Blair and in U.P. The new openings in urban areas were in Ranchi, Dhanbad and Gadhidham. The Apostolic Carmel also made its way to countries outside India. The Indian community in Kuwait had the benefit of a Carmel School in 1969. A small band of sisters took charge of a school in Melbourne - Australia for a short period of two years. In order to have an integrated approach to education in the rural areas a few members underwent training in medicine and nursing. The new thrust of education during this period was society-oriented. Carmel College, Goa, the first College for women in Goa, was opened in 1964. Though the College is located

in a rural setting it attracts girls from all over Goa. It has 92% Catholic students, the highest among all the Apostolic Carmel Institutions. The college has maintained a good educational standard, as judged from its achievements in various fields.

An extract from an Article written by Dr.(Miss) M.A. Saldanha, - a veteran educationist and alumna of St.Agnes College, in the centenary magazine, epitomises to some extent the image of the Apostolic Carmel institutions over the century.

"As an alumna I have the highest regard for the Apostolic Carmel. The sisters of the A.C. have repeatedly won encomiums from Governors and Education Ministers throughout the country for the excellence of their teaching. Parents entrust their wards to the sisters with the utmost confidence, and the achievements of the wards at the Government examinations in every one of their institutions is admirable. But much as this achievement redounds to the credit of the institution, my own emphasis is rather on the scholar and woman the A.C. produces in its school and colleges. In my own time and of course earlier, an inculcation of good manners went hand in hand with good teaching. Penmanship received special attention, but except for embroidery and an occasional spurt of dramatics,

the fine arts were by and large not actively patronised. Today, like the Church, the A.C. is broadening out to take in all that makes not only for a better scholar but for a better human being and a better social entity. The social graces, social work, painting, home economics, interior decoration - all find a place within AC halls, and what is most important, the foundations once laid continue unshaken." 13

The trend from 1970 onwards has been to make Apostolic Carmel education available to the rural population. There was no further expansion in urban areas except for the upgrading of two primary schools into high schools and the opening of three primary schools. Due to a shortage of personnel it was not possible to open new institutions in the rural areas, while continuing to run the existing schools in the cities and towns. The sisters administered and taught in schools managed by the local church, situated in rural and underdeveloped areas in Karnataka, Assam, Maharashtra and Himachal Pradesh.

Under the leadership of Mother Carmelita, who was the Superior General from 1972-84 there was a consolidation and deepening of the spirit of the institute in its members,

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13. Saldanha M.A., The 100 years of the Apostolic Carmel, India. p.37.

once more. The revised Constitutions received approval from the Sacred Congregation of Evangelization of peoples - Rome in 1979. Seminars and refresher courses were organized to re-capture the original aims and goals. In the light of new developments an effort was made to re-discover the Apostolic Carmel identity. In 1973 a self-evaluation programme called 'ACSEP' was conducted for all the Apostolic Carmel institutions. In 1982, a seminar entitled 'The A.C. Educator' was organized for the heads of all Apostolic Carmel institutions, in order to acquaint them with new trends in education.

As the institute was divided into Provinces in 1973, each province set up its own educational committee to direct the functioning of the educational institutions and to work out policies for the Province. Value education and social awareness have been the main concerns in education during this period. Refresher courses on value education helped in imparting values through the curriculum in schools. Goal setting was done in each institution with the help of the staff and programmes were conducted to create goal awareness among the staff, students and parents. The institutional goals were spelt out in the prospectus and goal consciousness was created through staff meetings throughout the year. There was a de-emphasis on examination results, in the light of evaluations made

on priorities in Apostolic Carmel education. Cultural activities, games, sports and other co-curricular activities received greater attention. Participation in youth festivals, competitions at various levels became a common feature in every institution. Art and craft was made part of the curriculum for socially useful and productive work. The institutions organized programmes for developing social awareness and projects for community service.

A rolling plan for a period of six years was drawn up at the General Chapter of 1984. This plan is being implemented under the guidance of Sister Mariella, the present Superior General. The main focus was on deepening a sense of commitment as religious in the members and motivating them towards a greater sense of dedication to their mission.

Efforts were made to provide better learning facilities, specially in schools catering to students belonging to the poorer sections of society. Realising the need of re-vitalizing education, in order to make it more relevant to the needs of the learner, a seminar was conducted for the Principals of all the Apostolic Carmel schools and Colleges in 1986. The main thrusts in education were identified and an action-plan for a period of three years was drawn up by each educational institution.

The re-ordering of pre-school and primary education was an area of priority for action. A new syllabus with a child-centred approach for the primary classes was drawn up. The opening of several Balvadis and Anganvadis in Kerala and Karnataka has made pre-school education accessible to the poor. Refresher courses and training programmes in innovative approaches to primary education were conducted in all the provinces. Sister Hyacintha's innovative approach to teaching mathematics and English in the primary school has been adopted by most schools.

Providing quality education to the poor was taken up as a second priority. Strategies for action were formulated. A well planned syllabus for introducing skills useful for girls, such as sewing, cooking etc., through SUPW was outlined.

The challenge of making education an instrument for social change continues to be the concern of every Apostolic Carmel educator today.

### CONCLUSIONS

A review of the History and life of the Apostolic Carmel and its mission in India, leads to the following conclusions:

1. As the Apostolic Carmel Sisters belong to a Religious Organization, at the service of the Catholic Church, they are basically a Body of women with a profound religious motivation. Specifically, their religious inspiration tends to make them God-oriented and Christ-centred and their Carmelite way of life fosters in them the concentration of all their faculties in interior prayer, to experience God.
2. The structures of the Apostolic Carmel organization are based on the notion that members are knit together as a community of love by a strong bond of fellowship as sisters among themselves and obedience to their Superiors. Both community and obedience spring from a common source - Jesus Christ, whose chief mission was to build a human community of love on earth, in obedience to God's will.
3. In the Apostolic Carmel value system all activities are meant to be an expression of "zeal" - which is a sharing of the love of God they experience with all. Works undertaken with this kind of dedication are expected to be person-oriented and to strive always after excellence. Among these works priority is given to education of girls.

4. The Apostolic Carmel is an indigenous Institute.  
However, it encourages a universalistic outlook among its members, as also in its works. Sisters belonging to various regions and language groups in India and Sri Lanka work outside their region and adapt themselves to the conditions of the place where they live. While their educational and other services are meant primarily for the Catholic community, they are available to persons of all religions, castes and cultures.
  
5. For over a century it has had a steady but slow growth in membership, has expanded its institutions to different parts of the country and abroad and has shown a sustained commitment to the cause of women's education in the country.
  
6. At present it is facing the following constraints.
  - i) A slow decline in membership and a comparatively smaller proportion - 45.6% of the total number of members below 50 years of age.
  
  - ii) Misgivings regarding the relevance of traditional educational works in the present social context of the country.
  
  - iii) Paucity of financial resources.
  
  - iv) Lack of a well framed policy with priorities for planning, mobilising and directing resources and maximising its potentials.

- v) A lack of, expertise and specialised training in areas other than traditional education, needed to keep pace with the fast moving, modernising society, to prepare the next line of leadership and to foster creativity.

7. The constraints result in certain dilemmas:

- i) Continuance of the existing institutions in the urban areas, where the population has doubled between 1941-81 having a female literacy rate of 47.82% and opening new institutions in rural areas which constitute 76.69% of India's population, having a female literacy of 17.96%.
- ii) Maintaining academic excellence and making education available to the poor.

8. It is confronted with the following challenges:

- i) To develop the ethical value system of students in a society where there is an erosion of values.
- ii) To foster a spirit of co-operation and service in a highly competitive society.
- iii) To give a religious education and spiritual orientation suited to the religious and cultural background of the students belonging to several religions.
- iv) To find resources to provide better facilities for modernizing and introducing innovations.
- v) The institutions being for girls, to make education suited to their needs and role in society.
- vi) To provide personalised training in a crowded classroom, where the teacher-pupil ratio is rather high.

- vii) To increase goal aspiration of the staff, with a decreased proportion of Apostolic Carmel sisters on the staff.
  
- viii) To provide counselling and guidance facilities to students to enable them to face the problems of insecurity, conflict and lack of integration they face in the world of today.

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