

FOREWORD

The NCCI, as all know, is the united expression of 30 Protestant and Syrian-tradition churches in India. It is a common platform for thought and action, which brings together Churches and Christian organizations for mutual consultation, assistance and ministry in all matters related to the life and witness of the Church. In the Centenary Year of the NCCI – the NCCI was born in 1914 - it is my joy and privilege to present to you this very special **Policy on Education** to be adopted and implemented by educational institutions of constituent members of the NCCI.

This Policy on Education is the result of painstaking labour and many meetings of several individuals and bodies nominated by successive Executive Committees of NCCI, which are enumerated in Appendix 1, and I take this opportunity to thank them, without mentioning their names. In the process of finalizing this Policy Document, many Policies, Documents and Reports of Education Commission/Committees of the Government of India were referred to, in order to mainstream and incorporate current issues relevant to, and necessary for, the Indian educational system. Special mention may be made of the following: the Mandal Commission Report [1980]; the National Policy on Education [1986 - modified in 1992]; the Ramamurti Committee Report for review of National Policy on Education [1990]; the National Knowledge Commission [2005-2008]; the Yashpal Committee Report [2009]; the Right to Education Act [RTE] [2009] and the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013.

In the adoption and implementation of this Policy on Education, I urge the Churches and their educational institutions to integrate the ideals and relevant statutes of the following Policies and other Documents of NCCI, which have already been approved by the Executive Committee of the NCCI on different occasions :

- a. **“National Policy Guideline on Indigenous People in India,”** approved by *the Honorable Executive Committee of the NCCI on 23rd September, 2011, Resolution #56/EC/2010.5*
- b. **“The Ecumenical Document on Human Sexuality,”** approved by *the Honorable Executive Committee of the NCCI on 16th September 2010, Resolution #EC:2010.28(9)*

- c. **Policy on “The Indian Churches’ engagement in Eco-justice Ministries,”** approved by *the Honorable Executive Committee of the NCCI on 16th September 2010, Resolution #EC:2010.28(9)*
- d. **“The Policy on HIV and AIDS a Guide to the Churches in India”** approved by *Honorable General Assembly of NCCI on 1st May 2008 in Shillong.*

The integral concept of education presented in the policy calls for affirmative, just and inclusive action for those who are stigmatized or excluded on account of their condition (such as HIV and AIDS), gender, caste, class, etc., and to facilitate appropriate counseling, care, solidarity, and empowerment in accordance with vision of the reign of God proclaimed by Jesus Christ. I earnestly call upon all church authorities and persons engaged in the service of education to welcome this policy document with joy, accept it wholeheartedly, study it with great care, adapt it as necessary, and work out strategies for its effective implementation.

I thank Fr. Philip Kuruvilla, General Coordinator of ESHA (**Ecumenical Solidarity for HIV and AIDS**), along with all the Staff of ESHA, for facilitating the process and publishing of this Policy. We are also grateful to ICCO Cooperation for their partnership with us in this particular endeavour.

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The Policy Document

1. Introduction:

1.1 Preamble:

The spirit of service has been the hallmark of Christian identity in the domain of education which is deeply rooted in the role-model of our Lord Jesus Christ who came, “not to be served but to serve.” (Mk. 10: 45). This identity is attributed to Jesus’ manifesto of ‘setting people free’ (Luke 4:18) and leading people to ‘life in all its fullness’ (John 10:10b), of empowering individuals and transforming societies. The overarching principle of this ‘service’ comprises of affirmative action for the poor, the Christian principles of love, compassion and care for the last and the least, and reaching out to the socially excluded and the marginalized.

1.2 Ethos

Ethos is the ambience that prevails in an institution - and also in a community or nation - which favours and facilitates the progress of its mission. If a college, for instance, is vibrantly involved in achieving a high quality of its services, its ambience will support, encourage and promote such a goal. Its faculty will be ever dynamic in acquiring the best of scholarship; its students will be avid searchers of knowledge through all avenues - consultation, web-search, instruction of teachers, etc., its management will be highly motivated to vote and administer funds for teachers and students to excel; and all other stake-holders - parents, employers and public - will be engaged in one or other of the several efforts of the institution as leaders of educational reform, makers of network of relations and supporters in time of need. When all these work in co-ordination with the sole objective of making the institution to achieve excellence, the ambience or ethos is conducive. When it is not, the units of an institution will suffer lack of involvement. The ethos of a Christian institution helps to make it exemplary in its overall performance. In most Christian institutions the ethos has already been set up by the visionary pioneers who founded them. The tradition of service, integrity of character, and excellence in performance constitute their ethos.

1.3 Vision

The Church in India is committed to provide to the nation a robust system of education in order to produce leaders for facilitating radical

social transformation based on Kingdom Values, by addressing, among others, prevalent issues and problems that deter the creation of a just and all-inclusive society, with specific concern for the poor, the marginalized and the excluded – and simultaneously enable the whole student community to acquire higher cognitive skills in order to contribute to knowledge capital with their superior competence in communication and technologies.

1.4 Mission

The NCCI Member Churches will seek to achieve this through a comprehensive policy of education to provide holistic and sound education as well as training for all youth in schools and colleges, with affirmative action for the poor, the marginalised and the excluded without neglecting advanced learners whose contribution to national development is crucial. The Church’s affirmative action for her target groups is paramount.

2. Policy Objectives :

2.1 Affirmative action for the poor and the marginalised

The church’s affirmative action for the poor is rooted in Jesus’ reversal of values of the Kingdom of the World (this underlies both the Sermon on the Mount and the Sermon on the Plain). It exalts the poor by eliminating the privileges of the rich. Theirs is the kingdom of heaven and the blessings thereof. Their present exclusion shall not avail. The church is therefore called to implement its commitment to the poor in all its ministries, chiefly, the ministry of education. It must be observed straightaway that such a commitment should far exceed providing basic bread and butter (although it is included); it should go beyond economic empowerment; it should place the de-privileged, tribals (including scheduled tribes), dalits, women, otherwise-abled, the neglected sick, people living with HIV or AIDS and other special target groups like Transgenders [TG], on par with the privileged. In other words, only the creation of an all inclusive, universal society *sans* all forms of discrimination can make the affirmative action effective enough to bring about a social reversal.

2.2 Affirmative action for slow learners

The strategic support that can make education achieve this humanistic goal comprises :

- a. an egalitarian and enabling admission policy which enlarges access to education by relaxing entry conditions without sacrificing merit :

- preferably 35% marks at entry
 - preferably 30% mandatory reservation exclusive of those who are selected on merit (as against the state requirement of 25% - RTE)
 - preferably 50% reservation for the rural poor;
 - inclusion of supplementary candidates
 - preferably inclusion of at least 30% for SC/ST among those selected
- b. special facilities provided for the poor after admission : A preparatory 'bridge course' before commencement of a programme that primarily seeks to improve capacity of verbal communication by imparting skills of:
- listening (to attain abilities to pass international entrance examinations)
 - speaking (to be able to present ideas orally, so as to suit lay and specialist audiences)
 - reading any document to make sense;
 - writing of letters, reports and drafts;
 - acquiring grammatical accuracy in speaking and writing;
 - a sustained remedial programme - as long as the slow learner needs it - to master communication in English, the mother tongue, as well as his or her chosen major.
- c. facilitation of ongoing care through a programme to ensure academic progression by :
- a well monitored tutor-ward system with periodical meetings of teachers and learners.
 - assistance offered to enhance value addition by:
 - Offering modules, certificate and diploma programmes
 - Encouraging acquisition of such certificates, part-time, elsewhere with appropriate incentives.
- d. preparing for placement by
- sharpening skills of presentation
 - developing interview skills
 - facilitating group interaction to obtain interpersonal skills
 - holding mock-interviews
- e. training them in self management of one's own learning advancement by
- acquiring proficiency in web-search;

- using web resources effectively for both study and placement;
 - planning careers by updating certificates and diplomas in areas relevant to desired careers;
- f. empowering the student community to optimize cognitive skills in order to gain competence to make contribution to knowledge production and knowledge capital.

2.3 Holistic Education for All which includes academic, value and professional (career) emphases :

a. Emphasis on Education :

Christian institutions should be ahead of the rest to provide all students exemplary excellence of knowledge acquisition by :

- i. Curricular reform that aims at selection and organization of courses of study that can sharpen the mind and inculcate attitudes of mind and habits of behavior contributing to holistic development of body, mind and soul.
- ii. The curriculum may need restructuring : the inherited 'London model' should make way for an education that prepares graduates for effective performance and active involvement in issues and problems of Indian society that academic education shall enable learners to comprehend, plan and solve.
- iii. Re-structuring should include a curricular component that would engage learners in choosing, studying, planning and solving a social problem that pertains to the area of specialization. The component may be part of the module, "Life - Frontier Education" included in the major disciplines.
- iv. The curriculum model may depart from the traditional tripartite model (Parts I, II and III) to one of an inclusive pattern accommodating foundation courses, support, inter-disciplinary courses, life frontier courses and vocational modules.
- v. Acquisition of proficiency in computer studies and training for effective use of the web shall be made mandatory.
- vi. Choice of subjects to be included in the curriculum should be determined by learner needs, besides the institutions' vision for the youth and the nation in the context of education.
- vii. Curricular transaction shall make assessment of learning outcomes at par with front line institutes of higher learning :

- Specific learning outcomes to be defined
- Choice of learner- centred teaching methods to administer a programme
- Semesterization and continuous qualitative assessment that progressively forms higher order skills of analysis, application and problem-solving
- Measurement of achievement by the ‘Credit System’ based on the American Credit Hour that places equal emphasis on instructional effort and learner work and output.

viii. Quality of both process and output of educational effort shall be assured to stakeholders by :

- Internal Academic Audit (IAA) that generates quality initiatives in the faculty who take ultimate responsibility for curricular quality that shall be at par with global institutions of repute.
- External peer view of institutional work every three years may be required.

b. Emphasis on Value Education

Secular education offered by Christian institutions may desirably have a strong value orientation. It must, however, be understood that “Value Education” is not “moral instruction”. It is wider in meaning and far more essential for right adult behaviour and decision-making. Values determine the direction in which an individual, an institution or a nation grows or progresses. Democratic values guide nations to achieve greater public justice; personal values add meaning to one’s life; social values pave the way for building a just society; economic values ensure equity in financial operations; and environmental values promote greater harmony with one’s environment (physical, material and human). Value education, therefore, should preferably constitute a system to govern holistic development of humans. Religious and secular values both belong to such a system. Each institution may devise a value system to meet specific needs that arise from the vision on which it is founded. Value education trains individuals to form a balanced character with right orientation to self and others.

c. Emphasis on Professionalism [Career]

Value addition is nothing but the enhancement of the value of one’s degree or credentials. It is a multiplication of one’s skills. An academic degree in Economics or English, for instance, provides a

graduate an opportunity to enhance his or her knowledge in specific areas. If the graduate, in addition, acquires arithmetical skills as well as computational skills, he/she adds to his/her operational values in Economics; similarly a knowledge of English literature alone may not help one to perform better if he/she does not also acquire different user skills such as journal writing, creative writing, document writing, etc., each of which requires value addition by means of undergoing additional courses to do so. A degree programme, therefore, may desirably have several optional skill-based courses to be taken in addition to the main area of study.

2.4 Affirming Social Justice

“The humanness of a society is determined by the degree of protection it provides to its weaker and less gifted members. Whereas in a jungle everybody fends for him/herself and devil takes the hindmost, in a civilized society reasonable constraints are placed on the ambitious and acquisitiveness of its more aggressive members and special safeguards provided to its weaker and more vulnerable sections. These considerations are basic to any scheme of social justice and their neglect will brutalize any human society.” (Mandal Commission Report)

Any institution belongs to a given milieu and it is necessarily sensitive to its needs, demands and values. A Christian institution in a semi-urban or rural area cannot remain unconcerned about the specific needs of the people of the area. The farmer, the wage-earner and the merchant can enrich their work with the tools, the training, the knowledge and the services, the institution makes available to them. The extension unit of the institution helps to accommodate arrangements to provide them. Such a strategy is mutually beneficial: the student acquires additional regionally and contextually relevant skills while s/he pursues his/her special study. Such opportunities work towards social transformation - the noblest goal of education.

Institutional-Service Programmes among the marginalized and the underprivileged also respond to the social challenge of creating awareness of the dignity of the individuals and trigger enlightened self-interest to raise standards of life, besides picking up life skills that fit men and women into the roles they are called upon to play. Institutions that are responsive to social justice issues prepare better graduates to serve the underprivileged and the marginalized in society.

2.5 Approaching Ethics and Ethical Issues

Christian institutions have a duty to sharpen the moral sensitivity of its learners. Ethics as moral science should be taught. Far more important than this, however, is the training to comprehend, speak about and educate taught audiences to tackle specific moral issues that trouble society. Self-destruction, conflicts on issues such as inter-caste marriages, gender discrimination and exploitation of women, children, dalits, and those on the margins, can be reduced by means of a robust education system that can make Christian institutions champions of social causes of our nation.

2.6 The issues of Health and Human Suffering

While concerns about healthy living are important as an indispensable area of knowledge, human suffering caused by diseases like HIV and AIDS, and the consequent social ostracism that incurs untold misery for those infected and affected, should be an agonizing concern for Christian institutions. Such marginalized individuals and groups are often deprived of basic facilities for health, education, shelter and other services, and the lack ought to be set right. We need professionally competent men and women to take up the cause and to work out a suitable rehabilitation programme.

2.7 Counseling & Stress Management

In most cultures youth depend on the counsel of elders. Counseling is not one way communication involving giving an opinion, making a judgment or recommendation. Counseling is a two way collaborative exchange. It is a supportive relationship that enables the learner to explore problems, through new insights and with self-awareness. It enables the one who receives counsel to acquire new skills and resolve them, or come to terms with problems. It is a facilitative relationship that enables the learner to take the responsibility of finding solutions to their problems that seem right to them. The main goals of counseling are to help the learner to identify :

- i. personal stress
- ii. what prevents the learner from being liberated from it
- iii. the kind of person the learner wants to be
- iv. what the learner would do to improve the situation

Stress management is yet an important aspect of human life and behavior. In any aspect of our life situation one can experience stress and this could be managed very well through counseling. In educational institutions counseling is an essential need for young

people involved in day to day affairs and who are subjected to a high incidence of stress and family problems. Hence educational institutions are expected to be centers of counseling and guidance based on the love of Jesus Christ.

2.1 Exploring Fine Arts/Skill Development

Fine Arts and skill development explore the God-given abilities of students to express their complex experiences through art, music, drama and dance. Christian institutions thus need to assist students in developing their aesthetic awareness and creative expression so that they learn to appreciate people's artistic gifts, grow in their understanding of the fine arts and learn to interpret the varied forms of expression in them. The fine arts programme in institutions creates opportunities for students to concretely and creatively express their joy and delight as well as their struggles. It seeks to open up to students the world of the arts, to teach techniques, and to help them see how the arts are affected by the spirit of the age in which the art was produced. When students respond to their perceptions of God's Word and the world in fine arts, the results are valid expressions of faith. Inclusion of music and visual arts as part of the educational curriculum through the help of different media will assist students in drawing out the best in them.

2.2 Including Ecology and Environment

Ecology implies more than preserving one's eco-system by ensuring a clean and healthy environment. The indiscriminate exploitation of natural wealth, especially the non-renewable resources, is likely to imperil our planet and unjustly prevent future generations from enjoying them as a matter of right - the earth belongs to them as much as it does to us. Environmental economists, therefore, recommend a "green economy" whereby the natural resources are responsibly secured. Other developmental economists advocate working on a viable substitute, namely, Knowledge Capital. The development of knowledge capital with high technology, for instance, will put into the hands of future generations, skills that were not available to humans till now. Advances in space technology, for example, can more than compensate the resources spent by humanity today. Christian education will benefit from studying such developments.

3. Reality and Response in the Indian Education System: Christian Education Yesterday, Today and Tomorrow

The present Indian education system is, by and large, based on the Western model in content, structure and practice. It has inherited little

from its own ancient systems. Of course, this is a necessity thrust upon most nations of the world because of liberalization, privatization and globalization. Democratization moreover, has expanded the system. Consequently, the system is subject to several ills and any policy to make the system work effectively should inevitably address them. The school and the university systems need immediate attention in order to orient them to excellence of performance.

3.1 Missionaries and the history of Indian Education

Indian education owes much to the contribution of foreign Christian missionaries. From the pages of history, it is observed that missionaries arrived in India in three stages. The earliest Christian tradition believes that St Thomas, the disciple of Jesus Christ, landed in Malankara, on the Malabar coast [present day Kerala], bringing the gospel in AD 52, and later went to the Tamil region. The descendants of the St Thomas Christians established churches and later used the place in and around the church- '*pallikoodams*' - for providing education. The second stage of arrival was that of the Roman Catholic Portuguese sailor, Vasco da Gama at Kozhikode in 1498, and the Portuguese era. In 1540 in Goa, the first formal Christian educational institution, Santa Fe School, was started by Franciscans.

The third stage of arrival was that of the Protestant Christian missions. The first mission was established at Tranquebar in 1706 by Bartholomew Ziegenbalg, supported by Fredrick IV, King of Denmark. Eagerly learning the Tamil language, they discovered its rich heritage in literature and realized the need to educate the illiterates and established schools and later colleges. By the turn of the century, the modern missionary movement emerged with the formation of societies, the Baptist Missionary Society (1792), the London Missionary Society (1799), the Church Missionary Society (1799), the American Board of Commissioners for Foreign Missions (1810) and the Methodist Missionary Society (1813). The Serampore Mission established by the Baptist Missionary Society with its pioneers - William Carey, Marshman and Ward - the missionary trio - made efforts to systematize various Indian languages. Education and printing of religious literature were primarily the means for spreading the good news of the gospel.

The original and only objective the missionaries had was to preach and teach the good news of Christ's salvific work. As soon as they went out, they had to learn a foreign language and imbibe the local culture. Later the dimensions of mission work changed, when the missionaries got involved in humanitarian work to improve other conditions like

economic, development, literacy, education, health care, etc. In the field of education, they opened schools, orphanages and seminaries. In the beginning of the 19th century, they ventured to provide secondary and higher education, and strengthened them in the 20th century. Some of the missions realized the social needs of India and along with their educational work they labored for the transformation of the nation. The key of the mission activity was to bring about a transformation – intellectual, social and spiritual. They started educational institutions with the sublime motive of serving the people and uplifting the poor and downtrodden through education. They played a significant and vital role in promoting education in the rural, tribal and the remotest areas of the country.

A] Inheritance from the British

Alexander Duff who started a school in Calcutta in 1830 adopted a strategy to educate the higher classes of the society in biblical and Western knowledge with English as the medium of education. This, he thought, would in turn serve better the lowest of the society. The contemporaries of this Scottish missionary, John Wilson and John Anderson endeavored to establish similar educational enterprises in Bombay and Madras respectively. The model of Duff became popular and later served to the development of the great Indian scenario. Referring to the work of the three, Duncan Forrester has written, “The converts they made, though few in number, were rather different from earlier converts to Christianity; they came from higher castes; they were intelligent, restless and well-educated men ... and a number of them became influential and widely respected intellectual leaders in the broader society.”

During the 19th century and till half of the 20th century, the British had dominance in the governance of India. The British East India Company had its operations in full swing in different parts of the country. With regard to higher education, the Indians learned many lessons from the British. Teaching English language and having English as the medium of learning gained momentum because of the British influence. This novel approach to education in India did not promote superiority of the higher class in the society; rather it created opportunities for all to have access to quality education. Through higher education, women and the underprivileged made efforts to enjoy greater roles of leadership at various capacities.

The British governing system helped modern India to frame and systematize various policies of the nation. All the efforts done through higher education ensured that India would rise as a democratic nation.

B] Post-independence Growth

After 1947, indigenous movements started to flourish in India. This definitely reflects the positive influence of the efforts by Christian missionaries. According to one survey, literacy at the time of independence of India was only 14%, but now over 55% of the Indian population is able to read and write. The contribution of the Church in India in this regard can never be underestimated. In 1947, the number of Christian colleges was only 62 out of 450 in India. Today there are more than 350 Christian colleges educating men and women.

The church also engaged in providing technical education and vocational training, which was the need of the hour to enlarge its contribution. Several social issues were addressed and educational centers in rural environment started to increase. Women's education was emphasized greatly. Today nearly 50% of the Christian colleges are for women only.

C] Features that made Christian Education much sought-after

Undoubtedly, some of the best known schools and colleges in India belong to the Christian Churches/missionaries even today, probably because of their uniqueness. Traditionally Christian missionary schools played a pioneering role both in the area of English and vernacular education. They also realized that in order to draw out people from ignorance, superstitions and reliance on the authority of negative orthodox practices, education could be used as a means. While missionary schools attracted Indian youth to the positive aspects of Western culture, they also gave opportunities for Indians to open their eyes to the rich heritage of their own mother India, while refining and redefining their cultural values. Indians were attracted to these Institutions which remained witnesses to the values of Jesus by promoting Christian ethics, human dignity, harmony among people, protection and preservation of the environment, and promotion of human rights.

D] The Inclusive Character of Christian Educational Institutions

The Christian policy of education has been inclusive, irrespective of caste, creed, gender or socio-economic status. Missionaries also opened their higher educational institutions to women, the disadvantaged, and to people who otherwise would not have had such opportunities. These educational efforts helped the dalits and tribals to come out of their socio-religious bondage. This led to inter-caste understanding, for Christian educational institutions encouraged and welcomed people of weaker sections to educational opportunity for personal and social liberation.

Christian higher educational institutions pioneered in the field of education for women. Their concern was not only for literacy but they adopted programmes in order to develop their leadership potential. Later co-educational institutions were started which provided opportunities for women to develop themselves to assume leadership in many areas of life. This model was later followed by other religious organizations.

E] Innovation for Holistic Education

Innovative programs in human development have been experimented upon in some of the schools and colleges. A part of the British legacy bestowed upon the Indian educational scene is education for the total development of the individual. Christian educational institutions made efforts to make the wards of their institutions to be sound physically, morally, mentally and spiritually. Christian higher education centres took on newer programs aimed at the marginalized, and this continues even today. For example, we have LEAP (Loyola Extension and Awareness Programme) by Loyola College, *Chennai*, SHEPHERD (Science and Humanities for People's Development) by St Joseph's College, *Trichy*, and RADAR (Rural Action for Development And Research) by Arulandar College, *Karumathur*, as well as innovative programs by the All India Association for Christian Higher Education (AIACHE), the United Board for Christian Higher Education in Asia, the Jesuit Educational Association of India, and other such groups.

3.2 School Education

Christian educational institutions have been adhering to the principles of love, compassion and care for the last and the least, which should create affordability of education, accessibility, availability, quality of education, transparency and accountability, while following an inclusive approach. The Christian educational institutions in India have made significant contributions in the process of shaping the modern Indian education system with basis on Christian values, promoting inclusive growth, gender equity, understanding human sexuality and instilling the values of community-inclusive growth through Christian education.

However, there are some challenges. Except for a few marginal changes in structure, School Education in India has remained the same all these years after independence. The knowledge content, except in history and culture, is mostly western. Indian national history and culture find their place in text books, but the knowledge content in all

other subjects remains unaltered. Obviously as a nation, we do have the same degree of progress as the West in science and technology, but except for the Raman Effect, we have little else to boast of in pure and applied sciences. Nevertheless we have made rapid strides in modern technologies, chiefly, in information technology. It is also evident that School Education has undergone many structural changes over a period of time in different parts of the country. School syllabi, moreover, are sometimes made to reflect the communal prejudices of its framers from time to time, and this sows pernicious seeds in young minds.

We, therefore carry a backlog of adverse effects. The whole system is entrenched in the futile effort to involve our children in a tireless pursuit of marks at public examinations which are *willy nilly* obtained by memorizing expected answers. In this pseudo-competition (which is not at all real) mal-practices are encouraged for petty gain. Therefore, a pupil who clears his or her school final has no skills or cognitive abilities worth the name. Our school kids thus begin their career with a great handicap that undercuts the benefits of university education. They do not have the necessary basic abilities to think and generate ideas and solutions. The facilities necessary for pursuing university education are denied to our pupils by the present system of education. Therefore, all churches following a national policy of school education should address crucial issues such as:

- The neglect of critical thought, discovery, problem solving, creative expression, communication skills and skill development - in preference to learning by rote.
- Pursuit of sheer academic education without personal development
- Inadequate attention to educational values such as attitudinal maturity and emotional stability
- Excessive teacher- dependence that retards independent inquiry
- Keeping young minds free from stigmatizing and prejudices of any kind

A national policy of school education should, also address **problems** such as:

- Lack of preparation to use education technology to search for, and effectively use web resources
- Lack of spirituality: children worship their idols (in cinema/sports through TV/internet, etc) rather than the gods

of their parents and forefathers - neither do they select faith, whatever that may be, by conscious conviction or choice

- Lack of holistic vision of education of the adolescent.

3.3 College and University Education :

Higher education facilitates optional post-secondary learning to advance in any particular subject of study. Universities and colleges serve as centers for this greater educational pursuit. Courses in arts, humanities, science and technology offered in higher learning institutions may lead to secure undergraduate and postgraduate degrees. Having considered the positive influence of Christian mission in higher education, the relevance of Christian Colleges in India today needs to be appraised, and if necessary, re-oriented. These educational institutions must be thoroughly equipped to concretely face the challenges arising within and without. Necessary attention must be given through the syllabi to curb the problems of unemployment, corruption, immorality and other social evils that prevail in the society. Failing to do so would make the presence of Christian institutions both redundant and obsolete.

Serious and continuous introspection must be given for Christian higher education for significant relevance in the following aspects :

- To maintain academic excellence with a special focus for relevant research activity.
- To make quality education accessible and affordable for students both men and women belonging to all classes in the society irrespective of caste, creed or religion and also the marginalized groups viz., PLWHAs, Dalits, Transgenders, etc.
- To efficiently manage the available resources for an optimized outcome in all endeavors.
- To create opportunities for competence with other educational enterprises in the global arena.
- To learn from the history of the Christian mission in education and continue to make efforts with regard to the Christian values and ethos.

Therefore, all churches with colleges following a national policy of college education should address crucial issues such as :

- Lack of training for self management of one's own learning [in order to meet university requirements or those of placement].
- The tendency to be 'trendy' in pursuit of higher education – the herd-like stampede for professional courses to the negligence of more value-based humanities education.

- Where learner's choices are made by, and for the sake of others
- Where they seem neither independent nor mature enough to make decisions of their own.

4. Education for National Development

The new challenge that Indian higher education cannot afford to ignore is to reinforce the fast changing profile of the nation. Gurucharan Das's *'India Unbound'* [Penguin, 2012], has some revealing statistics to reassure the new emerging India.

- The population growth is slowing down from the peak of 2.2% increase between 1950 and 1980; it came down to 2.1% between 1980 and 1990; and to 1.8% between 1991 and 2000. It is 1.5% in 2010.
- The average annual GDP growth has steadily risen from 1% in 1990-1950 to 3.5% in 1950-1980, 6% in 1980-2002 and projected to be 9% in 2015.
- Poverty has declined from 46% in 1980 to 26% in 2000 and projected to be 15% in 2015.
- Literacy has risen from 17% in 1950 to 52% in 1990 and projected to be 80%-90% in 2015.
- There is a significant rise in the number of globally competitive Indian Companies: Reliance, Jet Air, Infosys, TCS, Wipro, Bharti, HDFC Bank, Ran Baxy, TATA, ICICI Bank and others.

India needs a robust education system to sustain the growth rate and make it even faster. It is our graduates who manage the economy and contribute to its growth. Professor John Harriss of Madras Institute of Development Studies emphasizes the role of the "cultural capital" provided by "the new Great Indian Middle Class" which is fast growing from a mere 18% of the population in 1980, to 32% in 2010. Communication in English and professional and technological skills possessed by this social class constitute this cultural capital; and its command over small business augurs well for the country's future growth. Development economies consider this great asset to be significant because the using up of non-reproducible resources will be more than compensated by the knowledge capital which technologists and professionals will lay by for use by our future generations. Thus education and knowledge production will ensure inter-generational equity. Education cannot certainly ignore this vital social segment, which alone can improve, manage and master the dwindling natural resources with knowledge, skills and technologies.

The above recap of the Indian development progression implies addressing the following issues in any statement of policy:

- Indian higher education should primarily be based on knowledge focus and aim at knowledge production in terms of augmenting national wealth, especially through technologies.
- While affirmative action for the slow learner shall be primary, disregard of the fast and more brilliant learner will be suicidal.
- This, however, shall not bring another polarity between the elite and the commoner; instead, raising the level of the slow learner with strategic support will ensure holism in devising educational policy.
- This implies a paradigm shift in the establishment, organization and delivery of our institutions.

5. Marginalization and Discrimination-serious concerns

The most important concern to be addressed in defining a policy in India is to fight the social malaise of discrimination deeply embedded in the Indian social system. Marginalization and exclusion of the Dalits, [and also Tribals and Adivasis], are outcomes of the caste system that holds sway among even the educated populace. They are not yet free from the atrocities perpetrated on them by higher caste men and women. Poverty has deprived them of access to quality education. Discrimination has deprived them of care and attention in schools: 50% of them drop out of school; and fewer than 5% of eligible youth enter college. State legislations designed for their protection are often breached. While the Right to Education Bill entitles them to 25% of seats in self-funded institutions, only a few institutions are willing to accommodate that many. Strategic support to raise their competence in terms of remediation, mentoring, placement training and financial subsidies as well as reservation is only half-heartedly pursued. Many seek opportunities to scuttle them. Bringing them from the margins of social concern to the centre stage in both school and university education will involve:

- Adoption of a liberal, open and empowering admission policy
- Introduction of an ongoing remediation process to make them even with fast and brilliant learners
- Optimization of financial support in terms of free ships and other forms of assistance.
- Bestowal of continuous tutorial care to avoid discontinuance in the middle.

- Removal of social stigma by inculcating the spirit of self-dignity in them.
- Offer of training to make them leaders rather than middling employees
- Arrangement of effective training in entrepreneurship in order to empower them to build their future.

As an equitable and effective policy of education, this will seek to reverse the destiny of the marginalized and empower them to take their rightful place in society.

6. Biblical and Theological Foundation

6.1 Jesus and society

Biblical teaching, in essence, aims at achieving radical transformation of society. It seeks to lift humanity from a mere complacency of material happiness to find fulfillment of higher goals of life in body, mind and soul. This is precisely the purpose of Old Testament teachings: the commandments exhort social harmony by eliminating injustice, inequality and greed. The prophets advocated moral righteousness. Jesus sought to achieve the same by his teaching ministry: he reached the minds of men and women to let them perceive truth beneath shallow appearances (Eyes should see and ears should really hear). He communicated the universal vision of a common humanity free from all barriers – between rich and poor, male and female, Jew and Greek, the civilised and the barbarian (Jew and Scythian), sophisticated and simple (Pharisee and publican), master and slave, privileged and unprivileged (Jew and Samaritan), etc. It is this overarching universal vision of Christ for humanity to build an equitable, all inclusive society that projects the greatest social model in humanity ever envisioned.

Jesus while being a preaching reformer was also a dynamic transformer of society. He handled social issues by reference to higher values totally opposed to those of the milieu. He called people to be messengers of a counter-culture and the values of the Kingdom [reign of God]. This was the call at his birth: *“He has thrown the mighty from their seats and exalted the humble”* (Lk.1:52) This reversal was sustained through his untiring confrontation with doctors of the law whose hypocrisy and lack of love for the oppressed, he vicariously exposed. Jesus took the values prized by the world and turned them upside down. The honor accorded to the rich through systems and practices, he transfers to the poor. *“Blessed are you when men hate you, and when they exclude you and revile you and defame on account of the Son of Man”*

(Lk.6:22). Jesus' intervention formed the basis, directly or indirectly, of most institutions of the world, whether they are marriage, family, education, judicial or democratic. The old values of revenge, acquisitiveness, exploitation, violence and all other sinful deeds have been annihilated in favour of the ever new set of Kingdom Values. If this had not happened, Jesus Christ would be said not to have come and the Cross would have remained a mere symbol of futile sacrifice, though vicariously made by our Lord for the ultimate consummation of the Messianic hope of a new earth free from suffering.

6.2 Jesus the Exemplary Teacher :

The titles accorded to Jesus, viz., "*Master*", "*Teacher*", "*Rabbi*", "*Rabouni*", identify our Lord as a supreme teacher. His little school consisting of Twelve - chosen largely from the underprivileged and uneducated populace, those placed at the lowest rung of the social ladder - became part of His challenge to teach and mould in order to deliver the fruits of God's unique plan for humanity. The task was hard and the obstacles were many; the time was short; and the impending threats were real and dangerous. Jesus achieved this transformation in His disciples by his teaching strategies :

- I. His teaching was always clear, assailing all doubts and skepticism of his disciples. He used innovative methods of teaching in order to make the disciples understand clearly, a strategy to win their conviction of purpose : he used the parabolic method, dramatization of ideas (foot-washing for instance), manifestation of unique power to do the impossible (miracles) and other constructive techniques that carried the message home, which, in turn, generated firm resolve in the taught.
- ii. Jesus created a strong fellowship among his disciples to promote unity of purpose in their mission to turn the world upside down and replace corrupt values with higher values of the kingdom - a radical reversal of the existing order.
- iii. Jesus understood human weakness and sought to help the disciples overcome it by counseling them [the impetuous and unsteady Peter, the doubting Thomas, and the obsessive James and John] about their fears, their doubts, and their love for earthly power and position.
- iv. Jesus taught through personal encounters that influenced pedagogy in learning disciples : the Lord's encounter with Thomas erased all doubts about His resurrection, and prepared him for the benefit of the Indian church; Jesus' encounter with

Paul on the road to Damascus became a great blessing to the universal church of Christ; and his encounter with the disciples on the road to Emmaus welded the scattered disciples together and empowered them to carry on Jesus' mission in the world.

6.3 Jesus as the Good Educator to awaken and empower the meek and the oppressed, and to challenge the powers that be :

Jesus' calling for a positive passion and justice for the poor is in harmony with the reversal of values of the world of the Kingdom (both Sermons on the Mount and the Plain), chiefly, by empowering the poor. He transformed poor, unlettered fishermen of Galilee into powerful champions of truth, who defied scholars, rulers and the wealthy- to establish the Kingdom of God on earth, upsetting all their power, preferences and values. The church is therefore called to implement its calling and passion for the poor through all its ministries, but chiefly, the ministry of education. It needs to be reiterated that this approach would go on to place the Dalits, Adivasis, women, persons living with HIV/AIDS, Transgenders and otherwise - abled at par with the others - only then can such affirmative action bring about a social reversal.

6.4 Understanding Education as Christian Ministry/Vocation :

The overarching purpose of the Christian mission in education is to infuse it with Gospel (evangel) values. The enterprise in education becomes Christian when it makes God's love and justice for the world a reality. Evangelization will necessarily bring about the transformation of individuals and societies. To be 'transformed' is to be enabled to live and function as persons created in the image and likeness of God. The training and empowerment to *live* 'Jesus-influenced' lives is the transformation envisaged in Christian education. The engagement of Christians with education is, therefore, as much a matter of the heart as it is of the head; it is certainly not just academic and theological.

The mission of the Church to educate in the midst of widespread violation of values is to safeguard the values of life, inclusion and health of society. Education is not in itself our goal; but is only the means to provide a preaching-healing effect on individuals and the nation at large which is the 'Great Commission' in Christian education. The ministry of Jesus Christ was as much focused on healing the society as it was on helping individuals and communities. Educating individuals holistically is the strategy to realize this goal in our Christian ministry of education. The purpose of empowerment through education is to enable the people to be good human beings; to

be empowered is to be able to express our true humanity “created in the image of God” (Gen. 1:26, 27).

Our mission to educate calls for a positive response to the needs, opportunities and challenges of the given Indian context. The foremost challenge is to remedy the systematic exclusion of millions of our sisters and brothers from opportunities of quality education, and to keep them from being socially degraded, culturally crippled and economically disabled. The caste system keeps India from moving towards social harmony and freer human solidarity. The mandate given by Jesus, ‘to set the captives free’, becomes significantly relevant to this context.

7. Focus of the Policy

7.1 Philosophy

We use the term here in the specific sense of a set of beliefs and practices resulting from the search for knowledge about education made from time to time. Some ‘beliefs’ are mentioned below:

a) Some Philosophies of Education

I. Education as Extension of Inherent Potential / Capacity

Building : Paolo Frere’s concept of education is globally well-known. Following the meaning of the Latin word *educare* “to draw out,” Paolo considers education to be the process that extends or amplifies the inherent potential of the individual mind. Educators who adopt this concept seek to identify the inherent strengths of learners, especially of the mind, and develop them. They discourage a thoughtless thrusting of a body of information and knowledge upon the mind that the learner is not inclined to receive or enjoy. This philosophy stems from the idea of uniqueness of the individual that Transcendentalists, especially American thinkers, favoured. Such a concept fails to do justice to holistic development. Most “mentalist” learning (a term used by William Miller for ‘cramming’), results from it.

II. **Education as Empowerment :** Education is considered as a tool to enhance the image of God, to allow individuals to discover and realize their fullest potential.

III. Education as Social Engineering:

Most modern economies consider education as an important tool of economic development and nation-building. They emphasise technical education and technologies in order to enhance national wealth in terms of the power of knowledge capital. The larger the

number of professionals and wealth producers, they say, the better the economy. Where education fails to augment wealth, it is considered to be a liability. Some economists, who find the large subsidies paid by the state to educational institutions not equal to the economic returns they bring, condemn education as a “non-merit good”. Such a concept fosters material greed pursued at the expense of other values. Therefore education through social engineering should bring in more equity, justice and inclusiveness in all dimensions of social life.

IV Education for Social Change :

The indirect contribution that education makes to society through its services to shape sound and responsible leaders and citizens whose enlightenment shapes destinies of nations that enjoy social harmony and development has made education a supreme social good. Educational institutions all over the world have provided innumerable leaders with vision and intellectual power to determine the destinies of nations. It is, therefore, often said that destinies of nations are made in classrooms. If such leaders lack moral power, however, transformation can hardly emerge.

V Education as objective inquiry into truth :

Education is thought by some to be a rigorous search after truth. Objective inquiry which, for instance, characterizes “liberal education” is pursued with classical rigour: it is required to be unmixed with diversions that deflect such inquiry by other goals of utility. That is how education pursued for a job or other utilities is not considered to be objective. “Knowledge for its own sake” is its motto. The Renaissance Scholars are exemplars of pursuing education for knowledge, and knowledge alone. Such a concept beneficially contributes to the scientific bent of mind, but it also has the risk of ending up with mere academic inquiry.

b) A Christian Philosophy of Education

While most concepts of education are focused on the mind and intellect and what they can do to the individual and the nation, a Christian understanding of education appeals to both heart and head: it seeks to generate whole persons to reach out of the narrow confines of human knowledge and wisdom to the Truth that is eternally valid, the Truth personified in Jesus Christ, the ultimate goal and centre of Christian faith. Christian education, therefore, is not contained within the limits of the secular education that we know of. It is greater than the human heart and mind; it is closer to

divine revelation of the body, mind and soul of the human in the incarnate Savior. In other words, Christian education supports secular education by divesting it of narrow material goals and by leading into lasting human values preached and achieved by Christ. It operates in areas wider than those of secular education. Faith and spirituality undergird Christian secular education. Its world vision is characterized by Kingdom Values and it rests upon human relations governed by compassion, altruism and justice to all without discrimination of any kind and with no political or economic goals *per se*. Where these are necessary and desirable, as indeed they are in the upliftment of the excluded, they will not serve selfishly narrow secular ends.

Christian education seeks to generate more than clever minds; it helps shape whole persons who can respond with compassion and love to the needs of the helpless and the confined. "Christian" education often refers to theological studies. Secular education, on the other hand, when imparted by Christian institutions, is primarily concerned with Christian practice in secular life. This is contextually relevant to a country like ours where Christian presence is minimal. That they are in a minority, however, is a sign of power in the same sense a handful of disciples were a sign of incomparable power that shook the world upside down to redeem the whole of humanity. The minority status of Christians in India is thus not a weakness deserving belligerent defence, rather, it is a challenge to replicate what Jesus and His disciples have done to create a new humanity based on Kingdom Values.

c) The Philosophical Basis of Secular Education through Christian Principles:

i. Christian Education Institutions are open for all:

The concept of secular education through Christian Principles firmly rests upon Jesus Christ's Nazareth Manifesto, that is, preaching Good News to the poor, opening eyes of the blind and liberating people from confinement (Lk.4:18). Healing, preaching, removing constraints that block the development of the whole person (which may be economic, political, social, personal or any other) constitute its mission. Such education is extended to the whole body of students, cohorts at a given time, without any discrimination of religion, caste, creed, colour or gender. As the name implies, it is not to be exclusively enjoyed by Christian youth alone, but Christian youth have a responsibility to act as

leaven to influence the rest with their commitment to, and practice of, Christian compassion and love for all the rest. St. Paul exhorts the Philippians “*to do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others*” (Phil. 2:3-4) Christian educational service, therefore, ought to be made available to the youth everywhere by practicing Christians.

ii. Education- an orientation towards Gospel Values

Such education seeks to produce leaders with a vision for, and commitment to, transformation of society by adopting Kingdom Values. Christian education will seek to implement Kingdom values by effectively translating them in educational practice through such a paradigmatic reversal. This is what has been preached to us by Christ in both the Sermon on the Mount and the Sermon on the Plain.

iii. Affirmative actions

While education is for all without discrimination, Gospel Values advocate, by implication, affirmative action for those listed in the Nazareth Manifesto - the poor, the blind and the confined. There will be those sections of the student body who are economically poor; socially poor because they are deprived of privileges that others enjoy; politically poor because they and their needs go without any representation; and culturally poor because they are in the margins of society. The blind are those who are ignorant of the right to enjoy resources around them that they are entitled to enjoy for want of awareness, knowledge and wisdom - and because of constraints of sorts. The confined are those who are denied quality education because they are caught in prisons of caste, poverty, gender, neglect and social exclusion. Secular education through Christian principles predominantly cares for these preferential target populations - the poor, the blind and the confined.

iv. Christian Institutions in pursuit of excellence and leadership:

Secular education through Christian principles is both universal and excellent. Excellence is unfortunately equated with a student’s attainment through programmes measured in terms of marks and ranks rather than by more reliable tools

of measurement such as qualities of personality and character and their impact on his or her performance in society and life in general. It is not the seeds that fall by the wayside but those that are rooted in good soil that bear abundant fruit and that prove their quality. Good institutions are socially accredited, not by the medals and credentials they offer, but by the leadership given by them to transform society within the domains, narrow or wide, in which their lives are cast. Secular education through Christian principles militates against mediocrity and human debility caused by powerlessness and vulnerability under leaders without integrity of character. Unless it is of such proven quality – assured by the qualitative leadership it produces – it is no education at all

7.2 Focus groups that require a degree of greater Inclusivity :

Whereas historically Christian education in India prided itself on its openness and no-discrimination policies regarding caste, creed and religion, the lack of equity in access to education to different classes of people is today perhaps the most disturbing feature in Indian education system. Christian education needs to target the ostracized and marginalized groups. Despite increased access to education, the poor [disproportionately women], socially disadvantaged groups, the physically disabled, children living with HIV & AIDS etc., are often deprived of basic education. When basic education facilities are available, they are unable to avail of them because the direct and opportunity costs attached to them are often too high. This Policy is meant to promote greater inclusivity, and lays special emphasis on the removal of disparities, and the equalization of educational opportunities, by attending to the specific needs of those who have been denied of their rights and equality so far. e.g., dalits and Other Backward Castes [OBCs], tribals, adivasis, indigenous people, women and children, urban poor, slum dwellers, Commercial Sex Workers [CSWs]. Also, other marginalized and disadvantaged communities like People Living with HIV and AIDS [PLWHAs], the differently-abled, refugees, other displaced and homeless, sexual minorities and children aged below 6 and above 14, and other such ‘undocumented’ people. A few are taken up in detail below:

i Dalits :

Discrimination against Dalits in the educational system is a widespread problem. Alienation, social exclusion, and physical abuse permeate all levels of education, from primary education to

university. Illiteracy and drop-out rates among Dalits are very high due to a number of social and physical factors. Poor accessibility of schools is one of the important factors for low literacy among Dalits. This Policy advocates Dalit children's right to education free from discrimination by adopting special measures to ensure their enjoyment of human rights and fundamental freedoms, in particular concerning access to education, and expects the church and its institutions to include them.

ii. Tribals, Adivasis, Indigenous People :

These have been historically disadvantaged socially, economically and educationally and have lower school participation in terms of enrolment and retention as compared to the general policy. The data available from census and surveys clearly pointed out that scheduled tribe children have lower school attendance and higher dropout rates compared to the general population. The National Policy on Education (1990) and Programme of Action (POA) envisage the equalization of educational opportunities as one of the prime concerns of the Government of India. Greater attention needs to be paid to the education of these groups in the interest of equality and social justice, and to use the resources of the church to provide good educational institutions that would open up a window of opportunities for them; to revitalize indigenous knowledge and skills, particularly in the field of traditional medicine, agriculture and forest produce.

iii Women :

Education will be used as an agent of basic change in the status of women, and it is the Christian educational institutions that will play a positive, interventionist role in the empowerment of women. They will foster the development of new values through redesigned curricula, text books, training and orientation of teachers, decision makers and administrators. Women's studies will be promoted as part of various courses and educational institutions will be encouraged to take up active programmes to further women's development. Conscious effort in removing women's illiteracy and obstacles inhibiting their access to, and retention in, elementary education will be given priority through provision of special support service and effective monitoring. Major emphasis will be laid on women's participation in

vocational, technical and professional education at different levels. The policy of non-discrimination and equity will be pursued rigorously to eliminate sex stereo-typing in vocational and professional courses, and to promote women's participation in non-traditional occupations as well as in existing and emergent technologies.

iv. Other Marginalized and Disadvantaged Communities :

Greater attention will be paid to the education of these groups such as, urban poor, slum dwellers, refugees, undocumented people, People living with HIV & AIDS, socially and economically displaced people, and sexual minorities. The Christian educational institutions will make conscious effort to provide affordable education, especially for the poor. Serving the poor and the marginalized will be the modus operandi of our Christian educational institutions with flexible fee structuring systems. Education in every possible way will be made accessible to every student irrespective of status, caste, race, color, gender... etc. making it available in the neighborhood where they reside. Quality of Education will be maintained in teaching and classroom activities with an environment conducive for it. Sense of Transparency and Accountability will be inculcated in the institutions in managing the available resources. Adherence to an inclusive approach with Christian principles of love, compassion and justice will be given paramount importance by accommodating all sections of society without any kind of discrimination - physical, financial or any other kind. Here are a few groups that face issues :

- a. **People living with HIV/AIDS [PLWHAs]** (to be read along with: "Policy on HIV and AIDS: a guide to the Churches in India") : PLWHAs, and those who are related to them, are affected by the discrimination that is a side-effect of the disease. This group of people is denied entry even into Christian educational institutions. Although it is now scientific knowledge that even living with a HIV positive person will not transfer the virus, the stigma remains. Christian institutions must be the first to change this mindset.
- b. **People with Disabilities :**

The term 'disability' has many different meanings; the *Global Burden of Disease* (GBD) however, uses the term disability to refer to loss of health, where health is conceptualized in terms of functioning capacity in a set of health domains such as

mobility, cognition, hearing and vision (WHO 2004). The Persons with Disabilities Act 1995 (Section 26) indicates that differently-abled persons should have access to education at all levels. The *National Sample Survey Organization* (NSSO) estimated that the number of persons with disabilities in India is 2.3% (2.19 crore) of the Indian population (NSSO 2002), that 75% of persons with disabilities live in rural areas, 49% of the disabled population are literate and only 34% are employed (NSSO 2002). We recognize that Persons with Disabilities as being valuable human resource for the nation, and seek to create an environment that provides them equal opportunities, protection of their rights and full participation in society. We will ensure that every child with disability has access to appropriate pre-school, primary and secondary level education, making our schools (building, approaches, toilets, playgrounds, laboratories, libraries etc.) barrier free and accessible for all types of disability.

c. Children aged below 6 and above 14:

The children that come under the below six (6) and above fourteen (14) age group, and who do not fall under the radar of RTE Act should not, under any circumstances, be denied admission, attendance and/or completion of higher education in Christian institutions.

8. Strategies

8.1 Admission of students

The admission policy of an institution is the most important first-step to successfully pursue its mission. It should be fair, non-discriminatory and supportive of the weak and marginalized. The challenge to a Christian is to raise the poor neighbour to high standards of excellence rather than feed him/her with poor intellectual fare. Therefore, merit needs to be emphasized. Entry may therefore be based on merit judged by entrance screening.

Strategic support : If we stop there, the temptation of elitism may present itself. After preliminary screening on the basis of merit (preferably during holidays, far ahead of the commencement of a programme) those who do not make it may be put through a rigorous remedial programme of two weeks or so in order to raise their level of competence so as to cope with demands of higher education. This is elsewhere referred to as strategic support offered to the slow and poor learners. Such a measure can make policy non-discriminatory.

Once an affirmative action is adopted, the rules of admission would need relaxation of rigorous social norms (to facilitate reservation liberally) contextual need (regional, professional, economic or other) but not academic norms which shall not be allowed to slip below permissible limits.

8.2 Sexual harassment/eve teasing - Zero Tolerance

- i. Christian educational institutions shall create and promote a gender sensitive work environment within the institution, free from discrimination against - and harassment of - women and girl children, including sexual harassment.
- ii. There should be 'Zero Tolerance' for any form of discrimination or harassment, directly or indirectly, towards an individual and it shall be considered to be a misconduct warranting necessary disciplinary action and even dismissal.
- iii. A healthy and safe work environment shall be maintained for all students, teaching and non-teaching staff, and visitors by implementing rules and regulations supporting safety of girls and women. The policy document will specify and define physical, verbal and visual harassment. It will also specify the representative (internal or external) that female students and staff can approach in case of any kind of harassment. Anonymity and confidentiality will be ensured. An environment hostile and intimidating to girls/women shall not be tolerated.
- iv. Any complaint regarding an affront to a girl or woman's dignity (e.g. in statements, action and/or behaviour) will be addressed promptly and will be referred to an Internal Complaints Committee (ICC).
- v. ICC shall be chaired by a woman, and at least half of the committee members should be women, with the representation of all categories of staff. The committee shall depute a third party representative, at best a lawyer or a member of a human rights NGO familiar with issues of sexual harassment
- vi. Redressal of grievances : Appropriate bodies may be set up for effective handling of grievances of teachers, students, employees.
- viii. Strategies for prevention of eve teasing, molestation and sexual harassment, particularly among students will have to be designed and implemented.

9. Issues to be Addressed:

Quality education fosters cognitive and application skills mainly to enable learners to come to grips with issues of society that affect its life. Study of social problems in order to understand their complexity and consequences and to seek viable solutions is indispensable. Students may well choose specific problems and issues for in-depth survey, analysis and study, especially in areas of knowledge in which they major.

9.1 Challenges to Quality Education

a. Access to women, quality and excellence

The enrolment of women in educational institutions has traditionally not been very encouraging. Hence the churches have to give access to Higher Education and the access to be combined with quality and excellence. Even if you increase the enrolment from 17 % to 30 % still there will be 70 % of the young people left out of the system. It is estimated we will have 500 million young people between age group of 18 - 25, and by 2050 India will be one of the youngest nations in the world. This segment needs to be nurtured by Christian institutions in a way that prepares them for the future.

b. Community Colleges

There is a need to promote alternative systems of education. The Community colleges which aim at the empowerment of the disadvantaged through skills development lead to gainful employment. These Community Colleges give them the horizontal mobility for livelihood and must also give them vertical mobility through credit transfer to join the main stream of education.

c. Concern for Drop outs

The churches play an important role in propagation and implementing this concept which is taking care of the dropouts and push outs.

c. Minority Rights

The other important challenge the church is facing is the exercise of the Article 30 (1) of the Indian Constitution which gives them Fundamental Rights to establish and administer institutions of their choice. In spite of the fundamental rights there are many interferences from the State and Central Government in the exercise of these rights. The churches need to play a vigilant role in

the preservation and protection of Minority Rights - especially in the admission of the students, appointment of the teachers, principals and other procedures of administration.

d. Right to Education [RTE] Act

Universal elementary education still remains a distant dream in India despite the Constitutional Act on the Right to Education [RTE]. The Act needs to be implemented and operationalised in order to promote value education-with a affirmative action for the poor and the marginalized-thereby translating beautiful ideas into actions. If so, the Right to Education Act as a revolutionary step to provide compulsory education of all children in the age group of six up to the age 14 has been made a Fundamental Right. Under the banner of '*Right of Children to Free and Compulsory Education Bill*', the Act requires the reservation of 25% of places in all educational institutions for children from poor families, weaker sections and disadvantaged groups, sponsored by the government. The Act complements well with the Christian mandate of affirmative action for the poor and marginalized, by which the churches can play an important role in realizing and making this right reach the poor and the marginalized.

9.2 Social Challenges

India is one of the developing nations of the modern world. During this period it has been growing and developing in the field of infrastructure, food, science and technology, and spread of education. However there are a number of social challenges that needs to be addressed in the educational institutions so that a student is exposed to various social problems and challenges that exist in the country, like poverty, caste, social-tensions, gender-discrimination, illiteracy, urbanization, globalization, corruption and rape, to name a few.

The process of globalization has resulted in education being bought and sold as a commodity and educational Institutions being run on profit motivation. The unfortunate fact is that in this age of technology-based economy, we see several trusts being formed by entrepreneurs and educational institutions being started, which are not necessarily providing educational services but are targeting the money available in education. They are justifying their incomes and properties under the guise of 'spreading education', and many of them are declared as 'non-profit' institutions. However they are emerging as a challenge to older, sometimes century-old Christian institutions, who are more staid, or those not having the financial support required to 'compete'.

This is a serious challenge for Christian Educational Institutions, and an occasion for them to retrospect how *different* they ought to be.

9.3 Social Inclusion – PLWHAs/gender/sexual minorities : [To be read along with NCCI’s ‘The Ecumenical Document on Human sexuality’]

Social inclusion is a process by which efforts are being made by Christian educational institutions to ensure attitudes of compassion and a sense of equal participation towards all those who are socially excluded- e.g., people living with HIV & AIDS (PLWHAs), Sexual Minorities such as Lesbian, Gay, Transgender, Bisexual & Queer, [Based on sexual orientation - known as LGBTQ] and women, thereby creating ‘safe-spaces’ and a conducive environment for these individuals that are often stigmatized and discriminated against, in society.

Social inclusion is a multi-dimensional process which aims at creating conditions and mechanisms that promote inclusivity of people in our institutions, irrespective of their HIV status, sexual orientation or gender. The process also enables social and religious institutions to reduce and oppose stigma & discrimination that result in the exclusion of these individuals in our Christian institutions.

Christian institutions shall acknowledge that denial, stigma and discrimination related to HIV is a sin and against the will of God. As such, Christian institutions will not discriminate on the basis of actual or perceived HIV status under any circumstance.

Christian institutions shall encourage a supportive work environment in which students, teaching and non-teaching staff can discuss HIV openly, including their interaction with people living with HIV. Where students and teaching staff disclose their HIV Positive status, confidence will be respected. Disclosure under all circumstances will be treated as shared confidentiality between the parties, unless expressly stated to the contrary. If there is any doubt, the person living with HIV should be consulted before further disclosure takes place.

a] **People Living with HIV & AIDS (PLWHAs):** Students, teaching and non-teaching staff will be under no obligation to notify the school authority of their HIV & AIDS status. All medical information including HIV & AIDS status will be confidential unless disclosure is legally required.

Individuals who discriminate against people living with HIV will be subjected to disciplinary procedures in the event counseling efforts fail.

b] Gender equity and justice:

Gender is a socio-natural concept and is human made. Gender refers to masculine and feminine qualities on behavioral patterns, roles and responsibilities. Gender is variable and it changes from time to time, culture to culture even family to family. Gender is defined as a socio-political construction which is human made and is perpetuated throughout the ages. In the common usages gender refers to the sexual distinction between male and female.

The concept of gender also includes the characteristics, aptitudes and likely behavior of men and women. Gender equality, equality between women and men is a fundamental right, a necessary condition for the achievement of growth, employment and social cohesion.

Gender equality describes equality between men and women in all areas of society, politics, economy and life planning which mean that there is no discrimination on grounds of a person's sex in the allocation of resources or benefits or in the access of services. Gender equality is also defined as sexual equality. Gender equality is related to social rights, especially women's rights; promoting gender equality is seen as an encouragement to gender economic prosperity. Gender equality is a process of being just to women and men.

There are a number of constitutional provisions pertaining to equality. Access to Education depends on whether the child is a boy or a girl primarily in developing countries. However education should be given to both male and female without any discrimination particularly Christian institutions should be the models for treating men and women on the grounds of their skills.

Gender justice and gender equality shall be taken as a core principle in all programmes and activities in Christian institutions Dignity of all women, irrespective of age, caste, ethnicity, religion, class, disability, sexual orientation and HIV/ AIDS infection shall be upheld by the institution

Regular awareness/training programmes shall be organised for students, members of staff and parents to promote a gender sensitive culture

There shall be no discrimination against any gender during the time of admission and equal preference shall be given to all

In matters of recruitment of staff, given that all parameters (e.g. qualification, experience and capabilities) are equal, equal

preference shall be given to all while maintaining one third women on the panels for all interviews to recruit faculty in the institution

c] Health & Sexuality :

The health of a person determines the well-being of body, mind and spirit. Sex refers to biological characteristics that define humans as male or female. The term sex is often used to mean “sexual activity” which is not a correct interpretation.

‘Sexuality’ is a central aspect of being human throughout life and encompasses sex, gender identities and roles, sexual orientation, erotism, pleasures, intimacy and reproduction. Sexuality is experienced and expressed in thought, desires, beliefs, attitudes, values, behaviors, practices, roles and relationships. While sexuality includes all of these dimensions, not all of them are always experienced or expressed.

Sexual health is a state of physical, emotional, mental and well being in relationship to one’s sexuality. Sexual health requires a positive and respective approach to sexuality and sexual relationship as well as visibility of having pleasurable and safe sexual experience, free of coercion discrimination and violence of sexual health, to be attained and maintained. The sexual rights of all persons must be respected, protected and fulfilled. Being sexual is very much about how we are, what we feel, what we value, what we think and what we desire. It is to understand and experience what it means to be a man or a woman. The understanding what it means to be sexual involves people, women and men, boys and girls. They interpret sexuality according to what meaning and values have been ascribed to them. Sexual activities involve a sense of self worth, self esteem, pleasure and desire.

Educational Institutions have an important role to play in enabling the students and other young people in the institutions to have proper understanding of their health, behavior and sexuality. While this forms the basis of human relationship, many times talking of sex is considered as “taboo”, and teachers and other authorities do not encourage talking about sex in classes. However it is to be remembered that it is better to introduce sex education in the institutions, preferably at secondary or senior school level - rather than pre-university and collegiate levels - for a better and healthier understanding of sexual behavior and sexuality.

In order to promote healthy sexuality in educational institutions, mandatory life skills education, and mandatory sex education should be implemented.

The interveners will have to be at the level of school management, staff, students and parents during PTAs and community in order to promote inclusivity and oppose stigma, discrimination and exclusion. Provision of counseling services for students and if necessary for parents, should be provided.

d] Ecology & Environment:

Educational institutions have an important role in protecting creation. For Christians, ecology and environment means the indivisible relationship between God, human beings and the whole of creation. The protection of creation and peacemaking are integrally linked. Nature's resources should be used in such a way that the immediate benefits for the client have no negative impact on living creatures present and future.

Bio diversity, the variety of life on earth is essential to sustain the life net work and system that provides wealth, health, food, fuel and vital services to us .Our lives depend on it. All educational institutions thus have an important role to play, while exercising our human rights, such as the right to food, life and development.

Nature is a gift of the creator entrusted to humans not for arbitrary or tyrannical use but to be managed by them as responsible stewards, caring and cultivating it. Educational institutions should be involved to :

- Raise awareness of the importance of conserving biodiversity for human well being and promoting understanding of the economic value of biodiversity
- Enhance public knowledge of the threats to bio diversity and means to conserve it
- Carefully evaluate the possible failures to achieve the proposals for conserving the environment

e] Sensitivity and response to issues – Education as an Instrument for Liberation :

The Church in India is committed to offer the country a robust system of education that will produce leaders who would bring about social change in the world, in order to eradicate poverty and disease with strategic support, and simultaneously, enable the

whole student community to acquire higher cognitive and application skills in order to contribute to knowledge capital with their superior competence, chiefly, in communication and technologies.

This vision warrants the State's commitment to produce an inclusive society, to bring the dalits, tribals, women and the differently-abled from the margin to the centre of national concern, from the academia's commitment to the nation to offer quality education comparable to that offered by the best of the institutions of higher learning in the world in order to be deeply involved in the country's economic and social development.

Stakeholders of Education: The fruits of education shall be made available to all the stakeholders; students, parents, employers, institutions and the nation as part of the globe.

Participation in, and contribution to, the survival, and struggle for justice of the marginalized, the academic community shall be optimally involved in the cause of fair deal for all sections of society that go without privileges, opportunities, advocacies and are exposed to injustice, oppression, deprivation and suffering without cause. An educated person is no bystander to pass by scenes and events that cry for support and remedy. On the contrary, he/she is always a Good Samaritan.

10. Plan of Action

10.1 Governing principles:

The Policy will ensure that a dynamic and collective working of all stakeholders in education takes place through this Policy in such a way that all contribute towards a vibrant nation building process as well as the individual's quality of life / standard of living. For this to take place successfully there might be a need to have an education cell/redressal forum/mechanism at the national level, sub-units, one at each state, and possibly, others at district levels. We need to have strong, experienced and good decision makers from our churches who will develop solid and relevant strategies for the implementation of the policy at various levels.

- i. Registration of all educational institutes that are run by the churches to a national body like the All India Association for Christian Higher Education [AIACHE], in New Delhi.
- ii. Each and every church should utilize their infrastructure to the optimum in such a way that people around benefit from it e.g. For conducting courses for marginalized women, setting up crèches

- for children of working parents, offering value education and personality development workshops which can be arranged by church members/Sunday school teachers/students/teachers.
- iii. Those churches which are already into social work and are doing good work in society as centers for action may also be involved in such effort.
 - iv. Churches in any area can come together and decide among themselves to set up a centre for action preferably at a church in the area identified for availability of suitable infrastructure & human resources. There can be one representative from each of the churches to serve as office bearers
 - v. It should be legally registered/authorized by the government under the Public Trust Act or such others.
 - vi. It should have an education cell where all Christian students should get registered when they are in high school, e.g. for std. V or so. The best students can be selected from amongst those registered and should be forwarded/suggested to schools/colleges concerned so that they can be given scholarships/fee concessions as per school/ college rules.
 - vii. All Christian schools / educational institutes should be members of the centres of action closest to them and should frame rules of admission for students on joint consultation. Those Christian students who are toppers may be given fee concessions / scholarships. Other Christian students may be given admission after qualifying for an entrance test but without fee concessions as per the school/ institute rules/ government rules. At least one admission from each of the churches may be considered. They must ensure proper and full utilization of Budget Allocation for dalit, adivasi and tribal teachers and students.
 - viii. A Redressal Cell may be set up to support all Christians to protect their legitimate rights and causes.
 - ix. Christian Institutions may take up social causes such as adopting a village/villages, offering education for the poor, disaster management, adult literacy programmes, bridge courses, extension programmes, etc.
 - x. There should be one sports & arts academy, an old age home, hostel for working women, a school for special needs children in each state for students & youth, funded from the collection of churches of that state. Attempts should be made to tap government sources for funds e.g., for minorities. Once these are

functioning they will be self generating and self sustaining and should contribute a percentage back to the churches.

- xi.** Should work to elevate quality of all the Christian institutes as well as Christian people to the highest level for example: providing /co-coordinating refresher courses, career guidance courses, competitive exam preparatory courses, bridge courses, remedial coaching, non- formal courses of study, good parenting courses, extension programmes on a continuous and comprehensive basis, etc.
- xii.** Promote relations with local politicians and local faith leaders so that they can be of assistance.
- xiii.** Network with local government bodies to promote smooth ties with them.
- xiv.** To facilitate an equitable opportunity in education, employment and economic activities and to ensure their upliftment and help secure the rights of the individual.
- xv.** Each school / educational institute run by the Christian community / church should adopt a village and should involve students and teachers of that school/institute to work towards the upliftment of the villagers who need help on the basis of a professionally drawn up, viable plan.
- xvi.** They should promote green zones to create awareness about importance of saving our environment. Other activities could be, ban on use of plastic bags, promotion of cleanliness drives, water saving, and tree plantations.
- xvii.** Inter-religious gatherings/prayer meetings/forums should be held by the church/schools/colleges to help curb intolerance, various forms of communalism, tensions and divisions and even policing in times of violence.
- xviii.** The church and the educational institutes should work as agents of transformation by often organizing awareness/service/women's rights programmes.
- xix.** Make the general public aware of the schemes under the government especially for the minority communities through which they can benefit.
- xx.** Try to involve the corporate sector to contribute their services as well as resources to help target groups.
- xxi.** Each and every Christian school should have a Peace Club and

conduct activities that will promote peace in school and surroundings in order to create a culture of peace and harmony amongst students as well as the public. Vibrant direct intervention, where necessary, will help.

- xxii. **Minimization of Dropouts** : One of the most important challenges is to eradicate dropouts in schools and colleges for any reason whatsoever. Institutions need to study the problem and aim at “Zero Dropouts” – or fewer dropouts- in order to avoid wasting human resources. Pedagogic, pastoral and social engineering strategies may help. Study groups, researchers, teachers and administrators may be involved in remedial efforts.

10.2 Christian Educational Institutions to Develop a more Socially Inclusive character by incorporating a Charter of action and a Pledge for the students and staff

Social inclusion is a process by which efforts are being made by Christian educational institutions to ensure attitudes of acceptance of, and a sense of equal participation with, all those who are socially excluded. Educational Institutions - teachers, students, staff and parents - need to realize the debilitating effect of stigma and its resultant discrimination upon all people. Studies indicate that students who regularly experience verbal and non-verbal forms of harassment suffer from emotional turmoil, low self-esteem, loneliness, depression, poor academic achievement and high rates of absenteeism. Research also shows that many of the bystanders to acts of harassment experience feelings of helplessness and powerlessness, and develop poor coping and problem-solving skills. Clearly, all types of harassment—and the toxic effects they produce—are the whole school’s problems that all educators must confront.

Institutions are encouraged to formulate Charters and Pledges, according to their needs, and publicise them. These should be created by each institution and clearly enumerate the institutions attempts towards greater inclusivity at all levels.

Charter : A model charter created by the Educational Institution could use portions of the Mission, Vision and other parts of this Policy.

Pledge : Educational Boards of churches could assist Schools and Colleges to create pledges which should be used within their institutions. For example, an Individual Primary School Students Pledge could be:

'God has made all of us!

Though we are not same, we are all God's children.

I will love and respect my family and friends, class-mates and teachers, helpers and neighbours.'

Similarly, for example, High School and College students can use this Pledge: *'We pledge that we will :*

- *always remember that we all are God's creation, and we have the right to be treated with dignity and respect.*
- *respect all people and treat them as equal*
- *not discriminate against anyone for their gender, sexuality, caste, creed or colour.*
- *treat girls and boys as equals and never harass girls/women in any way whatsoever*
- *not allow any girl/woman being to be teased or harassed by anyone*
- *strive to end stigma and discrimination towards all those who are different from us –People living with HIV, or transgenders, or differently –abled people. We will give them the same respect we show to others*
- *we will work for the benefit and transformation of our community and make a positive change in the lives of people'*

And here, for example, is a Pledge by an Educational Institution: *'Our School pledges to create a safe and welcoming environment for all-students, teachers and parents who have behavioural or health challenges. We shall not discriminate on the basis of caste, creed, class, gender, ability, health, or race. We shall always facilitate greater inclusivity and the well being of all' .*

Schools and Colleges must commit to working to challenge stigma and discrimination, bring in greater inclusion, and promote happiness and well-being among all students. In order to implement this they should, for example :

- Set up poster displays around the school to promote greater inclusivity
- Use the pupil and parent newsletters to promote specific campaigns and issues and encourage this information to be discussed at home
- Highlight to staff, pupils and parents on Women's Day, World AIDS Day, World Disability Day, World Mental Health Day etc., associated events and information.
- Invite organisations to be represented on stands at their school's public functions and other events

- Invite comments and feedback on such issues from staff and pupils through debates and plays.
- Offer staff development opportunities.
- Provide a range of relevant leaflets, CD's and DVDs and other resources and make them available in the Library and/or other general access areas.
- Print the charter and display it in public places in their institution
- Print the pledge in student diaries and recite it on specific occasions
- Promote and refer pupils with difficulties to the school counselling service.
- Be aware of and promote the protective factors for mental health such as exercise, self-esteem, resilience and problem solving.

11. Financial Support to implement the Policy :

- a. Each church under NCCI should ensure that an annual fee - as per the strength of their congregation- is set aside to implement the policy in their institutions
- b. The corporate sector can donate.
- c. The government has certain schemes for benefits of minorities which should be availed of.
- d. Teachers groups can be formed and they too can contribute.
- e. Christian organizations such as AIACHE and others can also help with financial and human resources.
- f. Schools, colleges and educational institutes run by the churches under NCCI should also contribute by organizing training and refresher courses for teaching and non- teaching staff.
- g. Network & collaborate with churches and educational institutes in other countries for mutual benefits. Concept of 'sister churches' with them for long term sustainability.
- h. Each big church in a city should have a second-hand shop where they can sell used materials collected from members of the church -or even from non-members- and try and earn some income for use in charity.
- i. The church should tie up with the local malls, marts in order to get free/ discounts for all materials needed as they consider if the products bought are used for social / development work.

- j. The sports & arts academy, old age homes, hostels run by the churches will also contribute to the income.

12. Review and Monitoring :

- a. Assessment and accreditation : The centers for action should follow the best practices while running the entire show. They should if possible seek accreditation such as ISO 9000 etc... and encourage all schools / educational institutes under them or around them to seek right accreditations so that all applicable standards and quality assurance are met by them.
- b. Recognition of best practices and meritorious services : The centers for action should recognize and award the services of meritorious teachers, leaders, professionals in other areas who are doing exceptionally well in their field.
- c. Review and Monitoring Mechanism: The NCCI can have a monitoring body who will have the sole duty to check what is happening at the grassroots level and report back
- d. Transparency and Accountability in implementing the Policy : If the operationalisation of the policy goes well with proper guidelines to all stakeholders who are going to be responsible for their areas of work, then each one is accountable.

13. Scope for New Challenges :

The policy should be reviewed and revised at least every 5 years in order to respond to newer challenges and needs.

14. Possible Outcomes :

Given the corporate effort and co-ordination of the Indian Churches, their educational institutions, as well as strong conviction and involvement of its leaders and members, the robustness of this policy will make education in India a powerful tool in the hands of educators, leaders, statesmen, political decision makers, planners and builders of our great nation. A Christian code of conduct for church leaders may also be devised, and a new set of ethical values. These will keep educators out of the reach of ills that often spoil any new initiative / leadership / reform and will ensure Christian educational institutions forging ahead, without pitfalls, in the onerous task of ushering in a new era of radically reversed values after the vision of Jesus Christ, and the church will be empowered with such reinforcement, to accomplish her all-inclusive mission for the nation.

CONCLUDED

Appendix 1

Background of the Policy

(Brief history of drafting committees, list of participants, setting up of procedures, for its final acceptance)

The NCCI Executive Committee [2008-2012] had expressed its desire to have a National Ecumenical Policy on Education, and they nominated a Drafting Committee to work on it. The first Meeting of this Drafting Committee was held at UTC, Bengaluru on 14th March, 2012, and the following were present:

Rt. Rev. P C Singh [Chair]	[From NCCI-ESHA :]
Dr.Patta Deva Raju	Rev. Dr. Roger Gaikwad
Ms. Shaila John Wesley	Rev. Asir Ebenezer
Prof George	Fr. Philip Kuruvilla
[Late] Rev. Dr. Victor Gollapalli	

The Second Meeting was a Workshop to make a Draft of a National Ecumenical Policy on Education. It was meant for representatives nominated from all NCCI Member Churches, and was held at YMCA, Mumbai from 15th-17th June, 2012. The following persons participated :

Rt. Rev. Dr. P C Singh President, MPCC, CNI Bishop of Jabalpur	Prof. Dr. Patta Deva Raju Chairman, Board of College Education, Andhra Evangelical Lutheran Church
[Late] Rev. Dr. Victor Gollapalli Hon. Secretary, MCC College Bible Society of India, Mumbai	Dr Ashok Alex Philip, Principal, Peet Memorial Training, Kerala Advisory Board Member for Education in CSI Synod
Dr. Daniel Ezhilarasu, Gen. Secretary, All India Association for Christian Higher Education (AIACHE), Delhi	Prof. Molsy Thomas, (Malankara Orthodox) Vice-Principal, Chetana's College of Commerce and Economics Bandra (E), Mumbai
Mrs. A. S. Seshambal, Teacher, Goudy School, Thiruvallur, Chennai	Prof. Dr. J.E.L. Priyakumar Associate Professor of Mathematics Research Advisor Department of Mathematics TBML College, Porayar - 609307 (TELC)Tamil Nadu

Rev. H. Sangchema,
Education Director and Secretary,
Baptist church of Mizoram

Rev. Dr. Ramengliana,
Moderator, Manipur Synod,
Presbyterian Church of India

Prof. Dr. Mary John,
Ex-Convenor
National Committee
for Dalit Christians CBCI,

Major Thamalapakula Rajpaul
Secretary, Health,
Social and Emergencies,
Salvation Army, HQ, Kolkata

Mrs. Smita Urunkar,
Principal,
HCC High School & College, Solapur
Maharashtra

Dr. Mohan D. David
Educationist

The above representatives selected 3 'Core Committee Members' to coordinate and finalise the Draft and place it before the Executive Committee of NCCI :

Dr. Daniel Ezhilarasu,
Gen. Secretary,
All India Association for Christian
Higher Education (AIACHE)

Prof. Dr. Patta Deva Raju
Chairman,
Board of College Education,
Andhra Evangelical Lutheran Church

Mrs. Smita Urunkar,
Principal, HCC High School & College,
Solapur, Maharashtra

Meetings and Procedures :

The Core Committee met on September 3rd (in Chennai), September 10th - 11th (New Delhi), and on October 30th (Chennai), all in 2012.

The Draft of the National Ecumenical Policy on Education (NEPE) was presented to the Executive Committee Meeting of the NCCI held in Nagpur in September, 2012, where it was 'received'.

In 2013 they also held several meetings and received several inputs and suggestions - the last discussion being in Chennai on January 19th, 2014 - by which this Draft was further amended

The Final Draft Policy on Education (NPE) was placed before the Executive Committee of NCCI during its historic Centenary Meeting in Kolkata on February 4th, 2014, where it was passed.

