

Goethals News

The Goethals Indian Library & Research Society

Vol. XXII

No.3

Issue on Higher Education Forming Global Citizens

July - Sep., 2019



Forming Global Citizens

Editorial

Fr. J. Felix Raj, S.J.

Global Citizen is a universal ideal embedded in the great civilizational heritage of the human race. A global citizen is an individual who understands human interdependence and co-existence, cooperation and mutual support for human development, he identifies his role in the great drama of

existence. A global citizen sees dignity in diversity and respects human rights. These are universal values ingrained in human nature. They are expressed through symbols and paradigms, and preserved and persevered in the world's religious and philosophical traditions.

In the West, the idea of global citizen first emerged among the Greek Stoic philosophers in the third century BCE. They coined the Greek metaphor *kosmopolitês* (cosmopolitan) – meaning 'citizen of the world'. In the eighth century BCE, Hinduism proclaimed the idea of *vasudhaiva kudumbakam* – meaning 'the world is one family'. Such universal spirit of global coexistence is found in Buddhism, Jainism, Daoism and Islam. The same is true also with primaevial religions spread across the world.

Jesus used a religious symbol of Judaism given in Aramaic

language '*malkut di elāhā*' – meaning 'Kingdom of God' to tell God's universal love and global human communion. Kingdom of God stands for God's unconditional and ever faithful love for all of God's children created in divine image, affirming that human wellbeing is the desire of the divine. The entire life of Jesus was to reveal by word and deed of this mystery of life.

The Gospels tell us Jesus went about preaching the good news of the Kingdom of God in the cities, villages and synagogues; he was universal in outlook. When people prevented him from leaving them he said: "I must proclaim the good news of the kingdom of God to the other cities also" (Luke, 4: 43). He prepared his apostles and friends as global citizens to take the good news of God's love everywhere and "make disciples of all nations" (Matthew, 28: 19).

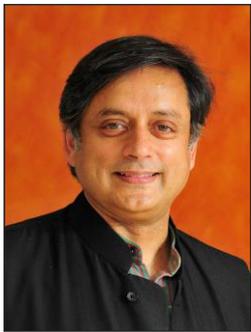
The Kingdom of God evokes the vision of a society which sees human beings as members of a family, sharing the same origin, and journeying together towards a common destiny, though diverse are the paths (cf. *Nostra Aetate*, 1). It invites the listeners to follow an ethics of care for all, beginning with the least in the society and going beyond the narrow domestic walls of race, culture, creed and nationality.

Indeed, these are the defining demonstrations of a global citizen.

Universities and Colleges by their origin, nature and mandate are communities of masters and scholars of diverse cultures, pursuing a variety of disciplines of thought, but all seeking relentlessly to decipher the secrets of creation, both empirical and meta-empirical, and placing them at the service of human flourishing. Universities represent the world community. These are the ideal nurseries to form global citizens that the world needs today than ever before.



St. Xavier's College (Autonomous), Kolkata



“Higher Education: Forming Global Citizens”

Dr. Shahi Tharoor

The 21st century has presented us with unprecedented challenges. Deep-rooted poverty, the expanding nexus of discriminatory politics, resource curses and crises, fragile treaties and deepening political gaps, and most importantly, the greatest threat of our times, the rapidly deteriorating environmental situation, are the strongest reminders of why education should be and remain our first priority. Malala Yousafzai and Greta Thunberg have seized the imagination of the world even before going to college. Educated young people are our vital bulwarks against complete global chaos and societal breakdown. Young people, and their ideas, would be the edifice upon which our future will be built, and this is the future we in India should be investing in.

We are at a moment in time where the success of a civilization can be measured through its educational apparatuses and institutions, tools of knowledge acquisition and dissemination — attainments which trump all others and are increasingly becoming the prime determinants of a nation's worth. Indeed, this was not the case for the greater part of human history, where martial prowess and mercantile abilities were accorded greater importance. Indian society, however, has historically emphasised the importance of education as one of the supreme objects of human existence, while celebrating a strong foundation in imparting education through traditional and non-traditional methods.

Education as the bedrock of progress and development has been recognised by the United Nations itself, through its Sustainable Development Goals: the fourth goal, SDG 4, is Quality Education. From this vision emerges the concept of a 'global citizen', the reshaping of our identities beyond the confines of national borders, sharing the merits of transnationalism and very often — its dilemmas and debacles. The creation of universal goals, multicultural identities, liberal economics and the movements they encourage, which transgress boundaries, remain our sources of hope and optimism. This spirit, which can be realized through exchanges of education, knowledge-systems, expertise and so much more, generates an awareness of our shared challenges and encourages us to translate these into collaborative solutions, as 'global citizens' of the world.

As a nation, we have come a long

way. Our educational system, which for millions has become a beacon of hope in a tumultuous world, has not yet become our greatest glory, but it can. Britain's crippling and debilitating colonial rule left us with only 17 per cent literacy, barely 30 universities and about 700 colleges with an enrolment of just 4 lakh students. While India struggled for the next five decades as the poorest, the most illiterate, the most malnourished, and the least gender-sensitive major country in the world, with over half the world's illiterate adults and 40 per cent of the world's out-of-school children residing in India, the trajectory of our progress to our present state is remarkable. With Jawaharlal Nehru's vision and efforts to systematically build up a very large system of education and create a large pool of men and women equipped with robust scientific and technological capabilities, sensitive humanist and philosophical thought, and profound creativity, we started an education revolution and revival with two objectives: expansion and equity — expansion in the number of institutions and equitable access to them for those who had previously been denied educational opportunities because of their caste, their gender, their religion, their region.

In the process we did not always focus enough on excellence. But there were shining exceptions. Today Americans speak of our IITs with the same reverence they used to accord to an MIT. The image of India has changed from that of a backward developing country to a sophisticated land that produces engineers and computer experts. The old stereotype of Indians was that of snake-charmers and sadhus; now all Indians are seen as software gurus and computer geeks.

Now in 2019, when I reminisce my days as a young graduate, I think of how few the options available to us in our college



St. Xavier's University, Kolkata

days, in the 1960s or 1970s were, as compared to the plethora of opportunities presented to graduating youngsters nowadays. Especially in higher education, there are many more subjects available to study, and courses that didn't exist in my college days. India is keeping up with the world: the IITs have now launched certificate programmes on Artificial Intelligence and Machine Learning and one has set up a Centre for Artificial Intelligence.

We are doing this at a time when many nations are facing a serious demographic squeeze, the rest of the world is ageing, and India is thriving as the youngest major economy in the world. By 2020, when the average age in Europe is going to be 46, in Japan 47 and 40 in America, 29 will be the average age in India. Almost half of our population is under 25 and approximately 65 per cent under 35. As a young, dynamic, competitive and productive workforce, Indian graduates are primed to take over the world, responding to not only India's but the international society's greatest challenges.

However, we do face some serious structural challenges that need to be addressed exigently. Our education system must add 'employability' to the Indian education policy thinking, to meet the forces of markets, the demands of research, the pursuit of knowledge and the imperative of building an equitable society. We are suffering from a systemic problem of skill mismatch between qualifications and jobs undertaken. The skill mismatch situation has seen marked improvement in certain sectors over time.

Our vision for the 21st century must be to make India a knowledge society. What do I mean by that phrase? To me, a



Central Library at St. Xavier's College (Autonomous), Kolkata

knowledge society is one that is capable of both creating theoretical knowledge of global significance and then materially benefitting from it; a society where the pursuit of learning and innovation should not be constrained by any lack of access, infrastructure or support; where education is relevant to society, and provides the skills and competencies that society demands. We must understand clearly that we are talking of a knowledge society—one that is committed to excellence as an end in itself—and not just creating a knowledge economy.

It is well known that a strong culture of research and innovation is a very important driver to ensure technical and technological leadership, which ultimately translates into the growth of a strong, robust and self-sufficient economy and society. A look around the world today very clearly proves that investments in long-term research have a direct impact on a nation's continued future success, intellectual as well as material. Long-term economic growth depends ultimately on innovation and inventions, and there is a strong correlation between innovation and productivity. It is, therefore, of critical importance for academia and industry to participate and focus on research and innovation for growth. We will need to create an environment where research-led innovation plays a significant role in the day-to-day life of an average Indian citizen and change the world's perception so that India is seen as a global leader in providing world-class education, cutting-edge research and a land of ample opportunities. We obviously aren't anywhere near there yet, which is why this is a long-term goal.

The accompanying worry is the outflow of Indian students due to the lack of opportunities available within the country. We need to reverse the doctoral brain drain



Convocation Ceremony at the St. Xavier's University, Kolkata

by adapting the best practices from across the globe, not only in terms of overall infrastructure development (such as labs with state-of-the-art equipment), but also advancing the state-of-the-art in research, with milestones defined towards those targeted outcomes. Additionally, we also need to tackle the large numbers of dropouts in higher education—the major reason being a weak financial background.

Given the size and potential of our population, even foreign universities are now showing a keen interest in creating institutions in India. However, as with other sunrise sectors of our economy such as, telecom and aviation, the entry of private players in this socially sensitive sector has raised various concerns with regard to equality of access and quality of outcomes. On this front, the major problem remains that our national educational policy remains completely out of step with the times. Whereas countries in the Middle East, and China itself, are going out of their way to woo foreign universities to set up campuses in their countries, India has been reluctant to fully operationalise the process of welcoming international campuses on its grounds.

What is encouraging, however, is that new institutions are emerging in India of the quality of St. Xavier's University, to offer an Indian education to Indian students in keeping with the best available worldwide. The case at present seems to be one where the few excellent institutions, such as this one, represent islands of excellence floating in a sea of mediocrity. To keep up with demand—and the needs of the marketplace—shouldn't we have more quality institutions in every field that would serve as pillars of excellence?

Even institutions that we pride ourselves upon globally, have not seen much of a change. The government also talks about developing world class institutions in India and has allocated money for this in its latest Budget, but has also coupled this with slashing allocations for existing world-class institutes such as our IIM's whose share of central allocations have fallen to 445 crores from the 1036 crores they received last year, as well as a reduced allocation for the Higher Education

Financing Agency. The increased allocation for research under the National Research Foundation, which is a welcome body in theory, opens the door for other concerns. Only time will tell if the government will use this body as a means to centralise government control of research, clamp down on academic and intellectual freedom on our campuses and hold research aid to our universities to ransom, subject to the kind of research they produce.

But the onus is upon you, our youth, to set the pace and be the changemakers. We have the opportunity to prevent our demographic dividend from becoming a demographic disaster. 225 million young people in the age group of 10–19 are poised for higher education. We must equip and enable these young people to become the work engines of the world. In order to harness young India's potential, we will require a pool of highly educated and exceptionally motivated individuals to provide leadership across all sectors. Therefore, if we educate, train and are able to transform our young people into productive members of society, we will succeed; if we fail, if allow millions of young people to grow up unequipped to take advantage of the opportunities offered by the world of the 21st century, then we will merely add to the cohorts of Naxalites and Maoists with no stake in our future, for nothing is more dangerous for a society like ours than a legion of uneducated, unemployable and frustrated young men.

The problems are evident to us. There is no dearth of ideas, originality or the willpower to introduce change in India, but ideas require one elementary but elusive thing — a change of policy at the top. There is a crying need to sweep the cobwebs out of the education policy and oblige the government to rethink the policies that are manifestly failing the country, and move towards capacity-building and excellence promotion.

Meanwhile, I rest my faith with you all and your abilities to not only recognise India's greatest weaknesses and turn them into our strengths, but also in your capacity to uphold universal goals and values that create a stronger world for generations to come. The bright minds beaming with youthful energy and vibrancy today deserve nothing but the best.

As the Nobel Prize-winning Chilean poet Gabriela Mistral (a schoolteacher herself) so poignantly said, 'We are guilty of many crimes, but our worst sin is abandoning the child; neglecting the foundation of life. Many of the things we need can wait; The child cannot. We cannot answer Tomorrow. Her name is Today.' So let a thousand educational flowers bloom. Now.



St. Xavier's College, Burdwan



Learning More To Turn Global Citizens

Mr. Utpal Chatterjee

Most conscientious inhabitants of the wonderful planet are aware, in some way or another, that they are 'global citizens'. Thanks to communications becoming faster, sophisticated and more accessible, the globe has become considerably

accessible. Even as the history and the geography remain the same since the advent of the major civilizations, modifications have marked history. The proverbial wonders leave us in awe, some of the changes leave us in perennial apprehension of a prospective doom striking us; indeed, constant research is on in different countries to examine ways and means to contain the major problems from snowballing to unmanageable proportions. It is, therefore, only natural that students concerned about the world around them study beyond their syllabi to ensure that our planet is both stable and manageable and our habitat more meaningful.

Knowledge of all that is happening even as far as, say, the Amazon Valley, where a devastating fire is raging, is absolutely necessary. As matters stand, all the problems that could have been prevented well in time, have only escalated before they turned into problems in the first place. Since the Second World War, that seemed to have wounded the core of humanity, virtually all survivors hoped even against hope that man had learnt the ultimate lesson in maintaining international understanding and peace. But a new power game was emerging and new conflicts arose. International peace has, indeed, been at a premium.

In recent times, Syria has been a case in point. A "civil war" has been raging for nine years. Millions have perished.

Bombing has reduced parts of cities into rubble. But miracle of miracles, some survive the rubble and crawl out to join other fortunate ones if only to ensure their existence. They get on to a boat and the winds take them close to shores of some European country. Except for Germany, the others could not bear the sight of refugees because of their hard-line attitude towards asylum seekers and prospective immigrants. In the process they resort to populism that has its roots in neo-Nazism.

Even the UNHCR has often been helpless in a situation where Human Rights do not exist. Examples, such as these, are aplenty. But what about environmental issues and global warming? The problem had its genesis since the Industrial Revolution when factories had to depend on fossil fuel leading to uncontrolled emissions. When matters climbed to uncontrollable proportions, most members of the United Nations signed on the Paris Climate Control treaty. The United States of America took the initiative. In 2017, the very same country, under a new dispensation, walked out of the Treaty. Thankfully, most of the other signatories have stayed on.

Presently there is acute potable water shortage and our next priority is to ensure prevention of water wastage and its retention. True, our planet has no end to its problems. But there is no problem that does not have a solution. Naturally, it is imperative for those concerned about our planet prospering peacefully that they devote all their attention to study and implement in detail for greater awareness of relationships. In the process, they will not only be helping our planet but also doing themselves and modern day civilization a tremendous favour.



Loyola College, Chennai



Integral Engagement in Higher Education: Empowering Minds for Integrity

Dr. Manodip Ray Chaudhuri

As W. B. Yeats puts it, “*Education is not the filling of a pail, but the lighting of a fire*”. Not just an allegorical statement indeed; rather a revelation of the gamut of education as a conduit towards a

holistic alignment of the self and the boundary-less reality with a desire towards gratification and indulgence for self-actualization. Education, in empirical terms, is salvation, freedom and courage looking up to the most apt flavor of autonomy, sovereignty and self-determination. Despite its symbolic identity, the question of sustenance of the right education knocks our minds, if we try and ponder to diagnose the pertinence and appropriateness of modern day education. The concern is certain and quite much convincing in various cultures and contexts, be it primary or secondary education, tertiary or even higher education.

With the world being envisaged as a global village, the elemental call of the hour is to conceive and devise the most apt methodology and practice in education in order to create adept and proficient citizens across the globe. The moot point here is to ‘*create men and women for others*’, equipped to hold the reigns of the future. The constituent of higher education deserves special attention at this juncture.

For higher education to be a tool for building global citizens with integrity, truthfulness, reliability and uprightness, the primary issue remains to be the concern on the nature and type of student engagement in this sphere. Higher education is often seen to fail due to lack of adequate student connect with the subject matter taught within the educational system. There needs to be a clear estimation of the extent and degree of student connect and engagement in higher education in

terms of three specific perspectives of implication. They are behavioral perspective, psychological perspective and socio-cultural perspective. Behavioral perspective of student engagement implies the precise subset within higher educational system which concerns the building of the right behavioral modification of the learner. The focus is to help the student look forward towards self-augmentation and ego-determination with clarity, intelligibility and transparency. Psychological perspective is the emotional foothold that the learner needs to acquire from higher education over time for being a success in interpersonal negotiations in complex social environment on a global platform. Although often advised to think global and act local, the phenomenon is pretty much hard to practice without a clear emotive conjecture in mind about multicultural situations in practice. The psychological perspective of higher education therefore assimilates principles and doctrines of cognition and reasoning, affective psyche and the poignant self and the human relation patterns and lineages that are a part of any multifaceted and multifarious society in the global economy today. Finally, the socio-cultural perspective in higher education reflects the generic expressions of society, the power play among societal structures and hierarchies, the prevailing cultural norms and their origins and the nature of discourse and dialogue within societal living. It is indeed imperative to implant such perspectives within the higher education system across cultures and disciplines to benefit the learner to thrive in a global platform of existence in a sustained manner.

An approach towards integral engagement in higher education for being learner-centric to create empowered minds spans across a diverse range of values, philosophies and ideologies. Common areas of thrust may be mutuality,



St. Joseph's College (Autonomous), Trichy

enablement, faith, steadfastness, multiplicity, accountability, obligation, genuineness, legitimacy, respectability, scrupulousness, comprehensiveness and some such. Higher education not only generates skill enhancement in a singular area of practice, but is a drive for transforming human minds towards empowerment with wisdom, sagacity and prudence.

Yet another sphere of engagement in higher education is about valuing the educationist. Before we value the significance of education in creating empowered minds, the concern is whether the socio-cultural environment across the globe is valuing the intellect and the intellectual talent that provides education in practice in higher education institutes. The answer is unfortunately a shy negation. Judging the status of educationists and tutors in higher education across countries, it reveals that there lies a gross disparity in the same. Whereas tutoring and the academic profession is acclaimed as highly rewarding in the west, the same is not quite true in the east.

Inappropriate treatment of intellectual talent, under-payment of the researchers and academic mentors and degradation of self-worth of education professionals miserably plague private education system in the field of higher-education in many developing economies so to say. With malnourished educational tutors and mentors in the higher education segment, the nature and commitment of the intellectual professionals often witness a decline over time, leading to frequent exodus of the same from many such institutions of higher learning.

However, contrary to the crux of this context, the case of Jesuit institutions and universities stand apart much distinctly and noticeably. Not only Jesuit institutes of higher learning care for the intellectual drivers in the true sense with a supportive culture, substantial autonomy and a well-invited participation from academic professionals within the system, but such institutions and universities also foster a paternalistic approach with love, empathy and care for all in all regular matters of academic responsibilities that education professionals lay hands on.

True to say, the academic community in Jesuit universities and institutions are the chosen ones to be *Lay Jesuits* to enjoy a comfortable seat and a pleasurable work-time towards complete commitment and total engagement on campus for nurturing young minds for a better tomorrow. In line with the same, higher education, to be a sustained drive towards the motive of creating global citizens and empowered minds, all intuitions and universities need to therefore somewhat benchmark practices and prioritize their plans and procedures



St. Joseph College (North-Point), Darjeeling

to facilitate the survival of academic and intellectual talent for a long-term sustained educational system over time.

The Holy Bible says that education is *having wisdom and understanding which is better than having silver and gold*. Genuinely, higher education essentially is the ultimate pathway to global enhancement of peoples and cultures. The final pledge remains to be that higher education must be crafted towards a value orientation for young minds for their survival in a global platform with firmness and inflexibility. This elucidates the relevance of the following anchors that are imperious for higher education for generation of empowered minds with integrity – developing character and morality, framing a balanced personality, making able persons with cultural adaptability, developing honesty and rectitude, fostering ability for judgment and decision-making, allowing for nurture of cognitive ability, developing vocational skills, developing the power to adjust with changing norms, methods and practices, allowing for positive adjustments with time and crafting global integrity over and above national or regional integrity.

To reiterate, as Sydney J. Harris observed, *“The whole purpose of education is to turn mirrors into windows”*. Whatever be the focus, the field, the stream or the audience, higher education must hold up the fire in the learners for vigor, harmony and potency in a sustained manner. This can be achieved by emphasizing on critical elements within the education system viz.: forgiveness, share and care, understanding, respect, doing the best, liberty, consciousness and living for others. With this in mind, higher education can traverse along a worthwhile boulevard towards creating empowered minds with integrity and intellectual purity.



Preparing Global Citizens through Higher Education

Dr. Niraj Kumar

Should learning in a global context be a universal value for higher education? Do we (humans collectively) live in a global Society? If so, do we have a responsibility to be global citizens? Does higher education have a responsibility to prepare global citizens?

Globalization and Higher Education:

Globalization means internationalization in all realms of reality: human, environmental, technological, economic and political. However, they have different meaning in a post-industrial world with a multifaceted, globalized market place of ideas products and cultural values. These Societal evolutions are particularly relevant to organizations of higher education, which play a critical role in explaining and describing them to individuals who are preparing to work within them.

Bartell remarked that the “unprecedented growth, complexity and competitiveness of the Global Economy with its attendant socio-political and technological forces have been creating relentless and cumulative pressures on higher education institutions. These pressures include preparing professionals in all sectors (business, human services, education, healthcare, science etc.) to knowhow to make decisions based on a global understanding of their consequences. In order to be able to make such decisions, student learning may need to include everything from intercultural awareness of civilizations and societies around the world to deeper understanding of how the Global Economy works.

Value and Cultural Shifts in Higher Education:

One recent shift in HEIs is that they are beginning to adapt to the reality that the Community of Students, the Community of researchers and Scholars, increasingly has no single geographical locus. Several researchers such as Barber, Bettison, Hamrick and Rhoads have documented that a major goal of higher education is to prepare students for success beyond the walls of the classroom and into the future as they grow and interact professionally with the world around them. In order to consider the relationship of the changing landscape of higher education in terms of campuses, individuals and the objective of lasting success of the graduates, global citizenship responsibilities need to be developed and fostered.

Global Citizenship and links to Higher Education:

Citizenship is linked to moral and civic responsibility including comprehension of issues, understanding of multiple perspectives, incorporation of global interconnectedness and commitment to act towards the social good based on the personal relevance and meaning of cognitive and emotional knowledge. The Global citizen has a sense of oneness with the human family, an awareness of

individuality and interdependence which includes persons of different races, different cultures, different religions and different nationalities. Global Citizenship is an attitude of internal disposition toward members of international community.

The initial motivation toward global citizenship thus may come from an internal commitment rather than an external or political pressure. The role of higher education in preparing global citizens is helping students consider what it means to live in a global context and how to think critically about what that means for them. Students will begin to see the interconnections of the World will then understand how their local actions can be effective and also can have a ripple effect of endless influence.

New Role of Higher Education:

In the post-industrial, postmodern era, the economy, technology, politics and individuals are globalized. It is imperative that higher education must prepare students, researchers, scholars to be globally aware and conscientious on a pathway to becoming global citizens. Global Citizenship development, which helps students draw conclusions about the global, interrelated environment in which they learn and live is best facilitated by an interdisciplinary approach to learning across fields, disciplines and components of a student's life on and off campus. The interdisciplinary approach allows for a student-focussed curriculum promoting engagement.

Initiative of St. Xavier's University in forming Global Citizens:

Centre for Excellence in Research and Innovation (CERI) has been established as an integral part of St. Xavier's University Kolkata under the visionary leadership of Rev. Dr. John Felix Raj, S.J., the Hon'ble Vice Chancellor. The Centre will oversee and manage the development of the new institutional architecture with a clear articulated plan, milestones and commitment towards breaking the silos between disciplines in the University to encourage multi, inter, and cross-disciplinary conversation, interaction, events, education with internationalisation as a key strategy implying that the development of a “Global Citizenship” is an integral part of the Jesuit educational mission.



Britto House at St. Xavier's University, Kolkata



Higher Education –Forming Global Citizens

Dr. P. R. John S.J.

From the outset one may question whether there is such a thing called “Global Citizens”. Global Citizens: who are they, for whom and for what? *British Journal of Education, Society & Behavioural Science*, 3(2): 184 - 194, 2013 (www.sciencedomain.org, accessed on 26.08.2019), speaks of three key

dimensions to foster global citizens: (1) social responsibility (concern for others, for society at large, and for the environment), (2) global awareness (understanding and appreciation of one's self in the world and of world issues), and (3) civic engagement (active engagement with local, regional, national and global community issues).

As a Professor of theology, I hope that my teaching extends the circle of divine wisdom for a social project, helps people develop a sense of critical thinking, and enables students to realize their potential and contribute to the community and to the dignity of humankind. While addressing the faculty of theology in Vidyajyoti, Delhi in 2017, Arturo Sosa, S.J., Superior General of the Society of Jesus, encouraged Jesuits “to form an effective network” and “to collaborate in the development of creative thinking that may propel the new age of Humanity towards social justice, dignity and peace.”

In the tradition of St. Ignatius, Jesuit schools of higher education around the world prepare their graduates to serve the world by working for a more just and humane world. The 36th General Congregation of the Society of Jesus (2016)

called for a renewed commitment to **discernment, collaboration and networking** as “three important perspectives on our contemporary way of proceeding” (D. 3, no. 3). Jesuit universities have always been at the frontier where the Church meets the world and the world meets the Church, each interpreting the other. This position is especially true for schools of theology. In a letter to the theology faculty of the Catholic University in Argentina (UCA) in 2015, Pope Francis emphatically asserts:

Teaching and studying theology means living on a frontier, one in which the Gospel meets the needs of the people to whom it should be proclaimed in an understandable and meaningful way. We must guard against a theology that is exhausted in academic dispute or one that looks at humanity from a glass castle. You learn so as to live: theology and holiness are inseparable.

Precisely, Vidyajyoti aims at developing a contextual method of doing theology (higher education). As integral part of its curriculum, each student is assigned to a concrete social context and is initiated into the socio-cultural analysis of the Indian situation. This enables the students to get a more competent and comprehensive grasp of the issues (socio-cultural, politico-economic, and personal-societal) that affect the lives of ordinary Indians, especially the poorest of the poor. Theological reflection is thus closely related to the questions emerging from the context thereby equipping each student to understand the Christian faith (various faiths) within the Indian (global) context and in dialogue with India's many religions.



In Vidyajyoti we don't 'study' theology, but 'do' theology. It is a *sadhana* and *dharma*. Doing theology develops through dialogue. Pope Francis in his recent address at Naples, “Theology after ‘Veritatis Gaudium’” in unequivocal words, called for a “thoughtful and prophetic” renewal of theological education “as part of the new phase of the church's mission, marked by witness to the joy born of encountering Jesus and proclaiming his Gospel.” There is a need to envisage a “welcoming theology” fostered through dialogue. He said, theologians must be “men and women of compassion” who are touched by the social ills of war, violence, slavery and forced migration and who are nourished by prayer. Vidyajyoti, through academics and the fieldwork, conducts and fosters this socio-religious culture.

Vidyajyoti College of Theology, Delhi



St. Joseph's College,
Bangalore



St. Xavier's College,
Mumbai



St. Xavier's College, North Bengal

Article Contributors

Dr. Shashi Tharoor is an author, politician, and former international civil servant, Shashi Tharoor straddles several worlds of experience. Currently a third-term Lok Sabha MP representing the Thiruvananthapuram constituency and Chairman of the Parliamentary Standing Committee on External Affairs, he has previously served as Minister of State for Human Resource Development and Minister of State for External Affairs in the Government of India.

Mr. Utpal Chatterjee is an internationally acclaimed journalist who has met and interviewed 21 Heads of State and nine Nobel Laureates. He is the former Sheriff of the city of Calcutta. His major concerns are the environment, international peace and understanding and poverty in all its manifestations.

Dr. Manodip Ray Chaudhuri is the Associate Professor in Management, Xavier Business School at St. Xavier's University, Kolkata. A postgraduate alumnus of University of

Guelph, Ontario, Canada, he has been in profession for more than 19 ½ years in various capacities. He is the recipient of 'Outstanding Educator and Scholar Award – 2014' from NFED Coimbatore. He has published two books – one on Strategic HRM (2019) from Hyderabad and the other on Sustainable Business (2018) from Turku, Finland.

Dr. Niraj Kumar is the Ph. D. Coordinator of the Centre for Excellence in Research and Innovation at St. Xavier's University, Kolkata. He has 24 years of diversified professional work experience in industry, research and academia. He is a registered expert with European Commission in the area of Technology Management.

Dr. P. R. John, S.J. is the Professor of Systematic Theology and Principal of Vidyajyoti College of Theology, Delhi. He is also Coordinator, Jesuits in Religious Education (JERES) and Convenor of the Forum for South-Asian Jesuit Theologians (FSAJT).

Mails and E-mails

1. Dear and respected Father,

I am not sure if you still remember me. Anyway I have been reading with great interest the News Letter for which you have so kindly put me on your mailing list. I write this to let you know how I value the views expressed on Lay collaboration as part of enrichment of your mission, in fact any mission for that matter, which otherwise would remain a closely guarded affair.

My very best wishes for the good work being done under your capable leadership at both the Xaverian institutions, I mean, College and University.

Best regards,
R.Chakrabarti

Former Vice Chancellor, Netaji Subhas Open University, ; currently Project Director, UNESCO programme on Human Unity at RMIC, Gol Park.

2. This is my first attempt to in this Library for my Research. I am hopeful that I will receive all needed help and support. **Fr. Francis Sunil Rosario.**

3. Rich collection, good maintenance, helpful service. **Shruti Goswami.**

4. A treasure trove of knowledge and an embodiment of unique sources of information for Erie researchers. **Samir Isha.**

5. A beautiful facility on a beautiful campus full

of relevant materials helpful staff. **Coilin Persons.**

6. The paintings are really great & impressive. They appear to be very lively & naturalistic. It was nice being here. **Shweta Kuntala.**

7. An excellent collection with impeccable maintenance of the glories of our beloved institution. **Anupam Ghosh.**

8. A very good show and such shows will help to make people aware of prints and their peace in History. **Sukanta Roy.**

9. It's great to be back St. Xavier's. It was really a great collection of History. **Debjit Roy.**



Researcher at the Goethals

Researchers at the Goethals

1. **Fr. Joseph Kulandai S.J.** on Cost benefit analysis of Jesuit Higher Education in India with Reference to West Bengal, Kolkata, India.
2. **Dr. Pragati Bandopadhyay** on Hindu & Muslim Relationship in Bengal, Kolkata, India.
3. **Stephen Marces** on Education in Bengal, Kolkata, India.
4. **Deborah Anna Logan** on Indian Women's Periodicals, USA.
5. **D.J. Azavedo** on History of All India Catholic Mission, Kolkata, India.
6. **Subham China** on Maritime Predation in the northern Bay of Bengal littoral in 10th century, Kolkata, India.
7. **Dibya Anjela Lakra** on The Tribes of Central India, Kolkata, India.
8. **Debalina Roy** on Bramabandhav Upadhyay, Kolkata, India.
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18. **Devi Chakrabarti** on History of Hooghli, West Bengal, Kolkata, India.
19. **Coilin Persons** on History of the Observatory at SXC, USA.



New Arrivals

1. **Science in the Quran** by Abdel Haleem, OUP Oxford, 2008.
2. **Three ways of Thought in Ancient China** by Arthur Waley, George Allen & Unwin Ltd. London, 1839.
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5. **The Wealth of the Nation-An Economic History of the United States** by Stuart Bruchey, Asian book pvt. Ltd. New Delhi, 1990.
6. **The Private life of Lorenzo the Magnificent** by Y. Maguire, Alexander Ouseley Limited, London, 1936.
7. **Mary Tudor** by Beatrice White, Macmillan & Co. Ltd. London, 1936.
8. **Programme for Victory – A Collection of Essays prepared for the Fabian Society** by Prof. Harold J. Laski, George Routledge & Sons. Ltd., Great Britain, 1941.
9. **Les Nouveaux Pretres (Roman)** by Michel de Saint Pierre, La Table Ronde, Paris, 1964.
10. **Report of the University Organisation Committee Appointed** by the Senate, Calcutta University Press, 1929.
11. **Politics Among Nations – The Struggle for Power and Peace (Sixth Edition)** by Hans J. Morgentbau, Kalyani Publishers, New Delhi, 1985.
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13. **Science & Religion**, by Swami Lokeswarananda, The Ramakrishna Mission Institute of Culture, Kolkata, 2015.
14. **Can one be scientific and yet spiritual?**, by Swami Budhananda, Advaita Ashrama Publication, Kolkata, 2017.
15. **Religious Resources for Peace Work**, by Pangernungba Kechu, Melvil and Atungo Shitri, North Eastern Social Research Centre, Guwahati, Assam, 2016.
16. **The Challenges of Fundamentalism**, by Michael Amaladoss S.J., IDCR Publications, Chennai, 2009.
17. **The Problem of Upper Silesia**, by Robert Machray, George Allen & Unwin Ltd., London, 1945.
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