

# **PERSPECTIVE PLAN AND DEPLOYMENT DOCUMENTS FOR STUDENT FORMATION**



**ST. XAVIER'S COLLEGE (AUTONOMOUS),  
PALAYAMKOTTAI-627002**

# **PERSPECTIVE PLAN AND DEPLOYMENT DOCUMENTS FOR STUDENT FORMATION**

**St. Xavier's College, Palayamkottai**

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## **1. INTRODUCTION**

### **1.1. HISTORY**

St. Xavier's College was established at Palayamkottai in 1923 by Jesuit Fathers with an aim of preparing generations of students for a happy, healthy and harmonious life. The history of the college is a saga of human excellence, endurance and commitment for more than eight decades. The University of Madras recognized St. Xavier's College as the First Grade College in 1925 on the basis of its academic achievement. The college is situated in a semi-urban area, surrounded by many villages in the southern tip of Tamil Nadu. Most of its students belong to poor and middle-class families and 70 % of them are first generation learners. It is a Christian minority institution, which offers higher education to students without discrimination of caste or creed or religion, and the right of every student is protected. The focus is on inclusive education. The college aims to be an agent of social change, instilling in youth an awareness of the great need of social justice based on brotherhood and dignity of the human person in contemporary society.

The motto of the college is *Veritate Lumen et Vita* (Life and Light through Truth). It is a grant – in – aid institution recognized by the UGC Act under sections 2(f) and 12 (B). The college was affiliated to the Madurai Kamaraj University in 1966. In recognition of its service and excellence, the college was granted autonomy in 1987. The college was affiliated to the Manonmaniam Sundaranar University in 1990. The National Assessment and Accreditation Council assessed and accredited the college at Five Star Level in April 2000 , at “A” Grade in 2006 and at “A” Grade with a CGPA 3.50. . The UGC conferred the status of College with Potential for Excellence on St. Xavier's College in September 2004.

## **1.2. VISION AND MISSION**

### **VISION:**

To mould young men and women as leaders in all walks of life so that they may serve the people especially the poor and the oppressed of our nation in truth, justice and love.

### **MISSION:**

- To achieve a synthesis of academic excellence and formation of character
- To ensure social justice through equity and access
- To equip students with global competencies
- To engage in relevant research activities
- To promote Lab to Land through outreach programmes

## **1.3. CORE VALUES**

- **Truth**
- **Social justice**
- **Commitment**
- **Compassion**
- **Striving for excellence**
- **Service to others**

St. Xavier's College (Autonomous), Palayamkottai, is run by the Jesuit Madurai Province of the Society of Jesus. **The College follows the Corporate Policies for Higher Education promulgated by the Provincial of the Jesuit Madurai Province.**

The Excerpts from Corporate Policies of Jesuit Higher Education are given below.

## **2. EXCERPTS FROM CORPORATE POLICIES OF JESUIT HIGHER EDUCATION**

(Sections 2,3,5 & 9 )

### **SECTION - 2**

#### **THE VISION FOR THE JESUITS OF MADURAI PROVINCE INVOLVED IN HIGHER EDUCATION**

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##### **1. INTRODUCTION**

At this moment of history when we are in the twenty-first century, we, called to be companions of Jesus in the footsteps of St. Ignatius, St. Francis Xavier, Beschi, Robert de Nobili and St. John de Britto have attempted to spell out for ourselves the specific thrust of our vocation in the present socio, economic, political, cultural and religious situation of Tamil Nadu.

The political freedom of our country achieved in 1947 has failed to break the bondage of our people over the years. This bondage has been intimately linked with institutionalized religion and communal bigotry. In spite of the spirit of assertion brought in by certain positive forces, the masses have, by and large, tended to live in a culture of silence.

Today about 50 per cent of our people are poor and kept illiterate. They are deprived of the basic necessities of life and education, of human dignity and the power to decide their own future. There is degrading inequality caused primarily by caste discrimination.

In response to this situation numerous action groups and civil rights organisations are paving the way for mass movements which will hopefully bring about the desired liberation. Against them, however, various forces of repression are at work to

stifle the emerging social consciousness. But they cannot stifle it since the Lord of History, who ever listens to the cry of the oppressed, marches on beckoning His people to follow Him.

It is the same Lord of History who has opened out for us new spiritual horizons of total dedication and of outreach to our downtrodden and dispossessed brothers and sisters in Tamil Nadu. Though we are only just over 500 Jesuits in the midst of 6.5 crores of people in our State, we are not disheartened by the insignificance of our numerical strength. We derive vitality and dynamism from the message and mission of Jesus which we continue to assimilate through the Spiritual Exercises, the recent General Congregations and the pointed message from Fr. General to our Province. From these we understand that the contemporary equivalent of the mission of salvation is the integral liberation of man TOWARDS LIBERATION TOGETHER WITH THE POOR/DALITS. (Dalit - The word literally means broken. This word embraces what usually the Government refers to as Scheduled Castes. These people have suffered the heinous crime of untouchability down the centuries.)

This struggle for faith, which embodies within it the justice of the Gospel "cannot be for us simply one ministry among others. It must be the integrating factor of all our ministries" (GC 32. Dec 2: 9, GC 33: 35).

The preferential option for the poor/Dalits means that we cast our lot with them through concerted social action. Our love is, indeed, for all human beings but assumes different forms. We love the oppressed by espousing their causes and we love the oppressor by emancipating him from his greed and domination which dehumanize him.

## 2. THE PREAMBLE TO HIGHER EDUCATION

*In the context of the emerging social, economic, political and cultural changes – arising from globalization, privatization, saffronization, commercialization, communalization, environmental degradation, violation of human rights and the fast changing science and technology – the Jesuits of Madurai Province in higher education are called to respond in the light of the Gospel values and the Ignatian Magis through their preferential option for the poor/Dalits to work for a better environment in nature and society and to train responsible persons. This in concrete terms would mean integral formation by promoting a humanistic society in which men and women would become agents of social change working for the establishment of a just society with a focus on the excluded and the marginalized Dalits.*

Such an enterprise we undertake in the footsteps of St. Ignatius, St. Francis Xavier, Beschi, Robert de Nobile and St. John de Britto. The motto that drives us on forward is : Towards Liberation Together with the poor/Dalits. This motto has its theoretical and practical content.

Theoretically education should aim at imparting total formation to human beings and helping them grow up as responsible persons. Education of any Christian is cooperation with God's own design and action, not only at its starting point but in its continuing process towards its end.

The human person is born to grow; he is created not as a finished product; but as a potential being, a raw material. He is constantly in passage, from raw nature to a mature perfected person. Education does not and cannot remain a bonus or luxury of a selected few. It is the patrimony of all, just as culture is.

The passage from raw nature to a mature perfected person is the growth of the total reality of man.. It is a growth from helplessness and weakness of the baby to strength and self-reliance of the adult, from the fears and self-centredness of the newborn to the courage and ability to trust and love of the mature person, from the ignorance of the infant to the light of learning of the educated, from the constraints of social structures, to the authenticity of freely chosen values and goals, from the limitations of the present instant to the possession of the past and under the control of the Divine Spirit of holiness; from inner conflict to peace. In short, it is a passage from slavery to freedom. Thus learning means: growth in all areas of human life in an organic manner giving the central place to growth in freedom.

Freedom means the power to assume responsibility for oneself, to determine oneself in the present and for the future. Education must not only respect, but also promote freedom; nay more, enlarge areas of freedom. For knowledge and culture put within our grasp the accumulated wealth of past history and emotional stability. Character formation frees us from the slavery of uncontrolled passions because freedom is mediated by knowledge and wisdom. Thus education of the whole person has its focused growth towards a real freedom. In freedom the human being becomes responsible for his/her destiny.

There is another important dimension to education. It is the social dimension. A person is born of others and grows through others. This growth from raw nature to a perfected person which education promotes is growth in socialization. The individual cannot be subservient to a group or be a mere cog in the social machine. Authentic learning implies a growth in self-awareness both of the person and the society, which needs to be civilized and reformed. Growth in freedom supposes a capacity to assume the ongoing development of society and



at the same time to stand apart from it to judge and change it. There is no status quo. Change, even radical change, is part and parcel of all evolutions and experience of the human person and preparing for such change is intrinsic to education.

We have reached a point of history when many have written off education as an instrument of social change. But at the same time, there are some who strongly believe that education can be an effective instrument of social change, if we reorient education as 'an education for justice', implying not merely making the individual students and teachers agents of social change through various curricular and co-curricular activities but also transforming the college itself to be an institutional agent of change, through its impact on the downtrodden community around, and the kinds of students it admits from there. It means paying attention to both in-house programme and internal organisation, as well as outreach projects and extension services outside the institution.

Unfortunately, there are many people in educational institutions who suffer from the Cain complex and repeatedly ask the question: am I my brother's keeper? The scholarly privileged class has repeated this question. Students and teachers have been trained to think only about themselves and their own future. What is needed is that we impart such an education as to give witness to social justice. In short, education must be value based and value oriented. Educational enterprises should have faith and justice dimension to bring about the social change. It means that the educators and the educated should be committed to faith and justice.

In practice, educational institutions should accept the above new dimension of faith and justice, and help form young men and women who will be not only brilliant scholars, but also 'men and women for others'. There is no use for unconcerned

scholars in our institutions and in the world at large. They live in ivory towers, while filth, squalor, and injustice abound all around at the foot of the towers. It must be said that no worthwhile scholar today would refer to outreach programmes as non-curricular or extra-curricular. They are and should be co-curricular, nay more, intra-curricular.

With the above theoretical content and base, the following practical guidelines have been worked out schematically.

### **3. GOALS SET TO REALIZE THE ABOVE VISION**

- a. To provide an integral formation
- b. To create agents of social change
- c. To strive for academic excellence and promote research

#### **a. To provide an integral formation, we require persons**

- who ought to be emotionally mature;
- who live for human values;
- who are ethically conscious;
- who are morally upright;
- who can analyze and evaluate situations;
- who are open to realities;
- who are other-centred;
- who have biblical knowledge;
- who have God experience;
- who have a catholic spirituality;
- who have knowledge of world religions.

**b. To create agents of social change by**

- raising in them an awareness of the present situation;
- familiarizing themselves with tools of social analysis;
- involving them in concrete situations;
- training them in team spirit;
- training them to work for the excluded and the marginalized;
- their commitment to society.

**c. To strive for academic excellence and promote research**

- acquiring sound knowledge
- creating a thirst for knowledge;
- creating a research atmosphere;
- placing knowledge at the service of the poor.

**4. MODALITIES TO ACHIEVE THESE GOALS**

**FOR JESUITS**

- an awareness of and commitment to the vision;
- involvement in neighbourhood ministry;
- keep abreast of the changes in higher education;
- commitment to higher education as a mission.

**For Lay Staff**

- train our lay staff to understand and accept our vision and option;

- motivate them to commit themselves to work for the poor;
- train them in special skills related to integral formation;
- include our staff in planning and execution;
- encourage them in relevant research.
- provide them with opportunities for updating/ongoing formation.

### **For Students**

- courses on personality development;
- courses on leadership;
- courses on human rights;
- involvement in outreach neighbourhood programme;
- participation in various human rights issues;
- training them in critical thinking;
- training them to grow in environmental awareness;
- training in civics and duties of a citizen;
- training them in multi-religious tolerance;
- training them to work as a team.

**SEMINAL POINTS  
OF CORPORATE POLICIES**

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1. The Jesuits in higher education must strive to uplift the poor / Dalits through the ministry of higher education. Our preference is for Catholic Dalits.
2. This must be reflected in the admission and appointment procedures.
3. Special attention must be given to promoting education of women at the P.G./M.Phil. level.
4. We should impart quality education through Self-Financing Courses and the staff in the SFCs must be given attractive salaries. We should avoid mere duplication of courses.
5. The Jesuits must cherish team spirit and should strive to foster union of hearts and minds.
6. As the education ministry is entrusted to the whole academic community, we must actively promote lay partnership.
7. We should prepare students with integral formation.
8. Every college must involve itself in extension work.
9. Besides teaching and extension work, there must be a climate of research so that the fruits of research reach the poor and disadvantaged classes.
10. We should actively promote alumni apostolate.
11. Wherever possible we should be ready to collaborate with other religious congregations and like-minded groups.

**SECTION - 5**  
**ADMISSIONS**

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**I. Admissions : Policies and Procedures**

**1.0 Admissions : The Preamble**

Given the Indian context where only 6 per cent of those who pursue primary and secondary education make it to the tertiary level, the really poor are almost always excluded from the benefits of higher education. The Higher Education Commission should grapple with this situation and make all efforts to make the poor its beneficiaries. The following policies and procedures in admissions concretely show that we stand for the poor/Dalits.

**1.1 Number : While deciding on the optimum number of students to be admitted, the following criteria shall be kept in mind:**

**1.1.1** The number permitted by the University. e.g. B.Sc. Botany - 50 seats sanctioned +15 (30% extra seats) (St. Joseph's College, Tiruchirappalli). M.Sc. Botany - 16 sanctioned + 5 (30% extra seats) (St. Joseph's College, Tiruchirappalli).

**1.1.2** Fifty per cent of the seats are for the minority community. The management can admit whomever it wants under this category. Another 50% of the seats must be filled up according to community reservation as spelt out by the Tamil Nadu Government.

(OC: 31%, BC: 30%, MBC : 20%, SC : 18%, ST: 1%). OC - open category. Anybody may compete for this seat on merit.

1.1.3 The probable number of dropouts during the course of the year because of admission to professional courses.

1.1.4 The number of staff permitted.

1.1.5 Facilities available.

1.1.6 Possibility of personal attention.

1.1.7 Effectiveness of the teaching learning process.

## **1.2 WOMEN STUDENTS**

1.2.1 With regard to admission of women students the following guidelines are to be followed:

- i. Women students are to be admitted to the P.G./M.Phil. courses.
- ii. For such courses more local Catholic women and daughters of our staff are to be admitted than now.
- iii. Twenty- five per cent of the total number of seats in the P.G./M.Phil. courses are to be reserved for Catholic women students of Tamil Nadu.
- iv. This reservation is meant only for Catholic women. This is done keeping in view the fact that the number of seats at the P.G./M.Phil. level is limited and Catholic women do not have easy access to P.G. courses in non-Catholic institutions.

- 1.2.2 If seats are vacant because suitable male students are not available for any P.G./M.Phil. course, those seats may be given to women, preferably Catholics.
- 1.2.3 Women may be admitted in U.G. courses with the explicit permission of the Provincial. More Catholic and poor/Dalit women are to be preferred than now.
- 1.2.4 On the whole 25% of the total number of seats should be reserved for Catholic women and daughters of our staff. Because women in Karumathur and neighbouring areas are more backward than in other areas, Arul Anandar College may reserve 33 per cent of the seats for women thus ensuring preferential option for Catholic women.

### **1.3 Target People**

- 1.3.1 Our preferential option for the poor should be reflected in our admission policies. Hence preference should be given in admission to poor/Dalit students.
- 1.3.2 A minimum of 25 per cent of the seats should be reserved for students belonging to the low income group. When applications for admission are being scrutinised and processed conscious attempts must be made to select students of low income from the data given in the application forms and in interviews. A special cell should be formed in the Admission Committee to take care of the poor students.
- 1.3.3 Physically disabled students, the visually impaired, polio victims etc., who seek admission to our colleges merit special consideration.



- 1.3.4 There should be efforts to identify the first generation learners and admit them to our colleges.

#### **1.4 Geographical Distribution**

- 1.4.1 Attempts should be made to realise the concept of neighbourhood, i.e., a college should primarily admit students of the neighbourhood and the surrounding areas (as per the districts allotted) for the UG courses. For the PG and M.Phil. courses, a certain amount of mobility within the State should be permitted. In general students from other States should NOT be admitted at the expense of students from Tamil Nadu. Clerics and religious from other States may be admitted. In line with the recommendation of the H.E. Commission, the following civil districts in Tamil Nadu are allotted to our colleges to realise the concept of neighbourhood. Even though Pondicherry is not a civil district of Tamil Nadu, it is considered so.

- a) St. Xavier's College of Education: The whole of Tamil Nadu. Pondicherry diocese can be left out as there are B.Ed. colleges there.
- b) St. Xavier's College: Kanyakumari, Tuticorin, Tirunelveli, Virudunagar, Sivagangai, Ramnad.
- c) Arul Anandar College : Madurai, Dindigul, Sivagangai, Ramnad, Virudunagar.
- d) St. Joseph's College : Tiruchi, Thanjavur, Pudukkottai, Sivagangai, Ramnad, Dindigul, Nagapattinam, Coimbatore, Namakkal, Erode, Nilgiris, Cuddalore, Villupuram, Karur, Ariyalur, Perambalur, Pondicherry.

- e) Loyola College : Chennai, Kanchipuram, Vellore, Thiruvallur, Thiruvannamalai, Villupuram, Salem, Dharmapuri, Pondicherry.

1.4.2 Applications should be considered according to the norms specified here. If there are not enough takers for certain courses, applicants not conforming to the stipulated norms could be considered.

1.4.3 Special preference should be given to students from rural areas.

## **1.5 Application Form**

1.5.1 Each college can design the application form the way it wants. The cost of the application form should not be increased without the consent of the Jesuit teaching staff.

1.5.2 The application form should have the following information regarding the candidate.

- \* The place and the institution last studied.
- \* Religion
- \* Community: FC, BC, MBC, SC, ST, Dalit Catholic
- \* Educational status of parents
- \* Native place: Corporation/Municipality/Panchayat
- \* Parental income.
- \* Stream/Matric/State Board/CBSE
- \* Marks: Total \_\_\_\_ Percentage \_\_\_\_
- \* Language

- \* Co-curricular activities
- \* Any Physical disability / Visual defect
- \* Address for communication
- \* If Catholic, attestation from the parish priest

1.5.3 The application form should give the information that poor/Dalit students can apply for scholarships from the management.

## **1.6 Minority Character**

1.6.1 There should be a minimum 50% of Catholics to claim that we are a minority institution.

1.6.2 Given our Province's preferential option for Dalits and the poor, no Catholic SC/ST student should be denied admission into the UG courses.

1.6.3 With regard to PG courses we should admit as many Catholics as possible.

1.6.4 While implementing 1.5.1 and 1.5.2 care should be taken to give the courses sought by the students specially in disciplines like Mathematics, Physics, Chemistry, Biotechnology, Computer Science and Commerce. The cut-off marks should be sufficiently lowered to take in as many Catholics and Dalits as possible.

1.6.5 In PG courses 50 per cent of seats should be set apart for Catholics of which 25 per cent should go to Catholic Dalits. In St. Xavier's College of Education 25 per cent of the total seats should be reserved for Catholic Dalits.

Government rules are given below for information and action.

The Government quota of reservation is as follows:

O C	B C	M B C	S C	S T
31%	30%	20%	18%	1%

This rule of reservation will apply to:

- a) 100 % of seats in a Government College.
- b) 50% of seats in the case of an Aided Minority College.
- c) 90% of seats in the case of an Aided Non-Minority College.
- d) 50% of seats in the case of an Unaided Private (Self-Financing) College both Minority and Non-Minority and in the Unaided courses offered by the Aided Colleges.
- e) Reservation is applicable to each course in UG and PG.

With regard to the above government guidelines:  
**It is enough if we adhere to overall 50/50 (minority / Government) reservation for the whole college.** It is not necessary to implement it for every course. (Refer: The Court Case of Jain College).

1.6.6 All applications shall be considered favourably in the following order of priority.

- a) Catholic Dalits and Tribals
- b) Catholic non-Dalits
- c) Non-Catholic Dalits and Tribals
- d) Non-Catholic Backward Classes
- e) Others

*JAS  
Religious*

*SxHSS  
Students*

## 1.7 Admission Procedures

1.7.1 Before the University and the Government, the overall responsibility for admissions is with the Principal. He should however share his responsibility with the admission committee set up for this purpose. The Principal, in consultation with the Rector, appoints the members of the committee and convenes meetings.

Members of the admission committee designed by the Province:

- a) Principal / Chairman
- b) Rector
- c) Admission facilitator (functions are spelt out under the section on office-bearers.)
- d) One Jesuit Vice-Principal
- e) Two Senior Staff
  - One Dalit (Catholic Dalit Staff)
  - One Non-Jesuit teaching staff

- f) One Lay Vice-Principal
- g) One Lay Dean
- h) Local Dalit coordinator.(functions are spelt out under the section on office-bearers.)

On the whole, at least one member of the admission committee must be a Catholic Dalit.

(The Government guidelines are as follows: **Selection Committee for UG and PG courses designed by the State Government** : The Selection Committee shall consist of the Principal, one seniormost SG Lecturer of the College and one more SG Lecturer. In addition, for selection to the UG courses a member of the teaching staff belonging to SC / ST of the college, if available, shall be co-opted and for selection to the PG courses the senior SC / ST Staff from a postgraduate department shall be co-opted. If no such person is available, the person co-opted for the UG Selection Committee shall also serve in the Postgraduate Selection Committee.

- 1.7.2 The composition of the college admission committee may be rotated once in two years, except for the Principal, Rector and if necessary the Jesuit Vice-Principal.
- 1.7.3 There could be an admission counselling office to advise the applicants in general. A Jesuit and a lay professor may be appointed to help Catholics and Dalits select the course according to their aptitude and academic background. The local Dalit coordinator could help out the Dalit students.

- 1.7.4 All the recommended cases should be placed before the admission committee through the Rector and the Principal of the college. The committee should suggest the appropriate action to be taken in such cases.
- 1.7.5 If there is any difficult case which has to be decided outside all the above procedures and in all cases of appeals, the Rector, as the head of the institution will use his discretionary powers to dispose of them.
- 1.7.6 The healthy practice of not accepting donations must be continued. Also no entrance test fee for interview and written test should be collected.
  - 1.7.6.1 To let the public be informed of this healthy practice and to prevent unscrupulous elements from exploiting the name of our institutions in the matter of collecting donations it is advisable that our policy of not accepting donations be made known to our lay staff members and others.
  - 1.7.6.2 That we do not get donations for admissions must be printed in the prospectus and the college calendar.
  - 1.7.6.3 A text like the following could be written on a blackboard and displayed in a prominent place on the campus : "As has been the practice so far, the management of this college shall not receive any donation for admission. We shall appreciate it if any violation of this norm is brought to the notice of the management."
  - 1.7.6.4 In the applications it must be mentioned that the management comes forward to offer financial assistance to poor/Dalit students.

## **1.8 Functions of the Admission Committee**

- 1.8.1 The committee should decide the cut-off marks for various subjects according to the categories spelt out in 1.6.6
- 1.8.2 The committee should ensure that all applications are registered with all the particulars.
- 1.8.3 The committee is responsible for processing the applications and preparing the list of candidates for admission. The committee should strictly adhere to the admission policies outlined above.
- 1.8.4 After admissions are over, the data regarding admissions should be sent to the PCHE and the Coordinator of Dalit Commission in the prescribed format.

## **1.9 Admissions to Self-Financing Courses and LIBA**

- 1.9.1 The same procedures as spelt out for the day college may not be possible. There should be some efforts to admit and support students from disadvantaged classes. Lack of money alone should not lead to the exclusion of deserving candidates from being admitted.
- 1.9.2 LIBA has its own parameters for admitting students as laid out by AICTE. The entrance exam should be at the national level. However, Dalit Catholics, Catholics and students of Tamil Nadu must be given preference by lowering the cut-off marks in the entrance exam.

## **1.10 Appointment of staff in LIBA**

- 1.10.1 The Province Coordinator will conduct the interview for the appointment of staff in LIBA as in other colleges.



## **1.11 Admission to Hostels**

1.11.1 Though we are supposed to take in more local students from the neighbourhood than now, the hostels are important and have a great role to play in the formation of our students whether they come from nearby or faraway places.

- i. Poor students need to reside in recognised hostels attached to a college, if they are to avail themselves of Government scholarships.
- ii. Hostel life may contribute to the integral formation of students.

1.11.2 The following norms should be followed with regard to admissions to the hostels:

- i. As in the case of admissions to the college, admissions to the hostel should also reflect our option in the following order of priority.
  - a) Catholic Dalits and Tribals
  - b) Catholic non-Dalits
  - c) Non-Catholic Dalits and Tribals
  - d) Non-Catholic Backward Classes
  - e) Others
- ii. As the 'concept of neighbourhood' is accepted (cf.1.4.1) the number of undergraduate students admitted into our hostels will be restricted. Hence the hostel facilities could be extended more and more to the PG, M.Phil. and research students.

## **EXTENSION SERVICE CENTRES IN OUR COLLEGES**

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### **1.0 Rationale**

- 1.1 We are committed to challenge and change the oppressive structures of society through our colleges. Today we are challenged more than ever by the existing inequalities, injustices and the dehumanising poverty around us to do something significant in order to benefit the rural and the urban poor with our institutional resources and power. The extension service centres of our institutions with their outreach programmes can lead to the transformation of the college community as well as of the neighbourhood.

### **2. 0 Objectives**

- 2.1 To involve the staff and students in the service of the rural and the urban poor, since this exposure and involvement are necessary for the social transformation of the academic community itself.
- 2.2 To empower the poor with knowledge and skills for improving their quality of life and for their own liberation.

### **3. 0 Activities**

#### **3.1 Education and Organisation**

- 3.1.1 Since primary education is very poorly organised, it could be strengthened by establishing pre-schools (balwadis) and organising supplementary education to school-going children and dropouts.
- 3.1.2 Arranging in-service training for primary and high school teachers.

- 3.1.3 Organising non-formal and adult literacy programmes along with the National Literacy Mission (NLM) to achieve total literacy in the target areas.
- 3.1.4 Placing our infrastructural facilities such as labs, playgrounds, classrooms, etc. at the service of the poor we serve.
- 3.1.5 Organising with the help of the local people and Government agencies small income generating projects such as agro-industries, tailoring, gem-polishing etc.
- 3.1.6 Encouraging students to make use of their cultural talents to promote social awareness among the people.
- 3.1.7 Organising forums for village women and youth so that they undertake developmental activities for improving their quality of life and get involved in social and human rights issues.

### **3.2 Health, Hygiene and Nutrition**

- 3.2.1 Organising free medical camps and community health programmes with the help of voluntary doctors, primary health centres and social workers at grass-roots level.
- 3.2.2 Involving students in health education and nutrition programmes for children and women.

### **3.3 Environmental Activities**

- 3.3.1 Organising programmes on environmental awareness and education, social forestry schemes, energy saving and smokeless 'chulas' (stoves), etc.

### **3.4 Liaison between People and Government**

- 3.4.1 Students could enable people to identify local problems and represent them effectively to the respective government departments for the speedy redressal of their grievances.

#### **4. 0    RUNNING OF THE CENTRE**

- 4.1    Each college should have an extension centre with the following full-time staff-members : a director, two or three coordinators and one office staff. These full-time members could be assisted by volunteer staff members from every department.
- 4.2    The University Grants Commission has recognised extension work as a third dimension of higher education along with teaching and research. Hence the programmes organised by the centre should form an integral part of the college curriculum and students of the college must participate in them as a requirement for their final certification. The students should be given credits for participating in an extension programme.
- 4.3    Every student should put in a minimum of 120 hours spread over four semesters.
- 4.4    Fees should be collected from students to meet the expenses of the programme. A corpus fund must be built by the management over a period of years to carry on effectively the programmes of the extension centre.
- 4.5    The organisation and the activities of the centre could be modified to suit the local conditions of each institution.
- 4.6    One of the important activities of this centre, besides the ones mentioned above in 3.1, 3.2, 3.3. and 3.4 is to establish linkages with voluntary organisations, action groups and people's movements in the area in order to collaborate with them in the task of social transformation.