REVITALIZING KURIAKOSE ELIAS CHAVARA'S EDUCATIONAL VISION: EMPOWERING HIGHER EDUCATION AND HUMAN CAPITAL FORMATION

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Sr. Deepa Thomas CMC

Revitalizing Kuriakose Elias Chavara's Educational Vision: Empowering Higher Education and Human Capital Formation

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Theological Studies on Saint Kuriakose Elias Chavara

Kuriakose Elias Chavara (1805-1871)—a Carmelite religious priest and professor of theology (Malpan), who pioneered consecrated life in the Syro-Malabar Church by founding the Carmelites of Mary Immaculate (CMI in collaboration with Thomas Palackal and Thomas Porukara, in 1831, the first indigenous religious congregation for men, and the Congregation of the Mother of Carmel (CMC in collaboration with Leopold Beccaro OCD in 1866)—is widely recognized for his pioneering efforts to reform the Catholic Church in Kerala and broader nineteenth-century society. His credible Christian witness, along with the leadership he offered to the St Thomas Christians, at a time when they were undergoing multiple jurisdictional crises, a spiritual and disciplined growth in the Kerala Church.

Canonised on 23 November 2014, Chavara's personal sanctity and Christian wisdom have been identified as unique. While secular society admires his contributions to uplifting those existing on the margins and who were socially ostracised through educa-tional and social initiatives, the fundamental core of all his achievements is solidly established in his filial discipleship to Jesus Christ, whom he addressed 'ente nalla appa' (my beloved father).

Chavara had a firm foundation in Christian faith, which is clearly visible throughout his life and is testified by those who knew him. He articulated his views and perspectives primarily based on his personal encounter with Jesus and only secondarily based on his readings and theological reflections. They are available to us through his extant writings, which are published in the four volumes of the Complete Works of Kuriakose Elias Chavara. Some of these works, recognized as efforts hitherto

unprecedented in Indian literature, offer us a goldmine of rich and sound theological insights. Although his access to scientific Christian literature was minimal (if not completely absent), his writings draw from the biblical as well as other Christian traditions, which he had faithfully and creatively interpreted for the enhancement of the faith of the Christian community that he had catered to throughout his life.

Theological Studies on Saint Chavara, a joint effort of the Carmelites of Mary Immaculate (CMI) and Congregation of the Mother of Carmel (CMC), attempts to promote and publish the fruits of scientific investigation into the unique and varied theological insights of Chavara in the form of monographs. These theological investigations will be instru-mental in appreciating and popularising the sound and solid theological contributions he made toward enhancing Catholic faith in the nineteenth century, which, in turn, indicate that he deserves titles such as 'Father of the Syro-Malabar Church' and 'Doctor of the Church.' As the publication of this series is undertaken with the blessings of the Synod of the Syro-Malabar Archiepiscopal Church, which has also benefitted from the eminent theological acumen, pastoral insights, and ecclesiastical leadership of Chavara, these studies will hopefully bring to light the multifarious theological heritage that he had bequeathed to the Church and the subsequent generations of faithful in India.

The present number in the Theological Studies on Saint Chavara (TSSC) titled, 'Revitalizing Kuriakose Elias Chavara's Educational Vision: Empowering Higher Education and Human Capital Formation' by Deepa Thomas CMC unveils the educational vision of Saint Kuriakose Elias Chavara with a special emphasis on higher education and human capital formation. Deepa Thomas, an educationist, delves deep into the educational vision and mission of Chavara with clarity and depth. Undoubtedly the key aspects of Chavara's educational vision include: Universal and inclusive education, i.e., education for all, regardless of caste, creed or gender and making it accessible to the marginalized promoting equality and social justice. He visualized an education system that nurtured not only intellectual growth but also spiritual, moral, and physical development and

thus highlighted its holistic dimension. He wished to impart values and ethics through education and make one responsible and compassionate citizen who could contribute positively and creatively to the society at large. Deepa's work is unique as she highlights higher education as the bedrock of societal progress and Chavara as a pedagogical tool in educational system, for Chavara succeeded in integrating academic learning with spiritual and moral formation, and fostered holistic development, moral integrity and academic excellence. As Deepa delves deep into Chavara's vision, she urges us to be aware of the timeless relevance of the values and principles he held dear to his heart, and pursue knowledge with a sense of integrity and admiration.

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General Editor

Foreword

The difference between the present and the past is that the conscious present is an awareness of the past in a way and to an extent which the past's awareness of itself cannot show.

~ T. S. Eliot, "Tradition and the Individual Talent"

Tradition is not a phenomenon which manifests itself once and for all; it is enacted at every historical juncture to turn temporality into a metatemporal realm. Like the waters of the river, which flow but do not flow away, tradition passes but does not pass away. And gifted with a rare vision, some individuals not only embody the essence of the tradition, but quicken the very spirit which saves it from the ignominy of becoming merely traditional. St.Kuriakose Elias Chavara is one such soul, whose life is a testament to a redemptive vision — telos redeemed by pathos. Such a vision reaffirms the fact that humans are not a random collision of atoms, but entities bearing the enigma of what is to come. Thus, forever contemporary, the life of St. Chavara is like a lighthouse guiding the wandering ships in their destined direction. Deepa Thomas CMC's book *Revitalizing Kuriakose Elias Chavara's Educational Vision: Empowering Higher Education and Human Capital Formation* is yet another attempt at encapsulating the vision of St. Chavara which centralises human empowerment through education.

The book sheds light on holistic approaches to education and human development inspired by the vision of St. Chavara. A mere glance at the chapters evinces its ambitious scope. The essence of the book is quintessentially encapsulated in the following line, "At the heart of Chavara's educational philosophy lay a fervent belief in the intrinsic worth and potential of every individual, coupled with a steadfast commitment to nurturing the intellectual, moral, and spiritual dimensions of human existence. His educational vision extended far beyond the mere transmission of knowledge, embracing a holistic approach that sought to empower individuals to lead lives of dignity, integrity, and service to humanity." Such a vision of education, which deviates from the cut-and-dried method of academia, throbs with

life and doesn't reduce humans to mere aggregates. If one were to filch a thought or two from George Eliot's celebrated novel *Middlemarch*, one would critique the ones who see semicolons and parentheses in a drop of blood under a magnifying glass. Also, one may allude to Walt Whitman's poem "To a Historian" towards an intertextual understanding of the educational vision of Sr. Chavara. As Jean-Paul Sartre writes in his book *What Is Literature?*, "It is we who set up a relationship between this tree and that bit of sky." What is education or any enterprise, after all without the human spirit in it!? Thus, in St. Chavara, such a vision is fulfilled.

St. Chavara's vision of education also underscores the role of educational facilities in higher education institutions in the spirit of Cubism — a revolutionary approach to understanding reality from various angles. The cutting-edge educational facilities enable students to reach greater heights by fostering academic excellence through institutional advancement. Such a grand vision rests on three important pillars — futuristic assessment and strategic planning, designing flexible and adaptable spaces, and integrating sustainability and wellness.

Also, the book reiterates the contribution of St. Chavara to the development of the human capital. This in fact is one of the most important dimensions of the book. It involves the ways in which humans can be equipped with skills to face the challenges of life head on. Thus, such a process involves an empathetic recognition of innate human abilities. And this vision of the Saint is transnational, resting firmly on the substratum of knowledge. However, one must note here that this knowledge emphasizes the knowledge of the self. While solidifying the philosophy of St. Chavara, the book highlights the commitment and contribution of CMI and CMC institutions in furthering his vision - a dynamic "still point of the turning world" (T. S. Eliot, *Four Quartets*). The tireless humanistic efforts of these institutions are directed towards the holistic development of society across the seeming dualities of existence.

Rev. Dr. Joseph C C
V.C, Christ University

Message

St Kuriakose Elias Chavara, being a profoundly spiritual person of his time, was able to respond to the signs of the times and could make history by becoming a harbinger of social and ecclesia transformation that the society and the church in Kerala were craving for. Being the spiritual guardian and selfless activist working amidst his people, who were primarily poor and mostly illiterate, he was an all-embracing benevolence that welcomed into its fold not just his community alone but the whole of the society.

St Chavara is hailed as a versatile personality who is held as a powerhouse of initiatives that were implemented with relevance and significance as the results of his reading the signs of the times. Born in a very dark period of the history of Kerala, where untouchability and other social evils were rampant, hindering the growth of the society, whatever he initiated was aimed at the growth and development of the society of which he, too, was a part. The visionary steps he began, despite the pressures of those days, made him a trailblazer in social change. He prized Education as a powerful weapon for fighting social evils and shedding light on the transformation of society. All the initiatives he made in the life of the society and of the Church in Kerala embody a unique foresight into the well-being of Kerala and its posterity. If the generations in subsequent centuries pay homage and bow their heads in respect before this saint who lived in the nineteenth century, it is an acknowledgement of how sharp his foresight was.

He made tremendous and vital contributions in every sphere of the life of his fellow beings. However, it was the field of Education that received enduring contributions from him. It was at a time when the marginalised sections of society were finding it extremely difficult to come to the forefront of society because of

the backwardness that prevailed in the society and the retaliation of the ruling elite; he showed tremendous courage to throw open educational institutions to the socially disadvantaged without inviting the wrath of the powerful sections of society who had a vested interest in ensuring that social equations were not disturbed.

It was in this context the research of Sr Deepa Thomas CMC titled *Revitalizing Kuriakose Elias Chavara's Educational Vision: Empowering Higher Education and Human Capital Formation* became significant. This is the seventeenth one in the theological study series on Saint Chavara, which is the effort of the author to study the Educational vision of St Chavara and the contributions he made through the Educational Apostolate in the society. I do congratulate Sr Deepa Thomas for this significant work in which she attempted to bring to light the vision of St Chavara for making an enduring contribution in the field of Education, which became a tool for social transformation. This work will definitely be a substantial contribution to bringing to the limelight the contributions of St Kuriakose Elias Chavara in the field of Education. It will be a fitting homage to his legacy by Sr Deepa Thomas CMC.

Fr Josey Thamarassery CMI
Vicar General

Message

In the rich history of Kerala's cultural heritage, the radiant presence of St. Kuriakose Elias Chavara illuminates the path towards a harmonious society, particularly through his visionary insights into education as a catalyst for societal transformation. In the nineteenth century, amidst social upheaval and cultural flux, Chavara's educational contributions transcended traditional boundaries, offering a holistic vision for the betterment of society deeply rooted in moral and spiritual principles.

St. Kuriakose Elias Chavara's educational philosophy was grounded in the belief that education is not merely about academic knowledge but encompasses the holistic development of individuals, nurturing their intellectual, moral, and spiritual dimensions. He believed that true education should not only equip individuals with skills and knowledge but also instil in them a sense of ethical responsibility and social consciousness. Chavara envisioned schools not merely as institutions for imparting knowledge but as centers for character formation, where students would be nurtured into individuals capable of contributing positively to society.

Chavara's educational vision was the recognition of education as a transformative force capable of fostering social harmony and moral integrity. He emphasized the integration of academic excellence with ethical principles, believing that education should serve as a tool for personal growth and societal progress. Chavara's teachings emphasized the importance of cultivating virtues such as compassion, empathy, and integrity, instilling in students a sense of moral responsibility towards themselves and their communities.

Chavara's educational legacy extends far beyond the confines of his time, continuing to inspire educators and policymakers alike in their quest for educational excellence and social justice. His profound educational insights, offering timeless wisdom that resonates even in our modern age of technological advancement and globalization. Chavara's emphasis on the holistic development of individuals and his commitment to ethical education serve as

guiding principles for educators seeking to create nurturing and inclusive learning environments.

Deepa Thomas, (Sr. Udaya CMC) embarked on a scholarly journey to explore Chavara's educational vision and its implications for contemporary educational discourse. In her book titled "Revitalizing Kuriakose Elias Chavara's Educational Vision: Empowering Higher Education and Human Capital Formation." Sr. Udaya delved into Chavara's teachings, shedding light on their relevance for today's educators and policymakers. Sr. Udaya's meticulous research serves as a bridge between Chavara's timeless educational vision and contemporary educational discourse. By exploring the intricacies of education as elucidated in his teachings and writings, she offers practical guidance for educators seeking to realize Chavara's vision of education as a tool for social transformation. Her work exemplifies the educational contributions of St. Kuriakose Elias Chavara, whose vision extends beyond traditional schooling to encompass the holistic development of individuals and society at large. In our contemporary world, where the pursuit of material wealth often eclipses moral values, Chavara's emphasis on the integration of academic excellence with ethical principles is more pertinent than ever. Pope Francis, echoing Chavara's concerns, has highlighted the urgent need for education to cultivate moral integrity and social responsibility in today's youth.

Sr. Udaya's scholarly exploration of the Educational Vision of St. Kuriakose Elias Chavara underscores the enduring relevance of his teachings in today's educational landscape. Through her research, she not only honours Chavara's legacy but also inspires educators to embrace a holistic approach to education that fosters moral integrity, social harmony, and intellectual growth. May her work serve as a guiding light for all those committed to realizing Chavara's vision of education as a transformative force for the betterment of society.

Sr. Grace Therese
Superior General CMC

Message

It is with great pleasure and profound gratitude that I address you today on the occasion of the forthcoming publication of Sr. Udaya's book titled "Revitalizing Kuriakose Elias Chavara's Educational Vision: Empowering Higher Education and Human Capital Formation." As the Provincial Superior, I am filled with immense pride and admiration for the scholarly contributions of Sr. Udaya and the enduring legacy of St. Kuriakose Elias Chavara's educational vision that her work brings to light.

St. Kuriakose Elias Chavara, a visionary saint of the nineteenth century, stands as a guiding light for our congregation and indeed for educators worldwide. His profound insights into the transformative power of education continue to inspire generations, shaping the course of educational discourse and societal progress. Chavara's unwavering commitment to holistic development, moral integrity, and social harmony serves as a beacon of hope in an ever-changing world. Sr. Udaya's doctoral thesis represents a significant milestone in our collective journey to uphold and actualize Chavara's educational vision. Through meticulous research and scholarly inquiry, Sr. Udaya has illuminated the intricate nuances of Chavara's teachings, offering valuable insights into their relevance for contemporary educational discourse. Her work serves as a testament to the enduring relevance of Chavara's educational philosophy and its profound implications for the betterment of society.

Central to Chavara's educational vision was the recognition of education as a transformative force capable of fostering social harmony and moral integrity. He believed that education should not only equip individuals with skills and knowledge but also instill in them a sense of ethical responsibility and social consciousness. Sr. Udaya's exploration of Chavara's teachings

sheds light on the profound implications of his educational vision for today's educators and policymakers. As we embark on this journey of scholarly exploration, let us reaffirm our commitment to upholding the noble ideals of St. Kuriakose Elias Chavara's educational legacy. Let us draw inspiration from his unwavering dedication to the holistic development of individuals and his profound belief in the transformative power of education. May Sr. Udaya's scientific work serve as a catalyst for dialogue, reflection, and action, inspiring us to embrace Chavara's vision and strive for excellence in the field of education.

I extend my heartfelt congratulations and best wishes to Sr. Udaya on the publication of her doctoral thesis. May her scholarly contributions continue to inspire us all to uphold the values of excellence, integrity, and service in our pursuit of educational excellence and societal progress. Let us honor the legacy of St. Kuriakose Elias Chavara by embracing his educational vision and working tirelessly to build a more just, harmonious, and enlightened society

Sr Pavithra Rose CMC
Provincial Superior

Acknowledgments

compiling this book. I am grateful to Sr. Grace Therese, our esteemed Superior General, whose constant support and encouragement have been a pillar of strength throughout the journey of writing and publishing this book. Her leadership and guidance have inspired me to strive for excellence. I also extend my heartfelt thanks to Sr. Pavithra Rose, our dedicated Provincial Superior, for her constant support, encouragement, and belief in the importance of this work. Her insight and encouragement have been invaluable in shaping the direction of this endeavor. I am deeply grateful to my former Superior General, Dr. Sr. Sibi CMC, and my former Provincial Superior, Sr. Deena CMC, along with all the sisters of my province for their prayers and support. My sincere appreciation to Sr. Josmy, former superiors Sr. Sibi, Sr. Rita Regis, and all the sisters of the Jnanodaya community for their prayers, constant support, and encouragement. To all those who contributed to language correction, especially Dr. Revathi Sivakumar and Dr. Sr. Regina, my heartfelt gratitude for their invaluable assistance. Words are inadequate to express my gratitude towards my parents Mr. K V Thomas (late) and Chinnamma Thomas and siblings, Sr. Sharon, Divya, Sruthy, Joyal and family members for their affection, support and care. Before concluding this, let me express my love and gratitude to St. Kuriakose Elias Chavara, my constant intercessor who has always guided me to discern the will of God. I remember all those who have supported me in the completion of my book in time. May God Almighty shower His blessings upon us.

Sr. Deepa Thomas CMC (Sr. Udaya)

Carmelite Provincial House

Thiruvambady

Abbreviations

AEVCS	Actualization of Educational Vision of Chavara Scale
CEVA	Chavara Education Vision Actualization
CMC	Congregation of the Mother of Carmel
CMI	Carmelites of Mary Immaculate
FHCS	Formation of Human Capital Scale
HDI	Human Development Index
HEFS	Higher Educational Facilities Scale
ICT	Information and Communication Technology
IQAC	Internal Quality Assurance Cell
NAAC	National Assessment and Accreditation Council
NABH	National Accreditation Board for Hospitals and Healthcare
SDG	Sustainable Development Goal
SME	Small and Medium Size Enterprises
TA	Thematic Analysis
TFP	Total Factor Productivity
UNESCO	United Nations Educational, Scientific and Cultural Organization

General Introduction

Background of the Study

Education stands as a unique conduit through which the accrued wisdom, skills and values of one generation are gracefully bequeathed to the next, fostering the spiritual, mental, intellectual and physical maturation of every individual. In essence, a society comprised of such adeptly groomed individuals serves as the engine for the advancement of a nation's civilisation and culture. The term 'education' itself encapsulates its profound significance, tracing its etymological roots to the Latin verb 'Educare', meaning 'to lead out' (Good, 2004).

Aptly characterised as a continuous process of evolution (Reddy, 1979), education transcends the process of laying mere infrastructure such as buildings, roads, or bridges in its role as the linchpin of national development. Rather, it is the cultivation of human resources through a meticulously structured educational system that aptly shapes the contours of progress (Mehta, 1997). Education, thus, emerges as an enlightening journey, illuminating the diverse facets of life's realities. In the Indian context, learning has long been revered for its dual capacity to emancipate and propel individuals towards higher planes of intellectual and spiritual realisation.

The benchmark for evaluating a nation's economic, social, political and cultural advancement lies in mapping the trajectory of its higher education sector. Indeed, the function and structure of higher education institutions have undergone seismic shifts globally in recent years (Teichler, 2015). Bestowing quality education upon the youth is esteemed as one of the loftiest forms of service, echoing the sentiment of the Greek philosopher, Diogenes, who heralded education as the very cornerstone of a nation's foundation: 'the foundation of a state is the education of

its youth'. In this age of rapidly evolving educational paradigms, it is imperative to acknowledge the symbiotic relationship between education and societal progress. Education, thus conceptualised, serves not merely as a means to impart knowledge but as a transformative force shaping the destiny of individuals and nations alike.

The process of education serves as the crucible of learning, in which the rising generation imbibes fundamental values crucial for societal progress, encompassing social awareness, environmental stewardship, scientific acumen and the cultivation of independent thought (Anastasia, 2010). Through a holistic journey that nurtures the body, enriches the mind, refines emotions and illuminates the spirit, individuals are sculpted into embodiments of excellence, poised to navigate both earthly existence and transcendental realms (Poonga, 1997). Equipped with the potential to ascend to great heights in both social standing and financial prosperity, they become stewards of societal welfare, leveraging their capabilities for the greater good (Dalal, 2014). Indeed, education emerges as the primary conduit for the transmission and preservation of societal values, fostering a deep understanding of rights and responsibilities among individuals. As Dr. S. Radhakrishnan astutely observed, societies are not built upon bricks and mortar but upon the quality and character of their citizenry (Georg Feuerstein, 2005).

Widening Horizons: The Imperative of Higher Education in Transforming Societies

Higher education is a cornerstone of societal progress, playing a pivotal role in shaping the intellectual, social and economic landscape of nations. By examining its impact on individual development, social mobility, economic prosperity and global competitiveness, this article underscores the critical need for investment in higher education as a driver of positive change. Drawing on empirical evidence and theoretical frameworks, it explores the role of universities in fostering innovation, encouraging critical thinking and cultivating responsible citizenship. It has long been recognised as a fundamental catalyst for societal advancement, serving as a beacon of enlightenment, innovation and progress. In an era characterised by rapid

technological advancements, evolving socio-economic landscapes and complex global challenges, the importance of higher education in transforming societies has never been more pronounced.

Education is a powerful catalyst for personal transformation, equipping individuals with the knowledge, skills, and opportunities to unlock their full potential. Universities, in particular, play a key role in providing access to quality education and nurturing a culture of lifelong learning. This enables individuals to pursue their passions, achieve their goals, and make meaningful contributions to society. Higher education serves as a critical tool for social mobility, offering pathways for individuals from diverse backgrounds to overcome socio-economic challenges and enhance their prospects.

In addition to its impact on individuals, higher education is a driving force behind economic prosperity. Studies show that countries with higher levels of tertiary education attainment experience stronger innovation, productivity, and economic growth. Universities act as hubs of innovation, fostering research, entrepreneurship, and technological advancements that stimulate economic dynamism and create jobs. Through the generation of new ideas and ventures, they play a pivotal role in shaping the future of industries and economies.

Moreover, universities are centres of intellectual exploration and discovery, where scholars and students engage in rigorous academic inquiry and collaborative problem-solving. Higher education encourages critical thinking, creativity, and analytical reasoning, helping individuals develop the skills necessary to tackle complex global challenges. It also promotes the pursuit of knowledge across disciplines, preparing graduates to devise innovative solutions to the problems of tomorrow.

Higher education also contributes to building responsible citizenship and fostering social cohesion. By exposing students to diverse viewpoints and cultures, universities cultivate empathy, intercultural understanding, and tolerance. Opportunities for

civic engagement and community service further instill a sense of social responsibility, inspiring students to contribute to the common good. In this way, universities help shape informed, compassionate citizens who are committed to positive societal change.

Despite the many advantages of higher education, significant challenges remain. Issues of access, affordability, and relevance continue to pose barriers, particularly for marginalized communities. Disparities in educational opportunities and outcomes persist, exacerbating social inequalities. Additionally, the rapid pace of technological change and the evolving demands of the global job market require higher education institutions to adapt and innovate. Ensuring that graduates are prepared for the future demands continuous adjustments to curricula, teaching methods, and institutional strategies.

Quality education plays a crucial role in shaping the future of societies, especially during times of crisis (Alan Bainbridge, 2024). As the world faces complex global challenges, the value of higher education grows significantly. It extends beyond traditional academics to actively address the pressing issues of our time. This form of "good" education focuses on fostering critical thinking, problem-solving, and innovation, all essential for finding solutions to crises. In an ever-changing world, higher education cultivates intellectual curiosity and interdisciplinary collaboration, equipping students with the ability to navigate uncertainty and adapt swiftly. Additionally, "good" higher education places emphasis on developing empathy, social responsibility, and ethical leadership. In response to crises driven by systemic inequalities, universities are tasked with promoting values such as equity, diversity, and inclusion. By encouraging dialogue and mutual respect, higher education institutions help bridge cultural and geographical divides, nurturing solidarity and collective action among students and faculty.

Beyond academic pursuits, "good" higher education actively engages with global issues like climate change, public health, and economic inequality. Universities, as centres of knowledge

creation, have the capacity to drive meaningful change at local, national, and international levels. Through collaborations with governments, NGOs, and industry partners, they can address urgent challenges and contribute to a more sustainable, equitable world. The role of higher education extends beyond producing scholars; it involves fostering informed, socially conscious individuals who can lead positive change during times of crisis. At its core, education empowers individuals to realise their potential, driving intellectual and personal growth. It extends beyond formal settings, sparking societal innovation and progress. By developing critical thinking, creativity, and resilience, education prepares individuals to navigate life's complexities and seize opportunities. It also encourages a lifelong pursuit of knowledge, fostering curiosity and inquiry that lasts well beyond the classroom. Education broadens perspectives, promoting empathy, tolerance, and global citizenship, essential qualities for a cohesive world.

Moreover, education is vital for creating cohesive and thriving communities. It strengthens social bonds, promotes inclusivity, and enhances civic participation. By nurturing democratic values and governance, education ensures active involvement in civic life. On a broader scale, it drives economic development by encouraging innovation, entrepreneurship, and job creation. Societies that invest in education are better positioned to harness collective potential and tackle societal challenges. In this way, education forms the foundation for sustainable growth and prosperity, guiding humanity toward a future enriched by knowledge and social progress.

Education emerges as a transformative force on a global scale, transcending boundaries and fostering unity among diverse communities. It stands as a formidable barrier against ignorance, extremism and intolerance, championing peace, dialogue and cross-cultural exchange (UNESCO, 2015). Moreover, education serves as a catalyst for achieving the Sustainable Development Goals, empowering individuals and societies to combat entrenched challenges such as poverty, inequality and climate change (UNESCO, 2021). By nurturing a generation of global

citizens, education fosters international cooperation and collaboration, equipping individuals to confront shared global issues (UN, 2020).

At its core, education serves as a crucible for social cohesion, nurturing essential skills like cooperation and integration among different societal groups. It is aptly described as a developmental process, guiding individuals from infancy to adulthood, while instilling a diverse array of physical, intellectual and spiritual attributes (Tudge & Scrimshaw, 2003). Article 26 of the Universal Declaration of Human Rights encapsulates the essence of education, emphasising its role in fostering full development of the human personality and promoting respect for human rights and freedoms (UN, 1948).

In contemporary discourse, the importance of education in fostering understanding, tolerance and friendship among nations and diverse cultural and religious groups cannot be overstated. It is through education that individuals acquire the knowledge and skills necessary to navigate an increasingly interconnected world, fostering empathy, mutual respect and a sense of shared humanity (UNESCO, 2019). As such, education is not merely a fundamental human right but a cornerstone of global progress and prosperity, where knowledge serves as the currency of positive change and social advancement.

Kuriakose Elias Chavara, the great educational visionary of the nineteenth century, had opened a new path in the educational field of our nation through his valuable contributions. He soared high in our caste-ridden society and took the initial step of opening schools with the aim of educating all, irrespective of caste or creed. Understanding that education is the best tool to transform society, he encouraged the poor and the marginalised to attend school and made the higher and lower castes sit in the same room and on the same bench.

He had a visionary plan to establish a higher education centre in Mannanam, aiming to provide quality education that would empower individuals and uplift society. His original intention was to create an institution that would offer broad educational opportunities, reflecting his deep belief in the transformative

power of knowledge. His desire to create a higher education institution was a testament to his forward-thinking approach and his commitment to fostering intellectual growth and societal advancement. However, due to circumstances within the church and challenges that arose at the time, Chavara's initial plan for a broader educational centre was redirected. Instead, he established a seminary at Mannanam, which became a pivotal institution for the formation of priests and leaders within the Church. This shift, while focused on religious education, did not diminish the underlying importance Chavara placed on education as a tool for empowerment and societal progress. The creation of the seminary at Mannanam, instead of a secular higher education centre, sheds light on Chavara's enduring vision for the role of education. He understood that education, whether religious or secular, was foundational to personal and collective growth. His commitment to providing a space for learning, even under altered circumstances, reflected his belief that education is essential not only for the intellectual development of individuals but also for the moral and spiritual shaping of society. He comprehended the immense need for education and his work has performed a distinct function in the formation of a contemporary nation. To realise his vision, later he established two indigenous congregations, named Carmelites of Mary Immaculate (CMI) for men and Congregation of the Mother of Carmel (CMC) for women. Being inspired by the vision of the founder, these two Congregations started many schools and colleges all over India.

It throws light on the Actualisation of the Educational Vision of Kuriakose Elias Chavara in relation to Higher Educational Facilities and Formation of Human Capital as independent variables. A convergent parallel mix method was employed with one sample consisting of 190 religious faculty members of CMI and CMC higher education institutions from different parts of India. The findings reveal a close positive correlation of actualisation of the educational vision of Chavara with the independent variables. Educational facilities are seen to be essential for the development of quality education. Formation of Human Capital acts as a significant predictor in the vision's actualisation. It is based on the higher education system and

religious faculty members in CMI and CMC. It is also expected that providing educational facilities and Formation of Human Capital are the combination of the vision actualisation in the education field.

Major Concepts

The fundamental tenets underpinning this exploration encompass the Actualisation of the educational vision of Chavara, Higher Educational Facilities and Formation of Human Capital. In the pursuit of understanding and evaluating the extent to which the vision of Kuriakose Elias Chavara is being realised within the realms of higher education provided by CMI and CMC institutions, this book delves into these significant concepts. The essence of Chavara's educational vision lies in fostering holistic development, moral integrity and academic excellence. His vision transcends mere academic instruction to encompass the nurturing of character, values and a sense of social responsibility. The role of priests and nuns within CMI and CMC institutions is crucial to perpetuate this vision. They serve as custodians and disseminators of Chavara's ideals, striving to integrate them into the fabric of higher education, whose facilities play a pivotal role in facilitating the realisation of his vision. These institutions serve as the physical and intellectual spaces where students are provided with the necessary resources, infrastructure and guidance to thrive academically, spiritually and personally. Through the provision of quality education, conducive environments and opportunities for holistic growth, these facilities contribute significantly to the formation of human capital aligned with his ideals. The concept of human capital formation underscores the transformative process through which individuals are empowered with knowledge, skills and values to contribute meaningfully to society. Within the context of CMI and CMC higher educational institutions, the emphasis on human capital formation extends beyond conventional academic pursuits to encompass the cultivation of ethical leadership, social consciousness and a commitment to serve the common public good.

Need for the work

The twenty first century has given a lot of importance to education, formation of human capital and social development. Education is a key factor in increasing human capital and encouraging economic growth, by helping people gain knowledge, open their doors to job opportunities, develop social interactions, become aware of their rights, improve health and reduce poverty. Quality education helps people to lead successful lives, enhance their intelligence, skills, knowledge and imbue positive transformations (Knight, 2006). Today there are numerous institutions run by CMI and CMC Congregations that provide quality education. Through them, the education process is thriving significantly, which in turn has brought about manifold changes today. They are continuing their educational methods based on Chavara's vision and mission.

The vision of Kuriakose Elias Chavara is aimed at the development of the entire nation (Maria, 2014). Being the founder of the first Indian religious congregations, he has accomplished the dream of educational, social and cultural development of society. He has realised that without removing the darkness of ignorance, the seeds of development cannot be sown (Chavarul, 2009). He has lit the beacon fire of the nineteenth century. It is the right and duty of his followers to pursue the footprints of the founder. Gathering power and motivation from the celebrated vision of the founder, his followers have gone far ahead in education. They have generously set apart their human and material resources for the growth and development of education, especially in the field of higher studies. Their contributions have enriched the entire nation.

Kuriakose Elias Chavara realised the actual power of human resources (Veliyan, 2015). He dreamt that the proper formation and channelising of abilities and skills of the members of these congregations would usher change into society. Hence, the Formation of Human Capital and individual development were the active vision of Kuriakose Elias Chavara (Chakalackal, 2013). Through his vision, thousands of religions were empowered by CMI and CMC Congregations and brought about tremendous change in education and revolutionised society. This explains the

transformation of the individual in academic achievements, career growth and capabilities in education through congregational support. The transformation of society is measurable, which can be assessed by the current status of CMI and CMC HEIs. How have these religious members acquired skills and knowledge in a particular field? Does the vision of Kuriakose Elias Chavara influence them? Are these educational facilities essential for academic achievements? Are the career development training programmes and other activities conducted by these institutions helpful for development of members? This book also clarifies that the faculties are empowered by the vision of Kuriakose Elias Chavara to soar high and become more beneficial to the world. This is intended to highlight how the vision, mission and inspiration of Kuriakose Elias Chavara helped to promote the formation of human capital among religious priests and nuns in the congregations. It explores how they could influence members of HEIs.

Hence, this is to assess:

❖ How Kuriakose Elias Chavara's followers radiate the spirit of his educational vision through their institutions and how far the vision is actualised through the members of two religious congregations (CMI and CMC).

❖ How much effort do the persons who gained the formation of human capital from these religious congregations impart to his vision at the higher educational level? Are these persons influenced and inspired by his vision in their lives?

❖ How does the development happen in CMI and CMC colleges through the religious faculty members?

❖ How do these religious followers acquire skills and knowledge in a particular field?

Chavara's vision of education focuses on the overall development of human beings. It is vital to evaluate whether his followers are continuing it or not. Through it, we can bring about a lot of change. Moreover, the priest and nuns play a vital role in spreading value education throughout the world, as it is an

integral part of universal education. By imparting value education, we can bring about considerable transformation. Hence, people's empowerment would produce more value-based education. This book is focused on them to understand whether they are following the real vision of Kuriakose Elias Chavara or not. In the light of the above deliberations and discussions, the investigator has felt the need to undertake the present book titled "The Actualisation of the Educational Vision of Kuriakose Elias Chavara through providing Higher Educational Facilities in the Formation of Human Capital in CMI and CMC institutions".

Scope and Significance

Kuriakose Elias Chavara had made valuable contributions to various aspects of development in Indian society. This book highlights the impact of his contribution to the Higher Educational Facilities and Formation of Human Capital through CMI and CMC Congregations and their educational systems. It explains the transformation of the individual and holistic development of members in academic achievements, career growth and capabilities through education with congregational support.

It also investigates the actualisation of the educational vision of Chavara among religious faculty members working in CMI and CMC institutions with relation to Higher Educational Facilities and Formation of Human Capital. The dependent variable was the actualisation of the educational vision of Kuriakose Elias Chavara and the independent variables included Higher Educational Facilities and Formation of Human Capital. The demographic variables were gender, type of the institution, years of experience and designation of the participants.

Based on various theories, this book investigates the actualisation rates of the religious faculty members working in HEIs. In academic and religious circles, no such studies have ever been done. In the history of the CMI and CMC Congregations, this is the first research work to evaluate the religious faculty members by the educational vision of their founder. More than that, the book facilitated the members to recognise and assess their capability to inculcate the founder's vision in their institutions. So,

the scope of this book is extensive and far-reaching at the congregation level.

The book followed the mixed-method research, including quantitative and qualitative methods. Three instruments used to collect data for the quantitative analysis were the Actualisation of the Educational Vision of Chavara Scale (AEVCS), Higher Educational Facilities Scale (HEFS) and Formation of Human Capital Scale (HCFS). The researcher developed three rating scales. The standardised instruments were administered to 190 religious faculty members of CMI and CMC higher educational institutions. The quantitative sample comprised 160 members and qualitative sample (interview) consisted of 30 members. For qualitative analysis, seven questions were formulated. The questions were:-

1. How far is the educational vision of Kuriakose Elias Chavara actualised through the members of the CMI/CMC Congregation?

2. Is there any difference between the educational vision of Kuriakose Elias Chavara and the present educational vision of this institution?

3. How is the infrastructure built and maintained in this institution?

4. What were the quality assessment processes in this institution?

5. How is quality assurance managed in this institution?

6. How would you evaluate the growth and development of the Formation of Human Capital through higher educational institutions of the CMI/CMC Congregation?

7. How much effort do the persons who gained Formation of Human Capital from CMI/CMC religious Congregations take to impart the vision of Kuriakose Elias Chavara in higher education levels? Are these persons influenced and inspired by the vision of Kuriakose Elias Chavara in their lives?

The book aimed at investigating the relationship between the dependent variable - Actualisation of the Educational Vision of Kuriakose Elias Chavara and the independent variables - Higher Educational Facilities and Formation of Human Capital. It also purported to examine if the independent variables would be significant predictors of the dependent variable. Identification of significant differences across the demographics of gender, type of the institution, years of experience and designation that they belonged to in relation to their Actualisation of the Educational Vision of Kuriakose Elias Chavara would be evaluated. The independent variables were also examined. Lastly, the investigator sought to analyse if the independent variables could significantly predict their outcome on the dependent variable of Actualisation of the Educational Vision of Kuriakose Elias Chavara.

The quantitative data was collected and analysed using statistical software, namely IBM's Statistical Programming for the Social Scientists (SPSS) Version 21.0, and R Version 3.5.3. Spearman's Rank Correlation method was utilised to calculate Spearman's rho (ρ) to measure the degree of association between the dependent variable (Actualisation of the Educational Vision of Kuriakose Elias Chavara) and each of the independent variables (Higher Educational Facilities and Formation of Human Capital). Multiple Regression Analysis was conducted to examine significant predictors of the Actualisation of the Educational Vision of Kuriakose Elias Chavara. Mann-Whitney U-test and Kruskal-Wallis tests were conducted to check for significant differences between gender, type of institutions, years of experience and designation. A series of Scheirer-Ray-Hare tests were employed to examine the main effects and the interaction effects of the independent variables on the dependant variable. Qualitative data was collected and analysed using N-Vivo 12 plus software. The data was sorted and synthesised on the basis of themes and sub-themes. The relationship between themes was explored with cluster analysis and concept maps.

Research Questions

- ✧ What is the educational vision of Kuriakose Elias Chavara?

- ✧ How can one evaluate the growth and development of human capital formation through the religious members of CMI and CMC higher educational institutions?

- ✧ How far is the educational vision of Kuriakose Elias Chavara actualised through the members of the two religious congregations formed by him?

- ✧ How much effort are the persons who gained human capital formation from these religious congregations putting in to impart the vision of Kuriakose Elias Chavara in higher educational levels? Are these persons influenced and inspired by the vision of Kuriakose Elias Chavara in their lives?

- ✧ How far is the concept of Human Capital Formation being actualised through the educational vision of Kuriakose Elias Chavara?

- ✧ How far are the higher educational institutions and their faculty influenced by the vision of Kuriakose Elias Chavara?

Objectives

- ➢ To explore the contributions of Kuriakose Elias Chavara by using institutional studies

- ➢ To evaluate the influence of higher educational facilities for the growth of education through CMI and CMC institutions

- ➢ To evaluate the growth and development of the formation of the human capital of religious CMI and CMC Congregations, especially those who work at higher educational levels.

- ➢ To check the relationship between the actualisation of the educational vision of Kuriakose Elias Chavara, providing Higher Educational Facilities and Formation of Human Capital among the religious CMI and CMC Congregations, especially those who work at the higher educational levels.

➢ To investigate whether providing higher educational facilities and formation of human capital among the religious CMI and CMC Congregations working at higher education levels would be significant predictors of the actualisation of Kuriakose Elias Chavara's vision or not.

➢ To identify the differences across demographics with respect to gender, type of the institution, designation, experience and actualisation of the educational vision of Kuriakose Elias Chavara, providing higher educational facilities and formation of human capital among the religious members of CMI and CMC Congregations, especially those who work at higher levels.

➢ To discover the experience of the religious CMI and CMC Congregations, especially those who work at higher educational levels regarding provision of facilities and formation of human capital implementation of the educational vision of Chavara.

The Rationale

There are a few studies on the actualisation of the educational vision of Kuriakose Elias Chavara at higher levels. There have been no attempts to assess these facilities and the formation of human capital through CMI and CMC institutions. It is appropriate to investigate and sort out his contributions through his vision and explore how his followers actualise it in their institutions. So, an attempt is conducted a mixed-method investigation to analyse the contributions of religious faculty members working at CMI and CMC institutions. Moreover, priests and nuns play a vital role in spreading value education throughout the world. This book is focused on them in an attempt to comprehend whether they are following the real vision of Kuriakose Elias Chavara or not. In the light of the above deliberation and discussion, the researcher has felt the need to undertake the book titled "*Revitalizing Kuriakose Elias Chavara's Educational Vision: Empowering Higher Education and Human Capital Formation.*" The central concepts and their subdivisions are explained below. In the pursuit of understanding and evaluating the extent to which the educational vision of Kuriakose Elias Chavara is being realised within the realms of higher education

provided by CMI and CMC institutions, this delves into significant concepts, such as the actualisation of Chavara's vision, higher educational facilities and the formation of human capital.

The essence of Chavara's educational vision lies in fostering holistic development, moral integrity and academic excellence among individuals. His vision transcends mere academic instruction to encompass the nurturing of character, values and a sense of social responsibility. In this work, it becomes evident that the role of priests and nuns within CMI and CMC institutions is crucial in perpetuating this vision. They serve as custodians and disseminators of Chavara's educational ideals, striving to integrate them into the fabric of higher education. Higher educational facilities play a pivotal role in facilitating the realisation of Chavara's vision. These institutions serve as the physical and intellectual spaces where students are provided with the necessary resources, infrastructure and guidance to thrive academically, spiritually, and personally. Through the provision of quality education, conducive environments and opportunities for holistic growth, these facilities contribute significantly to the formation of human capital aligned with Chavara's ideals. The concept of human capital formation underscores the transformative process through which individuals are empowered with knowledge, skills and values to contribute meaningfully to society. Within the context of CMI and CMC higher educational institutions, the emphasis on human capital formation extends beyond conventional academic pursuits to encompass the cultivation of ethical leadership, social consciousness and a commitment to serving the common good.

Overview of Sections

The first chapter, deals with introducing the main variable of the study, namely, Actualisation of the Educational Vision of Kuriakose Elias Chavara. The second and third chapters describes the significance of independent variables of the study, namely Higher Educational Facilities and Human Capital Formation. The constructs of the variable and factors, their theoretical and conceptual framework and relevance have been included. The fourth chapter of 'Research Methodology' describes the design of the research, hypotheses, variables, description of the tools used,

operational definitions, sampling, sampling design, validation procedures, results of the pilot study, administration of the validated rating scale and process of data collection. The fifth chapter regarding 'Results and Discussion' involves an exhaustive description of data analysis and data interpretation. It enumerates a detailed and exhaustive description of quantitative and qualitative analysis and its respective statistical procedures, such as the nature of distribution, descriptive study of the results, Correlational Analysis, Regression analysis and inferential statistics involving Mann-Whitney U-Test, Kruskal-Wallis Test and Scherier Ray-Hare Test, Case wise Analysis, Cross Case Analysis and thematic analysis. The last chapter of the book, sums up the research conducted along with the findings, results, educational implications, conclusion, limitations and suggestions for further research.

In conclusion, this book sheds light on the interplay between the actualisation of Chavara's educational vision, the provision of higher educational facilities and the formation of human capital within CMI and CMC institutions. It underscores the integral role played by priests and nuns in perpetuating Chavara's ideals and highlights the importance of holistic education in nurturing individuals who are not only academically proficient but also morally upright and socially responsible. Moving forward, it is imperative for these institutions to continue striving towards the realisation of Chavara's vision, ensuring that their educational endeavours remain rooted in principles of excellence, integrity and service.

Chapter One

Multifaceted Approaches and Key Elements of
the Educational Vision of Kuriakose Elias Chavara

In the annals of history, certain figures stand out as luminaries, whose contributions transcend their time, shaping the course of society and leaving an indelible mark on the collective consciousness of humanity. Among such transformative figures, Kuriakose Elias Chavara emerges as an exemplary visionary, whose pioneering efforts in the realm of education continue to inspire generations, illuminating pathways to enlightenment and social progress. Revered as an educational revolutionary of the nineteenth century, Chavara's legacy epitomises the essence of transformational leadership, driven by a profound commitment to holistic development, moral integrity and social equity. This scholarly exploration delves into the multifaceted dimensions of Kuriakose Elias Chavara's educational revolution, meticulously tracing the contours of his visionary journey and elucidating the enduring impact of his pedagogical innovations. Chavara's visionary leadership was characterised by his unwavering dedication to democratising education, transcending barriers of caste, creed and gender to ensure equitable access to knowledge and enlightenment for all segments of society.

At the heart of Chavara's educational philosophy lay a fervent belief in the intrinsic worth and potential of every individual, coupled with a steadfast commitment to nurturing the intellectual, moral, and spiritual dimensions of human existence.

His educational vision extended far beyond the mere transmission of knowledge, embracing a holistic approach that sought to empower individuals to lead lives of dignity, integrity, and service to humanity. Central to Chavara's transformative leadership was his relentless advocacy for social justice, exemplified through his tireless efforts to uplift the marginalised and disadvantaged members of society. By founding schools, orphanages and vocational training centres, Chavara not only provided educational opportunities but also instilled a sense of hope and empowerment in those who had long been marginalised by societal prejudices.

Chavara's visionary endeavours found expression in the establishment of indigenous congregations, namely the Carmelites of Mary Immaculate (CMI) for men and the Congregation of the Mother of Carmel (CMC) for women, dedicated to the noble mission of imparting education to all. These congregations, imbued with Chavara's educational ethos, continue to serve as beacons of enlightenment and agents of societal transformation, upholding his legacy of excellence, integrity and service. As we embark on this scholarly odyssey to unravel the rich tapestry of Kuriakose Elias Chavara's educational revolution, we are reminded of the timeless relevance of his visionary ideals in an ever-evolving world. His life and legacy stand as a testament to the profound impact that one individual can have in catalysing positive change and shaping the destiny of nations. May this exploration serve as a fitting tribute to the enduring legacy of Kuriakose Elias Chavara, inspiring future generations to embrace the transformative power of education and to strive for a more just, equitable and enlightened society. As we reflect on Chavara's legacy as a nineteenth century educational leader, we are reminded of the timeless relevance of his visionary ideals in shaping the course of educational reform and societal transformation. His pioneering efforts in promoting universal education, fostering moral and spiritual development and championing social justice serve as a beacon of inspiration for educators and leaders across generations.

1.1. Socio-Cultural Landscape of Nineteenth Century India

The nineteenth century in India was a tapestry interwoven with the threads of colonialism, religious revivalism and socio-political ferment. It stands as a pivotal epoch where tradition collided with modernity and indigenous cultures grappled with the winds of change blowing from across the seas.

1.1.1. Catalysts of Cultural Transformation

The nineteenth century witnessed the relentless expansion of the British Empire into the Indian subcontinent, fundamentally altering the socio-cultural fabric of the region. British colonialism imposed its administrative structures, legal systems and educational institutions upon Indian society, leaving an indelible mark on its cultural landscape (Bayly, 1999). The spread of English education, the rise of print culture and the introduction of western ideas sparked a process of cultural hybridity, in which indigenous traditions intermingled with colonial influences.

In the quest for spiritual renewal amidst the encroaching shadows of colonial domination, nineteenth century India also witnessed a resurgence of religious reform movements aimed at revitalising indigenous traditions and challenging social injustices (Chakrabarty, 1992). Visionaries, such as Raja Ram Mohan Roy, Swami Vivekananda, and Dayananda Saraswati spearheaded movements advocating social reform, religious revivalism and cultural pride. These reformers sought to address social evils such as caste discrimination, Sati, and child marriage, while also asserting the uniqueness and resilience of Indian spirituality and cultural heritage.

1.1.1.2. Seeds of Nationalism and Identity Politics

The nineteenth century was a crucible of socio-political transformation, as Indian society grappled with the challenges of colonial rule and burgeoning nationalist aspirations. The rise of Indian nationalism, embodied by figures like Mahatma Gandhi and Bal Gangadhar Tilak, heralded a fervent quest for cultural and political resurgence rooted in India's rich heritage (Guha, 1989). Concurrently, the period witnessed the emergence of identity politics based on caste, religion, and regional affiliations, reshaping the contours of Indian society and politics. The

background of education in India is deeply rooted in its rich cultural, historical, and philosophical traditions. Education has been considered a fundamental aspect of Indian society since ancient times, with a strong emphasis on holistic development, moral values and intellectual pursuits. Throughout its history, various educational systems, institutions and philosophies have flourished, contributing to India's enduring legacy as a centre of learning and knowledge dissemination.

1.2. Education in Ancient India

As we look back along the corridors of history, we encounter the grand, noble and great vision of ancient India's educational institutions. According to Herbert Spencer (1860), the aim of education is training for a complete life, transforming the character of personalities and enabling them to prepare for the battle of life, manifesting the divinity in humans that touches the highest point of knowledge (Spencer, 1860). Ancient Indians, by their educational methods, have placed this supreme goal in simple living and high thinking (Sukhija, Rani, & Sukhija, 2014). Education was based on life and values and sought as a means of self-realisation to reach the highest ends of life. Education in ancient India was deeply intertwined with the cultural, religious and philosophical fabric of society, shaping the intellectual landscape for millennia. From the Vedic period to the Gupta empire, educational institutions known as *gurukulas* and *ashrams* served as centres of learning, where students imbibed knowledge from revered sages and scholars. The pedagogical traditions of ancient India were characterised by a holistic approach, encompassing not only academic instructions but also moral and spiritual development. Central to the educational ethos of ancient Indiawerethe philosophical doctrines of *dharma*[1] *(duty), karma*[2]

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[1] *Dharma* refers to the moral, ethical and religious duties and responsibilities that individuals are expected to uphold in their lives. It encompasses righteous conduct, virtue, righteousness, and cosmic order. Dharma is considered the foundation of a harmonious and orderly society, guiding individuals in their interactions with others, nature and the divine. It encompasses various aspects of life, including familial duties, social obligations, professional ethics and spiritual practices. Dharma is often described as the path of righteousness or duty that leads individuals towards spiritual growth, social welfare and ultimately liberation (moksha). It is believed that adhering to one's dharma

(action) and moksha[3] (liberation). These foundational concepts underscored the importance of ethical conduct, social responsibility and spiritual enlightenment. The Vedas, Upanishads and other sacred texts served as repositories of wisdom, guiding both teachers and students on the path to self-realisation and transcendence. Moreover, the concept of *guru-shishya parampara[4]* (teacher-disciple tradition) epitomised the

leads to personal fulfillment, inner peace and spiritual evolution, while neglecting dharma may result in moral and karmic consequences.

[2] *Karma,* originating from the Sanskrit word meaning "action" or "deed," is a fundamental concept in Hinduism, Buddhism, Jainism, Sikhism and other Indian religions. It refers to the law of cause and effect, where every action, thought, or intention produces corresponding consequences or outcomes, shaping one's present life and future destiny. Karma is based on the principle of moral responsibility and accountability, suggesting that individuals are responsible for their actions and their consequences. Positive actions lead to positive outcomes (good karma), while negative actions result in negative consequences (bad karma). Karma is not only limited to the physical realm but also extends to the mental and spiritual dimensions, influencing one's spiritual progress and evolution across multiple lifetimes (reincarnation). The concept of karma emphasises the interconnectedness of all beings and the importance of ethical behavior, mindfulness, and self-awareness in shaping one's destiny.

[3] *Moksha,* also known as mukti or muksha, is the ultimate goal of spiritual attainment and liberation from the cycle of birth, death and rebirth (samsara) in Hinduism, Jainism, and Buddhism. It represents the state of eternal bliss, freedom and enlightenment, where the individual transcends the cycle of suffering and attains union with the divine or the ultimate reality (Brahman, Nirvana, or Kevala Jnana). Moksha is considered the highest purpose of human existence, marking the culmination of spiritual evolution and the end of the soul's journey through samsara. It is achieved through self-realisation, wisdom and the cessation of desires, attachments and egoic identification. Various paths (yogas) such as karma yoga (path of selfless action), bhakti yoga (path of devotion), jnana yoga (path of knowledge) and raja yoga (path of meditation) are advocated in different spiritual traditions as means to attain moksha. Once liberated, the soul is free from the cycle of birth and death, experiencing eternal bliss, unity and oneness with the divine.

[4] It is a revered system of mentorship and spiritual transmission that has been integral to Indian culture for thousands of years. Rooted deeply in Hindu, Buddhist and Jain philosophical traditions, this ancient practice emphasises the profound relationship between a guru (teacher or spiritual guide) and their shishya (disciple or student). At the heart of the Guru-shishya parampara lies the concept of passing down sacred knowledge, spiritual wisdom and practical skills from one generation to the next through direct personal transmission. The guru, who is regarded as an embodiment of spiritual wisdom and

sacred bond between teacher and student, emphasising the transmission of knowledge through direct personal interaction and apprenticeship. The guru, or spiritual mentor, imparted not only academic knowledge but also moral values, character development and practical skills essential for navigating life's journey. In ancient India, education was a dynamic and participatory process that emphasised experiential learning, dialogue and debate. Students engaged in rigorous intellectual inquiry through the practice of *śravana[5] (listening), manana[6] (contemplation), and nididhyasana[7]* (reflection). The curriculum encompassed a wide range of subjects, including grammar, logic, mathematics, astronomy, medicine and the arts. *Gurukulas[8]* and

enlightenment, serves as a guide, mentor and role model for the disciples on their spiritual journey.

[5] *Sravana* refers to the act of attentive listening or hearing. In the context of spiritual practice or philosophical inquiry, it entails actively listening to sacred texts, teachings or discourses delivered by spiritual mentors or learned scholars. It is not merely about hearing the words but also about understanding their deeper meanings and implications. Through śravana, one gains knowledge and insights into spiritual truths or philosophical concepts. It is considered the first step on the path of learning and spiritual growth.

[6] *Manana* is the process of deep contemplation or reflection upon the knowledge acquired through listening or study. After śravana, where one receives teachings or instructions, manana involves internalising and analysing these teachings to clarify doubts, resolve contradictions, and deepen understanding. It is a stage of active mental engagement where one critically reflects on the knowledge gained, questions its implications and seeks to integrate it into one's worldview. Manana encourages independent thinking and intellectual inquiry to gain a thorough grasp of the subject matter.

[7] *Nididhyasana* refers to the profound reflection or meditation on the truths realised through śravana and manana. Unlike ordinary reflection, nididhyasana is a sustained and intense form of contemplation aimed at internalising and assimilating the knowledge at a deeper level. It involves dwelling upon spiritual or philosophical insights with unwavering focus, allowing them to penetrate one's consciousness and transform one's perception of reality. Nididhyasana leads to direct experiential understanding or realisation of the ultimate truth, beyond mere intellectual comprehension. It is the culminating stage of spiritual practice, where the seeker transcends the limitations of the mind and awakens to the innate wisdom of the self.

[8] *Gurukula,* in the ancient Indian educational system, was a traditional residential school where students lived with their teacher (guru) to receive education and training in various subjects, including scriptures, philosophy, literature, warfare, arts, and crafts. The word "gurukula" is derived from Sanskrit, where "guru" means teacher or mentor, and "kula" means family or

ashrams[9] served as vibrant hubs of learning, where students from diverse backgrounds congregated to study under the guidance of eminent scholars. Learning was not confined to a classroom but permeated every aspect of daily life, fostering a culture of lifelong learning and intellectual curiosity.

The legacy of education in ancient India continues to reverberate through the corridors of time, shaping contemporary discourses on pedagogy, spirituality, and holistic well-being. The profound insights gleaned from ancient Indian texts, such as the Bhagavad Gita, Yoga Sutras and Arthashastra, continue to inspire scholars, philosophers and educators around the world. Furthermore, the enduring influence of ancient Indian educational traditions can be seen in modern practices such as yoga, meditation and Ayurveda, which have gained widespread popularity for their profound impact on physical, mental and spiritual health. As we navigate the complexities of the modern world, the timeless wisdom of ancient India offers invaluable insights into the pursuit of knowledge, wisdom and enlightenment. According to the Hindu beliefs, death is the central fact of life and therefore the supreme duty of each individual is to achieve expansion into the *Absolute*

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abode. In a gurukula, students were not only imparted academic knowledge but also imbibed moral, ethical, and spiritual values through close personal interaction with the guru. The curriculum was primarily oral, with emphasis on memorization, discussion, and experiential learning. Gurukulas played a significant role in preserving and transmitting ancient Indian knowledge and culture from one generation to another.

[9] *An ashram,* originating from the Sanskrit word "ashrama," which means a hermitage or a place of spiritual practice, is a secluded retreat or a spiritual community where individuals, often under the guidance of a spiritual teacher or guru, engage in spiritual practices, meditation, self-discipline, and study of scriptures. Ashrams can vary widely in their size, structure, and purpose, ranging from small hermitages nestled in natural surroundings to large residential communities with extensive facilities for spiritual seekers. In addition to spiritual pursuits, ashrams may also provide educational, charitable, and humanitarian services to the community. They serve as sanctuaries for individuals seeking inner peace, self-realization, and enlightenment, fostering a supportive environment for personal growth and transformation. Ashrams are prevalent not only in India but also in various parts of the world where spiritual seekers gather to explore the depths of their being and cultivate a deeper connection with the divine.

(Mookerji, 1989). Hence for an Indian, education is not merely the acquisition of objective knowledge but self-fulfilment. Long before the great western universities came into existence, India had a long tradition of well-established educational systems in Nalanda and Taxila. In many ways, before western culture brought its wisdom to this country, India had already generated great personalities like Arya Bhatta, Adi Sankaracharya, Sri Ramanuja, Kalidasa, Kambar, Thiruvalluvar and Panini. Their educational centres and such great personalities imparted knowledge to people, who helped them to develop independent persons and societies. Education in ancient India was not merely a means to acquire information but a transformative journey of self-discovery and self-realisation. Grounded in philosophical wisdom, steeped in tradition and imbued with spiritual depth, the educational heritage of ancient India continues to inspire and enlighten generations to come. As we honour the legacy of our ancestors, let us strive to cultivate a holistic approach to education that nourishes the mind, body and soul, fostering a harmonious balance between knowledge and wisdom.

1.2.1. Educational Culture of Medieval India

The medieval period in India, spanning roughly from the 8th to the 18th century, was characterised by a rich tapestry of cultural, intellectual and educational endeavours. Despite the challenges posed by political fragmentation and foreign invasions, medieval India witnessed significant advancements in various fields, including education. The centre of learning and knowledge transmission, nodal to the educational culture of medieval India, was the Gurukul system, an ancient tradition of residential schooling, where students lived with their gurus (teachers) in an ashram-like environment. Gurukuls served as centres of learning, where students received holistic education encompassing various subjects such as Vedas, philosophy, mathematics, astronomy and literature (Kumar, 2018). The Gurukul system emphasised the *guru-shishya* (teacher-student) relationship and oral transmission of knowledge, fostering a deep sense of reverence, discipline, and cultural continuity among students.

Islamic Centres of learning, in addition to the Gurukul system in medieval India, also witnessed the proliferation of Madrasahs[10], or Islamic educational institutions, which played a crucial role in disseminating knowledge and fostering intellectual exchange. Madrasahs offered instruction in Arabic language, Islamic theology, jurisprudence and philosophy, catering primarily to Muslim students but also attracting students from diverse religious backgrounds (Ahmed, 2019). These institutions contributed to the preservation and propagation of Islamic scholarship, while also facilitating cross-cultural dialogue and interaction.

1.2.1.1. Pillars of Intellectual Discourse

The medieval period witnessed a flourishing of Sanskrit and Persian literature, which served as repositories of knowledge and intellectual discourse. Sanskrit texts, composed by scholars like Kalidasa, Aryabhata, and Patanjali, covered a wide range of subjects including poetry, drama, mathematics, medicine, and philosophy (Pollock, 2006). Similarly, Persian literature, influenced by Central Asian and Persian traditions, produced timeless works of poetry, prose and historical chronicles, enriching the cultural and intellectual fabric of medieval India (Gibb, 1951). Royal patronage played a pivotal role in the development and sustenance of educational institutions during the medieval period. Kings and emperors, such as the Mauryas, Guptas, Cholas and Mughals, endowed universities, libraries and schools, promoting scholarly activities and fostering an atmosphere of intellectual inquiry (Majumdar, 2018). These institutions served as centres of excellence, attracting scholars, poets and intellectuals from across the subcontinent and beyond.

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[10] *Madrasahs,* are educational institutions primarily found in Islamic countries where students, typically children, receive instruction in Islamic studies and other subjects. The term "madrasah" is derived from Arabic and translates to "school" or "place of study." Madrasahs traditionally focus on teaching the Quran, Islamic theology, law (Sharia), jurisprudence, and other religious subjects. These institutions play a crucial role in Islamic education and are often associated with mosques or religious centers. They serve to preserve and transmit Islamic knowledge, values, and traditions from one generation to the next.

1.2.1.2. Education during the British Rule

The nineteenth century in India was a period of significant transformation in the realm of education. As the Indian subcontinent grappled with colonialism, religious revivalism and socio-political upheaval, the educational landscape underwent profound changes, with the advent of British colonial rule. The British East India Company and later the British Crown introduced a series of educational policies aimed at consolidating colonial control and promoting British values (Barnard, 2019). The Charter Act of 1813 marked a significant milestone, as it granted funds for the promotion of education in India, albeit with a focus on western-style education and the propagation of Christian values (Sarkar, 2018). Subsequent educational reforms, such as the Wood's Dispatch of 1854 and the Hunter Commission of 1882, laid the foundation for the establishment of a modern educational system in India, albeit one heavily influenced by British ideals and priorities. Despite the dominance of colonial educational policies, indigenous initiatives also flourished during the nineteenth century. Traditional systems of education, such as the gurukul system and madrasahs, continued to function alongside the colonial educational institutions (Sharma, 2015). Moreover, reformers like Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar advocated the promotion of indigenous languages and cultural heritage in education, challenging the hegemony of western education (Bandyopadhyay, 2019). These efforts laid the groundwork for the emergence of a distinctively Indian approach to education, blending western knowledge with indigenous traditions.

The nineteenth century was not without its challenges for the Indian educational system. The imposition of English as the medium of instruction, coupled with the lack of resources and infrastructure, posed significant hurdles to widespread access to education (Banerjee, 2017). Moreover, caste-based discrimination and gender disparities persisted, limiting opportunities for marginalised communities and women (Sinha, 2016). Despite these challenges, Indian society demonstrated remarkable resilience, with individuals and communities striving to overcome obstacles and expand access to education. The educational

developments of the nineteenth century laid the foundation for the modern Indian academic system. The establishment of universities, colleges and schools, coupled with the proliferation of printing presses and vernacular literature, contributed to the democratisation of knowledge and the empowerment of Indian masses (Mukherjee, 2020). Moreover, the emphasis on critical thinking, scientific inquiry and social reform introduced by educational reformers paved the way for India's intellectual and cultural renaissance in the twentieth century (Sen, 2018). Thus, while the nineteenth century was a period of colonial domination and socio-cultural upheaval, it also witnessed the resilience and adaptability of Indian education, laying the groundwork for its continued evolution in the centuries to come.

British colonial rule had a profound impact on the educational landscape of the subcontinent - shaping policies, institutions and pedagogical practices. The British colonial administration recognised education as a tool for consolidating imperial power, promoting cultural assimilation and fostering economic exploitation. Educational policies were crafted with the dual objectives of producing a loyal cadre of civil servants and facilitating the spread of western ideas and values. However, the colonial approach to education was fraught with contradictions, perpetuating inequalities based on class, caste and gender, while simultaneously laying the groundwork for modern institutions. The British introduced a series of policies aimed at establishing a system of formal education that served the needs of the colonial administration. The Wood's Dispatch of 1854 marked a significant milestone, laying the foundation for an hierarchical system divided along lines of race, class and language. Vernacular schools were established to impart elementary education to the masses, while English-medium schools catered to the elite strata. Moreover, the establishment of universities, such as the University of Calcutta, Bombay and Madras provided avenues for higher education, albeit with a focus on producing a westernised intelligentsia loyal to British interests. The introduction of standardised curricula, examinations and teacher training programmes further entrenched colonial control over the apparatus.

The colonial system had far-reaching social and cultural implications - shaping identities, aspirations and social mobility. English education became synonymous with social prestige and upward mobility, creating a class of anglicised Indians who aspired to emulate British values and lifestyles. However, this led to a disconnect between the educated elite and the masses, impairing social divisions and perpetuating inequalities. Furthermore, the imposition of western educational ideals and curricula marginalised indigenous knowledge systems, languages and cultural practices. Traditional forms of learning, such as *gurukulas* and *madrasas*, were side-lined in favour of a Eurocentric model of education that prioritised western literature, science and philosophy. This elimination of indigenous knowledge had profound consequences for India's cultural identity and intellectual heritage.

The hierarchical structure of the colonial education system persists, with disparities in access to quality education still prevalent along lines of class, caste and region. The legacy of colonialism also manifests in the privileging of western knowledge systems over indigenous epistemologies, hindering efforts to decolonise the curriculum and promote a more inclusive and diverse approach to education. However, the East India Company developed institutions precisely for the purpose of employing Indians for administrative duties and serving their political, economic and colonial interests. Access to their schooling was limited to royal families (Rajan, 1969). They thought they were capable of creating a class of Indians loyal to the British Crown. More institutions were started with the cooperation of the Christian missionaries, so that they could establish a class of Indians who would be 'Indians in blood and colour, but English in taste' who would act as interpreters between the government and the masses (Caton, 2018). As their primary motivation was trade and profit-making, the British East India Company was not concerned with the educational system's growth. They planned to teach a small segment of upper and middle classes.

In the colonial era, the British started to educate the so-called 'pagans', through whom they aimed to form a group of people to

serve their political and economic interests (Macaulay, 1835). A Charter Act was issued by the British Parliament in 1813, according to which western education would be promoted in India (Viswanathan, 1988). Later, due to the Woods Despatch in 1854, the education department was instituted in all provinces and affiliated universities were opened (Ghosh, 1975). Western ideals and English education were widely spread in the country. The social reformers, elite group and city dwellers were gaining education and absorbed the ideals of freedom and democracy. But elementary education was not spread, so the education of the common people was ignored (Syed Nurulla, 1943). Caste discrimination was rampant and thus, downtrodden people were prevented from acquiring knowledge.

At that time, social reformers came to liberate the common people from such darkness and atrocities (Dirks, 2001). Contributions of Christian missionaries and religious nuns have been priceless and played a significant role in the education of women and members of the lower echelons of society, which led to overcoming many social issues. At this point, an important figure, named Kuriakose Elias Chavara, who started 'schools along with churches' came to India in the nineteenth century. In 1846, he started a Sanskrit school, in which all children, irrespective of caste and creed, were made to sit in the same classroom and get educated. His labours led to the promotion of girls' education during the post-Independence Kerala education programme. The state's high literacy rate is due to the spread of education among girls, as it is said that "If a woman is educated, she will make sure that her children are well educated" (Somani, 2017). What he began a century-and-a-half ago is still thriving.

In the modern world of science and reason, education has a vital role to play in the life of individuals. In the present century, Kerala is considered to be the one hundred per cent literate state in India, but the situation was not like this in Kerala up to the nineteenth century. At that time, Kerala society was under the clutches of untouchability and discrimination (John, 2017). The ordinary people were not allowed to enjoy freedom. Education was offered only to higher caste and wealthy members. Chavara's initiation made education a dynamic tool to raise the

downtrodden and marginalised. The people of his age accepted his leadership style irrespective of caste, creed and gender (Radhakrishnan, 2011). In the second span of the nineteenth century, English education was started in Kerala, known as Travancore (Intrusion of Foreign Power, 2017). The Church Mission Society started primary education in the sixteenth century (Kokkatt, 2012)**,** at Kottayam, the first fully literate district of Kerala (Vallavanthara, 2004). The East India Company started English education in 1698 (Walia, 2008), though it was not encouraged by the Catholics, due to fear of the Protestants. So the Catholic community of Kerala was in an urgent need of a good education.

In this situation, Chavara appeared with a dream to uplift the Catholic community through the greatest weapon (Kachappilly, 1994). He selected the tool of Education and started a Sanskrit school at Mannanam, Kottayam in 1846, the main cause of renovation and revitalisation of the common people of Kerala (Varkey CMI, 1902-1905). This section aims to reveal the reforming efforts of Chavara to society through his vision and mission.

1.3. Educational Vision and its Importance

An educational vision serves as the guiding beacon that illuminates the path towards transformative pedagogical practices, institutional development and societal progress. At the heart of every educational endeavour lies a vision - an aspirational statement that articulates the collective aspirations, values and goals of an institution or community. Such a vision serves as a compass, guiding stakeholders towards a shared understanding of the desired future of education and the pathways towards achieving it. Grounded in principles of equity, inclusivity and excellence, an educational vision inspires stakeholders to transcend limitations, embrace innovation and pursue continuous improvement.

The importance of an educational vision cannot be overstated, as it provides a sense of purpose, direction and coherence for academic endeavours. By articulating a compelling vision, institutions can rally stakeholders around common goals,

fostering a sense of belonging and shared ownership. Moreover, an educational vision serves as a catalyst for innovation, encouraging stakeholders to think creatively, challenge assumptions and explore new possibilities. An educational vision serves as a roadmap for strategic planning and decision-making, aligning resources, policies and initiatives towards the attainment of desired outcomes. It provides a framework for evaluating progress, identifying areas for improvement and fostering accountability within educational systems.

An effective educational vision is dynamic and adaptive, capable of evolving in response to changing contexts, emerging trends and stakeholders' feedback. It fosters a culture of collaboration, transparency and shared accountability, empowering stakeholders to work towards common goals, while respecting diverse perspectives and contributions. The implementation of an educational vision requires deliberate planning, strategic leadership and sustained commitment from all stakeholders. It involves aligning policies, resources and practices with an overarching vision, fostering a coherent and integrated approach to education. Moreover, it requires investing in professional development, capacity building and infrastructure to support the realisation of the vision. By articulating a compelling vision, institutions can inspire stakeholders, foster collaboration and catalyse positive change. By embracing visionary leadership, stakeholders' engagement and a commitment to excellence, we can chart a course towards a more equitable, inclusive and innovative future for education.

Educational vision is an open statement that schools or other institutions use to define their high-level objectives and accomplish their institutional determination or mission effectively (Rocks, 2015). A vision statement may describe an institution's proudest ideals, its essential values, its long-term objectives, or what it hopes its students will acquire or be proficient at doing (Nilux, 2015). A vision explores an expectation for the future and describes the end goal, the change sought by the institution. It provides a portrait of the preferred future, motivates members to work and to strive for its accomplishment. The development of a vision, referred by Bennis & Nanus (1985) as a mental image of

how possible and desirable would be the future of an organisation is a fundamental aspect of education and an effective leader should be keen on it. Senge (1990) feels that the shared visions emerge from personal ones. A vision that can lead to the fulfilment of the goals of education must evolve out of dynamic interaction with members of an organisation. And those shared goals require ongoing conversations, in which individuals are free to express their dreams. This kind of open conversation enables them to dream as well as listen to others. Thus, new insights of what is possible emerge from this listening (Senge, 1990). And the responsibility of communicating the formulated vision to students, staff, faculty and community leaders depends solely on educational leaders. A vision guides an organisation by expressing what it needs to achieve. It serves as a signboard, pointing to all who need to appreciate what it is and where it expects to go (Nanus, 1992).

The educational system of the entire world reveals great people with big visions on education, which can help many pupils to excel. Socrates, Plato, St. Augustine, St. Ignatius Loyola, Sri Aurobindo, Mahatma Gandhi, Rabindranath Tagore and Swami Vivekananda are some of the great individuals who had inner perception and the foresight for the enlightenment of future generations. From their vision, they recognised that education can be a powerful means of empowering the younger generation (Pejza, 1985). In this present world, we can see many people who have a clear idea about education and its importance in the development of the country. We can recognise several visionaries who did wonders and uplifted society and the world as well.

One of the notable personalities among such visionaries was Kuriakose Elias Chavara, who lived in the nineteenth century. In fact, he visualised the development of a society resulting from the empowerment of each individual. That was precisely the reason to start religious congregations for men and women (Chennattussery, 2017). Being inspired by the founder's vision, these two congregations played a vital role in the field of education and the creation of human formation. Today, they continue their mission through many higher educational institutions.

1.3.1. Educational Management

In today's rapidly evolving educational landscape, effective management plays a pivotal role in ensuring the success of institutions. Educational management encompasses a range of processes and strategies aimed at optimising resources, fostering a conducive learning environment and achieving institutional goals. Educational management serves as the cornerstone of institutions, providing the framework within which administrators, educators, and other stakeholders collaborate to achieve common objectives. At its core, it involves planning, organising, directing and controlling various facets of educational activities to enhance efficiency, effectiveness and accountability. In the present educational scenario, characterised by rapid technological advancements, changing student demographics and evolving pedagogical paradigms, the role of educational management has become even more pronounced.

One of the primary functions of educational management is the efficient allocation and utilisation of resources, including financial, human and infrastructural assets. In an era of budget constraints and increasing demands for educational services, optimising resource allocation is crucial for ensuring sustainability and maximising outcomes. Educational managers are tasked with devising budgetary plans, allocating funds to priority areas and implementing cost-effective measures to streamline operations without compromising quality. By leveraging resources judiciously, educational institutions can enhance their capacity to deliver high-quality education and support student success. Educational management is inherently forward-looking, involving strategic planning and decision-making to navigate complex challenges and capitalise on emerging opportunities. In the face of dynamic socio-economic, technological, and educational trends, leaders must develop comprehensive strategic plans that align with institutional goals and foster long-term growth and innovation. Strategic planning encompasses setting clear objectives, identifying key performance indicators and formulating actionable strategies to achieve desired outcomes.

Moreover, effective decision-making entails weighing alternative courses of action, analysing risks and soliciting inputs from relevant stakeholders to make informed choices that drive positive change. Another critical aspect of educational management is creating a conducive learning environment that nurtures academic excellence, fosters holistic development and promotes inclusivity and diversity. Educational managers are responsible for establishing policies, procedures and norms that uphold academic integrity, ensure student safety, and cultivate a culture of respect and collaboration. By fostering a supportive learning environment, educational institutions can enhance student engagement, retention and satisfaction, leading to improved learning outcomes and overall institutional performance. In today's knowledge-driven society, educational institutions must continually innovate and adapt to meet the evolving needs of students, employers and society at large. Educational management plays a key role in fostering a culture of innovation, experimentation, and continuous improvement. By encouraging educators to embrace new teaching methodologies, technologies and pedagogical approaches, educational managers can enhance the quality and relevance of education, preparing students for success in an ever-changing world. Moreover, educational managers must be proactive in monitoring trends, gathering feedback and adjusting institutional strategies to remain agile and responsive to emerging challenges and opportunities.

Ensuring quality assurance and accountability are paramount in the realm of education, where stakeholders rely on educational institutions to deliver high-quality learning experiences and outcomes. Educational management entails implementing robust quality assurance mechanisms, such as accreditation processes, performance assessments and internal audits, to uphold academic standards and ensure accountability. By monitoring performance metrics, identifying areas for improvement and implementing evidence-based practices, educational managers can enhance institutional effectiveness and maintain public trust and confidence in the education system.

1.3.1.1. Theories Supported by the Educational Management

Educational management draws upon various theories and frameworks to inform its practices and guide decision-making processes. Here are some key theories supported by it:

1. **Systems Theory**: Systems theory views educational institutions as complex systems composed of interconnected elements interacting with each other and their environment. Educational management adopts systems thinking to analyse the interrelationships between different components of the system, such as administrators, teachers, students, curriculum, resources and community stakeholders. By understanding the systemic nature of education, managers can identify leverage points for intervention and implement systemic changes that yield desired outcomes (Jakobsen, 2007). System theory holds significant importance in education due to its holistic approach to understanding the complexities of institutions and processes. Here are several reasons why system theory is essential in education:

Understanding Interconnectedness: Educational systems are complex networks of interconnected components, including students, teachers, administrators, curriculum, resources, policies and societal influences. System theory helps educators and policymakers understand the interdependencies and interactions among these components, recognising that changes in one part of the system can have ripple effects throughout. By comprehending these interconnected relationships, stakeholders can make more informed decisions and implement interventions that address systemic issues effectively.

Optimising Resource Allocation: System theory provides a framework for optimising resource allocation within educational institutions. By viewing resources as inputs that contribute to the functioning of the educational system, stakeholders can identify areas where resources are underutilised, misallocated, or in high demand. This understanding enables decision-makers to allocate resources more efficiently, ensuring that resources are directed towards initiatives that have the greatest impact on student learning and achievement.

Improving Organisational Effectiveness: Educational institutions operate as complex organisations with diverse goals, stakeholders and processes. System theory helps leaders and administrators analyse organisational structures, functions and dynamics to identify strengths, weaknesses, opportunities and threats. By diagnosing organisational issues through a systemic lens, stakeholders can implement strategies to improve organisational effectiveness, streamline operations and enhance overall performance.

Facilitating Strategic Planning: System theory informs strategic planning processes within educational institutions, by emphasising the importance of considering the broader system context and long-term implications of decisions. Strategic planning involves setting goals, identifying priorities and allocating resources to achieve desired outcomes. System theory encourages stakeholders to take a systems thinking approach to strategic planning, considering how various factors, such as demographic trends, policy changes, and technological advancements may impact the educational system over time.

Promoting Collaboration and Communication: Educational systems involve multiple stakeholders, including students, parents, teachers, administrators, policymakers and community members. System theory underscores the importance of collaboration and communication among these stakeholders to achieve common goals and address shared challenges. By fostering a collaborative culture and facilitating communication channels, educational institutions can build partnerships, share best practices, and leverage collective expertise to improve student outcomes and strengthen the overall system.

Enhancing Continuous Improvement: System theory aligns with the concept of continuous improvement in education, which emphasises ongoing reflection, evaluation and adaptation to meet evolving needs and standards. By adopting a systems thinking approach, educators can identify areas for improvement, implement evidence-based practices, and monitor outcomes to gauge progress towards organisational goals. System theory encourages a proactive stance towards change and innovation, empowering educational institutions to adapt and thrive in a dynamic and ever-changing environment.

System theory plays a crucial role in education by providing a comprehensive framework for understanding the complexities of educational systems, optimising resource allocation, improving organisational effectiveness, facilitating strategic planning, promoting collaboration and communication and enhancing continuous improvement efforts. By applying system theory principles, stakeholders can work towards creating more efficient, equitable and sustainable educational systems that meet the diverse needs of learners and contribute to positive social and economic outcomes.

1.3.1.2. Scientific Management Theory

Scientific management, a theory developed by Frederick Taylor in the late nineteenth and early twentieth centuries, revolutionised industrial production by emphasising efficiency, standardisation and systematic management practices (Taylor, 2011). While primarily applied in manufacturing and business settings, the principles of scientific management have also been adapted and utilised in educational contexts. Here's why scientific management theory is important in the educational scenario:

Efficiency and Productivity: Scientific management aims to streamline processes and maximise efficiency by analysing workflows, eliminating wasteful practices, and standardising procedures. In education, where resources are often limited and demands are high, applying principles of scientific management can help to optimise instructional processes, administrative tasks and resource allocation. By identifying inefficiencies and implementing systematic approaches to teaching, assessment and administrative tasks, educational institutions can enhance productivity and achieve better outcomes with available resources.

Standardisation and Quality Assurance: Scientific management emphasises the importance of standardisation in achieving consistent quality and reliability. In education, standardisation can help ensure uniformity in curriculum design, instructional delivery, assessment methods, and administrative procedures. By establishing clear standards and benchmarks for teaching and learning, educational institutions can enhance the quality of education and ensure that all students receive a consistent and

equitable learning experience. Standardisation also facilitates comparability and accountability, enabling stakeholders to assess performance and identify areas for improvement.

Data-Driven Decision Making: Scientific management advocates the use of data and empirical evidence to inform decision-making processes. In education, data-driven decision-making is essential for identifying student needs, monitoring progress, evaluating programme effectiveness and allocating resources effectively. By collecting and analysing relevant data on student performance, teacher effectiveness and organisational outcomes, educational leaders can make informed decisions that lead to improved learning outcomes and organisational effectiveness. Data-driven approaches also enable educators to identify trends, anticipate challenges and adapt instructional strategies to meet the evolving needs of students.

Specialisation and Division of Labour: Scientific management promotes specialisation and the division of labour to capitalise on individual strengths and expertise. In education, this principle can be applied by assigning tasks and responsibilities based on educators' skills, knowledge and interests. By leveraging specialisation, educational institutions can build capacity, promote professional development and foster collaboration among faculty members. Specialisation also enables educators to focus on areas where they can make the greatest impact, leading to increased job satisfaction and organissational effectiveness.

Continuous Improvement: Scientific management encourages a culture of continuous improvement through ongoing analysis, experimentation and refinement of processes. In education, this principle aligns with the concept of continuous professional development and organisational learning. By fostering a culture of reflection, innovation and collaboration, educational institutions can identify areas for improvement, implement evidence-based practices and adapt to changing educational needs and priorities. Continuous improvement efforts enable educators to enhance teaching effectiveness, student engagement and overall organisational performance over time.

*Sc*ientific management theory offers valuable insights and principles that can be applied to improve efficiency, standardisation, data-driven decision-making, specialisation and

continuous improvement in education. By leveraging these principles, educational institutions can enhance productivity, quality and effectiveness, ultimately leading to better outcomes for students, educators and the broader community. However, it's important to recognise that while scientific management principles can be beneficial, they should be applied judiciously and in conjunction with other educational theories and approaches to ensure that they align with the unique needs and values of the educational context.

1.3.1.3. Theory of Transformational Leadership

The theory of Transformational Leadership, proposed by James MacGregor Burns and further developed by Bernard Bass, highlights the importance of leaders inspiring and motivating their followers to achieve higher levels of performance and personal growth. Transformational leaders are characterised by their ability to articulate a compelling vision, empower others, foster innovation and cultivate a culture of trust and collaboration within the organisation. The theory emphasises the following key components:

Visionary Leadership: Transformational leaders articulate a clear and compelling vision that inspires and mobilises followers towards a common purpose. By communicating a shared vision of the future, leaders provide direction, meaning and a sense of purpose to their followers, motivating them to strive for excellence and pursue organisational goals with enthusiasm and commitment.

Individualised Consideration: Transformational leaders demonstrate genuine concern for the needs, aspirations and development of their followers. They engage in active listening, provide mentorship and support and tailor their leadership approach to meet the unique strengths and challenges of each individual. By valuing and empowering their followers, leaders cultivate a sense of belonging, loyalty and mutual respect within the organisation.

Intellectual Stimulation: Transformational leaders encourage creativity, critical thinking and innovation. They challenge the status quo, promote intellectual curiosity and foster a culture of continuous learning and improvement. By encouraging experimentation and exploration, leaders inspire their followers to

think outside the box, generate new ideas and adapt to changing circumstances, driving organisational innovation and growth.

Charismatic Leadership: Transformational leaders possess charismatic qualities that enable them to inspire and influence others through their personal charisma, enthusiasm and passion. They exude confidence, optimism and authenticity, attracting followers through their magnetic personality and compelling communication styles. By embodying values such as integrity, courage and resilience, leaders serve as role models and sources of inspiration for their followers, earning their trust and admiration. The importance of the theory of Transformational Leadership lies in its ability to foster positive organisational outcomes, facilitate organisational change and adaptation in the following ways:

Enhanced Employee Engagement and Motivation: Transformational leaders empower and inspire their followers, fostering a sense of ownership, commitment and intrinsic motivation among employees. By aligning individual goals with organisational objectives and providing meaningful work experiences, leaders enhance employee engagement, job satisfaction and morale, resulting in higher levels of performance and productivity.

Promotion of Organisational Innovation and Adaptability: Transformational leaders stimulate creativity, critical thinking and innovation within the organisation. By encouraging experimentation, challenging the status quo and promoting a culture of intellectual stimulation, leaders foster innovation and adaptability, enabling the organisation to respond effectively to changing market dynamics, technological advancements and competitive pressures.

Development of Future Leaders and Succession Planning: Transformational leaders invest in the development and mentorship of future leaders, cultivating a pipeline of talent and ensuring continuity of leadership within the organisation. By providing coaching, feedback and growth opportunities, leaders empower emerging leaders to realise their full potential, build leadership capabilities and assume greater responsibilities, thereby strengthening the organisation's leadership bench and succession planning efforts.

Creation of a Positive Organisational Culture: Transformational leaders shape organisational culture by modelling values, fostering trust and

collaboration and promoting a shared sense of purpose and identity. By cultivating a culture of openness, transparency and inclusivity, leaders build strong interpersonal relationships, enhance team cohesion, and create a supportive work environment where employees feel valued, respected and empowered to contribute their best efforts.

The Theory of Transformational Leadership underscores the importance of leaders inspiring and empowering their followers to achieve higher levels of performance and personal growth. By fostering a shared vision, individualised consideration, intellectual stimulation and charismatic leadership, transformational leaders drive positive organisational outcomes, promote innovation and adaptability, develop future leaders and cultivate a positive organisational culture conducive to sustained success and competitive advantage.

1.4. Transformational Leadership of Kuriakose Elias Chavara: An Educational Visionary's Legacy

Kuriakose Elias Chavara, revered as an educational visionary, exemplified transformational leadership in his contributions to the field of education. His legacy continues to inspire generations with its profound impact on educational institutions and society at large. Chavara's transformational leadership was characterised by his ability to articulate a compelling vision for education that transcended mere academic achievement. He envisioned education as a holistic endeavour aimed at nurturing the intellectual, moral and spiritual dimensions of individuals. By promoting the integration of academic excellence with ethical values and spiritual growth, Chavara emphasised the importance of educating the whole person. Chavara's transformational leadership extended beyond the confines of educational institutions to encompass broader social and humanitarian initiatives. He was deeply committed to serving the marginalised and disadvantaged members of society, advocating for social justice and promoting the welfare of the poor and oppressed. Chavara's compassionate leadership inspired others to join him in his efforts to address social inequities and promote human dignity and equality. The legacy of Kuriakose Elias Chavara serves as a beacon of inspiration for all those engaged in

education. His transformational leadership exemplifies the power of visionary thinking, ethical leadership and compassionate action in effecting positive change in society. As we reflect on Chavara's contributions, we are reminded of the enduring importance of education as a catalyst for personal and social transformation. May his legacy continue to inspire future generations of educators and leaders to uphold the values of excellence, integrity and service in their pursuit of educational excellence and societal progress.

Kuriakose Elias Chavara, an educational revolutionary of the nineteenth century laid a new direction within our nation's educational fields through his valuable contributions. He took the initial step by starting schools with the aim of educating all, irrespective of caste or creed. Understanding that education is the best tool to transform society, he promoted the poor and the marginalised to attend school, making the higher castes sit in the same classroom with the lower ones (Chackalakal, 2013). He comprehended the immense need for education and his work has performed a distinct function in the formation of the contemporary nation. Chavara's educational vision was characterised by a profound commitment to holistic development, moral integrity and social transformation. He believed that education should serve as a means of empowering individuals to lead lives of dignity, integrity and service to society. Hence, he founded numerous schools, orphanages and vocational training centres across Kerala, providing educational opportunities to children from all walks of life.

Chavara's pedagogical approach was the integration of academic learning with moral and spiritual formation. He emphasised the importance of instilling ethical values, character virtues and a sense of social responsibility in students, preparing them to become agents of positive change in their communities. Chavara's institutions were characterised by their emphasis on inclusivity, accessibility and quality. He championed the cause of female literacy, establishing schools and convents for girls at a time when such opportunities were scarce. Moreover, he promoted vernacular languages as mediums of instruction, ensuring that education was accessible to all segments of society. The legacy of

Kuriakose Elias Chavara continues to resonate in Kerala and beyond. His visionary leadership and pedagogical innovations laid the groundwork for a robust system that emphasised the holistic development of individuals. Moreover, his efforts to promote social equity, gender equality and inclusive education have left an indelible mark on the collective consciousness of Kerala society.

Kuriakose Elias Chavara was keen to initiate a movement to ensure public education and open up possibilities for decent employment. The driving force behind his revolution is nothing short of a divine experience. His overall view of society initiated him to call on people to assist others, give importance to learning, protect and respect women and stand up for justice (Kalluveettil, 2004). The drastic measures enhanced by Chavara in education, literature and charity generated progress in social structures. He started schools along with all Syrian Christian churches and his vision, that knowledge should not be denied to anybody, was clear. So, he admitted every child without discrimination (Scaria, 2015). Education had enlightened Kuriakose Elias Chavara to bring his brethren irrespective of caste or creed to realise their real dignity. He performed the herculean task of not only establishing schools and the press (Vallavanthara, 2004) but founding two indigenous congregations named Carmelites of Mary Immaculate (CMI) for men and Congregation of the Mother of Carmel (CMC) for women, precisely for imparting education to all (Veliyan, 2015). He dreamt of human development through education and this dream went beyond the ages (CMC Constitution, 2014).

In 1864, Chavara declared a revolutionary order '*Pallikkoru Pallikkoodam*' (School along with Church) to start schools, along with every parish of Syro-Malabar Church in Kerala (Valerian, 1939). Chavara visualised the potential of the revolution that can be brought to individuals, families and society as a whole. The congregations, founded by Chavara, namely CMI and CMC, are actively involved and strive hard to impart quality education. Today, they have become acceptable educational agencies in India (Kokkatt, 2012). These two congregations follow the educational vision inherited from the founder and they excel through innovative ways of acquiring and maintaining quality. Being faithful to their

founder, the members of these congregations are ever on the lookout to educate society. Doing wonders through their educational revolution ever since its inception in South India, these congregations are bent upon imparting education both in the medium of English and in the vernacular. Hence, the CMI and CMC members hope that, through educational institutions, people might rise up and become part of the mainstream.

1.4.1. Educational Vision of CMI Congregation

The first religious congregation for men in India, the 'Congregation of Carmelites of Mary Immaculate' (CMI) was founded in 1831 (Mathias, 2008). Under the holy and able leadership of St. Kuriakose Elias Chavara, the CMI Congregation entered a course of rapid growth immediately after the canonical assembly in 1855. its motto is: "I have been burning with zeal for the Lord God of Hosts" (I Kings 19/10) and the charism is *Contemplata aliistradere* (Sharing with others the fruits of contemplation) (CMI Congregation, 2017). From the very inception of the congregation, it has been dedicated to active apostolate, useful for the spiritual and material progress of people (General, In Search of CMI Charism and Identity, 2003). Among the various apostolic activities, the focus of the congregation is on education (CMI Education Handbook, 2012). This priority of education is transferred from the prophetic vision of the founder Chavara who started schools for the inclusive and integral formation of children (General, 2015).

The doctoral thesis of Wilson Kokkat (2016) on '*Contributions of Carmelites of Mary Immaculate Congregation to Education in Kerala 1831-2008*' clearly noted the special distinctiveness of the CMI education services and elaborately the historical development of CMI education endeavour over a span of 180 years. And it also examined the vision that guided the founders as well as their successors in developing educational institutions. He adopted a historical approach and focused on the direct and indirect impact on the spread of education created in Kerala society in the past, such as empowerment of women, the political awakenings and formation of movements at the beginning of nineteenth century, starting off the daily *Deepika* and migration to Malabar region, which had a deeper link between these and CMI education.

The CMI Congregation, through its educational institutions, offers outstanding and successful service (CMI Education Handbook, 2012). In addition to providing knowledge and technical skills for certain activities, the scope of the CMI education is to achieve the development of a complete person (General, 2003). The quality of education requires a good quality of life for everyone, such as parents, pupils, teachers, staff and society (Council, 2006).

1.4.1.2. The Features of CMI Education

The CMI educational apostolate has its own characteristic features. The most important elements of the CMI education are depicted in Figure 1.

Figure 1: Elements of CMI Education
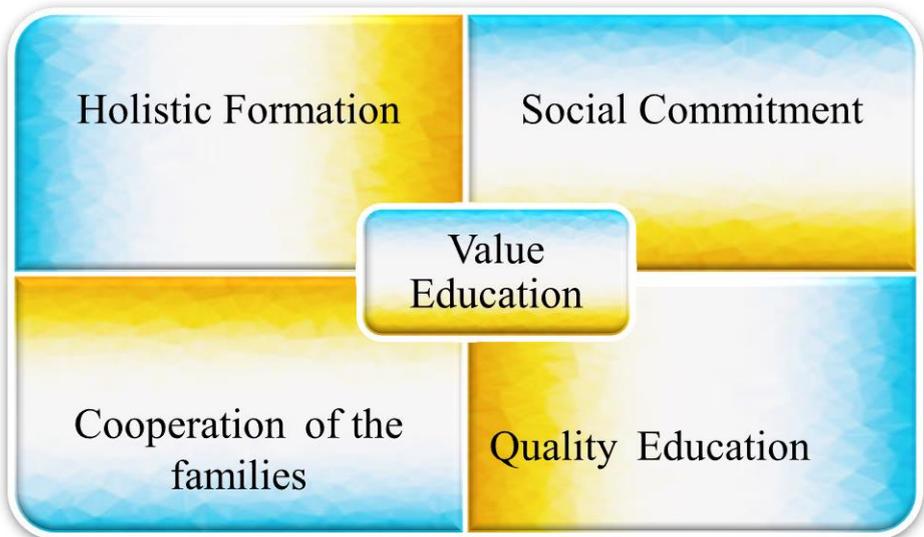
The educational endeavours aim to create leaders who are intellectually capable, spiritually developed, morally straight, psychologically cohesive, physically strong and socially adequate (CMI Education Handbook, 2012). The CMI Congregation's contributions to education are traced back to 1846, when Chavara started the first Catholic school at Mannanam (Valerian, 1938). In the present century, CMI educational institutions are taking unprecedented steps to reorient themselves to meet the challenges

of various educational fields. If Kerala is a well-educated and cultured state, Chavara is one of its driving forces.

1.4.1.3. CMC- Congregation of the Mother of Carmel

CMC, the first religious women's congregation of the Syro Malabar Major Archi Episcopal Church, was founded by the visionary leader St. Kuriakose Elias Chavara and Fr. Leopold Beccaro, a zealous nineteenth century missionary (Congregation of the Mother of Carmel, 2013). CMC strives for its members' sanctity and the redemptive uplift of the People of God, especially women and children (Mother, 1988). They responded to the signs of the time. CMC offered her dedicated service in continents such as Asia, Africa, America and Europe (Susan & Seraphia, 1997). The unification of contemplation and action for the personal sanctification and the redemptive uplift of God's people, primarily of women and children, is the charismatic appeal of CMC (CMC Constitution, 2014). The Sacred Congregation for Oriental Churches raised the Congregation to the Pontifical Right in March 1967 (Carmelite Directory of India, 2009). To continue the salvific mission of Jesus, CMC renders its apostolic activities with the same spirit of the founder fathers (CMC Constitution, 2014). CMC has four major fields of the apostolates. They are depicted below.

Figure 2: Major field of CMC Apostolates

Faith Formation | Education
Healing Ministry | Social Work

1.4.1.4. CMC Vision of Education

The divine apostolate of education is a legacy that CMC received from the founding fathers. CMC moved in this arena of Kerala informally in 1867 (Susan & Seraphia, 1997). Chavara proclaimed that the primary objective of establishing the schools should be the Christian formation of the people, especially women and children (CMC Education Ratio, 2009). The vision of Chavara, who opened the portals of education to the Church in Kerala, is the constant inspiration of CMC sisters to dedicate their services to improve women, children and the marginalised (Veliyan, 2015). The nuns started *Edukkumdats* (boarding schools) for girls in 1868 (Susan & Seraphia, 1997; Jossy S. , 2009; Chavara Letters, 2011). CMC afforded a lot for the development of primary, high school, higher secondary and advanced levels of education (Kripa & Kennedy, 2015). In places out of Kerala, local medium schools for financially weaker sections operated English medium schools and featured new tracks for development. CMC has liberally set apart their human and material resources for progress (Euphrasia, 2013).

Chavara visualised the possible transformation that education could bring about in individuals, families and society. According

to Chavara, "without the eyesight, a person does not see earthly things. Likewise, without knowledge, people stay ignorant of God and the Divine things" (Chavara, 1868). He realised the value of education, planned and shaped some activities. His bold step to educate the lower and upper castes was a daring attempt in the splintered state. By starting a Sanskrit School at Mannanam in Kerala, Chavara initiated schools for all children (Dominic, 2011). Due to his farsightedness, he was aware of the decisive role of education in enlightening people and society. He dreamt of a house of virtues for uplifting the standard of the oppressed and the marginalised. His dream was fulfilled through the establishment of the CMC Congregation (Jossy & Thomas, 2005). Even after 150 years of its foundation, CMC has been facing many challenges and trials and continues its journey to impart values to the children of the present generation and mould the world's future through this divine apostolate. Pope John Paul II calls the dedicated teachers in his Apostolic Exhortation *Vita Consecrata:* "I invite wholeheartedly the members of the educational institutions, which involve in the educational activities to commit themselves to their charism and tradition" (Paul II, 1996, pp. 176-177).

In the annals of Kerala's rich heritage of social and educational history, the legacy of Saint Kuriakose Elias Chavara stands as a towering beacon of enlightenment and empowerment. Through meticulous research and reflection, scholars have sought to unveil the profound impact of Chavara's vision and initiatives, particularly within the realm of education and social transformation. Jossy Veliyan's seminal work, published in 2015, offers a compelling narrative that traces Chavara's pivotal role in the establishment of the CMC Congregation and its profound influence on Kerala's societal fabric. Delving into the apostolic works of the congregation, the book sheds light on its dynamic initiation and enduring impact across various spheres, including education, faith formation, social development, healing ministry and women's empowerment. Similarly, Beena Dominic in 2011 meticulously examines the educational policies of the CMC and their tangible effects on the lives of women and children in Palakkad district. Despite notable achievements, Dominic underscores the potential for further progress in the realm of

education, hinting at untapped opportunities for growth and development.

In a poignant compilation of Chavara's letters by Thomas Panthaplackal in 2011, the profound importance accorded to education by the visionary educator becomes evident. Recognising education as the cornerstone of women's empowerment, Chavara's establishment of the first convent for women in Koonammavu in 1866 heralded a transformative era aimed at nurturing self-reliant and socially conscious women. Anne's exploration of gender and spirituality in Kerala society in 2008 illuminates the symbiotic relationship between women's education and religious congregations. Drawing attention to Chavara's instrumental role as the founder of the CMC Congregation, Anne highlights the pivotal contributions of religious institutions in fostering empowerment within Kerala's familial and societal structures. Joseph Varghese's evocative narrative in 2006 underscores Chavara's indelible imprint on Kerala's social, spiritual, and educational landscape during the nineteenth century. Through a multifaceted approach, Varghese unravels the visionary initiatives undertaken by Chavara to uplift ordinary individuals and catalyse societal progress. Kalluveettil and Kochappally's comprehensive exploration in 2004 provides a panoramic view of Chavara's endeavours, spanning from his educational vision to his ecclesial pursuits. Emphasising the transformative potential of education in renewing the universe and fostering integration, the authors underscore Chavara's enduring legacy and the quality assurance provided by the CMI - CMC congregations in upholding his vision and mission.

In essence, these narratives converge to paint a vivid portrait of Saint Kuriakose Elias Chavara as a catalyst for enlightenment, empowerment and societal renewal, leaving an indelible mark on Kerala's educational and social fabric. Following his call, CMC participated in the church's teaching mission and added tremendous, remarkable contributions (CMC Education Ratio, 2009). The aim of CMC in the pursuit of academic and professional merit should be the complete formation of the human person, both for his or her advancement and for the service of humanity and of the nation in the spirit of Christ. CMC

has its characteristic features, vision, mission and goals (CMC Constitution, 2014). For all its educational endeavours, CMC follows the vision of Chavara, the founder.

India's higher education system has grown to become one of the most extensive programmes in the world. It is essential for social and economic development and social change. According to Bordoloi and Amartya Sen, Nobel laureates in Economics, "Education builds skills and increases people's choice and empowers the nation" (Bordoloi, 2017, pp. 49-60). In particular, the role in information dissemination, personal development, technical skills and knowledge enhancement is well known. As per the vision of Chavara, education is to be inclusive, holistic in nature, involving value transfer and knowledge dissemination and is to be actualised by the collaboration of institutions, family and society (Mollykuty, 2016). He envisages quality education in modern terms, which equip an individual to work for the betterment of self, others and community. According to the vision of Chavara, education not only empowers the individual but also improves the standards of society (Errorickal, 2014). Chavara's vision of education focuses on the overall development of human beings. It is vital to check whether his followers are continuing his educational vision or not. So this research has a lot of relevance. Through this research, we can bring about a lot of changes in education.

Moreover, religious priests and nuns play a vital role in spreading value education throughout the world. This book is focused on them in an attempt to comprehend whether they are following the real vision of Kuriakose Elias Chavara or not. In the light of the above deliberation and discussion, the investigator has felt the need to undertake the book titled *"Chavara's Vision: Empowering Higher Education and Human Capital Formation"*.

The history of India's development in education, especially in Kerala, proves that Chavara's education vision has significantly contributed to it. He was a luminary in the areas that influenced society and enlightened it through his luminous vision (Kaniamparampil, 2015). Chavara played a significant role and contributed many initiatives to achieve all these in a period in which society's development was mere oblivion. His erudition

and wisdom brightened the scenario of Kerala and led it to a revivified future. Chavara is a visionary with revolutionary ideas. His far-sighted view realises the importance of creating, maintaining and utilising the human potential, to benefit society in future (Chavara Letters, 2011). Chavara focuses on the integrated development of individuals and society. The educational revolution enhances the social, economic and holistic development of individuals, which encompass society's basic unit.

John (2017) attempted to highlight a visual journey interspersed with analytical studies in the life of Chavara by distinguished experts. The author tried to explore all the contributions of Chavara to raise the social and cultural conditions of Kerala in the nineteenth century. Chavara signified the blending of action and contemplation in his life. He was a pioneer on many fronts. He was also an environmental conservationist, a true secularist and nationalist, whose activities reached every section of society, irrespective of caste, creed or religion. He was a harbinger of the change that the society of his times was waiting for and he successfully infused into Christianity the spirit of Indian culture. He envisaged the quality of education in modern terms which equipped an individual to work for the betterment of self, others and community (Mollykutty, 2017). Educational facilities and Formation of Human Capital were emphasised in each of the institutions, because they reformed society with new vigour from time to time.

Molykutty and Kennedy Andrew Thomas (2016) shed light on Chavara's profound impact on leadership, emphasising his innovative contributions to creating a just and equitable society. Through his pioneering efforts, Chavara emerged as a transformative leader, deeply attuned to the needs of his time. Joseph Varghese (2016) delved into Chavara's transformative endeavours in education, particularly in Kerala during the nineteenth century. Against the backdrop of Kerala's history, Varghese painted a vivid picture of Chavara's initiatives, from establishing seminaries to introducing Sanskrit schools. Chavara's vision paved the way for societal progress, offering ordinary individuals a path to a brighter future. Rosetta (2015) conducted a

conceptual work on Chavara's educational contributions, uncovering his significant impact on spiritual and social realms in Kerala. Recognising the power of education to uplift individuals, Chavara embarked on a mission to educate the masses, aiming to empower both individuals and society at large. Thomas Panthaplackal's compilation of Chavara's letters (2011) underscored the paramount importance of education in Chavara's vision. Chavara's establishment of the first convent for women in Koonammavu exemplified his commitment to women's empowerment through education, aiming to cultivate self-reliant and socially conscious women. Annie (2008) explored the interplay between gender and spirituality in Kerala society, attributing the growth of women's education to religious congregations. She lauded Chavara's educational initiatives as the foundation of empowerment in Kerala families during the nineteenth and twentieth centuries. Joseph Varghese's article (2006) celebrated Chavara's remarkable contributions to Kerala's social, spiritual and educational spheres. Varghese delved into Chavara's multifaceted activities, showcasing his vision and foresight in uplifting ordinary individuals. Kalluveettil and Kochappally (2004) provided a comprehensive overview of Chavara's ventures, emphasising his vision for education and societal renewal. They highlighted Chavara's role in shaping the educational landscape through the CMI–CMC congregations, underscoring his commitment to quality assurance and holistic development.

Through their collective exploration, these narratives weave a compelling tapestry of Chavara's legacy, showcasing his enduring influence on education and society. The religious faculty members have tackled the crucial role in this reformation, focusing on vision actualisation of Chavara. The actualisation of the educational vision of Kuriakose Elias Chavara refers to the realisation of education as a humanising process, providing innovative and quality education, personal development, social transformation, the formation of youth and religious, inclusive, integrated and secular education in the service of the people (Chavara Letters, 2011).

To uncover the essence of Chavara's educational vision, a preliminary exploration was undertaken, delving into primary sources such as books, manuscripts and original letters, alongside discussions with subject experts in Chavara studies. Through this inquiry, various factors contributing to the realisation of Kuriakose Elias Chavara's educational vision were elucidated. These factors can be distilled into several central themes, including vision sharing, religious formation, holistic education, family collaboration and awareness programmes. Across various domains including education, faith formation, social development and women's empowerment, Chavara's vision held a position of paramount significance, characterised by visionary leadership qualities that enabled him to initiate and execute numerous programmes, despite the challenging circumstances of the nineteenth century. However, despite the rich discourse surrounding Chavara's educational legacy, there remains a notable gap in comprehensive exploration regarding the practical implementation of his visionary ideals within the educational sphere. Chavara's educational vision spans key dimensions such as vision sharing, religious formation, holistic education, awareness programmes and family collaboration. Each dimension represents a facet of Chavara's multifaceted philosophy, offering profound insights into the essence and potential impact of his educational vision, when translated into actionable strategies within educational settings.

1.4.2. Factors in the Actualisation of the Educational Vision of Kuriakose Elias Chavara

The discussions identified various factors in the Actualisation of the Educational Vision of Kuriakose Elias Chavara. The central theme of the Actualisation of the Educational Vision of Kuriakose Elias Chavara can be summarised as vision sharing, religious formation, holistic education, family collaboration and awareness programmes.

1.4.2.1. Vision Sharing

Vision sharing is what the members are supposed to create or accomplish as they are the part of the congregation. It is derived from the members of the congregation, creating common interests

and a sense of shared purpose for all institutional activities. The educational vision of the institution has a profound effect on the quality of education and the advantage of the institution. This vision assists the institution in thinking about the basic values of education, career goals, purpose and scope for teaching and learning (Butin, 2016). It defines goals and focuses on the key steps needed to achieve them. The vision of education serves as a rallying point for the development plan and to enable employees and the community to move in a new direction or to pursue ambitions (Creemers & Reezigt, 1999).

A shared vision provides a fertile ground for innovation and adaptability in educational practices. When educators, students and other stakeholders collectively envision the future of education, it encourages experimentation with new teaching methodologies, technologies and curricular approaches. This dynamic environment fosters a culture of continuous improvement and prepares students to thrive in an ever-evolving world. By actively involving these stakeholders in the visioning process, educational institutions can gain valuable insights, resources and support to realise their goals. This inclusive approach not only strengthens community bonds, but also enhances the relevance and impact of educational initiatives. A robust, shared vision encompasses diversity, equity and inclusion as core principles. By explicitly articulating a commitment to these values, educational institutions can create a more welcoming and equitable learning environment for all students, regardless of their backgrounds or abilities. This deliberate focus on diversity enriches the educational experience, fosters empathy and understanding and prepares students to thrive in a globalised society.

In addition to educators and administrators, students play a crucial role in shaping educational vision. By empowering students to contribute their perspectives, aspirations and talents, educational institutions can foster a sense of agency and ownership among the student body. This student-centred approach not only enhances engagement and motivation but also cultivates leadership skills and prepares students to become active contributors to their communities. A shared vision in

education can align with broader global agendas, such as the United Nations Sustainable Development Goals (SDGs). By integrating SDGs into the educational vision, institutions can empower students to become agents of positive change and address pressing social, economic and environmental challenges. This holistic approach to education not only prepares students for future careers but also instills a sense of responsibility and citizenship into them.

For education, the organisation's vision is very important and leads the whole institution to achieve its goal through various activities. Teachers and students would have to do their part to fulfil the vision of the institution. Educational vision focuses on a learning programme, with a set of common, agreed-upon learning goals (Creemers & Reezigt, 1999). It has the power to focus on leaders and teachers in making decisions that are in line with its vision and purpose, leading to greater curriculum alignment and using teachers and time for effective, purposeful and actual learning (Mission And Vision, 2015). The vision of the educational institution is significant for the progress of students and teachers. It allows participants to coordinate their efforts to improve and encourage students to be interested in learning. It is a common way of institutional growth and encourages the whole institution, including staff, students and parents to achieve its vision (Farmer, 2009). Vision sharing in educational institutions is a dynamic and multifaceted process that involves collaboration, innovation and a commitment to equity and excellence. By embracing new ideas and perspectives, educational institutions can harness the collective wisdom and creativity of their communities to shape a brighter future for all learners.

Chavara had a clear vision about education, which is evident from this statement: "A blind person who has no light in his eyes does not see anything. In the same way, without knowledge, we are always ignorant of God and the things of Heaven" (Complete Works of Bl.Chavara, 1990). He envisioned education as a process by which a person would attain the true light about oneself and the transcendent reality. This light transforms the person from within and leads one to an integral formation of the self. A person who has no eyes is blind, and an uneducated person is spiritually

blind" (Complete Works of Bl.Chavara, 1990). Education is not just the teaching of certain subjects. It is a divine work that incorporates many aspects, such as numerical understanding, social awareness and empowerment in the whole realm of one's life (Chennattussery, 2017). The CMI and CMC institutions and its faculty members are committed to sharing and implementing the vision of Kuriakose Elias Chavara in their respective institutions personally and communally.

In the literary aspects that enshrine the life and legacy of Kuriakose Elias Chavara, Thomas Mampra's magnum opus, "Kuriakose Elias Chavara, a Saint for our Times," stands as a profound testament to the virtuous journey undertaken by this remarkable figure. Within its pages, Mampra meticulously sketches the contours of Chavara's life, from his humble beginnings and formative years of primary education to his ascendance as Vicar General and esteemed leader of the congregation. With the stroke of a master storyteller's pen, Mampra paints a vivid picture of Chavara's visionary leadership, wherein the seeds of his multifaceted personality and talents find fertile ground amidst the backdrop of the backward circumstances of the nineteenth century. Through Mampra's discerning lens, Chavara emerges not merely as a historical figure but as a timeless symbol of religious devotion and social renewal.

In his seminal work, "Chavara: A Multidimensional Saint," published in 2014, Mampra delves deeper into the manifold ventures of Chavara, portraying him as a dynamic force for change and enlightenment. Within the pages of this scientific publication, Chavara's indelible contributions to church and society are meticulously elucidated, each chapter a testament to his unwavering commitment to empower women and children, establish indigenous congregations, inaugurate schools and foster spiritual enlightenment. Thomas Mampra's works serve as flares of insight and inspiration, illuminating the path for future generations to tread in the footsteps of this exemplary saint. Through meticulous research and eloquent prose, Mampra immortalises Chavara's enduring impact, ensuring that his legacy continues to resonate across the annals of time.

Therefore, sharing a vision in the educational institution is very important. The shared vision increases the active engagement of teachers, staff, students, parents and community members. Chavara's view on vision sharing is also evident in this situation. The history of India, Kerala, in particular, proves that Chavara's educational vision has a significant influence on the developments of the society and the nation. He was a luminary in all the fields and enlightened the community through his luminous vision (Kaniamparampil, 2015). Today Kerala is well known for literacy, women's empowerment, mass media, social development and spiritual movements. All these initiatives were begun by a single person of great wisdom and knowledge. The spark from his inner light brightened the whole world and led to a revivified future.

1.4.2.2. Religious Formation

Religious formation is the process and practice by which a person may progress in spiritual or religious life. This formation not only transforms a person but also helps him to enrich others. Chavara, a scholar who pioneered and became a nineteenth century visionary, saw the importance of education in society's development. Therefore, it introduced various educational programmes and reforms that laid the foundation for a just and equitable society in Kerala at that time. The educational vision by Chavara was a flawless combination of mental, practical, spiritual and moral realms (Kuriedathu, 2013). It aims to make humanity grow from the narrow margins of self-reliance and community service. Vatican Council II explicitly declares the purpose of education. It states: "The real purpose of education is for the development of all human beings. Real education supports the attainment of physical, spiritual and mental development" (Denig, 2009, pp. 135-156). The same idea could be found in Chavara; Education leads to the transformation of the individual, the nation and the world (Mathias, 2020).

Religious formation, as a process of spiritual and moral development, holds significant implications for individual growth and societal progress. This article delves into the visionary approach of Chavara towards education and religious formation, and its enduring impact on the societal fabric of Kerala. By

examining Chavara's initiatives in establishing educational institutions and religious congregations, it seeks to elucidate the transformative power of religious formation in fostering holistic development and societal change.

Chavara saw that the realisation of this educational vision could be fulfilled only by religious members and sought to improve priests' and monks' religious formation. For its improvement , Chavara took authoritative steps to standardise the training of priests. As a result, a Seminary was started at Mannanam in 1833 (Chavara Letters, 2011) and he established a women's religious congregation in 1866 at Koonammavu (Chavara, 1982). Through his vision, thousands of religious people were empowered by CMI and CMC congregations and they brought about tremendous change in the field of education and society. The initiatives he took in the field of religious formation originated from his mind, the source of which was his extraordinary personal charisma. The seed has grown over the years and has transformed the very social and economic face of Kerala (Kuriedathu, 2013).

Chavara's commitment to religious formation was exemplified through his establishment of seminaries and religious congregations, such as the Seminary at Mannanam and the women's congregation at Koonammavu. These institutions served as crucibles for nurturing religious vocations and imparting moral and spiritual guidance to aspiring priests and monks. By standardising the training of religious individuals, Chavara ensured the continuity and propagation of his transformative vision for education and societal development. The impact of Chavara's vision in religious formation reverberates through the annals of Kerala's history, as thousands of religious individuals empowered by CMI and CMC congregations have contributed to the region's educational and societal advancements.

Chavara's extraordinary personal charisma and visionary leadership catalysed a socio-economic transformation, thereby reshaping the cultural landscape of Kerala. His legacy endures as a testament to the enduring power of religious formation in effecting positive change. Chavara's visionary approach to religious formation has left an indelible mark on Kerala's educational and social landscape. By nurturing religious

vocations and imparting moral and spiritual guidance, Chavara empowered individuals to become catalysts for positive change. As we reflect on Chavara's legacy, we are reminded of the transformative potential of religious formation in fostering holistic development and societal progress.

The persons who are empowered by religious formation perform their responsibilities effectively in their respective institutions. These persons dedicate their time and energy to imparting their vision to mould spiritually, mentally, physically and intellectually efficient people capable of building a society. The members of CMI and CMC congregations that come up to almost nine thousand always live and work to actualise the vision of Chavara.

1.4.2.3. Holistic Education

Today's people demand a lot from education. The main mandate of the present scenario is the total development of the individual. Holistic Education provides academic learning, emotional and social development (Why Holistic Education is Important, 2014). The holistic approach makes children mentally, physically, spiritually and emotionally mature. Chavara insisted on this approach in education long ago. Chavara advised parents and teachers to provide knowledge and inspiration to students to become all-round developers and to acquire an integrated personality (Chavara, 1868). So it will be interesting to investigate the life and teachings of Chavara (1805 - 1871), who lived in the nineteenth century, for his postmodern educational views (Mathias, 2008). Some general understanding of holistic education will help to rediscover Chavara's philosophy from a holistic perspective.

Holism is a philosophy of education that emerged during the 1970s, curated from the thoughts of some scholars and educationalists, such as Johann Pestalozzi, Emerson, Thoreau, John Dewey and Maria Montessori. They insisted that education is the platform that cultivates human physical, mental, spiritual and psychological aspects. The holistic way of thinking tries to understand reality's broader and more integral perspective. Holistic education is an approach to learning that emphasises the interconnectedness of all aspects of human experience and aims to

foster the development of individuals who are not only intellectually competent but also emotionally balanced, socially responsible, and environmentally aware (Miller, 2000; Palmer, 1998). Rooted in diverse philosophical traditions, including humanistic psychology, existentialism and Eastern philosophies, holistic education recognises the importance of nurturing a person's mind, body, emotions and spirit in the educational process (Orr, 2004; Miller, 2000).

Despite its long history and philosophical underpinnings, holistic education has gained renewed attention in recent years as educators and researchers seek alternative approaches to address the limitations of traditional educational paradigms (Gruenewald, 2003; Palmer, 1998). In response to growing concerns about the narrow focus on academic achievement and standardised testing in mainstream education, holistic educators advocate a more holistic and student-centered approach that values diversity, promotes personal growth and fosters a sense of interconnectedness with the natural world (Orr, 2004; Palmer, 1998). Holistic education is grounded in a complete view of human nature, which acknowledges the interconnectedness of the mind, body, emotions and spirit (Orr, 2004; Miller, 2000). This holistic perspective contrasts with the reductionist approach predominant in western education, which tends to fragment knowledge into discrete disciplines and overlook the complex interactions between different aspects of human experience (Gruenewald, 2003; Orr, 2004). Drawing upon insights from diverse philosophical traditions, holistic education seeks to integrate intellectual, emotional, social and spiritual dimensions of learning, thereby fostering a more comprehensive understanding of the self and the world (Palmer, 1998; Miller, 2000).

One of the central principles of holistic education is the belief in the intrinsic worth and potential of every individual (Palmer, 1998; Orr, 2004). Holistic educators view learners as active participants in their own learning process, capable of self-directed inquiry, reflection and growth (Gruenewald, 2003; Palmer, 1998). Instead of imposing predetermined curricula and standardised assessments, holistic education emphasises the importance of

cultivating curiosity, creativity and critical thinking skills that empower students to engage meaningfully with the world around them (Miller, 2000; Orr, 2004). In practice, holistic education encompasses a wide range of pedagogical approaches, curriculum designs and assessment methods that reflect its core values and principles (Gruenewald, 2003; Orr, 2004).

One of the key features of holistic education is its emphasis on experiential learning, which involves direct engagement with real-world problems and meaningful activities that promote holistic development (Miller, 2000; Palmer, 1998). Experiential learning allows students to apply theoretical knowledge to practical situations, thereby deepening their understanding and fostering personal growth (Gruenewald, 2003; Orr, 2004). Another important aspect of holistic education is its focus on interdisciplinary and integrated curriculum designs that bridge the gap between different subject areas and foster holistic understanding (Palmer, 1998; Miller, 2000). Instead of compartmentalising knowledge into separate disciplines, holistic educators seek to create learning environments that encourage students to make connections across various domains of knowledge and explore complex issues from multiple perspectives (Gruenewald, 2003; Orr, 2004).

Scaria's insightful exploration titled 'The Legacy of Kuriakose Elias Chavara as a Social Reformer', unveils the indelible imprint left by Chavara as a transformative figure in the nineteenth century. Scaria's narrative is the recognition of education as a potent instrument wielded by Chavara in his quest to reform society. Through a descriptive lens, Scaria illuminates Chavara's holistic approach to uplift the disadvantaged and marginalised, with education emerging as the cornerstone of empowerment and societal change (Scaria, 2015). Similarly, John Mannarathara's edited work in 2015, 'The Life and Legacy of Saint Kuriakose Elias Chavara', presents a compelling portrait of Chavara as the visionary architect of modern Kerala. Mannarathara traces Chavara's multifaceted contributions to the socio-economic and cultural landscape of Kerala, positioning him as a catalyst for progress and transformation (John, 2015). From revolutionary initiatives such as the plantain pith revolution and *pidiyari*

distribution system to the establishment of *Upavisala* for the destitute and the founding of congregations and schools, Mannarathara paints a vivid picture of Chavara's enduring legacy. Kuriakose Elias Chavara started a revolution against caste fanaticism and introduced a new education centre for all. He baptised lower caste people, which caused inevitable conflicts among higher castes. Thus, he built a separate Church for the newly baptised. He highlighted the dignity of the human being. He had a realisation that the life of a man is the glory of God and it needed to be fully alive. All his struggles had the sole aim of seeing the development of others.

The search for a comprehensive curriculum or pedagogy in Chavara's vision or teachings may not be a success. But a close analysis of his writings, especially 'Chronicles, Atmanutapam'[11] (Compunction of a Soul), letters to the congregations of CMI and CMC and the circulars to his home parish families shows that Kainakary reflects his holistic thoughts. In his 'Chavarul'[12] or 'Testament of a Loving Father' (a letter of 1868, addressed to the people of Kainakary, his hometown), Chavara has given helpful

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[11] "*Atmanutapam*" is a spiritual text authored by Saint Kuriakose Elias Chavara, In this work, St. Chavara delves into the concept of "Atmanutapam," which can be translated as "Compunction of a Soul" or "Remorse of the Self." The text explores the profound spiritual experience of remorse or compunction, which arises from an acute awareness of one's own moral failings, shortcomings, and sins. St. Chavara reflects on the significance of this inner turmoil as a catalyst for spiritual growth, transformation, and ultimately, reconciliation with the divine. Through "Atmanutapam," St. Chavara invites readers to embark on a journey of self-examination, introspection, and repentance, recognizing the importance of acknowledging and atoning for past wrongdoings. He emphasizes the power of sincere remorse to purify the soul, leading to inner healing, redemption, and a deeper connection with God.

[12] The "*Chavarul*" is essentially a spiritual testament or ethical will written by St. Chavara for the parishioners of Kainakary for the guidance and edification of his followers, disciples, and future generations of believers. Through the "Chavarul," St. Chavara addresses various aspects of Christian life and discipleship, including the importance of love, compassion, humility, and devotion to God. He provides practical advice on living a virtuous and righteous life, emphasizing the values of honesty, integrity, and selflessness.The text also reflects St. Chavara's commitment to social justice, education, and the upliftment of the marginalized and oppressed.

directions not only on family life and religious observance but also enlightening directives regarding education (Chackalakal, 2013). Holistic education envisages the development of all domains of the human being. Through his directions, literary works and exemplary life, Chavara inspires and teaches the importance of a person's overall development. Chavara's greatness consists neither in the work he did nor in the contemplation he enjoyed but, in the way he harmonised them both in the right proportion (CMC Constitution, 1990).

Education is illumination of the whole person, which helps one to see the self, others and the world in a new perspective, which is divine and enriches, others and the world as a whole (Panthamplackal, 2014). We can see the modern educational system aiming to develop a person through education and planned targets. Kuriakose Elias Chavara, a great visionary and educationist, envisioned the holistic approach to education in a period when such an idea was unheeded (CMI Education Handbook, 2012).

1.4.2.4. Family Collaboration

Family collaboration in education plays a crucial role in shaping students' academic achievements, socio-emotional development and overall educational outcomes. Research consistently demonstrates that when families are actively engaged, students are more likely to perform better academically, exhibit positive socio-emotional behaviour and demonstrate greater motivation and persistence (Epstein, 2011; Henderson & Mapp, 2002). Despite the recognised importance of family involvement in education, there remains a need for comprehensive understanding of the various forms of collaboration, effective strategies for promoting it and battling potential challenges and barriers to their implementation. Family collaboration in education, examining its impact on student learning and development, as well as at the factors that influence the level and quality of family involvement is important. Drawing upon interdisciplinary perspectives from education, psychology, sociology and family studies, we explore different forms of family involvement, including communication, support and partnership with schools. We also discuss effective strategies for promoting family collaboration, such as parent-

teacher communication, home-school partnerships and community engagement initiatives. Furthermore, we address challenges and barriers to family involvement, such as cultural differences, socio-economic disparities as well as institutional barriers and suggest potential strategies for overcoming them.

Family collaboration in education has significant positive effects on student achievement, socio-emotional development and overall academic success (Epstein, 2011; Henderson & Mapp, 2002). When families are actively involved in their children's education, students tend to perform better academically, exhibit higher levels of motivation and engagement and demonstrate improved behaviour and attendance (Epstein, 2011; Henderson & Mapp, 2002). Moreover, family involvement has been linked to higher graduation rates, increased enrolment in post-secondary education and greater long-term educational attainment (Epstein, 2011; Henderson & Mapp, 2002). For familial well-being, Anju Baby's seminal work, 'Vision of Kuriakose Elias Chavara on Family Wellbeing and its Actualisation in the Family Apostolate of CMC' stands as a beacon of enlightenment and inquiry. Exploring deep into the profound insights gleaned from the life and writings of Kuriakose Elias Chavara, Baby embarks on a journey to unravel the relevance of Chavara's vision in the context of modern Kerala families. With meticulous precision, Baby casts a spotlight on the authoritative teachings and unique perspectives espoused by Chavara, particularly with reference to the pivotal role of the family in fortifying the societal fabric (Baby, 2021). For familial dynamics and societal evolution, Baby's work emerges as a seminal contribution, shedding light on the enduring relevance of Chavara's vision and the transformative potential inherent within the family apostolate of the CMC Congregation.

According to George Murdock (1949), some form of family exists in every society. He defines family as a social group characterised by common residence, economic cooperation and reproduction. (Murdock, 1949). The family is not a social system microcosm but a specialised and distinct subsystem with unique functions and regulatory material (Parsons, 1955). It facilitates the individual to imbibe norms and values, thus helping in society's successful existence.

In this twenty-first century, defining family is a complicated task and is undergoing a transition. From the 1950s, there has been a change from joint families to several other types. Families today reveal an array of new or altered forms that continue to emerge and develop (Lamanna, 2012). Social theorists, including Anthony Giddens and Ulrich Beck, argue that the variation in the nature of interpersonal relationships and family structures is proof of a change away from conventional social identity categories to a more reflective, fractured and individualised approach to organising our social lives (Giddens, 1987) (Beck, 2002). The family's core function is to form integrated personalities to carry out societal functions, thus strengthening the society and the mother country. This prime function is established through parenting, which is the carving of the future generation to become responsible adults. Parsons argues that families are factories that produce human personalities (Haralambos, 2004).

One of the distinguished sociologists, Emile Durkheim, states that "for people to live a contented existence in society, there needs to be a regulative power that is respected" (Giddens, 1979, pp. 49-95). In a family, parents act as the regulative power, guiding their offspring towards a morally stabilised world. The parents' ability to make the right decisions and live an exemplary life embedded in values, capability to provide economic necessities for families and commitment towards society would always have a sturdy influence on posterity. According to Hill, Mullis, Reddick and Walters, parents are the mechanism of socialisation, which plays a role in human development (Hill, 2000). Durkheim also considers education as an integrative and regulative power, which brings people together. It reminds them to widen consciousness about their responsibilities and relationships within society.

Durkheim states that formal education intends to grant each individual with knowledge and capabilities indispensable for significant partaking from a societal perspective. Education shapes the personality through its socialisation process, which leads one towards a world of civilisation and culture. Durkheim believes that the main socialising agent for the development of future adults is schools. He stresses in his work, 'Moral Education', that the creation of consensus and cohesion in society

is in schools' hands. But in conflict perspectives, education generates social inequality and preserves the power of those who govern society (Saha, 2008). Although there are different perceptions, empirical evidence shows that education positively affects individual well-being (Battle, 2002). It enables them to carry out better relationships that will be a support and strength for life-enriching positive thoughts. Parents will appear to be conscious, allowing children to fabricate a moral, rational and socially productive life. Manja points out that parents' participation is to develop constructive attitudes and positive behaviours, talents, personality and potential skill development (Schoenmaker, 2006). Parental involvement is found to be related to fewer behaviour problems in school (Domina, 2005).

Here comes the relevance of Chavara's letter -'The Testament of Loving Father', in which we can identify the practical and functional norms to create family collaboration. According to Chavara, parents should be always vigilant about their children's education, friendship and spiritual activities (Chavarul, 2009). The re-visiting of the vision of Kuriakose Elias Chavara about the family collaboration in education and the application of the guidelines suggested by him for the proper functioning of student life is of utmost importance and relevance.

1.4.2.5. Awareness Programme

Awareness programmes play a crucial role in education by raising consciousness about critical issues, promoting social change and fostering informed decision-making among students, educators and community members. Whether addressing topics such as health promotion, environmental sustainability, social justice, or cultural diversity, awareness programmes provide opportunities for learning, reflection and action that extend beyond the traditional classroom setting (Kollmuss & Agyeman, 2002; UNESCO, 2014). Despite their recognised importance, there remains a need for a comprehensive understanding of the theoretical foundations, practical strategies, and implications of awareness programmes in education. Drawing upon interdisciplinary perspectives from education, psychology, sociology and communication studies, we explore the potential benefits of awareness programmes, including increased

knowledge, changed attitudes and behavioural change, as well as challenges and considerations for effective implementation. By shedding light on the critical role of awareness programmes in education, this article aims to inform educators, policymakers, and researchers about strategies for promoting awareness, advocacy and social change within educational contexts.

Awareness programmes help us to know the strengths and weaknesses of a person, build confidence, and realise citizens' rights. Awareness can also lead to new concepts that make people different from others (Morin, 2006). One of the essential effects of awareness is developing empathy which means listening, understanding other points of view and sharing their feelings. Awareness is a significant factor in the development of children. Hand-in-hand, participants are cared for by peers from different races, genders and skill levels, so that they can have integrated programmes that serve participants of all skills (Hart, 2013).

Awareness programmes in education are grounded in theoretical frameworks from various disciplines, including social psychology, communication theory and educational psychology (Kollmuss & Agyeman, 2002; McGuire, 1989). According to the theory of reasoned action and the theory of planned behaviour, awareness programmes seek to influence attitudes, subjective norms and perceived behavioural control, leading to changes in intention and behaviour (Ajzen, 1991; Fishbein & Ajzen, 2010). Similarly, social cognitive theory posits that awareness programmes can enhance self-efficacy, exceed expectations and observational learning, thereby facilitating behavioural change (Bandura, 1986). Moreover, awareness programmes often draw upon principles of communication theory, such as the elaboration likelihood model and the diffusion of innovations theory, to design effective messages, channels and strategies for reaching target audiences (Petty & Cacioppo, 1986; Rogers, 2003). By employing persuasive communication techniques, storytelling and social marketing strategies, awareness programmes aim to capture attention, generate interest and motivate action among participants (Kollmuss & Agyeman, 2002; Rice & Atkin, 2013).

Awareness programmes empower students to look at other people's point of view and understand their needs. Community

drives makes them develop social skills by interacting with people from different backgrounds (Baron, 2000). They also affect students' academic performance and help them to focus on the right values, knowledge, wisdom and confidence. Awareness programmes consist of community-based or audience-specific programmes, initiatives and strategies. Such programmes increase audience awareness and resources help to prevent violence, promote safety and reduce perpetration (Domina, 2005). Education reaches out to members of the institutions, such as faculty, students and parents. Through these programmes, students become aware of the sources of vital information and their use in awareness areas. This awareness programme creates an appropriate and conducive environment for members to work freely and efficiently (Hart, 2013).

Here comes the relevance of Kuriakose Elias' outlook on awareness programmes. He took the initiative to make people aware of inequalities. He also gave importance to awareness campaigns through sermons, house visit programmes and written documents (E.g. Rocose Schism) (Mathias, 2020). The nineteenth century society was compartmentalised and caste rigidity suppressed everyday life. The context of nineteenth century Kerala was detrimental to the development of the human being and society at large (Mellanie, 2017).

1.5. Conclusion

The discussion on the factors of the actualisation of the educational vision of Kuriakose Elias Chavara underscores the multifaceted approach required to embody his profound ideals in contemporary educational contexts. Kuriakose Elias Chavara's educational vision, deeply rooted in his religious beliefs and commitment to holistic development, encompasses several key elements: vision sharing, religious formation, holistic education, family collaboration and awareness programmes. Firstly, vision sharing emerges as a fundamental aspect, emphasising the importance of disseminating his educational ideals widely among educators, students and communities. This dissemination fosters a shared understanding and commitment to his vision, laying the groundwork for its effective implementation.

Secondly, religious formation stands as a cornerstone of Chavara's educational philosophy, emphasising the spiritual and moral dimensions of education. Through religious formation, students are nurtured not only academically but also spiritually, enabling them to develop a strong ethical foundation and a sense of purpose in life. Holistic education is another pivotal element of Chavara's vision, emphasising the development of the whole person—intellectually, emotionally, socially and spiritually. This holistic approach recognises the interconnectedness of various aspects of human experience and seeks to cultivate well-rounded individuals capable of contributing positively to society.

Furthermore, family collaboration plays a crucial role in the actualisation of his educational vision, recognising the family as the primary locus of education and upbringing. By fostering collaboration between families and schools, Chavara's vision promotes a supportive environment that nurtures students' holistic development and reinforces the values imparted in educational settings. Lastly, awareness programmes serve as catalysts for social change and advocacy, empowering individuals to address pressing issues and promote positive transformation in society. By raising consciousness and mobilising collective action, awareness programmes align with Chavara's vision of education as a tool for social reform and the advancement of the common good. The actualisation of Kuriakose Elias Chavara's educational vision requires a concerted effort to integrate vision sharing, religious formation, holistic education, family collaboration and awareness programmes in educational practices and policies.

By embracing these elements, educators can honour Chavara's legacy and strive towards creating learning environments that foster the holistic development of individuals and contribute to the betterment of society as a whole.

Chapter Two

Fostering Excellence: The Role of Educational Facilities in Higher Education Institutions

Higher educational facilities play a pivotal role in shaping academic experience and fostering students' success. Drawing upon interdisciplinary research and best practices, such facilities explore innovative approaches to facilitate design, utilisation and management. They serve as the physical embodiment of academic institutions, providing spaces for teaching, learning, research and collaboration. The design and utilisation of these facilities have evolved significantly over time, reflecting changes in pedagogy, technology and societal needs.

This chapter provides a scholarly examination of higher educational facilities, focusing on key trends, challenges and opportunities in their development and optimisation. Effective design principles are essential for creating engaging and functional learning environments. Key considerations include spatial flexibility, accessibility, sustainability and aesthetics. Flexible learning spaces that can adapt to various pedagogical approaches and technologies are increasingly prioritised. Innovations, such as active learning classrooms, marker spaces and digital laboratories enhance student engagement and collaboration. Moreover, sustainable design practices, including energy-efficient systems, natural lighting and green spaces promote environmental stewardship and occupants' well-being.

2.1. Characteristics of Physical Assets

The characteristics of the institution's physical assets, like buildings and facilities provided to support the learners must appeal to its users and thereby optimally enhance the utilisation of those facilities for achieving their set goals (Ahmad, 2012). Thus, to safeguard the excellence and uphold wide-reaching standards, CMI and CMC institutions face challenges to impart their goals. Higher education institutions' physical assets and development involve buildings, classrooms, hostels, staff quarters, workshops, laboratories, IT centres, libraries, health centres and sports facilities. Establishment of motivating learning situations and security is also a major consideration of the management. Strong physical assets and features such as maintenance, renewal, innovation and facilities' development efforts will attract students, staff and foreigners. Special care must be taken to maintain a serene and beautiful environment and proper sanitation, thereby generating an aesthetic impression, healthy ambience and creating a conducive climate for teaching and learning. Ensuring appropriate quality of facilities for higher educational institutions is crucial for the effective realisation of set goals and objectives of the learners.

Educational facilities play a pivotal role in shaping the higher educational landscape, serving as the physical and technological infrastructure that supports academic endeavours. The significance of higher educational facilities, emphasising their role in fostering academic excellence, student engagement and institutional advancement is important. Educational facilities represent the physical and technological infrastructure that underpins the experience. From classrooms and laboratories to libraries and digital resources, these facilities provide the essential resources and environments where teaching, learning and research takes place. Beyond mere brick-and-mortar structures, educational facilities serve as catalysts for academic excellence, innovation and institutional advancement.

2.1.1. Importance of Educational Facilities in Higher Education

1. Enabling Academic Excellence: Well-designed educational facilities create conducive environments for teaching and

learning, facilitating meaningful interactions between faculty and students. State-of-the-art classrooms, with advanced technology and ergonomic furniture, enhance the learning experience and promote active engagement. Similarly, specialised facilities such as laboratories, studios and research centres provide students with hands-on experiences and opportunities for experimentation, critical thinking and problem-solving. By supporting academic excellence, educational facilities contribute to the intellectual growth and development of students, preparing them for future careers and leadership roles.

2. Fostering Student Engagement: Educational facilities serve as hubs of student activity, offering spaces for collaboration, discussion and extra-curricular pursuits. Modern campus amenities, including recreation centres and outdoor spaces, promote social interaction and community building among students from diverse backgrounds. Additionally, innovative learning environments, such as flipped classrooms, maker spaces, and simulation labs encourage active participation and peer-to-peer learning. By fostering a sense of belonging and involvement, educational facilities enhance the overall experience and contribute to higher levels of retention and satisfaction.

3. Supporting Institutional Advancement: The quality and functionality of educational facilities play a significant role in shaping institutional reputation and competitiveness. Prospective students and faculty often assess an institution based on its physical infrastructure, technological resources and amenities. Institutions with modern, well-maintained facilities are better positioned to attract top talent, secure research funding, and forge partnerships with industry and community stakeholders. Moreover, strategic investments can lead to long-term cost savings, energy efficiency and sustainability, aligning with broader institutional goals and values.

2.1.2. Best Practices for Developing Educational Facilities:

1. Needs Assessment and Strategic Planning: Institutions should conduct comprehensive needs assessments to identify current gaps and future requirements. Strategic planning processes involving stakeholders from across the campus community can help to prioritise investments and align facility development with institutional goals and priorities.

2. Designing Flexible and Adaptable Spaces: Educational facilities should be designed with flexibility and adaptability in mind, allowing for easy reconfiguration and repurposing as needs evolve. Modular furniture, movable partitions and technology-enabled infrastructure can accommodate diverse teaching and learning modalities, promoting innovation and experimentation.

3. Integrating Sustainability and Wellness: Sustainable design principles, including energy efficiency, renewable resources and indoor environmental quality, should be integrated into the planning and construction of educational facilities. Additionally, wellness-focused features such as natural lighting, biophilic elements and ergonomic furnishings contribute to the health and well-being of students, faculty, and staff.

Educational facilities are integral components of the ecosystem, shaping the learning experiences, academic outcomes and institutional identities of universities. By prioritising the development of modern, inclusive and sustainable facilities, institutions can enhance their competitive edge, attract top talent and contribute to the advancement of knowledge. As higher education continues to evolve in response to changing demographics, technological advancements and societal needs, facilities play a central role in supporting students' success, fostering innovation and driving excellence.

Lucinnda Sue's exploration in 2019, titled '*The Effect of Campus Facilities on Higher Education Student Recruitment*', offers valuable insights into the perceptions of students regarding educational facilities (Sue, 2019). It reveals that during the process of selecting

a college, a significant portion of respondents, approximately 67%, prioritise factors such as a welcoming and aesthetically pleasing campus environment, along with the overall quality of its facilities. In the contemporary educational landscape, students increasingly expect universities to provide environments that emulate the comfort and stability of their own homes. Notably, they exhibit a keen interest in facilities relevant to their field of study. For instance, classrooms are deemed essential during the college selection process, with preferences leaning towards comfortable settings, conducive to effective teaching and learning. Suggestions for the inclusion of easily movable furniture to accommodate diverse academic methodologies further highlight the evolving expectations of students. Libraries, traditionally revered as bastions of knowledge, are envisioned as dynamic spaces for both solitary study and collaborative endeavours.

Moreover, the provision of homely and comfortable dwelling halls and dining facilities resonate deeply with students away from home, underscoring the importance of a nurturing environment. Additionally, paramount concerns such as safety and security are emphasised, necessitating visible measures, such as surveillance cameras and controlled entry points. In an era characterised by universal connectivity, the significance of robust, technological infrastructure, including high-quality Wi-Fi and ample electrical outlets, cannot be overstated. As students navigate a digital landscape, seamless access to technology becomes indispensable.

A comparative analysis conducted by Christos Vidalakis, Ming Sun and Aspasia Papa in 2012, titled 'The Efficiency and Importance of Higher Education Facilities,' delves deeper into the interplay between the quality and value of such facilities. Through a mixed-methods approach encompassing expert-supported surveys and interviews, it underscores the pivotal role of maintenance and administration in enhancing value for both institutions and students. Similarly, research by Mohd Fauzee Musa and Zarita Ahmad in 2012 sheds light on the pivotal role of physical assets and facilities in shaping the landscape. Their findings underscore the critical importance of adequate

infrastructure in fostering a conducive teaching and learning environment.

Sandhya Kumari Singh's examination in 2017 highlights the persistent challenges facing these systems. Singh's analysis emphasises issues ranging from regional disparities to economic hardships, underscoring the need for proactive measures to address these systemic challenges. In the pursuit of excellence, higher educational institutions must not only prioritise the provision of facilities but also ensure their ongoing maintenance and enhancement. The quest for quality and efficiency remains a multifaceted endeavour, demanding collaboration and innovation across diverse contexts.

With an aim to provide a conducive learning environment, CMI and CMC educators focus on providing excellent facilities though their institutions, especially in the higher educational scenario. The design of a college or university's peripheral atmosphere reveals its goals and values. Facilities help to nourish the learning process, which must be safe, secure and comfortable. Sound infrastructure, such as a comprehensive curriculum, scholarly resources, superb faculty, exceptional and motivated students, modern, attractive and well-equipped buildings are vital for human learning and excellent education. The physical environment affects human motivation, behaviour and performance. There are physical situations that generate a sense of safety, welfare and assistance of brain growth (Maslow, 2017). The design of a college or university site reflects its principles and values. The condition of buildings and open spaces directly affects the educational outcomes. Institutions include not only classrooms but also sports facilities, playgrounds, libraries, learning areas, restaurants, quality assurance and assessment (Francis Ansha, 2017). These are influencing education, academic achievement, students' health and well-being. The good, flexible design of facilities and their effective maintenance is an integral part of the success of higher educational centres at CMI and CMC institutions.

2.2. Theories of Educational Facilities

The significance of educational facilities are supported by a myriad of theories, each contributing to a deeper understanding of their importance. In the exploration undertaken here, several theories have been embraced to underscore the value of this variable.

2.2.1. Motivational Theories

One of the earliest of the motivational theories was developed by Abraham Maslow. He believed that human beings have an hierarchy of needs, which he explained using the illustration of a pyramid (Maslow A. , 1970). The elementary requirements, such as food and housing as basic needs, are placed at the bottom of the pyramid. Once these basic needs are satisfied, employees look forward to feeling safe, loved and cared for, aspiring for a sense of accomplishment and self-actualisation, which they attain from jobs, friendships, relationships and work environments (Maslow A. , 1943). According to Maslow's theory, an individual's satisfaction level is essential and needs are sought to be fulfilled. Similarly, the basic needs of an institution are infrastructure and other facilities. Well-equipped infrastructure and quality management of an institution satisfy the basic needs of parents and students. Thus, the theory supports the importance of the need for quality of educational facilities.

2.2.2. Social Practice Theory – 3 Elements Model

One of the most definitive descriptions of social practices is given by Reckwitz (Reckwitz, 2002). Social practices are routinised forms of behaviours consisting of mutually interconnected elements, such as forms of bodily and mental activities, various objects and their usage, background knowledge in the form of understanding, know-how, states of emotion and motivational knowledge. The development of the framework of the three-elements model is thus summarised as:

- ❖ Materials refer to all those technologies, tangible entities and the stuff of the objects utilised.

- ❖ Competences comprise of skills, know-how and technique.

 ❖ Meanings include all the symbolic meanings, ideas and aspirations.

Educational facilities indicate not only the infrastructure but also all the technologies, quality enhancement programmes and good atmosphere that are used for the development of the institution as well as the holistic growth of students. Three elements can be put into practice for the effective execution of the institution and students' overall development.

2.2.3. Theory of Quality Trilogy

Proper planning, improvement and quality control constitute 'Quality Trilogy'. The quality project can be successfully achieved through proper planning and control over all actions for improvement (Defeo, 2019). Juran suggested ten steps for the improvement of quality (Juran, 1999). They include: an appropriate and sound knowledge of the opportunities and necessities for improvement, purpose of the improvement goals, requirement of an organisation for achieving the determined goals, provision of improved training, new start-up projects, proper screening processes, performances pinpointing the output of the programme, hunting down improvements and repeating the steps. The implementation of this theory is beneficial to improve the quality of all educational institutions. Academic centres with effective planning can achieve great success. Thus, this theory supports those institutions that are run with the definite aim of quality and would win the hearts of people.

A higher educational institution is found to plumb the depths of intuition to extract knowledge and wisdom. An academic centre continues to march towards excellence only due to the good facilities provided by its administrators and management. Excellent facilities empower CMI and CMC institutions and thus the learning environment and human formation are nurtured and developed to create a better society. About 57 higher educational institutions of CMI congregation and 25 institutions of CMC congregations have provided extraordinary facilities for creating and sharing knowledge all over India. Facilitating quality education, these institutions have the well-equipped infrastructure, sound administrative systems, dedicated

management, highly qualified faculties and beautiful premises, which are the primary attractions for students who rush to get admission.

The 'Christ ' group of institutions run by CMI congregation bear witness to this truth. They give equal importance to both quality as well as value-oriented education. By creating this situation, they follow the vision of Kuriakose Elias Chavara, the founder. Quality, excellence and service are his vision and these institutions provide ample opportunities and good facilities for their beneficiaries, thus creating tremendous changes in the Indian educational scenario (Chavara Letters, 2011). In examining higher educational facilities, a specific focus emerges on key dimensions or factors essential for comprehensive analysis. These factors encompass infrastructure alongside quality assessment and assurance within the educational realm.

2.3. Factors of Higher Educational Facilities

2.3.1. Infrastructure

Infrastructure plays a vital role in the education sector, including classrooms, halls, laboratories and college campuses. They are key elements in the learning environment. Classroom building and internal construction of higher education institutions significantly affect student learning (Gurin, 2002). High-quality infrastructure facilitates better teaching, improves students' outcome, and reduces drop-out rates, among other benefits (Juneja, 2019).

Poor building conditions, especially in HEIs, such as old and improperly maintained classrooms, affect student learning. Material assets and institutional development in higher education are complicated and costly. Therefore, ensuring their quality according to international standards, is a major challenge (Mishra, 2007). Physical assets and institutional development in higher education include the provision of buildings, classrooms, hostels, staff accommodation, workshops, laboratories, ICT centres, libraries, health centres and sports facilities. The provision of a renewable and safe learning environment is also focused on the development of tangible assets and facilities (Musa, 2012). The physical environment affects a person's motivation, behaviour and performance (Maslow A. , 1943). There are physical

conditions that create a sense of security, well-being and aid in mental development. The design of a college or university site reflects its principles and values. The construction of efficient, flexible and well-organised infrastructure management is a success of higher education outcomes (Bucker, 2018).

Fadahunsi et al. (2019) delved into the benefits of adopting facilities management practices within tertiary institutions, with a specific focus on Covenant University in Nigeria. The findings illuminated the advantages associated with such practices, including active maintenance, enhanced security measures and the promotion of a well-organised environment. Facilities management plays a pivotal role in preserving and enhancing various amenities within Covenant University, as evidenced by the high level of efficiency and planning observed by 88% of respondents. Various tools and strategies, such as asset monitoring, cost-benefit analysis and infrastructure management are employed to ensure the optimal functioning of the university's facilities. Shehu Muhammad, Maimunah Sapri and Ibrahim (2014) examined the impact of academic buildings on the well-being of students in higher education institutions. Comfort, health and safety, facility accessibility, room availability, participation, inclusiveness and engagement underscore the importance of addressing specific elements within academic buildings, such as thermal conditions, internet connectivity, furniture quality and access to amenities, to enhance students' overall experience and well-being.

Narjes Safari, Hamid Reza Vazirzanjani and Zahra Akbari (2014) emphasised the critical role of higher education in fostering entrepreneurship and innovation. They argued that a single individual with creative thinking cannot efficiently lead a specialised institute and highlighted the importance of cultivating a talented workforce through higher education. The significance of acquiring high educational qualifications and enhancing skills, such as communication and interpersonal abilities, to succeed in the modern workforce, were highlighted.

David K. Cohen and Monica P. Bhatt (2012) addressed the challenges faced by the educational community in improving literacy instruction in the United States. They identified key

obstacles, including the lack of educational infrastructure, decentralised governance systems and challenges within the teaching profession. Various organisational improvements introduced over the years to enhance literacy education, included state-level reforms, transparency initiatives, comprehensive school reforms and efforts to strengthen human capital development and market-oriented reforms. These initiatives aimed to address systemic barriers and improve academic outcomes for students nationwide.

The visual learning environment can build learning communities through information and communication technology. The educational community is a complex network of human relationships, work plans, schedules and daily activities, in which the building creates a tangible space with material and internal needs. The learning environment is essential for learning, discussion and group work. Institutions have a great place to access the internet and it can be accessed from each section, the library, and the hostel with technology and students (Anklam, 2007). Every student uses one computer during the course. It provides ample opportunity to explore online resources, other research and training programmes.

CMI and CMC higher educational sectors are always ready to accept modern technologies for the improvement of education. Kuriakose Elias Chavara is the inspiration of these institutions, because he was the man who provided a good infrastructure for the education sector. He started the first Sanskrit school at Mannanam and constructed a good building for students (Chavara Letters, 2011).

2.3.2. Quality Assessment

Writing with considerable words, knowledge, skills, attitudes and beliefs is known as assessment. It plays a significant part in the learning and teaching methods of all junctures of education. According to Terenzini, evaluation plays an important role in students' future and the assessment programme defines what they learn and how they study (Terenzini, 1989). Hence, assessment evaluates the mode and methods of teaching and the specific innovations in teaching methods. But evaluation is more

important than testing. It gives better information about students' learning process and quality. Assessment is considered to be one of the leading "driving" features of the teaching and learning process (Marzano, 1993). In assessment, learning and measuring process is with high expectations, providing a base for thinking, dialogue and comments to liven up the educational programme. Hence, it is an efficient, systematic process that brings probabilities, expectations and makes models clearer and more evident.

Black & William (Black, 1998) demonstrate the importance of students' constructive self-assessment methods to advance achievement in their learning programme. An assessment has a great role in motivating students through the learning process, which act as an important factor in quality education in the classroom (Sawand, 2015).

The term 'Educational Assessment' was used by Grant Wiggins, the student and learning facilitator, to illustrate teachers' policies and difficulties. That should be evoked in the design and use of examinations (Wiggins, 1998). It implies the nature of assessment, which influences students' meaningful participation in the process of learning. As Wiggins says, testing should be realistic, with opportunities and comments for the process of review to make it better, rather than merely learning. It is an important rule to comprehend how various tests influence students (Shah, 2000).

Chavara was a man who realised the real power of quality assessment in education. Understanding that education is the best tool to transform society, he promoted quality education for all (Paul VI, 1965). His discernment and forethought made possible the Indian society to arrive at the incredible position in the education field that it has obtained today. For the actualisation of this vision, he took authoritative steps to standardise the quality of education (Chavara Letters, 2011). So he wrote to parents to evaluate their children's learning processes every week. He instructed parents to send their children to school and make sure that they studied properly (Chavara, 1868). Chavara used all the available facilities to make education more effective. He provided the best teacher, sufficient place, food (which was most needed at that time) and printed materials for the best education

(Parappuram, 1846), (Mathias, 2008), (Kokkatt, 2012). Chavara could offer education with developmental aspects and renovated the field with new ideas.

2.3.3. Quality Assurance

In the *twenteth* century, the concept of quality was derived from industry and business. People of all times identified the importance of quality by specifying it. Hence, individual employees were the responsible persons to improve the quality. But just in the beginning of the technological era, the problems of testing, control and assurance in quality emerged. Deming (Tsutsui, 1996), Juran (Wendt, 1994) and Crosby bestowed us with guidelines for quality assurance, which also contributed to higher education.

The Analytic Quality Glossary describes quality assurance as 'a set of procedures, processes, structures and activities designed to achieve, sustain and enhance a quality inside or outside an organisation' (Mitra, 2016). An internal and external mechanism can be quality assurance. Harvey notes, however, that for all types of external quality control, testing or analysis, it has become 'an acronym', 'and indeed, many commentators actually refer to external quality assurance' (Harvey, 2007). "In fact, Peter Williams, former chief executive of the Quality Assurance Agency of the United Kingdom said that "there is not a single universal meaning of the word' quality assurance'; it has become a catchy thing that can do a few of them to anyone's satisfaction" (Williams, 2016).

An article based on '*The Total Quality Management in Education*' by Mukhopadhyay Marmar (2005) stated that education is the right of each and every citizen of India. The quality of education is based on the quality of the faculty. The higher education system in India is waning due to the poor quality of the animating staff. Hence the government should take measures to empower the members of the teaching faculty. To save costs, institutions hired unqualified staff, which led to a decline in the quality. To assure that, the government has to make quality enhancement programmes in each and every institution.

Mohanty Sunil's (2003) article based on quality enhancement in higher education in India expressed that to give high-quality knowledge to students, they have to provide modern facilities that would enhance the quality of students. Organizations play a vital role in helping teachers accurately guide students careers. Lewis Ralph and Smith Douglas (1998) was focused on India's standard of higher education. The circumstances were not so strong at the time of Independence that institutes could provide quality education. Year after year, however, many of India's central, state, prestigious and private universities are acknowledged. Thousands of colleges have been started to provide students with quality education. But the standard of higher education too does not show too much quality. Students migrate to other countries searching for quality in higher education. Though there are many colleges and private universities that open each year, they are not all up to the mark in quality. They just take admissions and get enormous benefits, but during the course, they do not provide students and teachers with proper facilities in exchange. For India, these are the key variables in degrading the standards of higher education.

Brennan John, Peter De Vries and Williams Ruth (1997) commented about standard and quality in higher education and pointed out that there is no specific definition of quality. Some of the institutes emphasise more on research, whereas others give attention to practical knowledge. Finally, development of the quality of higher education is the major purpose of all the institutes. Preserving the quality of higher education is not the individual task of the government. To preserve and supplement the standard of higher education, the government, with all the institutes, makes identical parts. To improve its standard and quality, institutes should motivate the staff towards research activities by providing modern facilities during their research occupation.

Higher education quality assurance covers all the values, measures, processes and activities for preserving and enhancing the quality of higher education (Bennett, 2010). The quality can be described as the level at which education meets the client's needs and requirements. This way, two separate clients and the group have higher education students (Sahney, 2004). National

guidelines for quality assurance provide provisions for systematic examination of organisations and learning programmes.

Six factors may be defined as the basic and typical elements of national higher education quality assurance programmes (1) national coordination by an independent agency, (2) internal evaluation leading to self-assessment reports, (3)recommendations for change by external experts, (4) implementation of the recommendations (5) assessment of the adequacy and (6) efficacy of the recommendations (Bernhard, 2011).

The education system today gives great importance to quality assurance. When it was still developing, the farsighted Kuriakose Elias Chavara initiated his projects of imparting education to an underdeveloped society with the reassurance of the quality of the system. Chavara had turned to be such a useful educational hub of ecclesial and social activities for more than 30 years in Kerala (William & Zachariah, 2014). He wanted to provide proper education to illiterate Harijan Christians and other low caste people, as education was closer to his heart (Venkittaraman, 1987). He was always strict about imparting quality education. He could find suitable land, building and sincere teachers for schools (Plathottam, 1987) and he paid them well. So, he followed the '*Pidiyari*'[13] system in Kerala (Panthaplackal, 2004). Quality

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[13] The "*Pidiyari*" system in Kerala refers to a traditional practice aimed at promoting education and empowerment, particularly among marginalised communities, especially in the context of women's education. The term "Pidiyari" translates to "handful of rice" in Malayalam, symbolising a voluntary contribution made by households to support the education of children from economically disadvantaged backgrounds. This system was introduced by St.Kuriakose Elias Chavara. Under the Pidiyari system, families, especially those with surplus food grains, contribute a portion of their rice or other staple grains to a common pool. These contributions are collected periodically, often during community gatherings or religious festivals, and are then used to provide meals or snacks to students attending local schools or educational institutions. The primary objective of the Pidiyari system is to address barriers to education, such as poverty and food insecurity, by ensuring that children have access to nutritious meals that can help them concentrate better in school and improve their overall well-being. The Pidiyari system serves as a mechanism for social cohesion and mutual support within communities, as it encourages cooperation and reciprocity among households. It also helps in

education was one of the most significant characteristics of his vision.

In higher educational institutions, technology services, internet facilities, e-libraries, special seminars, and non-academic aspects such as career advising, student counselling, extra classroom events and welfare programmes are major concerns (Maheshwari, 2016). The availability, adequacy and efficiency of the facilities affect the scholars' trust and educational performance (Abhullahiisa, 2015). It assumes that facilities must not only be available, but must be appropriate and noble to inspire students. The influence of educational facilities and sports activities in physical education directly affects their satisfaction (Sapri, 2009). A safe, clean and favourable atmosphere has been arranged to give them a sense of belonging, superiority and beauty, which are immediately needed to develop a high level of maintenance of culture (Donald, 2019). The potential for the maintenance and administration create values for higher educational institutions and students (Fadahunsi, 2019). Physical properties and accommodations (Ahmad, 2012) give the institutions their complete shape, teaching and learning environments.

2.4. Conclusion

The quality of infrastructure plays a crucial role in shaping the learning environment and ultimately impacting student outcomes. High-quality facilities, including classrooms, laboratories, libraries and campus amenities are essential for fostering a conducive learning environment that promotes engagement, collaboration and academic success. The challenges associated with maintaining and upgrading infrastructure in higher education are significant. Budget constraints, ageing facilities and the need to adhere to international standards present ongoing challenges for institutions seeking to provide state-of-the-art learning environments. Despite these challenges, there are opportunities for improvement and innovation in infrastructure

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fostering a sense of belonging and inclusivity, as families come together to support the educational aspirations of all children, regardless of their socio-economic backgrounds.

design and management. Embracing sustainable practices, leveraging technology and fostering collaborative partnerships can help institutions overcome obstacles and create dynamic learning environments that meet the needs of diverse student populations. The importance of quality assessment and assurance cannot be overstated. Assessment practices, both internal and external, play a vital role in evaluating the effectiveness of teaching and learning methods, ensuring accountability and driving continuous improvement in quality. By prioritising quality assurance measures and implementing rigorous assessment practices, institutions can enhance the overall experience for students and contribute to their academic success. In the spirit of visionary leaders like Kuriakose Elias Chavara, who recognised the transformative power of education and the importance of quality assurance, institutions must remain committed to providing high-quality infrastructure and meaningful experiences for learners. Through strategic planning, collaboration and dedication to excellence, higher education institutions can continue to evolve and thrive in an ever-changing landscape.

Chapter Three

Embracing the Legacy: Kuriakose Elias Chavara's Visionary Leadership in Education and Human Capital Development

The Formation of Human Capital indicates the procedures for attaining and enhancing the number of individuals with the skills, edification and experience, which are critical for the country's holistic development. Adam Smith (1776), father of modern economics, spoke about four types of fixed capitals: 1) machines and instruments, 2) buildings and revenues, 3) land and 4) useful abilities of the inhabitants or the members of society (Smith A. , 1776). It is a general notion that knowledge and skills are embodied in human beings, which play a vital role in determining their labour productivity (Schultz, 1961) and their ability to absorb new knowledge and technologies (Becker, 1962). Human capital is unique and differs from other capitals. Though the accumulation of physical capital is quite crucial in the process of economic growth of a country, with time, the development of tangible capital stock, as it is widely recognised, is extensively dependent on the Formation of Human Capital, which requires attention. In the absence of adequate investment in human capital, utilisation of physical capital would be low paced, leading to retarded development (Robbert, 2004). The core of the Formation of Human Capital is the acquisition of new knowledge and skills. There is no doubt that in modern societies, education plays an essential role in this central activity.

3.1. Importance of Human Capital in Social Development

Human capital is a collection of all knowledge, skills, abilities, intelligence, experiences, health, and training to bring out a person's real ability that can be used directly to achieve the goals of a nation or state. Although the accumulation of physical capital is crucial for a country's economic growth phase, it is increasingly recognised that the growth of tangible capital stocks largely depends on the Formation of Human Capital and must gain its proper importance (Gibbon, 2004). Economists observe that one of the essential factors responsible for the American economy's rapid growth is its increasing allocation of outlays on education, resulting in significant improvement in human capital formation (Curtis, 1965). If developing countries do not increase the level of people skills and physical performance, the production of physical capital is at risk. An article by Joseph Drabek, Silvia Lorincova and Jana Javorcikova (2017), titled '*Investing in Human Capital as a key factor for the development of enterprises*' highlighted that small and medium-sized enterprises (SMEs) are considered to be a dynamic power of the economy in the world.

Amongst SMEs' greatest valued structures are their tractability, policy-making availability, execution, invention and high adaptability to the market atmosphere. In the same way, the SMEs are measured to be a dynamic power of the economy and human resources can be seen as a powerful force, the basis of achievement, affordability and additional industrial value. Human capital is one of the most treasured components of any business and that is why investment in human resources creates an indispensable phase, ensuring that a professional prospers and alters market surroundings. The current tendencies also point to the rising position of speculation in human capital. The future will indeed belong to those companies which ensure maximum responsiveness to ineffective administration of human resources. They are an important precondition for progress and effectiveness of a corporation.

Satya Prasad Padhi's (2014) article on '*Human Capital Formation, Good Employment Opportunities and the Firm*' was an attempt to see education as a narrow specialisation to coordinate other specialisations in production. It brings in a symbiotic (co-

fellowship) relationship, in that its development also enhances specialisations in production. As per this view, the human capital formation becomes an intrinsic aspect of firms' growth, which is trying to achieve higher market access and returns that are responsible for novel and better employment opportunities. In turn, they create external economies permitting higher developmental status. Thus, the most significant part depends on the growth of firms that create and facilitate such good employment opportunities.

Emrullah Tan's work in 2014, "Human Capital Theory: A Holistic Critique," aims to provide an in-depth interpretation of human capital theory, including its origins, the role of education within the theory, and the foundational beliefs about human beings in the intellectual tradition. It also seeks to offer a comprehensive and transparent guide for understanding the theory and its implications. The analysis includes a critique of the theory's core paradigms, an examination of its empirical alignment, and an assessment of its impact on educational policies. Additionally, it provides a moral critique, drawing conclusions based on these evaluations. Several empirical studies further explore aspects of human capital theory. Islam (2010) uses panel data from 87 countries to examine how the impact of human capital on production growth varies with the composition of human capital and proximity to the technological frontier. The study finds that skilled human capital drives growth in high and medium-income countries nearing the technological frontier, while primary and secondary education's growth effect diminishes. Jordon (2010) develops a Human Development Index for Georgia's counties, suggesting that this index could be valuable for future community development research. Fertig (2009) analyzes the impact of demographic changes on human capital accumulation in Germany, highlighting significant effects on education and professionalism. Lilly and Allen (2009) assess the influence of expected earnings on college students' major choices, supporting the idea of monetary incentives driving major selection. Sanorma (2009) explores the wage returns of different types of human capital for immigrants in Spain, revealing variability based on legal status and origin. Additionally, Perdomo Ortiz, González-Benito, and Galende (2009) review the effects of Total Quality

Management and human resource practices on innovation efficiency in Spanish companies. Siddiqui (2008) employs a simultaneous equation model to analyze the impact of human development on primary needs satisfaction, emphasizing the importance of income and growth-oriented policies for improving human welfare, particularly in Asia and Africa.

Among the early Indian pioneers, Kuriakose Elias Chavara, an idealistic visionary, realised the importance of creating, maintaining and utilising the human potential, which would benefit society. He was a profound scholar, an educationist, master-builder of academic institutions, founder of religious congregations and forerunner of establishments of the poor and the marginalised (Chavara, 1981). His pioneering role in opening the doors of education to the lowest of the low in Kerala has opened the way to a knowledge society (Chacko, 2014). Educational revolution enhances the social, economic and holistic development of individuals, which comprise the basic unit of society. Chavara has focused on the integrated development of individuals and society. Fulfilling this vision, he has given rise to the birth of CMI and CMC religious congregations (Chavara, 1981) (Veliyan, 2015). The members of the congregation have been empowered with the latest resources available at the time, which has directly impacted the empowerment of society. Later, the legacy of Chavara has been spread through different institutions headed by CMI and CMC. Human capital formation is emphasised in each of the institutions, as it reforms society with new vigour from time to time. The contributions of Kuriakose Elias Chavara and his followers in education have affected the gradual development of human resources in India, especially in Kerala.

3.1.1. Formation of Human Capital in India

In India, the rate of human capital formation has consistently increased after Independence, due to qualitative improvement in each generation, through education, knowledge, talents, skills, abilities, intelligence, experiences, health, training and information. In the second decade of the 21st Century, the third generation of India's population is active in India's workforce. The most effective way of enhancing and enlarging the country's

productive workforce is by strengthening the education system. India has climbed one spot to 129 among 189 countries in the 2019 Human Development Index (HDI), according to a report by the United Nations Development Programme (Dhashmana, 2019). India's standing in the Human Development Index (HDI) has improved as of the most recent update. India is placed 132nd out of 191 nations in the United Nations Development Programme's (UNDP) 2023 Human Development Report. This indicates that India's HDI rating has somewhat improved from the 2019 report. The HDI ranks nations according to their average accomplishments in income, education, and health. These rankings are updated yearly using the most recent data.

The ultimate criteria for assessing a country's development should be the people's capabilities and economic growth. So it can be summarised that the key dimension of human development includes a healthy life, knowledge and decent living standards. The dimension of knowledge is determined by education. The educational component of the HDI is measured by the years of schooling for adults aged 25 years and older (Development, 2010) and the expected years of schooling for children (Development, 2010). Among Indian states, Kerala holds the highest position in HDI. The dimensions of HDI of Indian states from 1995 to 2018 show an increase in values from 0.562 (1995 value) to 0.790 (2018 value) for Kerala (Index, 2020).

3.1.2. Formation of Human Capital in Kerala

Kerala holds a higher position in terms of various directions of social and human growth among many states. Indeed, in terms of the HDI, Kerala is in a strong spot compared to some of the world's advanced countries. This stands out as the highest degree of literacy and as a state that provided all qualifying children with elementary education. The success of Kerala's education has been so remarkable that it may earn a distinctive acclaim as the 'Kerala model' and some advocate Keralisation of India's entire education system (Lewis, 1997). The Kerala Development Model has been widely admired for achieving a high HDI comparable to developed countries. At the international level, Kerala ranks in the medium HDI category, while India ranked in the low HDI group (George, 1994). There is a link between Kerala's growth and

the educational system trend that prevailed (Sen, 2006). The position of the missionary movement's contribution to the extension of education is important. The dissemination of education helps to resolve traditional caste, class and gender disparities, just as the elimination of these inequalities adds to the awareness range (Ramachandran, 1997).

A research work by Devasia M.D (2005), titled *'Economics of Human Resource Planning with Special Reference to Higher Education in Kerala'* stands on primary data, using mutually investigative explanatory methods. The study reveals three major headlines, including human capital, educational firmness and labour. It highlights how much human resource planning at higher educational levels has led to Kerala's economic growth. Vandewege and Heylen (2005) have studied the various impacts of macroeconomic volatility on human capital formation. Based on the standard deviation of GDP growth, the early volatility measurements of simple cross-country scatter plots and existing empirical studies can only show a negative relationship. Based on the panel data for a large group of countries in 1970-2000, the study has shown that (a) the macroeconomic volatility does not significantly affect human capital formation negatively, as revealed by the existing studies. (b) The volatility effect of decreased spending on government education may even give positive results. (c) Using a time-varying volatility measure and controlling for possible endogeneity of volatility and other explanatory variables in the estimation, the effect is always positive. The study thus builds a simple model that is effective in explaining the positive volatility effect on human capital formation, while at the same time being consistent with the fundamental negative cross-country correlation.

Ghailani and Khan (2004) opined that the value of human capital has never been as important as in present times, in a knowledge era, when abilities and education are rapidly absorbed. The educational structure as a whole has been the focus of constant evaluation. Education and training provide a better quality of life, prosperity and harmony worldwide. The secondary level of education plays a crucial role in shaping the human capital of a nation. The study evaluates the challenges faced by the secondary

education system and tries to find out the desirable structure, system and method to import better learning and generation of knowledge, so that private sectors' needs can be fulfilled.

According to Wobmann, (2003) the correct inclusion of rates of return to education and the consideration of the standard of education are two critical aspects of the specification of human capital that can strongly influence the projected growth impact of human capital. The findings of development accounting indicated that human capital's development effect continue to be severely understood by human capital requirements that ignore these specification issues. The study centres on education as a means of accumulating human capital and the whole spectrum of other investments that individuals make to boost their productivity should also be considered to include human capital requirements. These investments include, in addition to formal knowledge, education obtained in conjunction with schooling, skills acquired after schooling through job training and experience gained in learning by doing so.

George Langelett's 2002 book "Human Capital: A Summary of the Twentieth Century Research," gives a thorough introduction to the idea of human capital, outlining its origins, how education functions as a type of human capital, and any problems or constraints that may arise. It emphasises how spending on education raises health and productivity, which greatly boosts welfare and economic growth. Langelett makes the case for paying more attention to how much money is spent on education. Zeba Sheerene's 1999 analysis, "The Role of Education in the Creation of Human Capital in India since 1951," on the other hand, emphasises the significance of education, particularly higher education for India's economic success. Vandana Sharma's "A Model of Capital and Skill Formation in an Open Economy," human capital is analysed in the context of international trade activities using a comparative methodology to investigate how the development of physical and human capital impacts trade patterns over time.

From the beginning of the twenteth century, Kerala has continued to expand educational opportunities at about the same rate as the nation (Chagin, 1984). The active intervention of religious men

and women in human formation programmes and value-oriented education has made differential changes in society. Chavara has taken up one of the outstanding reforms in the nineteenth century itself, which has greatly influenced Kerala society (Thomas, 2020). His vision and farsightedness have contributed to the rapid growth of education and thereby pioneered the Kerala model development. He has launched a process of educational endeavours and believes that these educational endeavours would help in the integral development of a person and thus transform society.

3.1.3. K.E Chavara's Vision in Formation of Human Capital

Human capital formation is associated with an investment in man and his development in a creative and productive manner. Chavara was a man who invested his total abilities and skills productively (John, 2015). He was a transformed person and realised the actual power of human resources. It was his thirst for knowledge that moved him to learn different languages. He was an expert in languages like Sanskrit, Malayalam, Tamil, Cyriac and Latin (Mathias, 2008). As a multi-skilled person, these skills empowered him to see concepts in a different light, which led to innovations. His educational innovations were evident at various levels, such as theological education and systematic formation of clergy through seminaries, women's education and empowerment through religious congregations, Sanskrit schools and education through schools attached with churches (*pallikoodam*)[14]. The education expected and foreseen by Chavara was a perfect blend of the intellectual, practical and moral formation of a person. For the actualisation of this vision, he took authoritative steps to train priests and a Seminary was started at Mannanam in 1833 (Panthaplakal, 2011). In 1866, with the same vision, he instituted the first indigenous religious congregation for women at Koonammavu. He made it a point to train nuns to enhance human capital as well as religious formation. He was focused on accomplishing his dream by providing education and

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[14] Historically, "*pallikoodam*" referred to village schools along with churches in Kerala, These schools were typically run by Christian management. Later it became the common name of educational centers in Kerala.

initiating social and cultural development, thereby promoting the entire society.

Creation of knowledge accelerates human capital formation, which directs one towards an empowered society (UNESCO, 2005). Kuriakose Elias Chavara, realising the importance of knowledge, wrote: "Just as without eyes, one cannot see the material things of the world, so also without knowledge, it will be impossible for us to see or understand the reality of the world" (Elias, 1990). He knew that an educationally empowered person, i.e., a person, who through education, has acquired the quality to control their lives and become stronger and independent, could do wonders for the entire community's development. He dreamt that with proper formation and channelising of the abilities and skills of the members of two congregations (CMI and CMC) they would help to bring changes in society. Hence, human capital formation and the creation of knowledge were an integral part of the vision and mission of Kuriakose Elias Chavara (Panthaplakal, 2011). He had a clear vision that knowledge should not be denied to anybody. So he started schools along with churches (Letters, Chavara, 2011) and admitted every child without discrimination (John, 2015). He hoped that as a consequence, every human being would be liberated from the manifold barriers of society and would grow as free individuals. The liberation of an individual from bondages helped him to acquire skills and knowledge, the basic aspect of human capital formation. He recognised that the liberation of women from the bondage of caste rigidity and ignorance would contribute to create a society of well-being. So he introduced women's empowerment programmes for the renewal of family and future generations.

3.2. Theories of Formation of Human Capital

Formation of Human Capital indicates the procedures for attaining and increasing the number of individuals who have the skills, edification and experience, which are critical for the entire development of the country. Education is one of the aspects of the formation of human capital. Growth and development of a nation is determined by human capital development. Conceptualising the following theories and ideas strengthens the importance of the variable in supporting the formation of human capital.

3.2.1. Human Capital Theory

Becker first formalised this theory in the early 1960s although others developed it contemporaneously. The 'knowledge, skills and abilities of the people wording in an organisation' consisted of human resources (Schultz, 1961). Though succinct, the initial description of human capital by Shultz (1981) was somewhat restricted in that the idea of 'value' and the role of 'investment' in human capital was not considered. In 1981, this concept was revised by Schultz and human capital was defined as 'all human abilities to be either natural or acquired' (Paul S. , 1981). The theory of human capital suggested that investing in individuals made them efficient. The creation of human capital also promoted better development of the workforce through investment in education and training (Naquin, 2002). Fitz-Enz (2000) noted that the intellect of people, their satisfying work energy, positive attitude, reliability, determination, willingness to learn, ability, imagination, creativity and desire to share knowledge made a difference that led to human capital innovation and processes that became very important for growth (Fitz-Enz, 2000).

As the human capital theory stipulated, the CMI and CMC educational institutions conducted numerous programmes to develop the talents of students and faculty members. The programmes conducted for the growth of young generations were valuable assets and the activities enhanced the holistic development of future generations.

3.2.2. Theories of Performance

More effective and real job performance and improved employee inspiration or obligation are two primary human resource outcomes. Efficient management brings out the best in workers (Breeze, 2002). The four functions of management: - planning, organising, leading and controlling thus emerge out of this theory. These four functions determine the performance of a person. The Theory of Performance by Don Elgar (2007) develops and links six basic concepts to form a framework that can be used to explain performance as well as improvement. An individual or a group participating in a collective effort may be performers. Six components are holistically based on the current level of

performance: context, level of experience, ability levels, identity level, personal factors and fixed factors. These four management functions and the six performance components are may help for educational institutions to function efficiently.

3.2.3. Theory of Reinforcement

The Reinforcement theory emphasises a person's learning behaviour and suggests that the learner will repeat that behaviour that is attached to a positive outcome or result. B. F Skinner, an economist of the behavioural school of thought, has proposed the theory of reinforcement (Skinner, 1979). He suggests that training and development programmes expect positive outcomes and must be aligned with the objectives of the organisation. The basic suggestions of this theory can be materialised in training and development programmes by incorporating various techniques available in human resource practices (Krishnan, 2014). Periodical training is essential for the development of individuals and thus, this theory propounds the need for the training programme for faculty members and students.

3.2.4. Goal-setting Theory

Goal-setting theory, put forward by Edwin Locke in the 1960s, underscores that goal setting is fundamentally linked to task performance. It states that higher and better task performances result from specific and challenging goals, along with the support of appropriate feedback (Locke, 1981). The main source of job motivation is indeed the willingness of a person to put in efforts towards accomplishing goals. Observation clarifies that particular and difficult goals are more motivating than comfortable, general and vague ones. When goals are specific and clear, they lead to greater output and better performance. When it is more challenging, the reward and the passion for attaining goals would also be more significant in magnitude (Locke, 1981). As stipulated by the goal-setting theory, setting specific targets is essential for better performance. Thus individuals are to be trained for setting and attaining them. Goal-setting and task performances are mutually connected and it is essential to promote students and faculty members to set goals for better performance in their workplace.

Chavara was a visionary who understood the significance of goal-setting. He had revolutionary ideas and far-sighted views. He realised the importance of creating, maintaining and utilising the human potential, which would benefit society (Chavara Letters, 2011). This vision gave rise to the birth of CMI and CMC religious congregations. Chavara focused on the integrated development of individuals and society. The members of the congregation were empowered with the latest resources available, which directly impacted the empowerment of society. Educational revolution enhanced the social and economic well-being and holistic development of individuals, which encompassed the basic unit of the society. The legacy of the Chavara vision was spread through different institutions headed by CMI and CMC. Educational facilities and Formation of Human Capital were emphasised in each of the institutions, because it reformed society with new vigour from time to time. The religious faculty members played a crucial role in this reformation, focusing on the vision actualisation of Chavara.

It is important to provide good education and excellent training programmes for administrators and employees (Wobmann, 2003). Human resources can be seen as a powerful force, the basis of achievement, affordability and additional value of industries. Human capital is one of the most treasured components of any business and that is why investment in human resources converts an indispensable phase safeguarding that a professional prospers in an altering market surrounding it. As per this view, the human capital formation becomes an intrinsic aspect of the growth of firms, which in trying to achieve higher returns are responsible for novel and better employment opportunities, in turn creating external economies permitting higher development status (Bhullar, 2011). It highlights the externalities of human capital as one of the key reasons for the persistence of long-term growth as a potential connection between human and social capital. Education and training provide a better quality of life, prosperity and harmony worldwide (Gundlach, 2013). The activities include team-work, thorough preparation of staff, performance improvement and steps to increase member engagement (Perdomo et al., 2009). The literature review centred on education as a means of accumulating human capital and the whole

spectrum of other investments that individuals make to boost their productivity should also be considered to include human capital requirements (Wolfgang Lutz, 2008). These investments include, in addition to formal knowledge, education obtained in conjunction with schooling, skills acquired through job training and experience gained through learning by doing. By these the researcher could identify certain significant aspects which are known as the dimensions or factors of Formation of Human Capital. They include Quality Enhancement, Training, Skill Enhancement, Institutional Strategy, Barriers of Skill Enhancement and Human Capital Development.

3.3. Factors of Formation of Human Capital

3.3.1. Quality Enhancement

According to Harvey, quality enhancement is a way to 'add or to improve' (Harvey, 2007). It has two threads: First 'to develop each student', i.e., the development or improvement of student qualities, knowledge, skills, abilities and competence. Second, to improve the quality of an institution or learning programme. Enhancement is often used to refer to the process of standardisation and consolidation about upgrading, strengthening or expanding. The UK Quality Assurance Agency has defined quality enhancement as part of institutional quality management intended to protect, the context of the challenges in which each institution operates develops and reflects on the quality of learning opportunities (Rayner, 2007). It is also described as a deliberate action to bring about continuous improvement in the performance of a student's learning experience' (Williams, 2016). However, there is also the argument that improvement can be seen as a definition of quality (Campbell, 2002).

Quality as development focuses on a continuous search for permanent improvement (Basavr, 2015). Quality as a transformation process is one by which people (students, academic staff and administrators) change their own views and worldview too. It enhances and brings additional value to students. The value added to these principles is a quality measure that reflects the extent to which education develops students'

academic knowledge (learning experience), skills and attitudes and empowers many critical, active, lifelong learners (Green, 1993). Empowerment means strengthening participants to make their transformation. It engages them in the decision-making process and leads to change. As a result, students take responsibility for owning the learning process and mode (Muller, 1992). Transformation increases students' self-esteem, knowledge-building, self-confidence and critical thinking (Shaw, 1992).

Understanding the significance of transformation, the idealist Chavara was aware that the progress of the Church and society was possible only through learned priests and introduced western methods of teaching in monasteries (Romeo, 1931). According to Kachappilly (1994), in 1856, when priests were sent from the ministry to different places, Chavara reminded that the transformed attitudes of people and their integral formation must be the most valuable and visible fruits of the congregation (Kachappilly, 1994).

Chavara provided food to students from low-income families because he believed that good food was a must for children's intellectual and physical growth. School meal programmes provided multiple benefits, as it gave social protection by helping families educate their children, with food security in times of poverty and scarcity. Daily school meals provided a strong incentive for parents to send children to school and keep them there (Mannanam Chronicles, 1864 - 1872). For quality enhancement, he introduced mid-day meal systems and '*pidiyari*' programme. The followers of Chavara are continuing his mission through their institutions. To enhance the quality of education, CMI and CMC institutions provided excellent facilities and a good atmosphere in their institutions.

3.3.2. Training

Training and development refers to the acquisition or transfer of knowledge, skills and competencies. The process required to perform a specific job or functions and therefore, the benefits of training, organisational and individual development are strategic and consequently extensive (Elnaga, 2013). Training and development take several learning steps, ranging from training

the individual in his or her current activities and, in addition, the distribution of information to improve the organisation's horizons and customer service. The focus is on improving their performance and enrichment, thereby increasing the performance of the individual, the group and the organisation (Niazi, 2011).

Bohacek and Kapicka (2008) have built up a dynamic private information model with the endogenous amalgamation of observable human capital and have analysed optimal income taxes and schooling policies. They have found that under a plausible condition, and certainly in a steady state, the optimal schooling subsidies and the temporary human capital wedge are both positive. While effective marginal education subsidies are typically higher for agents with higher capacity, they decrease at the top of the capacity distribution. In terms of magnitude, effective marginal education subsidies are lower than effective marginal income taxes. It also analyses two partial reforms, where either income taxes or schooling subsidies are fixed exogenously.

'The Population Dynamics of Human Capital Accumulation' by Wolfgang Lutz, Anne Goujon and Anna Bette Wills (2008) introduce a fine strategy for modelling the dynamics of change in human capital in terms of educational attainment. The methodological foundation for this approach is known in demography as multi-state methods. In the 1970s, it was introduced at the International Institute for Applied System Analysis (IIASA). Recent years mark the presence of researchers who have successfully applied this methodology to the human capital development projects in certain countries and major world regions. Until now, there has not been such an effort to study the possibilities of creating these projects by attaining human capital development through education. Thus, this article's main purpose turns out to be highlighting this method for the promotion of human capital and education.

Dougherty and Herd (2008) have suggested some institutional changes that could help to improve the performance of the education system, thereby boosting the development of human capital in India. The delivery of education and health services in India needs to be significantly improved. Government initiatives such as the 'Free Midday Meals' and the 'Education for All'

programmes aimed at bringing more children to school have made some progress. This could be the demand of five of the poorest countries, where two-thirds of out-of-school children are found. Aimed at equity, grants must be financed directly from the Centre. But attendance at school to close the literacy gap is not enough. It is also necessary to look at the limited number of teachers that make attendance and quality essential to compensate for the lack of numbers. Transparency and accountability to the local population are also essential in order to ensure high educational outputs. Measuring and publicising performance results for schools at the primary level will also be inevitable.

Jimenez and Sanz Valle (2005), in their empirical study on a *'Range of Spanish Enterprises'*, examine the ways in which an enterprise composes a master plan for human resource management in order to excel in innovative performance. Their study of 350 Spanish firms show that the Schuler and Jackson (1987) strategy model seems to result in higher levels of innovation among those firms in the sample. This observation assures the importance of a strategic human resource management approach to innovation. This empirical study also emphasises the need for the 'soft' human resource management practices to form a stable, balanced and committed workforce that is ready to carry on risks (also to learn from them) for more innovation. This way, in the case of innovation performance, human resource management practices require the inclusion of both the lenient and solid features of human resource management.

Training is defined as "a systematic process of changing one's attitude, knowledge, ability or behaviour by learning experience to achieve success in the workplace or in a wide range of occupations. In the workplace, its purpose is for "developing human skills and the current and future needs of the organisation" (Masadeh, 2012). Bardwell and Holden argue that training is a structured process used to change attitudes, knowledge, skills and behaviours through learning knowledge, to achieve success in a particular job or career (Beardwell, 2001). This definition links the training and planning process as well as

training as a structured activity that aims to transform skills through knowledge and experience. According to Armstrong, Human Resource Management strategies emphasise long-term human challenges and training strategies (Armstrong, 2000).

The proper formation of a person has paved the way for the transformation of society. Kuriakose Elias Chavara realised the importance of training and took the initiative. For example, he sent books to develop reading habits and improve the knowledge of nuns and girls (Panthaplakal, 2011). He gave great importance to teach them different languages. Sisters wrote their chronicles; "*Our Priorachan (Father Superior) gave us four books, printed both in Latin and Malayalam*". Along with spiritual books, he provided books on geography, mathematics and grammar. They conveyed the intention of the founder to share his knowledge and experience with the members of the institute he founded. To improve nuns' skills and abilities, he appointed expert triners (Veliyan, 2015). In 1870, he took a special interest in bringing two European sisters from Fort Kochi to the Koonammavu to give training in needlework, stitching and flower making (Veliyan, 1866-1870). During that period, this type of training was unknown to the womenfolk. The effort taken by Chavara was the roadmap for the nuns to developtheir skills and knowledge. Later, it paved the way for the formation of thousands of women and thus society became transformed. As the followers of Chavara, CMI and CMC institutions concentrated on training people for a better society, so these institutions provided special coaching in the field of art, literature, sports and craft.

3.3.3. Skill Enhancement

Skill development is critical for students' success and is an important factor in improving the quality of higher education. The skills needed today are very different from those ten or five years ago. The speed at which this change will occur will certainly accelerate. Therefore, it is the need of the hour to build a skills plan that will enable employees to adopt new needs that respond to the needs of the society and provide new opportunities for all. Skills Report 2018 highlights current trends and sets out what would take India to become the 'Skill Capital' of the world.

The two most influential persons are Katz and Mumford. Both complement each other by providing different perspectives on leadership in terms of skills (Katz, 1995) (Connelly, 2000). For example, Katz has outlined three different skills a leader should have, namely: Technical skills, Human skills and Cognitive skills. Technical skills refer to the knowledge and technology required for a particular type of work or profession. This may require specialised knowledge to implement specific methods, techniques, processes and procedures (Katz, 1995). Human skills refer to those needed to work effectively with fans, peers and managers. These include communication and writing skills, the ability to inspire others and build a positive team spirit. A leader with the best skills would know about their behaviour and how this can affect the fans. Comprehension skills refer to those that allow the leader to think critically and work with ideas and thoughts. Leaders with good cognitive skills have the ability to work with incomprehensible ideas and consider situations. Other important mental skills include critical thinking, strategies, decision-making and problem-solving (Katz, 1995).

A research article by Lakshmi Mohan (2014), based on the '*Integration of Skills with Higher Education*', has explained that higher education is tremendously significant for each human being to advance their knowledge, in order to work suitably in professional institutes. Unlike the nineteenth century trend, the present emphasis in the higher education system is on developing practical skills. Unless a teacher becomes adept both in knowledge as well as in its practical application, he/she won't be an effective instrument to train students. This article precisely stresses this aspect of effective faculty training based on a proportionate amalgamation of knowledge and practical skills. To improve the knowledge of students, the government must do some things in higher education, such as mentoring students, taking on a shift in the pedagogy, grooming, faculty upgradation, syllabus upgradation, hiring faculties from industry to provide practical knowledge to all the students, providing communication, soft skills training and making institutional tie-ups with the corporate world. These strategies are beneficial to develop the youth and it would build their careers effectively.

A research article by Maria et al. (2019) titled '*The role of Education in Ensuring Skilled Human Capital for Companies*' has exposed the importance of skilled labour in companies and economic development. By enabling the entrée to innovative information and practices expanded from obtaining new expertise, institutions can support the country's financial growth. Furthermore, the significance of comprehensive education leads to an upsurge in the outcome of productivity. High-level education is also beneficial at the social level, ensuring the community's stability and accelerating the development of society. An educated business person can achieve a more successful business industry compared to a local. The market allows its competition to intensify, leading on to new business ventures, pressure on profitability and market shares needed for business skills to drive companies. The study highlights that it is inevitable to provide good education and excellent training programmes for administrators and employees.

Among the earlier pioneers Kuriakose Elias Chavara (1805-1871) identified the power of skills to enlighten society. The initiatives he took in education originated from his mind, the source of which was his extraordinary personal charisma. Chavara himself was a versatile genius, an orator, dedicated teacher, relentless social reformer, talented organiser, a true visionary, gifted poet, playwright, multi-linguist and imaginative media person (John, 2017). These skills and talents were active in Chavara, in a century where such ideologies were very uncommon.

In the 21st century, multinational companies consider a person to be skillful if they have the 12 abilities: critical thinking, creativity, collaboration, communication, social skills, productivity, flexibility, technology literacy, media literacy, information literacy, leadership and initiative (Fadel, 2009). Critical thinking is essential for improvement. Creativity is a means of adaptation. This skill empowers a person to see concepts in a different light, which lead to innovation. Collaboration is a challenging concept, because to work together, achieve compromises and get the best possible results from solving a problem is its essence. Communication is the adhesive that brings all these potentials together. It helps to convey ideas among different personality

types effectively (Fadel, 2009). Kuriakose Elias Chavara acquired these skills. In creativity, he wrote books like *Martyrdom of Anastasia*, *The Dirge* and *Soliloquies* (Mathias, 2008). Evaluating the importance of collaboration and communication skills, he wrote several letters and was the mediator of many disputes, e.g. Rocose Schism (Mathias, 2008).

Literacy talents are the set of twenty-first century skills which include information, media and technology. Chavara, the champion of the nineteenth century, established a press (Paul S. , 2004) at his time, from which the first Malayalam daily newspaper, *Deepika* (Torch-bearer), came out in 1887. He was also the first Indian to start a printing press under private ownership. Chavara proved his interest in printing press and publication by establishing it with great pain and struggle to awaken Kerala, especially in literature. Many young men and women acquired knowledge of their mother tongue and many devotional prayer books were introduced for enhancing spiritual growth.

Life skills include flexibility, leadership, initiative, productivity and social skills (Stauffer, 2020). Chavara was a broad-minded person who accepted all people without caste or creed, which testifie his flexibility. Because of his leadership and initiative skills, he was known as the champion of families and modern education. In the case of productivity, he established two indigenous congregations (Kanjiramattathil, 1986). As a social reformer, he lived for others and fulfilled the needs of society. It is evident that these above-mentioned three categories of skills were obviously present in Chavara, which was exceptional in his lifetime and hence proved that he was a versatile genius (Complete Works of Chavara, 1985). His vision flourished over the years through CMI and CMC institutions, contributing to twenty-first century development and consequently, society progressed. It empowered different categories, thereby contributing to multidimensional interference.

3.3.4. Institutional Strategy

Strategic management is of utmost importance for every higher educational institution, which understands itself as an autonomous actor. It has the core competence to act successfully

in an increasingly complex environment. Higher educational managers have to find an approach which, on the one hand, fits the specific organisational constitution and culture of Higher Educational Institutions and, on the other hand, meets the requirements imposed by the New Public Management (Nickel, 2011). This is the most important but at the same time a significant task. Good management is essential for the success of institutions, and being a good manager is a worthwhile goal. The effort of managers and professionals is committed to fulfil the lasting goals of higher education. Strategic planning, implementation and management programmes are best if they empower the institutions to show progress and learn about the future (Poister, 2010). On this basis, Chavara was an excellent manager and he had a strategy to convince others in critical situations to solve problems. For example, during his tenure as Vicar general, his strategic movements saved society from inequalities, schisms and atrocities (Chronicles of Monastery at Mannanam, 1861).

3.3.5. Human Capital Development

Empowerment reinforces inherent capacities by way of enhancing knowledge, power and experience. It allows individuals to achieve their potential, develop their talents and skills. They can frame a goal in life and meet their targets. The concept of women's empowerment has been tied to a range of activities undertaken by and for women in different areas, mainly through education (Mondal, 2016).

An article by Rasmus Thonnessen and Erich Gundlach (2013), titled '*The Size of Human Capital Externalities Cross-country Evidence*' focused on the Formation of Human Capital, particularly in the form of formal education. This study is usually held to generate positive externalities. It covers how these externalities materialise and what they imply for an efficient allocation of resources. It highlights human capital's externalities as one of the key reasons for the persistence of long-term growth as a potential connection between human and social capital.

An analytical study, '*Formation of Human Capital and Economic Development International Experience*' by Gurinder Jit Singh Bhullar (2011) reports that at hand is a collaborative causality connecting

the Formation of Human Capital and economic expansion through when per capita income was in use with an intermission. After that causality becomes simplex. This points towards the reality that progress is significant for human capital construction and the desired stage of the Formation of Human Capital adds to financial development. Economic development leads to an improvement in the level of affluence of people, which further boosts human capital formation. Techniques such as Tabular Analysis and Regression Analysis are instrumental in the process of analysing the data for achieving the desired objectives. Besides these ratios, percentages and averages are also used in the analysis. Regression analysis had been in use because it is an effective method for calculating the relative effect of different explanatory variables in the dependent variable.

Fleisher (2010) has studied the '*Dispersion in Provincial Economic and Total Factor Productivity (TFP) growth rates in China'*. The findings highlight that regional growth trends can be interpreted as a feature of various interrelated variables such as physical, human and infrastructural capital. They also find that human capital has a positive effect on production per worker and on growth in productivity. According to their report, in particular, educated labour has a far higher marginal product in terms of its direct contribution to production. It is indeed an appreciable finding that the study has estimated a positive, direct impact of human capital on Total Factor Productivity (TFP) development, unlike early analyses. It is speculated that this direct impact would come from domestic innovation activities. Since the expected potential to influence human capital on TFP growth is positive and statistically relevant, model requirements and estimation methods would be robust. This tendency to affect tends to be greater prior to 1994. The study has also conducted a cost-benefit analysis and a policy "experiment" in which the study has identified the impact of increases in human capital and infrastructure capital on regional inequalities. Steward (2010) has analysed the various trends in human development in the European continent in the last two decades. He has found that both relative poverty and overall income inequality have been rising across most regions.

Chavara focused on the two important factors of human capital formation, i.e., knowledge and skill development. Human capital formation and individual development were the active vision of Kuriakose Elias Chavara (Chavara Letters, 2011). He dreamt that the proper formation and channelising of abilities and skills of the members of CMI and CMC congregations would help to bring change in society. The vision of Chavara is practised and made fruitful through the institutions run by these religious congregations. Chavara had a desire to initiate a higher education institution in his time (Panthaplakal, 2011). But he could not attain this goal in his lifetime. His followers took up this challenge by initiating university education to facilitate knowledge creation. Human capital formation and individual development were active visions of Kuriakose Elias Chavara (John, 2017). For the actualisation of this vision, he took authoritative steps to standardise the training of priests, and as a result, a Seminary was started at Mannanam in 1833 (Paul VI, 1965). Through his vision, thousands of religious members empowered by CMI and CMC congregations brought tremendous change in the educational field, which caused a turn around in society.

Investment in human capital is an important factor in the development of society and the nation. It is clear that the future will surely belong to the institutions or congregations which pay most attention to the effective administration of human resources. The training, the support, the motivation, educational opportunities, skill enhancement and the inspiration given to the staff and students can be a great means for the progress of human capital. Formation of Human Capital and individual development were the active vision of Kuriakose Elias Chavara. For the actualisation of this vision, he took authoritative steps to standardise the training of priests and nuns. As a result, a Seminary was started at Mannanam in 1833 and a convent at Koonammavu in 1866 (Chavara Letters, 2011). Through his vision, thousands were empowered by CMI and CMC congregations, which brought about tremendous change in education and a turnaround to society.

3.5. Conclusion

The visionary leadership and forward-thinking ideals of Kuriakose Elias Chavara left an indelible mark on the landscape of education, particularly within the institutions founded and guided by the CMI and CMC religious congregations. Chavara's profound understanding of the importance of human capital development and the role of education in societal transformation laid the groundwork for the establishment of educational institutions dedicated to holistic development and empowerment. Through his emphasis on quality enhancement, training, skill development, and strategic management, Chavara demonstrated a comprehensive approach to human capital formation. He recognised that empowering individuals with knowledge, skills and values not only benefitted the individual but also contributed to the progress and well-being of society as a whole. His vision encompassed not only academic excellence but also the holistic development of individuals, fostering a culture of continuous improvement and innovation.

Today the legacy of Chavara's vision continues to thrive through the educational institutions established by the CMI and CMC congregations. These institutions prioritise the integrated development of individuals, providing them with the tools and resources necessary to excel academically, professionally and personally. By nurturing talents, fostering critical thinking, and promoting ethical leadership, these institutions contribute to the cultivation of a skilled and empowered workforce capable of driving positive change in society.

Furthermore, Chavara's commitment to human capital development extends beyond the confines of educational institutions. His vision encompasses the empowerment of individuals from all walks of life, regardless of social or economic status. Through initiatives such as mid-day meal programmes, vocational training and community outreach efforts, Chavara's followers continue to uphold his legacy of service and social responsibility. In essence, Chavara's visionary leadership serves as a guiding light for the higher educational sector, inspiring educators, administrators and policymakers to prioritise human capital development and societal empowerment. By embracing

his ideals and principles, institutions can continue to fulfill their mission of fostering lifelong learning, social cohesion, and contributing to the advancement of humanity as a whole.

Chapter Four

Methodological Insights: Exploring Educational Vision, Infrastructure and Human Capital Formation in CMI and CMC Institutions

This chapter offers information on the accompanying quantitative and qualitative approaches in the context of this empirical outlook. It begins with a description of the research methodology, ontological and epistemological foundations and information about the context in which it occurs. The study's design of mixed methods is used to answer the research questions and objectives, including information on the samples involved, inclusion criteria, procedures for recruitment and approval, measures used, data collection and analysis. The study's objectives and variables, hypotheses and operational definitions are spelt out. The procedures involving the selection of sample sizes for the study, construction and validation of tools, method of data collection and statistical techniques used for data analysis have been meticulously described. The objectives of the study are to investigate the "Actualisation of the Educational Vision of Kuriakose Elias Chavara through provision of Higher Educational Facilities in the Formation of Human Capital in CMI and CMC Higher Education Institutions."

4.1. Research Paradigm

The word 'paradigm' means 'example', 'model', or 'epitome'. However, in the sense of research methods in the field of philosophy, Hammersley has articulated its farfetched manifestation, enabling a concept to be observed, understood with

a good purpose and as a research product (Martyn, 2012). A paradigm is based on the philosophical branches of epistemology, ontology and methodology that regulates the means through a researcher and understands the body of (knowledge) epistemology through a practical lens (ontology) through its appropriate method or methodology (Martyn, 2012). In the historical contributions of the philosophy of Pragmatism (Maxcy, 2003), as a research methodology, the methodological roots of Pragmatism lie and accept a plurality of methods. Pragmatism maintains that researchers need to be keen on using the philosophical and methodological framework that best fits the specific research issue that is often subject to investigation, which is integrated with mixed-up approaches or various methods (Maxcy, 2003) (Guba, 2005) that still concentrate on the results rather than on these methods of research and research questions. Johnson acknowledges that Pragmatism is an advanced theory that offers the epistemology and logic to incorporate methods and methods of quantitative and qualitative approaches (Onwuegbuzie, 2004). In addition, Morgan states that Pragmatism is a philosophy that allows paradigms, assumptions, techniques and data collection and analysis methods to be mixed (Morgan, 2013). Pragmatism is all about the "what works" notion. This applies primarily to the pragmatic theory of reality. Instead of being based on the assumptions about the essence of science, Pragmatism is geared towards solving practical problems in the real world (Hall, 2013). This suggests that Pragmatism conducts "action-oriented" research methods. It is based on the paradigm of Pragmatism, on the lines of a mixed-method (quantitative and qualitative) data collection from the participants, which comprise of religious faculty members working in CMI and CMC higher education institutions. The dependent variable actualisation of the educational vision of Chavara and the independent variables of Higher Educational Facilities and Formation of Human Capital are objectively assessed and reflected through the favourable disposition of the participants towards the vision actualisation.

4.2. Research Methods

The present research is specifically based on quantitative and qualitative methods and various methods are used to collect and

analyse data that can efficiently answer questions (Denis, 2004). Hammersley has expressed its farfetched manifestation in the context of research methodology in the realm of philosophy, allowing a phenomenon to be studied, understood with an apt objective and as a product of research (Martyn, 2012). Any paradigm based on the philosophical branches of epistemology, ontology and methodology, which governs the means through a researcher, comprehends the body of (knowledge) epistemology by a realistic lens (ontology) via its appropriate method (methodology) (Martyn, 2012). As a research paradigm, the philosophical foundations of Pragmatism lie in the historical contributions to the philosophy of Pragmatism (Maxcy, 2003) and encompass a wide range of approaches. Pragmatism emphasises that researchers should have a desire to use a philosophical approach that is more in line with a specific research problem under review, including mixed or multidisciplinary approaches (Maxcy, 2003) (Guba, 2005)), which focuses on research results and questions rather than these methods. Johnson acknowledges that Pragmatism is an advanced philosophy that provides epistemology and the concept of integrating methods of qualitative and quantitative approaches (Onwuegbuzie, 2004). In addition, Morgan notes that Pragmatism is a philosophy that allows for a mix of paradigms, thinking, strategies and methods of data collection and analysis (Morgan D. , 2013). This mainly refers to the concept of the pragmatic theory of truth. Pragmatism is simply focused on solving problems that exist in the real world rather than on the assumptions about the nature of knowledge (Jori, 2013). It means that Pragmatism leads to "action-oriented" research procedures. This book is based on the paradigm of Pragmatism, on the lines of a mixed-method (quantitative and qualitative) data collection from the participants, which comprise of religious faculty members working in CMI and CMC higher educational institutions.

4.2.1. Mixed Method Research

As the use of mixed research methods has become quite commonplace, the categorical approach identified within the paradigm has always been a major challenge. This follows a systematic approach that started in the late 1980s to establish and

incorporate mixed-method research (Creswell, 2011). As a result, it is starting to be seen as a way of integrating quantitative and qualitative methods through the implementation of the third paradigm, despite the ongoing debate (Johnson, 2007) .

Researchers have tried to explain and describe the technique as the use of mixed approaches has persisted and the need to differentiate this method from previous paradigms has been confirmed (Jennifer, 1989). Studies of mixed methods are sometimes defined as involving studies that involve at least one qualitative and one quantitative method (Jennifer, 1989), (Onwuegbuzie, 2004), (Louise, 2009), (Small, 2011). However, while this interpretation of mixed research methods is supported by some theories, it is also noted that inconsistencies in definitions exist (Tashakkori, 2010).

Preliminary descriptions of mixed-method analysis also set this as a study by simply introducing, as mentioned above, qualitative and quantitative techniques in a single study. More recently, to create a complete understanding of artefacts, the integration and processing of data from both approaches have been identified (Louise, 2009). By attaching words/images to the numbers and vice versa, this approach will demonstrate a deeper understanding of the subject, providing greater power to comprehend the complexities of human experience (Louise, 2009). The understanding of mixed research methods argues that this methodology goes not only beyond enhancing the shortcomings of each research method but also contributes to new and deeper insights into the purposeful integration of these two techniques being developed. Therefore, it is the combination of these variables that contributes to the creation of new knowledge, which is not only accessible through conventional methods (Creswell, 2011). As the researcher is not limited to a single form of questioning, the advantage of mixed research approaches is the potential to answer a wide variety of research questions. It is important that the selection of projects be aware of the question the study is trying to address (Louise, 2009) (Creswell, 2011), as each approach can effectively answer numerous questions (Bryman, 2006). Other factors to consider whether the study will be concurrent or in sequence include the measurement of

quantitative versus qualitative factors and the level of correlation between these. The timing of the mixing methods and the priorities of each thread within the study will also be considered (Creswell, 2011) (Johnson, 2007). A typology of mixed method designs classified by Creswell & Plano Clark (2011) is summarised in Table 2.

Table 2: Mixed Methods Designs

Design	Key Features
	Convergent Parallel Simultaneous independent data collection and analysis. Results merged to provide a complete understanding of a phenomenon
	Explanatory Sequential Strands occur in turn, with initial quantitative results being explained in more detail through qualitative enquiry
	Exploratory Sequential Methods are carried out sequentially, with the qualitative phase first. The quantitative method then seeks to test and further quantify initial qualitative findings.
	Embedded An additional strand of research is added to a larger study to gather supplemental information.

Source: John W. Creswell and Vicki L. Piano Clark (1999)

A model of convergent parallel mixed methods are used to gather, evaluate and interpret quantitative and qualitative data (Small, 2011). In this design, the researcher simultaneously performs the quantitative and qualitative data at the same stage of the analysis processes, deliberates the methods equally, separately analyses two components, merges the findings and interprets the result to be obtained (Creswell, 2011) (Morse, 1991).

Figure 4: Convergent Parallel Design

```
┌─────────────────────┐        ┌─────────────────────┐
│  Quantitative data  │        │   Qualitative data  │
│Collection and Analysis│       │Collection and Analysis│
└─────────────────────┘        └─────────────────────┘
            │                              │
            ↓                              ↓
        ┌───────────────────────────────────┐
        │        Compare or Relate          │
        └───────────────────────────────────┘
                         │
                         ↓
                ┌─────────────────┐
                │  Interpretation │
                └─────────────────┘
```
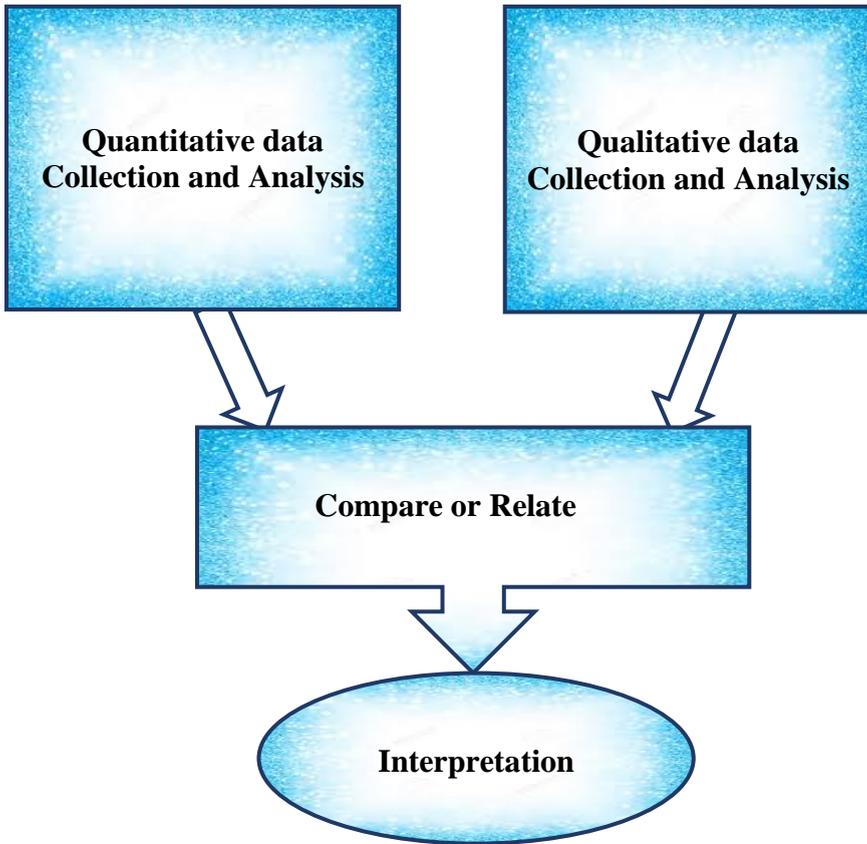
4.2.2. Design of the Study

The mixed-method design for this study is a convergent parallel design (Creswell, 2011). It involves collecting and analysing two separate strands of quantitative and qualitative data in a single phase, merging the results of the two strands and then seeking convergence, divergence, contradiction or relationship between the two sets of data. The study design is represented diagrammatically in Figure 5.

Figure 5: Study Design

Quantitative approach- Development of 3 Rating Scales- Sample (n = 160)	Qualitative approach- Data collection- Semi structured interview (n=30)

↓ ↓

Quantitative Data Statistical Analysis by using SPSS	Qualitative Data Case wise, cross case and Thematic Analysis by using N-Vivo 12 Plus

↓

Merge Result

↓

Interpretation
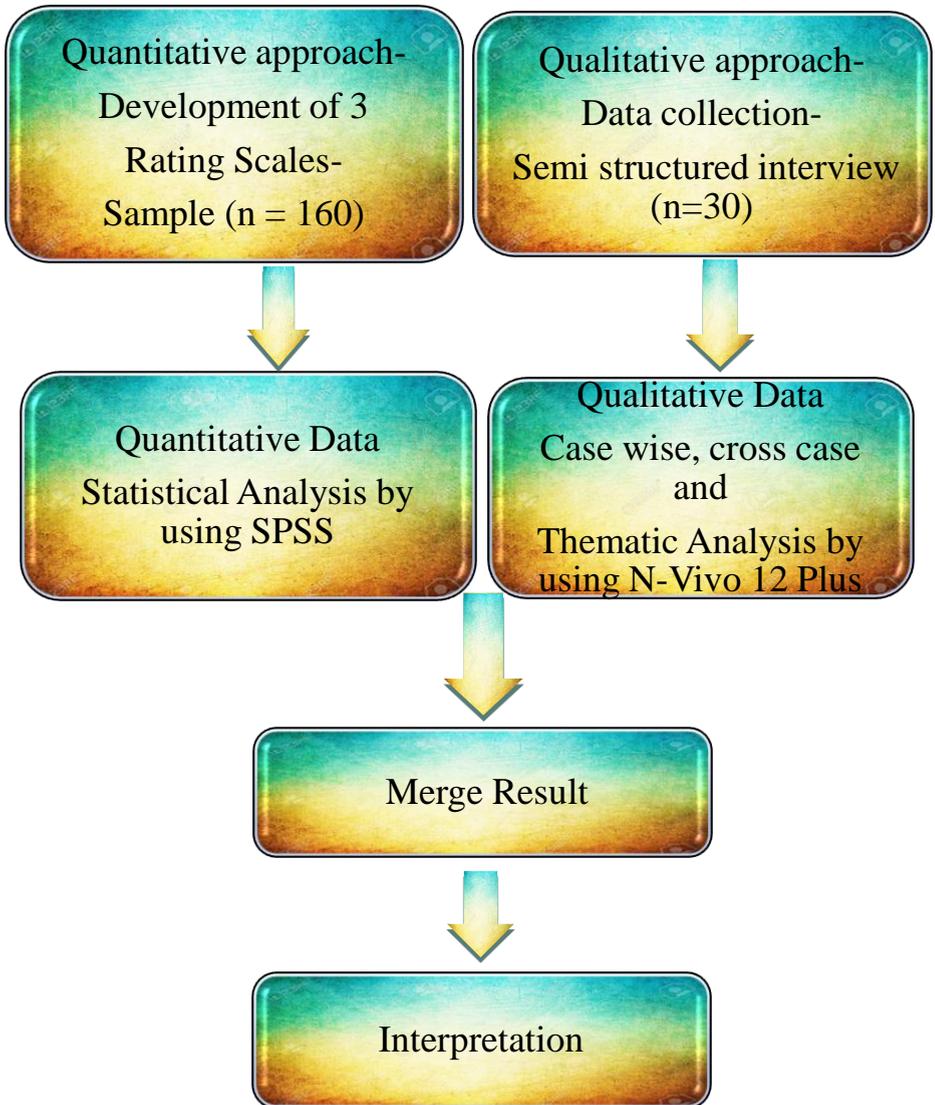
4.3. Population

The population of the study included all the religious faculty members of CMI and CMC higher education institutions. Quantitative research methods emphasise objective measurements of data, which can be collected through rating scales. It can be subjected to mathematical or statistical analyses to generalise it

across groups of people (Babbie, 1990). Qualitative data was collected through semi-structured interviews from principals, administrators and professors of CMI and CMC higher education institutions. This survey was carried out in different parts of India. The total population was 250 and the collected samples were 160 surveys and 30 interviews. Purposive sampling method was adopted by the investigator as the sampling technique. Apart from the main objective to investigate the Actualisation of the Educational Vision of Kuriakose Elias Chavara, the investigator also aimed to explore if the independent variables, such as Higher Educational Facilities, Formation of Human Capital, and the demographic variables, such as gender, type of the institution, designation and years of experience would account for significant differences in the dependent variable – Actualisation of the Educational Vision of Kuriakose Elias Chavara.

4.4. Statement of the Problem

This empirical work is intended to highlight how the vision, mission and inspiration of Kuriakose Elias Chavara helped to promote Formation of Human Capital among religious priests and nuns in the congregation and also to explore how they could influence the members of the higher education institutions. So this is to assess: How Kuriakose Elias Chavara's followers radiate the spirit of his educational vision upon their institutions and how far the vision is actualised through the members of two religious congregations (CMI and CMC). How much efforts are those who gained the Formation of Human Capital from the religious congregations taking to impart his vision in the higher education level. Are these persons influenced and inspired by the vision of Kuriakose Elias Chavara in their lives? How did the development happen in CMI and CMC colleges through the religious faculty members? How did these persons acquire skills and knowledge in a particular field? How far is the concept of the Formation of Human Capital being actualised through the Higher Educational Facilities provided in our higher educational institutions?

4.5. Operational Definitions

The main concepts of actualisation, the educational vision of Kuriakose Elias Chavara, higher educational facilities, Formation

of Human Capital and higher educational institutions have been operationally defined as follows:

4.5.1. Actualisation

It can be defined as the objectification of an idea or the act of creating something by thinking and giving it the appearance of reality. Actualisation is the realisation of CMI and CMC religious persons currently working in higher education institutions and the outcome of their maximum potential and possibilities.

4.5.2. Educational Vision of Kuriakose Elias Chavara

The educational vision of Kuriakose Elias Chavara refers to education as a humanising process, providing innovative and quality education, personal development, social transformation, the formation of youth and religious, inclusive, integrated and secular education in the service of the people (Chavara Letters, 2011).

4.5.3. Higher Educational Facilities

The term "educational facilities" refers to physical properties and human resources of CMI and CMC higher education institutions, including infrastructure, quality assurance, quality assessment, electronic media, e-learning course, laboratories, smart room, finance, organisations – students, teachers, cultural innovations, quality education involving the quality of teachers, parent-teacher and teacher-student relationships, environmental programmes, empowerment plans, digital knowledge centres and libraries (Chavarul, 2009), (Chavara Letters, 2011).

4.5.4. Formation of Human Capital

Human Capital refers to acquired skills, knowledge, spirituality, competencies in academics of CMI, CMC religious faculty members currently working in higher educational institutions being inspired by the vision of Kuriakose Elias Chavara (CMC Education Ratio, 2009), (Council, 2016), (CMI Charism on the Path of Growth, 2006).

4.5.5. CMI and CMC

The Carmelites of Mary Immaculate (CMI) is a religious congregation of the Catholic Church and also the largest clerical

congregation of the Pontifical Right in the Syro Malabar Catholic Church. It was founded on 11th May, 1831, by Indian priests Fr. Thomas Palackal, Fr. Thomas Porukara and St. Kuriakose Elias Chavara, who were priests of the Apostolic Church of St. Thomas Christians in India (Nalagamangal, 1981). Members of the CMI congregation run some of the leading educational institutions (both in school and higher education) in a number of disciplines across India. They are convinced that the goal of all education is the formation of the human person to the fulfilment of his individual and social responsibilities.

The first indigenous Religious Congregation for Women in India was the Congregation of the Mother of Carmel. It was established by Saint Kuriakose Elias Chavara on 13th February, 1866 (Chronicles of Koonammavu Convent, 1866-1909). The CMC Congregation strives through various apostolic activities for the personal sanctity and redemptive uplift of the people of God, particularly women and children. In the field of education, the objective of pursuing academic and professional excellence should be the total formation of the human person for his or her own enrichment as well as for the service of society and the nation (Jossy S. , 2009). Therefore, along with technological and scientific expertise, the members of the congregation must be willing to impart the redemptive light of wisdom in order to meet God with the eternal truth. The Ministry of Education embedded the vision of St. Kuriakose Elias Chavara, who began schools attached to all the Syrian Churches in India, realising that "the seeds and seedlings of holy people would not be established without eliminating ignorance" (Chavara, 1982).

4.5.6. Higher Education

Higher education is tertiary education leading to the award of an academic degree. It refers to the undergraduate, postgraduate, professional courses and research programmes conducted by the CMI and CMC higher education institutions.

4.5.7. Higher Education Institutions

Higher Educational Institutions refer to the aided, self-financing, autonomous colleges and Deemed University run by CMI and

CMC congregations (CMI Charism on the Path of Growth, 2006), (CMI Education Hand Book, 2012), (Chavara Letters, 2011).

4.6. Variables

This book involves the use of variables to measure statistical association or relationship between variables, which is considered as correlates and as a dependent (Criterion), independent (Predictors) to study the predictive correlation with analysis using regression relationship between an independent (predictors) variable and a dependant (criterion). Further demographic variables are also used, which are as follows:

Table 1: Variables

Demographic Variables	Independent Variables (Predictors)	Dependent Variable (Criterion)
1. Gender (Male and Female) 2. Type of the Institution (Aided and Self-financing) 3. Designation (Principal, Administrator, Professor) 4. Years of Experience (below 10 years, between 10 to 20, above 20)	Higher Educational Facilities Factors:- Infrastructure Quality assessment Quality assurance Formation of Human Capital Factors:- Quality Enhancement Training Skill Enhancement Institutional Strategy Barriers of Skill Enhancement Human Capital Development	Actualisation of the Educational Vision of Kuriakose Elias Chavara Factors:- Vision sharing Holistic education Awareness programme Religious programme v) Family collaboration

4.7. Objectives

- ➤ To explore the contributions of Kuriakose Elias Chavara by using an institutional studies approach.

➤ To evaluate the influence of Higher Educational Facilities for the growth of education through CMI and CMC higher education institutions.

➤ To evaluate the growth and development of the formation of the human capital of religious CMI and CMC Congregations, especially those who work at the higher education level.

➤ To check the relationship between the Actualisation of the Educational Vision of Kuriakose Elias Chavara, providing Higher Educational Facilities and Formation of Human Capital among the religions of CMI and CMC Congregations, especially those who work at the higher education level.

➤ To investigate whether providing Higher Educational Facilities and Formation of Human Capital among the religious members of CMI and CMC congregations working at higher education levels would be significant predictors of Kuriakose Elias Chavara.

➤ To identify the differences across demographics with respect to gender, type of the institution, designation and experience and Actualisation of the Educational Vision of Kuriakose Elias Chavara, providing Higher Educational Facilities and Formation of Human Capital among the religions of CMI and CMC congregations, especially those who work at the higher education level.

➤ To discover the experiences of the religions of CMI and CMC congregations, especially those who work at higher education levels regarding the provision of Higher Educational Facilities and Formation of Human Capital implementation of the educational vision of Chavara.

4.8. Hypothesis

The hypotheses were divided into four sections

Section I   :   Tested relationships

Section II   :   Tested regression

Section III   :   Tested for significant differences

Section IV: Tested main effects and interaction effects for main variables

4.8.1. Section I Hypotheses: Correlation

Hypothesis 1: There is no significant relationship between the scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara and Higher Educational Facilities in CMI and CMC higher education institutions.

Hypothesis 2: There is no significant relationship between the scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara in the Formation of Human Capital in CMI and CMC higher educational institutions.

Hypothesis 3: There is no significant relationship between the factors of Actualisation of the Educational Vision of Kuriakose Elias Chavara and Higher Educational Facilities in CMI and CMC higher education institutions.

Hypothesis 4: There is no significant relationship between the factors of Actualisation of the Educational Vision of Kuriakose Elias Chavara and Formation of Human Capital in CMI and CMC higher education institutions.

Hypothesis 5: There is no significant relationship between the Actualisation of the Educational Vision of Kuriakose Elias Chavara and the factors of Higher Educational Facilities in CMI and CMC higher education institutions.

Hypothesis 6: There is no significant relationship between the Actualisation of the Educational Vision of Kuriakose Elias Chavara and Factors of Formation of Human Capital in CMI and CMC higher education institutions.

4.8.2. Section II Hypothesis: Regression

Hypothesis 7: Higher Educational Facilities and Formation of Human Capital would not be significant predictors of the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC faculty members working in higher education institutions.

4.8.3. Section III Hypotheses: Testing differences

Hypothesis 8: There is no significant difference in the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores with respect to the gender (male and female) of CMI and CMC religious faculty members working in higher education institutions.

Hypothesis 9: There is no significant difference in the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores with respect to the Type of the institution (aided and self-financing) of CMI and CMC in higher education institutions.

Hypothesis 10: There is no significant difference in the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores with respect to the Designation (Principal, Administrator, Professor) of CMI and CMC religious faculty members working in higher educational institutions.

Hypothesis 11: There is no significant difference in the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores with respect to the years of experience of CMI and CMC religious faculty members working in higher education institutions.

Hypothesis 12: There is no significant difference in the Higher Educational Facilities scores with respect to the gender (male and female) of CMI and CMC religious faculty members working in higher education institutions.

Hypothesis 13: There is no significant difference in the Higher Educational Facilities scores with respect to the type of the institution (aided and self-financing) of CMI and CMC in higher education institutions.

Hypothesis 14: There is no significant difference in the Higher Educational Facilities scores with respect to the designation (principal, administrator, and professor) of CMI and CMC religious faculty members working in higher education institutions.

Hypothesis 15: There is no significant difference in the Higher Educational Facilities scores with respect to the years of experience of CMI and CMC religious faculty members working in higher education institutions.

Hypothesis 16: There is no significant difference in the Formation of Human Capital scores with respect to the gender (male and female) of CMI and CMC religious faculty members working in higher education institutions.

Hypothesis 17: There is no significant difference in the Formation of Human Capital scores with respect to the type of the institution (aided and self-financing) of CMI and CMC in higher education institutions.

Hypothesis 18: There is no significant difference in the Formation of Human Capital scores with respect to the designation (Principal, Administrator, and Professor) of CMI and CMC religious faculty members working in higher education institutions.

Hypothesis 19: There is no significant difference in the Formation of Human Capital scores with respect to the years of experience of CMI and CMC religious faculty members working in higher educational institutions.

4.8.4. Section IV Hypotheses: Testing Main Effect and Testing Interaction Effect for Main variables

Hypothesis 20: Levels of Higher Educational Facilities do not account for significant differences in the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members working in higher education institutions.

Hypothesis 21: Levels of Formation of Human Capital do not account for significant differences in the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members in higher educational institutions.

Hypothesis 22: The interaction effect of Higher Educational Facilities and Formation of Human Capital do not account for significant differences in the Actualisation of the

Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members in higher educational institutions.

4.9. Population

The population of the study included all the religious faculties of CMI and CMC higher education institutions. Quantitative research methods emphasise objective measurements of data, which can be collected through Scales. The data thus collected can be subjected to mathematical or statistical analysis to generalise it across groups of people (Babbie, 1990). Qualitative data was collected through semi-structured interviews from principals, administrators and managers of CMI and CMC higher education institutions. This survey was carried out in different parts of India. The total population was 250 and the collected samples were 160 surveyed and 30 interviewed. This amounted to a population of 250 as per reports of the Synaxis of the congregations 2015 (Report, 2018).

4.10. Sampling Technique

The investigator adopted a purposive sampling method. Apart from the main objective to research, the investigator also aimed to explore if the independent variables such as Higher Educational Facilities, Formation of Human Capital and the demographic variables such as gender, type of the institution, years of experience and designation would account for significant differences in the dependent variable – the actualisation of the educational vision of Chavara. Major demographic characteristics, such as gender (male and female), type of the institution (aided and self-financing), years of experience (below 10, 11 to 20, above 20), designation (Principals, Administrators, Professors) were considered. The sample size was calculated using Krejcie & Morgan's formula (Morgan R. V., 1970) as follows:

$$S = \left(2NP(1-P)\right) \div \left(d2\,(N-1) + \chi2\,P(1-P)\right)$$

Where 's' is the sample size, 'N' is the population size (250) and 'd' is the degree of accuracy expressed as a proportion (.05), '$\chi2$' is the chi-square with the degree of freedom 1 and confidence 95% = 3.841 (1.96 x 1.96 = 3.8416) and 'p'= proportion of the population

(.50). On substituting in *Equation 1*, the sample size was calculated to be,

> S = (3.841 x 250 x 0.50 (1-0.50)) ÷ (05 x 0.05 (250 -1) + 3.841 x 0.50 (1-0.50)) = 151.67 = 152

Thus, the sample size for the above population was calculated to be 152. The investigator decided to collect a sample size of 200 in order to represent the population. For this, around 200 Scales were distributed among the religious faculty members working in higher education institutions, from October-December 2018 and JanuaryApril 2019. However, only 160 duly filled Scales were returned to the investigator for data analysis.

4.11. Tools

The adopted approach was a descriptive survey, utilizing three research tools. These indicated a proforma for quantitative analysis and semi-structured interview schedules with seven questions for qualitative analysis. The researcher developed both quantitative analysis tools and the interview schedule.

4.11.1. Quantitative Tools

1. Actualisation of the Educational vision of Chavara Scale (AEVCS)

   The actualisation of the Educational vision of Chavara Scale (AEVCS) was developed by the investigator and designed in the format of a 5-point rating scale of the Likert type.

2. Higher Educational Facilities Scale (HEFS)

   Higher Educational Facilities Scale (HEFS) was developed by the investigator and designed in the format of a 5-point rating scale of the Likert type.

3. Formation of Human Capital Scale (FHCS)

   Formation of Human Capital Scale (FHCS) was developed by the Investigator. This was based on a 5-point rating scale of the Likert Type.

4. Proforma on Background Variables

   The proforma was designed to collect data on the following demographic variables:

Gender (Male and Female), Type of the institution (Aided and Self-finance), Years of experience (Below 10, 11 to 20, above 20), Designation (Principals, Administrators, Professors)

5. Interview Schedule for Qualitative Analysis

In the qualitative section, a semi-structured interview form was used. The researcher used a semi-structured interview form to be able to ask additional questions in order to analyse the issue in-depth and understand the reasons for participants' responses. The interview form is made up of seven key questions.

4.12. Validation Procedures of Investigator made Tools

Three tools, a proforma and an interview schedule were developed by the investigator for use in the book. The names and the respective nature of tools have been listed in Table 4.

Table 2: Summary of Investigator-Made Tools

Sl.No.	Investigator-Made Tool	Nature of Tool
1	Actualisation of the Educational Vision of Chavara Scale (AEVCS)	Rating Scale of Likert type
2.	Higher Educational Facilities Scale (HEFS)	Rating Scale of Likert type
3.	Higher Formation of Human Capital Scale (FHCS)	Rating Scale of Likert type
4.	Proforma background variable	Check box
5.	Interview Schedule	Open-ended

4.12.1. Validation of the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale (AEVCS)

4.12.1.1. Validation Procedures

The quality and accuracy of the book is depends on the validity and reliability of the tools or the measurement procedure used for the data collection. The validity of the tools is the concept of appropriateness and exactness. To establish rational accuracy and link for the tools, there are various steps in the process of validation, as shown in Figure 6.

Figure 6: Stages of the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale

Stages of the Scale Creation

Stage 1: Literature review, Exploratory study to generate Factors

Stage 2: Items creation, 91 items created

Stage 3: 91 items sent to 7 experts (expert validation) in the fields of education, management and Chavara Studies

Stage 4: Item modification based on experts' suggestions. 51 items removed and 40 items retained.

Stage 5: Try out the Scale consisting 40 items on 40 samples from CMI and CMC religious faculty of two types of institutions, such as aided and self-financing. Confirmation of the Factors.

Stage 6: Item Analysis of 40 items. All items have high values of item-item correlation. So, all the items were retained

Stage 7: Factor Analysis of the 40 items with 40 samples and 22 items were selected based on the value of the factor loadings (values > 0.6)

Stage 8: Grouping new items through factor analysis

Stage 9: Labelling of new groups using rotated component matrix

Stage 10: Reliability tests by Cronbach's Alpha, Split-half and Guttmann methods of 22 items with 40 samples

4.12.1.2. Literature Review

To develop the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale (AEVCS), the concept of Chavara

Educational vision and its factors were created with the help of the literature review. It included research works, original sources from archives, articles and published books related to Kuriakose Elias Chavara.

4.12.1.3. Item Creation

Items were created based on the literature reviewed, consultation with supervisors and experts in the field of education and Chavara studies. About 91 items created were related to the Chavara educational vision associated with the CMI and CMC higher education institutions in India.

4.12.1.4. Expert Validation

The draft of "The Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale (AEVCS)", designed by the researcher, was sent to experts in the field of education, management and Chavara studies for content validation. The experts were asked to suggest if the items could be accepted, modified or rejected.

Hence 91 items developed by the researcher were submitted for expert validation. The Scale was distributed to 10 experts but returned by seven. According to the suggestions of the experts and supervisors, some of the items were modified, rejected and retained. Based on the experts' judgment, 51 items were dropped and 40 were retained.

4.12.1.5. Pilot Study

A pilot study was conducted by the researcher on a sample of 40 religious faculty members of CMI and CMC higher education institutions. The purpose of the pilot study was to subject the 40 to item analysis and factor analysis.

4.12.1.6. Item Analysis

The 40 items were administered on 40 faculty members of aided and self-financing institutions. Data collected on the above sample for 40 items were subjected to Item Analysis. The item scores were correlated with total test scores, and from the result of the pilot study, all the 40 items were retained due to high, significant inter-item correlation.

Table 5: Inter-Item Correlation Value of 40 Items of the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale (AEVCS)

Item No.	ITEMS	inter-item correlation
1.	The institution has a vision/mission and core value statements based on the Chavara Vision.	1.000
2.	The institution shares the vision of Chavara through speech or other electronic media in an everyday common programme.	1.000
3.	The institution makes the vision into a three-or-four-line slogan and shares it through a common platform.	1.000
4.	The institution celebrates Founder's Day and shares the vision, mission and core values of the institution.	1.000
5.	The institution conducts value education classes and spiritual animation sessions regularly.	1.000
6.	The institution conducts annual spiritual empowerment sessions/ retreat for all students/faculty irrespective of caste or religion for the improvement of values.	1.000
7.	The institution provides interactive sessions for students/faculty to interact with exemplary individuals from different fields for the promotion of values.	1.000
8.	The institution shifts the teaching method from traditional to modern methods to ensure intellectual development.	1.000
9.	The institution incorporates outreach programmes for the faculties and students.	1.000
10.	The institution incorporates cultural exchange programmes between village and city groups.	1.000
11.	The institution incorporates regular counselling for students/inmates with proper records.	1.000
12.	This institution supports the creative thinking of the faculties and students in every programme.	1.000
13.	This institution conducts a self-management programme for the faculties and students (e.g. empathy, self-control, emotional self-control).	1.000
14.	Co-curricular activities for physical development are	1.000

	the important concern of this institution (e.g. sports).	
15.	Extra-curricular activities for cultural development are the important concern of this institution (e.g. music, dance and art.).	1.000
16.	Encourage the students to give social awareness sessions to the entire institution on some special occasions like Gandhi Jayanti, Independence day, Environmental day and other important occasions.	1.000
17.	The institution conducts eco-friendly projects/ anti-plastic campaigns by students for creating awareness among villagers/ slum dwellers etc.	1.000
18.	The institution sets apart 10% of the income for social action programmes.	1.000
19.	The institution collaborates with social welfare institutions of the province or locality and contributes to social developmental activities.	1.000
20.	The institution provides opportunities to collaborate with home palliative care units for the promotion of social commitment.	1.000
21.	The institution conducts regular fund collection for the poor in connection with special observance days.	1.000
22.	The institution collaborates with alumni and all people of goodwill for socially useful contributions and upliftment of the poor and marginalised.	1.000
23.	The religious formation gives you the courage to set challenging and realistic goals.	1.000
24.	The religious formation gives you a positive attitude.	1.000
25.	The religious formation gives you the courage to try new things and opportunities.	1.000
26.	Religious formation helps to develop your intellectual abilities.	1.000
27.	Religious formation helps to fruitfully perform your daily living activities.	1.000
28.	Religious formation helps in acquiring new skills.	1.000
29.	Religious formation helps to learn new innovative activities.	1.000
30.	Religious formation helps to strengthen yourself.	1.000
31.	The institution conducts class-wise seminars/ interactive sessions for parents and their children	1.000

	together.	
32.	The institution provides counselling facilities for parents.	1.000
33.	The institution maintains regular contact with parents through the SMS system.	1.000
34.	The institution explains the family values of Kuriakose Elias Chavara to parents through seminars.	1.000
35.	The institution gives training to teachers for effective student-centred education.	1.000
36.	The institution considers students as the primary concern of the institution.	1.000
37.	The institution uses a cooperative learning system.	1.000
38.	The institution allows students to interact with each other.	1.000
39.	The institution organises social activities for students.	1.000
40.	The religious formation helps to: Give you the courage to set challenging and realistic goals.	1.000
41.	Acquire a positive attitude.	1.000
42.	Get the courage to try new things and opportunities.	1.000
43.	Develop your intellectual abilities.	1.000
44.	Fruitfully perform your daily living activities.	1.000
45.	Acquire new skills.	1.000
46.	Learn new, innovative activities.	1.000
47.	Strengthen yourself.	1.000

4.12.1.7. Factor Analysis

Using Principal Component Analysis from the Statistical Package for Social Scientists (SPSS) Version 21, which was developed by IBM, Factor Analysis was carried out on the 40 items in order to reduce the number of items and further identify the factors. Using Rotated Principal Component Matrix, Factor Analysis was done for 40 items. From the result, the items scored factor loading value less than 0.5, dropped from the Item list, while the final set of 22 items were classified into five factors. Factor Analysis was done by suppressing small coefficients less than 0.5. The result of the factor loadings are presented in Table 6:

Table 6: Factor Loadings of Elected Items of the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale (AEVCS)

Item No.	Item	Components with Factor Loadings				
		1	**2**	**3**	**4**	**5**
1.	The institution has a vision/mission and core value statements based on the Chavara Vision.	0.669				
2.	The institution shares the vision of Chavara through speech or other electronic media in an everyday common programme.	0.537				
3.	The institution makes the vision into a three-or-four-line slogan and shares it through a common platform.	0.244				
4.	The institution celebrates Founder's Day and shares the vision, mission and core values of the institution.					0.514
5.	The institution conducts value education classes and spiritual animation sessions regularly.	0.417				
6.	The institution conducts annual spiritual empowerment sessions/ retreats for all students/faculty irrespective of caste or	0.591				

	religion for the improvement of values.				
7.	The institution provides interactive sessions for students/faculty to interact with exemplary individuals from different fields for the promotion of values.	0.476			
8.	The institution shifts the teaching method from traditional to modern methods to ensure intellectual development.			0.468	
9.	The institution incorporates outreach programmes for the faculties and students.			0.416	
10.	The institution incorporates cultural exchange programmes among village and city groups.			0.696	
11.	The institution incorporates regular counselling for students/inmates with proper records.			0.615	
12.	This institution supports the creative thinking of the faculties and students in every programme.		0.488		
13.	This institution conducts a self-			0.649	

	management programme for the faculties and students (e.g. empathy, self-control, emotional self-control).				
14.	Co-curricular activities for physical development are an important concern of this institution (e.g. sports).			0.588	
15.	Extra-curricular activities for cultural development are an important concern of this institution (e.g. music, dance, art etc.).				0.4820
16.	Encourage the students to give social awareness sessions to the entire institution, on some special occasions like Gandhi Jayanti, Independence Day, Environment Day and other important occasions.				0.436
17.	The institution conducts eco-friendly projects/ anti-plastic campaigns by the students, for creating awareness among villagers/ slum dwellers.				0.689
18.	The institution sets apart 10% of its income for a social action programme.			0.569	

19.	The institution collaborates with social welfare institutions of the province or locality and contributes to social developmental activities.					0.474
20.	The institution provides opportunities to collaborate with home palliative care units for the promotion of social commitment.			0.537		
21.	The institution conducts regular fund collections for the poor in connection with special observance days.					0.445
22.	The institution collaborates with alumni and all people of goodwill for the socially useful contributions and upliftment of the poor and marginalised.			0.532		
23.	The religious formation gives you the courage to set challenging and realistic goals.		0.381			
24.	The religious formation gives you a positive attitude.		0.730			
25.	The religious formation gives you the courage to try new things and opportunities.		0.582			
26.	The religious formation helps to develop your		0.657			

	intellectual abilities.				
27.	The religious formation helps to fruitfully share a vision in your daily living activities.	0.808			
28.	The religious formation helps in acquiring new skills.		0.669		
29.	The religious formation helps to learn new, innovative activities.		0.672		
30.	The religious formation helps you to strengthen yourself.		0.679		
31.	The institution conducts class-wise seminar/ interactive sessions for parents and their children together.				0.462
32.	The institution provides counselling facilities for parents.			0.611	
33.	The institution maintains regular contact with parents through the SMS system.			0.155	
34.	The institution imparts family values of Kuriakose Elias Chavara to parents through seminars.			0.498	
35.	The institution gives training to teachers for effective student-centred education.				0.199
36.	The institution considers students as	0.582			

	the primary concern of the institution.					
37.	The institution uses cooperative learning system.		0.425			
38.	The institution allows students to interact with each other.		0.470			
39.	The institution organises social activities for students.		0.421			
40.	The institution encourages students to explore information.	0.680				

Selected Items

The final 22 items selected and categorised into five factors through factor analysis, are presented in Table 8:

Table 8: Factor wise list of the Selected Items

Factors	Item No	Item	Factor Loading
Vision Sharing Please don't repeat words. Write on top "The Institution:			
	Q1	The institution has a vision/mission and core value statements based on the Chavara Vision.	0.669
	Q2	The institution shares the vision of Chavara through speech or other electronic media in an everyday common programme.	0.537
	Q6	The institution conducts annual spiritual empowerment sessions/ retreat for all students/faculty irrespective of caste or religion for the improvement of values.	0.591
	Q 27	Religious formation helps to fruitfully share the vision in your daily living activities.	0.808
	Q 36	The institution considers students as the primary concern of the	0.582

		institution.	
	Q 40	The institution encourages students to explore information.	0.680
Religious Formation			
	Q 24	Religious formation gives you a positive attitude.	0.730
	Q 25	Religious formation gives you the courage to try new things and opportunities.	0.582
	Q 26	Religious formation helps to develop your intellectual abilities.	0.657
	Q 28	Religious formation helps in acquiring new skills.	0.669
	Q 29	Religious formation helps to learn new innovative activities.	0.672
	Q 30	Religious formation helps to strengthen yourself.	0.679
Holistic Education			
	Q10	The institution incorporates cultural exchange programme between village and city groups.	0.696
	Q 11	The institution incorporates regular counselling for students/inmates with proper records.	0.615
	Q 13	This institution conducts a self-management programme for the faculties and students (e.g. empathy, self-control, emotional self-control).	0.649
	Q14	Co-curricular activities for physical development are the important concern of this institution (e.g. sports).	0.588
	Q 18	The institution sets apart 10% of the income for a social action programme.	0.569

	Q20	The institution provides opportunities to collaborate with home palliative care units for the promotion of social commitment.	0.537
	Q 22	The institution collaborates with the alumni and the people of goodwill for socially useful contributions and upliftment of the poor and marginalised.	0.532
Family Collaboration			
	Q 11	The institution provides counselling facilities for parents.	0.611
Awareness programme			
	Q14	The institution celebrates Founder's Day and shares the vision, mission and core values of the institution.	0.514
	Q 18	The institution conducts eco-friendly projects and anti-plastic campaigns by the students, for creating awareness among villagers/ slum dwellers etc.	0.689

There are five factors derived through 'Rotated Principal Component Matrix'. The factors and Distribution of Items based on the Factor Analysis is given below

4.12.1.8. Factors and Distributions

Table 9: Table of Factors and Distributions

Factors	Distribution of Items
Vision Sharing	1-6 (1,2,3,4,5,6)
Religious Formation	7-12 (7,8,9,10,11,12)
Holistic Education	13- 19 (13,14,15,16,17,18,19)
Family Collaboration	20
Awareness Programme	21, 22
Total No. of Items	22

4.12.2. Scoring Procedure for the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale (AEVCS)

A Likert Scale was used to score the items. All the items were the Likert type, which was rated on a 5-point scale. The summated scoring was done by assessing 5 to the most positive response and 1 to the extreme negative one.

Table 10: Scoring Procedure for the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale (AEVCS)

Scheme	Score
Strongly Disagree	1
Disagree	2
Undecided	3
Agree	4
Strongly Agree	5

4.12.2.1. Tests of Reliability

The reliabilities of the 22 items of the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale (AEVCS) were tested by the measure of Cronbach's Alpha, Split-half coefficient and Guttmann's Lambda.

4.12.2.2. Cronbach's Alpha

Cronbach's Alpha is a measure of the internal consistency of the items of a tool that shows how closely the items are related (Cronbach, 1951). The obtained value of Cronbach's α has several interpretations, as cited by Kline and Deville. Kline (Kline, 2000) suggested that an alpha of 0.7 to 0.8 is acceptable for cognitive and ability tests. He also opines that when investigating psychological constructs, values below 0.7 can be expected realistically owing to the variant constructs being measured. However, Cronbach's α depends on the number of items on the scale. Hence, Devillis (2003) suggested his range for research scales as follows:

Below 0.6   as unacceptable

     0.6 to 0.65   as undesirable

     0.65 to 0.7   as minimally acceptable

Between 0.7 to 0.8   as respectable

From 0.8 to 0.9   as very good.

Table 11: Cronbach's Alpha Reliability Statistics of the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale (AEVCS)

Reliability Statistics	
No. of Items	Cronbach's Alpha
22	0.905

The Cronbach's Alpha obtained for the 22 items of the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale was found to be 0.905, indicating a very good measure of internal consistency as per DeVellis' norms and displayed in Table 11.

4.12.2.3. Split-half Coefficient

Split-half reliability measures the reliability of the tool when two halves of the tools are correlated. Table 12 shows the results of the split-half reliability statistics of the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale (AEVCS).

Table 12: Split-half Reliability Statistics of the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale (AEVCS)

Reliability Statistics			
Cronbach's Alpha	Part 1	Value	.896
		No. of Items	11[a]
	Part 2	Value	.852
		No. of Items	11[b]
	Total No. of Items		22
Correlation Between Forms			.699
Spearman-Brown Coefficient			0.847
			0.847
Guttmann Split-Half Coefficient			.819
a. The items are: Q1, Q2, Q3, Q4, Q5, Q6, Q7, Q8, Q9, Q10, Q11			
b. The items are: Q12, Q13, Q14, Q15, Q16, Q17, Q18, Q19, Q20, Q21, Q22			

The Guttmann split-half coefficient for the 22 items of the scale was calculated to be 0.819, where the test items were divided into two groups of the first and the second half.

Their Cronbach's α were calculated to be 0.896 (*n*=11) and 0.852 (*n*=11) respectively. The correlation between forms is the correlation between the sums of the test items in each of the two groups and was calculated to be 0.699.

Guttmann's Lambda indices are obtained by dividing the items in a test into two halves such that the covariance between scores on the two halves is as high as possible. Table 13 shows the results of the Guttmann's Reliability Statistics of the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale (AEVCS).

Table 13: Guttmann's Reliability Statistics of the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale (AEVCS)

Reliability Statistics	
Lambda	
1	.864
2	.915
3	.905
4	.825
5	.899
6	.
N of Items 22	

In Table 13, six Guttmann Lambda indices are obtained designated as Lambda 1, 2, 3, 4, 5 and 6. The estimated correlation between parallel forms, based on Lambda 2 is .915. This means that 91.5% of the variance is due to true scores, and 8.5% is due to an error. However, all five Lambda indices have been found to be at a higher value of 0.8, indicating very good test reliability.

4.12.2.4. Norms for the Scale

Descriptive Statistics of Actualisation of the Educational Vision of Chavara Scale (AEVCS)

Table 14: Results of Descriptive Statistics of Actualisation of the Educational Vision of Chavara Scale (AEVCS)

No. of Items	Mean	SD
22	98.400	6.8605

Table 14 gives the descriptive of 22 items of Actualisation of the Educational Vision of Chavara Scale (AEVCS), with respect to their mean and standard deviations. The mean and standard deviations were calculated to be 98.400 and 6.8605 respectively. The norms of the scale were calculated using the mean and standard deviations.

4.12.2.5. Norms for the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale (AEVCS)

Norms established for the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale based on the mean and standard deviations (M+/-S.D) as follows:

Norms for the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale

Low	Moderate	High
Below 91	91 to 105	Above 105

Scores of the respondents obtained below 91 were ranked as 'Low', those in the range of 91 to 105 were categorised as being 'Moderate', and those above 105 were ranked as being 'High'.

4.13. Validation of the Higher Educational Facilities Scale (HEFS)

4.13.1. Validation Procedures

The quality and accuracy of the book mainly depend on the validity and reliability of the tools or the measurement procedure used for the data collection. The validity of the tools is the concept of appropriateness and exactness. To establish the rational accuracy and link for the tools, there are various steps in the process of validation as shown in Figure 7.

Figure 7: Stages of the Higher Educational Facilities Scale (HEFS)

Stage	Literature review, exploratory study to generate factors
Stage 2	Items creation, 111 items created
Stage 3	111 items send to 7 experts (Expert Validation) in the fields of education, management and Chavara Studies
Stage 4	Item modification based on experts' suggestions. 61 items were removed and 50 items retained.
Stage 5	Try out the Scale consisting 50 items on 40 samples from CMI and CMC religious faculty of two types of institutions such as aided and self- financing. Confirmation of the factors.
Stage 6	Item Analysis of 50 items. All items have high values of item-item correlation. So, all the items were retained.Confirmation of the factors.
Stage 7	Factor Analysis of the 50 items with 40 samples and 24 items were selected based on the value of the factor loadings (values > 0.6).
Stage 8	Grouping new items through Factor Analysis
Stage 9	Labelling of new groups using rotated component matrix
Stage 10	Reliability tests by Cronbach's Alpha, Split-half and Guttmann methods of 24 items with 40 samples

4.13.1.1. Literature Review

To develop the Higher Educational Facilities Scale (HEFS), the concept of higher educational facilities and its factors were created with the help of literature review. The literature review included

research works, articles and published books related to higher educational facilities.

4.13.1.2. Item Creation

Items were created based on the literature reviewed, consultation with supervisors and experts in the field of education, management and Chavara studies. About 111 items were created on higher educational facilities associated with the CMI and CMC higher education institutions in India.

4.13.1.3. Expert Validation

The draft of "the Higher Educational Facilities Scale (HEFS)" designed by the researcher was sent to experts in the field of education, management and Chavara studies for content validation. The experts were asked to suggest if the items could be accepted, modified or rejected.

Hence, 111 items developed by the researcher were submitted for expert validation. The Scale was distributed to 10 experts but returned by seven. According to the suggestions of the experts and supervisors, some of the items were modified, rejected and retained. Based on the experts' judgement, 61 items were dropped and 50 were retained.

4.13.1.4. Pilot Study

A pilot study was conducted by the researcher on a sample of 40 religious faculty members of CMI and CMC higher education institutions. The purpose of the pilot study was to subject the 50 items to Item Analysis and Factor Analysis.

4.13.1.5. Item Analysis

The 50 items were administrated on 40 faculty members of aided and self-financing institutions. Data collected on the above sample for 50 items were subjected to Item Analysis. The Item scores were correlated with total test scores, and from the results of the pilot study, all the 50 items were retained due to high, significant inter-item correlation.

Table 15: Inter-item Correlation Value of 50 Items of the Higher Educational Facilities Scale (HEFS)

Sl.	Items	Inter-item

No.		Correlation
1.	This institution has well-equipped infrastructure.	1.000
2.	This institution has well-equipped classrooms.	1.000
3.	This institution has well-equipped staff rooms.	1.000
4.	Internet facilities are available in this institution.	1.000
5.	This institution has well-equipped Auditoriums/meeting areas.	1.000
6.	This institution has well-equipped Study areas.	1.000
7.	This institution has well equipped Athletic fields.	1.000
8.	This institution has well-equipped Classroom technology.	1.000
9.	This institution has a well-equipped Laboratory.	1.000
10.	This institution has a well-equipped Enrolment Centre.	1.000
11.	This institution has well equipped Administrative Offices.	1.000
12.	This institution has a well-equipped Help Desk system.	1.000
13.	This institution has well-equipped online course availability.	1.000
14.	This institution has a well-equipped tuition payment process.	1.000
15.	This institution has a well-equipped PE/fitness centre.	1.000
16.	This institution has well-equipped Student lounges / social areas.	1.000
17.	This institution has well-equipped Parking lots.	1.000
18.	This institution has well-equipped Cafeterias.	1.000
19.	This institution has well-equipped Life safety requirements.	1.000
20.	This institution has well-equipped Hostel facilities.	1.000
21.	This institution has well-equipped E-learning courses conducted for students.	1.000
22.	This institution has well equipped smart rooms.	1.000
23.	This institution has well equipped electronic media.	1.000
24.	This institution has well equipped digital knowledge centres.	1.000
25.	This institution has well equipped online courses	1.000

	and admissions.	
26.	There is provision for the special toilet and classroom furniture for handicapped children in the institution.	1.000
27.	There is a well-equipped Science Laboratory in this institution.	1.000
28.	The institution has a transportation facility for staff and students.	1.000
29.	Facilities for outdoor and indoor games are provided in the institution.	1.000
30.	There is a provision for separate hostels for boys and girls in the institution.	1.000
31.	This institution has collaboration with other higher education institutions.	1.000
32.	This institution has a research collaboration with other organizations.	1.000
33.	This institution provides sound learning environments.	1.000
34.	This institution follows a systematic study structure curriculum/syllabus.	1.000
35.	Internationalisation of the policies of the institution is a main academic target of this institution.	1.000
36.	This institution has systematic internal quality assurance procedures.	1.000
37.	This institution follows an assessment of students, including feedback given to students.	1.000
38.	This institution has rendered academic and personal support to students.	1.000
39.	The institution implements tools and mechanisms to enhance the quality of teaching and learning.	1.000
40.	The institution sets up specific positions in charge of quality teaching and quality of learning, like academic managers or programme leaders.	1.000
41.	The internal quality assurance system deals specifically with the quality of teaching and learning.	1.000
42.	This institution assures student-centred approaches in its education system.	1.000

43.	Assessment of faculty members and quality-based performance are the usual practices of this institution.	1.000
44.	The institution spends funds for staff professional development every year.	1.000
45.	The institution makes sure that it spends the allotted amount for expansion of charity realms.	1.000
46.	The institution arranges scholarship for excelling (all-rounder) outgoing students to support their higher education.	1.000
47.	The institution provides fee concessions and scholarships for deserving students.	1.000
48.	The institution spends money on infrastructure development.	1.000
49.	The institution spends money on quality development for religious faculty members.	1.000
50.	The institution has a fund for promoting value-oriented education.	1.000

4.13.2. Factor Analysis

Using Principal Component Analysis from the Statistical Package for Social Scientists (SPSS) Version 21, which was developed by IBM, Factor Analysis was carried out on the 50 items in order to reduce the number of items and further identify the factors. Using Rotated Principal Component Matrix, Factor Analysis was conducted for 50 items. From the result, the items scoring factor loading value of less than 0.5 were dropped from the Item list. The final set of 24 items was classified into three factors. Factor Analysis was conducted by suppressing small coefficients less than 0.5. The result of the factor loadings are presented in Table 16:

4.13.2.1 Factor Loadings

Table 16: Factor Loadings of selected items of the Higher Educational Facilities Scale (HEFS)

Sl. No.	Item	Components with factor Loading

		1	2	3
1.	This institution has well-equipped infrastructure	.688		
2.	This institution has well-equipped classrooms	.265		
3.	This institution has well-equipped staff rooms	.633		
4.	Internet facilities are available in this institution	.462		
5.	This institution has well-equipped Auditoriums/meeting areas	.545		
6.	This institution has well-equipped Study areas	.649		
7.	This institution has well equipped Athletic fields			.694
8.	This institution has well-equipped Classroom technology	.480		
9.	This institution has well-equipped Laboratory	.441		
10.	This institution has well equipped Enrolment Centre			.679
11.	This institution has well equipped Administrative Offices	.686		
12.	This institution has well-equipped Help Desk system			.575
13.	This institution has well-equipped online course availability		.347	
14.	This institution has well-equipped Tuition payment process		.171	
15.	This institution has well-equipped PE / fitness center	.488		
16.	This institution has well-equipped Student lounges / social areas	.457		
17.	This institution has well-equipped Parking lots	.383		
18.	This institution has well-equipped Cafeterias			.695
19.	This institution has well-equipped Life safety requirements			.783
20.	This institution has well-equipped Hostel	.705		

	facilities			
21.	This institution has well-equipped E-learning courses are conducted for students			.498
22.	This institution has well equipped smart rooms	.545		
23.	This institution has well equipped electronic media			.445
24.	This institution has well equipped digital knowledge centers	.794		
25.	This institution has well equipped online courses and admissions			.676
26.	There is provision for the special toilet and classroom furniture for handicapped children in the institution.	.463		
27.	There is a well-equipped Science Laboratory in this institution.	.447		
28.	The institution has a transportation facility for staff and students	.057		
29.	Facilities for outdoor and indoor games are provided in the institution	.335		
30.	There is a provision for separate hostels for boys and girls in the institution.	.435		
31.	This institution has collaboration with other higher education institutions			.465
32.	This institution has a research collaboration with other organizations			.687
33.	This institution provides sound learning environments		.461	
34.	This institution follows a systematic study structure curriculum/syllabus		.440	
35.	Internationalization of the policies of the institution is a main academic target of this institution			.393
36.	This institution has systematic internal quality assurance procedures			.627
37.	This institution follows an assessment of students including feedback given to students		.624	
38.	This institution has rendered academic		.751	

	and personal support to students			
39.	The institution implements tools and mechanisms to enhance the quality of teaching and learning	.480		
40.	The institution sets up specific positions in charge of quality teaching and quality of learning, like academic managers or programme leaders	.499		
41.	The internal quality assurance system deals specifically with the quality of teaching and learning			.577
42.	This institution assures student-centred approaches in its educational system		.560	
43.	Assessment of faculty members and quality-based performance are the usual practices of this institution			.695
44.	The institution spends funds for staff professional development every year			.495
45.	The institution makes sure that it spends the allotted amount for expansion of charity realms.		.622	
46.	The institution arranges scholarships for excelling (all-rounder) outgoing students to support their higher education			.432
47.	The institution provides fee concessions and scholarships for deserving students		.572	
48.	The institution spends money on infrastructure development		.565	
49.	The institution spends money for quality development for religious faculty members		.430	
50.	The institution has a fund for promoting value-oriented education.		.412	

4.13.2.2. Selected Items

Table 17: Factor wise list of the Selected Items

Factors	Item No.	Item	Factor Loading
Infrastructure			
	Q 1	This institution has well-equipped	.688

		infrastructure	
	Q 3	This institution has well-equipped staff rooms	.633
	Q 5	This institution has well-equipped Auditoriums/meeting areas	.545
	Q 6	This institution has well-equipped Study areas	.649
	Q 11	This institution has well equipped Administrative Offices	.686
	Q 20	This institution has well-equipped Hostel facilities	.705
	Q 22	This institution has well equipped smart rooms	.545
	Q 24	This institution has well equipped digital knowledge centers	.794
Quality Assessment			
	Q 37	This institution follows an assessment of students including feedback given to students	.624
	Q 38	This institution has rendered academic and personal support to students	.751
	Q 42	This institution assures student-centred approaches in its education system	.560
	Q 45	The institution makes sure that it spends the allotted amount for expansion of charity realms.	.622
	Q 47	The institution provides fee concession and Scholarship for the deserving students	.572
	Q 48	The institution spends money for infrastructure development	.565
Quality Assurance			
	Q 7	This institution has well equipped Athletic fields	.694
	Q 10	This institution has a well-equipped Examination office	.679
	Q12	This institution has well-equipped Help Desk system	.575

	Q18	This institution has well-equipped Cafeterias	.695
	Q19	This institution has well-equipped Life safety requirements	.783
	Q25	This institution has well equipped online courses and admissions	.676
	Q32	This institution has research collaboration with other organizations	.687
	Q36	This institution has systematic internal quality assurance procedures	.627
	Q41	The internal quality assurance system deals specifically with the quality of teaching and learning	.577
	Q43	Assessment of faculty members and quality-based performance are the usual practices of this institution	.695

There are three factors derived through 'Rotated Principal Component Matrix'. The Factors and Distribution of Items based on the Factor Analysis are given below:

4.13.2.3. Factors and Distributions

Table 18: Table of Factors and Distributions

Factors	Distribution of Items
Infrastructure	1-8 (1,2,3,4,5,6,7,8)
Quality Assessment	9- 14 (9,10,11,12,13,14,)
Quality Assurance	15-24 (15,16,17,18,19,20,21,22,23,24,)
Total No. of Items	24

4.13.3. Scoring Procedure for the Higher Educational Facilities Scale (HEFS)

A Likert Scale was used to score the items in the Scale. All the items were the Likert type, which were rated on a 5-point scale. The summated scoring was done by assigning 5 to the most positive response and 1 to the extremely negative one.

Table 20: Scoring Procedure for the Higher Educational Facilities Scale (HEFS)

SCHEME	SCORES
Strongly Disagree	1
Disagree	2
Undecided	3
Agree	4
Strongly Agree	5

4.13.3.1. Tests of Reliability

The reliabilities of the 24 items of the Higher Educational Facilities Scale (HEFS) were tested by the measure of Cronbach's Alpha, Split-half coefficient and Guttmann's Lambda.

4.13.3.2. Cronbach's Alpha

Cronbach's Alpha is a measure of the internal consistency of the items of a tool that shows how closely the items are related (Cronbach, 1951). The obtained value of Cronbach's α has several interpretations, as cited by Kline and De Vellis. Kline (Kline, 2000) suggested that an alpha of 0.7 to 0.8 is acceptable for cognitive and ability tests. He also opines that when investigating psychological constructs, values below 0.7 can be expected realistically, owing to the variant constructs being measured.

However, Cronbach's α depends on the number of items of the scale. Hence, De Vellis (DeVellis, 2003) suggested his ranges for research scales as follows:

Below 0.6   as unacceptable

    0.6 to 0.65   as undesirable

    0.65 to 0.7   as minimally acceptable

 Between 0.7 to 0.8   as respectable

 From 0.8 to 0.9   as very good.

Table 21: Cronbach's Alpha Reliability Statistics of the Higher Educational Facilities Scale (HEFS)

Reliability Statistics	
No. of Items	Cronbach's Alpha
24	.924

The Cronbach's Alpha obtained for the 24 items of the Higher Educational Facilities Scale (HEFS) was found to be .924, indicating a very good measure of internal consistency as per De Vellis' norms, displayed in Table 21.

4.13.3.3. Split-half Coefficient

Split-half reliability measures the reliability of the tool when two halves of the tools are correlated. Table 22 shows the results of the split-half reliability statistics of the Higher Educational Facilities Scale (HEFS).

Table 22: Split-half Reliability Statistics of the Higher Educational Facilities Scale (HEFS)

Reliability Statistics			
Cronbach's Alpha	Part 1	Value	.862
		N of Items	12[a]
	Part 2	Value	.877
		N of Items	12[b]
	Total N of Items		24
Correlation Between Forms			.772
Spearman-Brown Coefficient	Equal Length		.871
	Unequal Length		.871
Guttmann Split-Half Coefficient			.871
a. The items are Q1, Q2, Q3, Q4, Q5, Q6, Q7, Q8, Q9, Q10, Q11, Q12.			
b. The items are: Q13, Q14, Q15, Q16, Q17, Q18, Q19, Q20, Q21, Q22, Q23, Q24.			

The Guttmann split-half coefficient for the 24 items of the scale was calculated to be .871, where the test items were divided into two groups of the first and the second half.

Their Cronbach's α were calculated to be .862 (*n*=12) and .877 (*n*=12) respectively. The Correlation between forms is the correlation between the sums of the test items in each of the two groups and was calculated to be 0.772

Guttmann's Lambda indices are obtained by dividing the items in a test into two halves such that the covariance between scores on the two halves is as high as possible. Table 23 shows the results of

the Guttmann's Reliability Statistics of the Higher Educational Facilities Scale (HEFS).

Table 23: Guttmann's Reliability Statistics of the Higher Educational Facilities Scale (HEFS)

Reliability Statistics		
Lambda	1	.885
	2	.931
	3	.924
	4	.871
	5	.910
	6	.
N of Items		24

In Table 23, six Guttmann Lambda indices are obtained designated as Lambda 1, 2, 3, 4, 5 and 6. The estimated correlation between parallel forms, based on Lambda 2 is .931. This means that 93.1% of the variance is due to true scores, and 6.9% is due to an error. However, all the five lambda indices have been found to be at a higher value of .8, indicating very good test reliability.

4.13.4. Norms for the Scale

Descriptive Statistics of the Higher Educational Facilities Scale

Table 24: Results of Descriptive Statistics of Higher Educational Facilities Scale

No. of Items	*Mean*	*SD*
24	92.3	13.3

Table 24 gives the descriptive of 24 items of Higher Educational Facilities Scale, with respect to their mean and standard deviations. The mean and standard deviation were calculated to be 92.3 and 13.3, respectively. The norms of the scale were calculated using the mean and standard deviations.

4.13.4.1. Norms for the Higher Educational Facilities Scale (HEFS)

Norms established for the Higher Educational Facilities Scale based on the mean and standard deviation (M+/-S.D) are as follows:

Norms Established for the Higher Educational Facilities Scale

Low	Moderate	High
Below 79	79 to 105	Above 105.6

Scores of the respondents obtained below 79 were ranked as 'Low', those in the range of 79 to 105 were categorised as being 'Moderate', and those above 105 were ranked as being 'High'.

4.14. Validation of the Formation of Human Capital Scale (FHCS)

4.14.1. Validation Procedures

The quality and accuracy of the book mainly depend on the validity and reliability of the tools or the measurement procedure used for the data collection. The validity of the tools is the concept of appropriateness and exactness. To establish rational accuracy and link for the tools, there are various steps in the process of validation, as shown in below:

Figure 8: Stages of the Formation of Human Capital Scale (FHCS)

Stage	
Stage 1	• Literature review, exploratory study to generate Factors
Stage 2	•Items creation, 199 items created
Stage 3	•199 items send to 7 experts (Expert Validation) in the fields of education, management and Chavara Studies
Stage 4	• Item modification based on experts' suggestions. 139 items removed and 60 retained.
Stage 5	•Try out the Scale consisting of 60 items on 40 samples from CMI and CMC religious faculty of two types of institutions, such as aided and self-financing. Confirmation of the Factors.
Stage 6	• Item Analysis of 60 items. All items have high values of item-item correlation. So, all the items were retained
Stage 7	• Factor Analysis of the 60 items with 40 samples and 35 items were selected based on the value of the factor loadings (values > 0.6)
Stage 8	•Grouping new items through factor analysis
Stage 9	•Labelling of new groups using rotated component matrix
Stage 10	•Reliability tests by Cronbach's Alpha, Split-half and Guttmann methods of 35 items with 40 samples

4.14.1.1. Literature Review

To develop the Formation of Human Capital Scale (FHCS) the concept of human capital and its factors were created with the help of literature review. The literature review included research

works, articles and published books related to higher educational facilities.

4.14.1.2. Item creation

Items were created based on the literature reviewed, consultation with supervisors and experts in the field of education, management and Chavara studies. About 199 items were created about the formation of human capital associated with the CMI and CMC higher education institutions in India.

4.14.1.3. Expert Validation

The draft of "the Formation of Human Capital Scale (FHCS)" designed by the researcher was sent to experts in the field of education, management and Chavara studies for content validation. The experts were asked to suggest if the items could be accepted, modified or rejected.

Hence 199 items developed by the researcher were submitted for expert validation. The Scale was distributed to 10 experts but returned back by 7 experts. According to the suggestions of the experts and supervisors, some of the items were modified, rejected and retained. Based on the experts' judgment, 139 items were dropped, and 60 items were retained.

4.14.1.4. Pilot Study

A pilot study was conducted by the researcher on a sample of 40 religious faculty members of CMI and CMC higher education institutions. The purpose of the pilot study was to subject the 60 items to item analysis and factor analysis.

4.14.1.5. Item Analysis

The 60 items were administered on 40 faculty members of Aided and Self-financing institutions. Data collected on the above sample for 60 items were subjected to Item Analysis. The Item scores were correlated with total test scores, and from the result of the pilot study, all the 60 items were retained due to high significant inter-item correlation.

Table 25: Inter-Item Correlation Value of 60 Items of the Formation of Human Capital Scale (FHCS)

Sl.	Items	inter-item

no.		correlation
1.	Committed leadership of Vice-Chancellor/principal/management/ can bring an effective realisation of the institution's vision and mission	1.000
2.	The Vice-Chancellor /principal/ management is concerned about staff development and he/she encourages others to improve their skills and abilities.	1.000
3.	The principal and the management maintain the quality of the institution	1.000
4.	Recruitment and retention of experienced and well-qualified staff is the primary concern of the management	1.000
5.	The management/ principal/ staff provide effective leadership in each and every matter	1.000
6.	All faculty members are trained through short-term courses in capacity building	1.000
7.	The institution invites expert teachers for demonstration classes	1.000
8.	It provides opportunities for regular department meetings.	1.000
9.	The institution uses the appropriate staff appraisal tool for personal development	1.000
10.	It arranges demo classes by each teacher and assesses them by an external expert committee to grade them in the service book.	1.000
11.	The non-teaching staff conducts formal empowerment sessions with experts (at least twice a year) and evaluation sessions with the principal.	1.000
12.	It develops an internal quality assurance cell for quality assessments.	1.000
13.	Teachers receive in-service training every year	1.000
14.	Current opportunities for training and professional development are sufficient for the staff.	1.000
15.	The current quality of instructional material is sufficient	1.000
16.	The current accessibility of instructional material	1.000

	is convenient	
17.	The faculties have improved scientific skills through experience in CMI/ CMC educational training.	1.000
18.	The faculties have improved the technical skills through experience in CMI/ CMC educational training.	1.000
19.	The faculties have improved communication skills through experience in CMI/ CMC educational training.	1.000
20.	The faculties have improved problem-solving skills through experience in CMI/ CMC educational training.	1.000
21.	The faculties have improved leadership skills through experience in CMI/ CMC educational training.	1.000
22.	The institution provides intense training programmes for developing languages for the religious faculties	1.000
23.	The institution conducts leadership programmes and capacity development programmes for faculties	1.000
24.	Summer camps for talent and skill development for religious faculties are undertaken	1.000
25.	I am proud to tell others that I am part of this congregation.	1.000
26.	The congregation really inspires me to deliver the best job performance	1.000
27.	By investing time and money in individual development, the congregation demonstrates actual investment for its members.	1.000
28.	I'm confident that the congregation will provide the necessary training to solve any new tasks that I may be given in future.	1.000
29.	Age is a barrier which prevents me from developing my knowledge and skills.	1.000
30.	Lack of personal time to learn is a barrier which prevents me from developing my knowledge and skills.	1.000
31.	Lack of confidence is a barrier which prevents me	1.000

	from developing my knowledge and skills.	
32.	Lack of study skills is the barrier, which prevent me from developing my knowledge and skills.	1.000
33.	Lack of motivation keeps me from developing my knowledge and skills.	1.000
34.	Lack of support from the authority hinders me from developing my knowledge and skills.	1.000
35.	The congregation considers training as a part of the institutional strategy for excellence in education.	1.000
36.	Job training programmes are beneficial for your overall development.	1.000
37.	Spiritual training programmes are beneficial for holistic growth	1.000
38.	Skill training programmes are beneficial for your overall development.	1.000
39.	Mass media training programmes are for progress	1.000
40.	Training programmes help to increase the productivity of the religious staff both in quality and quantity	1.000
41.	The objectives for training and development are focused on human capital development	1.000
42.	The effectiveness of the training programme is evaluated by the authorities of the congregation	1.000
43.	Each department is well-resourced in training for human capital development	1.000
44.	Human capital training is systematic and well-planned	1.000
45.	Each department receives regular training from well-resourced facilitators	1.000
46.	Each department has invested in technology for human capital development	1.000
47.	I receive training from virtual classroom and e-learning	1.000
48.	Training programmes are structured in courses	1.000
49.	Each department engages facilitators for training in Formation of Human Capital	1.000
50.	Training includes social skills, general problem-solving skills and in-depth awareness of the	1.000

	institution.	
51.	The institution encourages me to participate in various seminars and workshops.	1.000
52.	Performance appraisal aims at improving employees' performance and strengthening our job skills	1.000
53.	Our management is competent enough to lead the institution towards excellence.	1.000
54.	The congregation provides sufficient resources (e.g., time, money and equipment) for the actualisation of goals.	1.000
55.	I feel that my training is good so that I am capable of achieving my goals	1.000
56.	The policies here allow me to do my job effectively.	1.000
57.	In the congregation, there is a good system of administration to help me achieve my goals	1.000
58.	I find that my values are in sync with the value of the institution	1.000
59.	The institution provides motivation to teach and engage with quality improvement in education	1.000
60.	Activities like a motivational speech, meditation or yoga camps are organised to keep the faculties' morals intact.	1.000

4.14.2. Factor Analysis

Using Principal Component Analysis from the Statistical Package for Social Scientists (SPSS), Version 21, which was developed by IBM, Factor Analysis was carried out on the 60 items in order to reduce the number of items and further identify the factors. Using Rotated Principal Component Matrix, Factor Analysis was conducted for 60 items. From the result, the items that scored factor loading value less than 0.5 were dropped from the Item list. The final set of 35 items classified into 6 factors were prepared. Factor Analysis was done by suppressing small coefficients less than 0.5. The result of the factor loadings are presented in Table 26.

4.14.2.1. Factor Loadings

Table 26: Factor Loadings of Selected Items of the Formation of Human Capital Scale (FHCS)

Sl No.	Item	Components with Factor Loading					
		1	2	3	4	5	6
1.	Committed leadership of Vice-Chancellor/ principal / management/ can bring effective realisation of the institution's vision and mission	.495					
2.	The Vice-Chancellor /principal/ management of the institution is concerned about staff development, and he/she encourages others to improve their skills and abilities.	.770					
3.	The principal and the management maintain the quality of the institution	.756					
4.	Recruitment and retention of experienced and well-qualified staff is the primary concern of the management		.499				
5.	The management/ principal/ staff provide effective leadership in each and every matter of the institution	.764					
6.	All faculty members of this institution are trained through short-term courses in capacity building		.633				
7.	The institution invites expert teachers for demonstration classes	.412					
8.	It provides opportunities for regular department	.655					

	meetings.						
9.	It also uses the appropriate staff appraisal tool for personal development	.497					
10.	It arranges demo classes by each teacher and assesses them by an external expert committee to grade them in the service book.			.483			
11.	Non-teaching staff of the institution conducts formal empowerment sessions with experts (at least twice a year) and evaluation sessions with the principal.			.499			
12.	The institution develops an internal quality assurance cell for quality assessments.	.447					
13.	Teachers receive in-service training every year		.411				
14.	Current opportunities for training and professional development are sufficient for the staff of this institution.		.401				
15.	The current quality of instructional material is sufficient		.739				
16.	The current accessibility of instructional material is sufficient	.499					
17.	The faculties have improved Sscientific skills through experience in CMI/ CMC educational training.			.647			
18.	The faculties have also improved technical skills through experience in CMI/ CMC educational training.			.641			
19.	Communication skills through faculties' experience in CMI/ CMC educational			.592			

	training has improved.						
20.	Other problem-solving skills through faculties' duration in CMI/ CMC educational training have been enhanced.			.599			
21.	The faculties have improved leadership skills by demonstrating their experience in CMI/ CMC educational training.			.674			
22.	The institution provides an intense training programme to religious faculties for developing languages				.432		
23.	it also conducts a leadership and capacity development programme for the faculties	.483					
24.	The institution conducts summer camps for talent and skill development for religious faculties			.302			
25.	I am proud to tell others that I am part of this congregation.				.270		
26.	The congregation really inspires me to give my best job performance				.400		
27.	By investing time and money in individual development, the congregation demonstrates the actual investment for its members.				.494		
28.	I'm confident that the congregation will offer me the necessary training to solve any new tasks that I may be given in the future.				.261		
29.	Age is a barrier that prevents me from developing my knowledge and skills					.554	
30.	Lack of personal time to learn is a barrier, which					.594	

	prevents me from developing my knowledge and skills						
31.	Low confidence is another barrier that slows down the development of my knowledge and skills					.591	
32.	Lack of study skills prevent me from developing my knowledge and skills					.508	
33.	Absence of motivation is a hurdle barring the development of my knowledge and skills					.060	
34.	Lack of support from the authorities is a hindrance in the enhancement of my knowledge and skills					.017	
35.	The congregation considers training as part of the institutional strategy for excellence in education.				.510		
36.	The job training programme is beneficial for overall development.	.697					
37.	The spiritual training programme enhances holistic growth.	.683					
38.	The skill training programme contributes to overall growth.	.607					
39.	The mass media training programme helps in overall development.	.628					
40.	The training programme increases the productivity of the religious staff both in quality and quantity	.669					
41.	The objectives for training and development are focused on human capital development						.400

42.	The effectiveness of the training programme is evaluated by the authorities of the congregation						.654
43.	Each department is well-resourced in training for human capital development						.517
44.	Human capital training is systematic and well-planned in this institution						.555
45.	Each department receives regular training from well-resourced facilitators		.631				
46.	Each department has invested in technology for human capital development		.599				
47.	I receive training through virtual classrooms and e-learning		.483				
48.	The training programme is structured in courses		.258				
49.	Each department engages facilitators for training in Formation of Human Capital		.586				
50.	Training includes social skills, general problem-solving skills and in-depth awareness of the institution.		.584				
51.	The institution encourages me to participate in various seminars and workshops.		.695				
52.	Performance appraisal aims at improving employee performance and strengthening job skills				.443		
53.	Our management is competent to lead the institution towards excellence.	.646					
54.	The congregation provides sufficient resources (e.g., time, money and equipment)	.611					

No.	Item						
	for the actualisation of goals.						
55.	I feel that my training is good so I am capable of achieving my goals			.571			
56.	The policies of my institution allow me to do my job effectively.			.567			
57.	In the congregation, there is a good system of administration to help me achieve my goals	.802					
58.	I find that my values and those of the institution are similar			.596			
59.	It gives me the motivation to teach and engage with quality improvement in education					.465	
60.	Activities such as motivational speeches, meditation or yoga camps are organised to keep the faculties' morals intact.					.498	

4.14.2.2. Selected Items

Table 28: Factor Wise List of the Selected Items

Factors	Item No.	Item	Factor Loading
Quality Enhancement			
	Q 2	The Vice-Chancellor /principal/ management of the institution is concerned about staff development, and he/she encourages others to improve their skills and abilities.	.770
	Q 3	The principal and the management maintain the quality of the institution	.756
	Q 5	The management/ principal/ staff provide effective leadership in each and every matter of the institution	.764
	Q 8	The institution provides opportunities for regular department meetings.	.655

	Q 36	The job training programme is beneficial for your overall development.	.697
	Q 37	The spiritual training programme adds to the holistic growth.	.683
	Q 38	The skill training programme enhances development.	.607
	Q 39	The mass media training programme improves expansion.	.628
	Q 40	The training programme gives a fillip to increase the productivity of the religious staff both in quality and quantity	.669
	Q 53	Our management is competent to lead the institution towards excellence.	.646
	Q 54	The congregation provides sufficient resources (e.g., time, money and equipment) for the actualisation of goals.	.611
	Q 57	In the congregation, there is a good system of administration to enable me achieve my goals	.802
Training			
	Q4	Recruitment and retention of experienced and well-qualified staff is the primary concern of the management	.699
	Q 6	All faculty members of the institution are trained through short-term courses in capacity building	.633
	Q 15	The current quality of instructional material is sufficient in this institution	.739
	Q 45	Each department receives regular training from well-resourced facilitators	.631
	Q 46	Each department has invested in technology for human capital development	.599
	Q 49	Every department engages facilitators for training in Formation of Human Capital	.586
	Q 50	Training in our institution includes social skills, general problem-solving	.584

		skills and in-depth awareness.	
	Q 51	It encourages me to participate in various seminars and workshops.	.695

Skill Enhancement

	Q 17	The faculties have improved the Scientific skills through experience in CMI/ CMC educational training.	.647
	Q 18	The faculties have upgraded their technical skills through their experience in CMI/ CMC educational training.	.641
	Q 19	The faculties have improved their communication skills through their experience in CMI/ CMC educational training.	.592
	Q 20	The faculties have improved their problem-solving skills with experience in CMI/ CMC educational training.	.599
	Q 21	The faculties have improved their leadership skills with experience in CMI/ CMC educational training.	.674
	Q 55	I feel that my training was good so I am capable of achieving my goals	.571
	Q 58	I find that my values are similar to the value of the institution	.596

Institutional Strategy

	Q 35	The congregation considers training as a part of the institutional strategy for excellence in education.	.510

Barriers of skill enhancement

	Q 29	Age is a barrier which prevents me from developing my knowledge and skills.	.554
	Q 30	Lack of personal time to learn is an obstacle in the way of developing my knowledge and skills.	.594
	Q 31	Low confidence is a barrier which prevents me from developing my knowledge and skills.	.591
	Q 32	Absence of study skills are the barriers which prevent me from developing my knowledge and skills.	.508

Human Capital Development			
	Q 42	The effectiveness of the training programme is evaluated by the authorities of the congregation	.654
	Q 43	Each department is well-resourced in training for human capital development	.517
	Q 44	Human capital training is systematic and well-planned	.555

There are six factors derived through 'Rotated Principal Component Matrix'. The factors and Distribution of Items based on the Factor Analysis is given below

4.14.2.3. Factors and Distributions

Table 29: Table of Factors and Distributions

Factors	Distribution of Items
Quality enhancement	1-12(1,2,3,4,5,6,7,8,9,10,11,12)
Training	13- 20 (13,14,15,16,17,18,19,20)
Skill enhancement	21- 27 (21,22,23,24,25,26,27)
Institutional strategy	28
Barriers of skill enhancement	29-32(29,30,31,32,)
Human capital development	33,34,35
Total No. of Items	35

4.14.3. Scoring Procedure for the Formation of Human Capital Scale (FHCS)

A Likert Scale was used to score the items in the Scale. All the items were the Likert type, which was rated on a 5-point scale. The summated scoring was done by assigning 5 to the most positive response and 1 to the extremely negative one.

Table 30: Scoring Procedure for the Formation of Human Capital Scale (FHCS)

Scheme	Scores
Strongly Disagree	1
Disagree	2
Undecided	3
Agree	4
Strongly Agree	5

4.14.3.1. Tests of Reliability

The reliabilities of the 35 items of the Formation of Human Capital Scale (FHCS) were tested by the measure of Cronbach's Alpha, Split-half coefficient and Guttmann's Lambda.

4.14.3.2. Cronbach's Alpha

Cronbach's Alpha is a measure of the internal consistency of the items of a tool that shows how closely the items are related (Cronbach, 1951). The obtained value of Cronbach's α has several interpretations, as cited by Kline and DeVellis. Kline (Kline, 2000) suggests that an alpha of 0.7 to 0.8 is acceptable for cognitive and ability tests. He also opines that when investigating psychological constructs, values below 0.7 can be expected realistically owing to the variant constructs being measured.

However, Cronbach's α depends on the number of items on the scale. Hence, De Vellis (DeVellis, 2003) suggests his ranges for research scales as follows:-

Below 0.6	as unacceptable
0.6 to 0.65	as undesirable
0.65 to 0.7	as minimally acceptable
Between 0.7 to 0.8	as respectable
From 0.8 to 0.9	as very good.

Table 31: Cronbach's Alpha Reliability Statistics of the Formation of Human Capital Scale (FHCS)

Reliability Statistics	
N of Items	Cronbach's Alpha
35	.919

The Cronbach's Alpha obtained for the 35 items of the Formation of Human Capital Scale (FHCS) is found to be .919, indicating a very good measure of internal consistency as per DeVellis' norms. It is displayed in Table 31.

4.14.3.3. Split-half Coefficient

Split-half reliability measures the reliability of the tool when two halves of the tools are correlated. Table 32 shows the results of the

split-half reliability statistics of the Formation of Human Capital Scale (FHCS)

Table 32: Split-half Reliability Statistics of the Formation of Human Capital Scale (FHCS)

Reliability Statistics			
Cronbach's Alpha	Part 1	Value	.907
		N of Items	18[a]
	Part 2	Value	.820
		N of Items	17[b]
	Total N of Items		35
Correlation Between Forms			.675
Spearman-Brown Coefficient	Equal Length		.806
	Unequal Length		.806
Guttmann Split-Half Coefficient			.800
a.The items are: Q1, Q2, Q3, Q4, Q5, Q6, Q7, Q8, Q9, Q10, Q11, Q12, Q13, Q14, Q15, Q16, Q17, Q18.			
b. The items are: Q18, Q19, Q20, Q21, Q22, Q23, Q24, Q25, Q26, Q27, Q28, Q29, Q30, Q31, Q32, Q33, Q34, Q 35.			

The Guttmann split-half coefficient for the 35 items of the scale was calculated to be .80, where the test items were divided into two groups of the first and the second half.

Their Cronbach's' α were calculated to be 0.907 (*n*=18) and 0.820 (*n*=17) respectively. The Correlation between forms is the correlation between the sums of the test items in each of the two groups and was calculated to be 0.675.

4.14.3.4. Guttmann's Lambda

Guttmann's Lambda indices are obtained by dividing the items in a test into two halves, such that the covariance between scores on the two halves is as high as possible. Table 33 shows the results of the Guttmann's Reliability Statistics of the Formation of Human Capital Scale (FHCS)

Table 33: Guttmann's Reliability Statistics of the Formation of Human Capital Scale (FHCS)

Reliability Statistics		
Lambda		

	1	.892
	2	.929
	3	.919
	4	.800
	5	.909
	6	.
N of Items		35

In Table 33, six Guttmann Lambda indices are obtained designated as Lambda 1, 2, 3, 4, 5 and 6. The estimated correlation between parallel forms, based on Lambda 2 is .929. This means that 92.9% of the variance is due to true scores, and 7.1% is due to an error. However, all five lambda indices have been found to be at a higher value of 0.8, indicating very good test reliability.

4.14.3.5. Norms for the Scale

Descriptive Statistics of the Formation of Human Capital Scale

Table 34: Results of Descriptive Statistics of the Formation of Human Capital Scale (FHCS)

No. of Items	*Mean*	*SD*
35	148.05	9.80

Table 34 gives the descriptive of 35 items of the Formation of Human Capital Scale, with respect to their mean and standard deviations. The mean and standard deviations are calculated to be 148.05 and 9.8, respectively. The norms of the scale are calculated using the mean and standard deviations.

4.14.4. Norms for the Formation of Human Capital Scale (FHCS)

Norms established for the Formation of Human Capital Scale based on the mean and standard deviations (M+/-S.D) are as follows:

Table 35: Norms Established for Formation of Human Capital Scale (FHCS)

Low	Moderate	High
Below 138	138 to 157	Above 157

Scores of the respondents obtained below 138 were ranked as 'Low', those in the range of 138 to 157 were categorised as being 'Moderate', and those above 157 were ranked as being 'High'.

4.15. Quantitative Data Collection Procedure and Administration of Tools

Before collecting the data from religious faculty members of CMI and CMC higher education institutions, the researcher sought permission from the University as well as the Superior General. Additional Director of the Research Centre, Christ University and Superior General of CMC congregation granted permission for the data collection as per the request of the researcher. The researcher informed the Managers and Principals of selected colleges through the Provincial Superiors and Educational Councillors of different provinces through email or over the phone. With the permission of the heads of the institutions, the researcher distributed the rating scales to the religious faculty members and explained the purpose of the survey. The completed Scales were collected, and data entering processes were conducted by the researcher.

4.16. Statistical Techniques

The researcher collected and coded the data from 160 members of CMI and CMC religious faculties and collected interviews from 30 religious faculties. Analysing the data, the researcher used SPSS and excel programmes to interpret the result. Appropriate statistical techniques depending on the hypotheses were used to analyse the obtained data.

The statistical tests employed were:-

➢ Spearman's Rank Correlation method to calculate Spearman's rho (ρ) in order to measure the degree of association between the dependent variable and each of the independent variables.

➢ Multiple Regression Analysis to examine outcomes of Actualisation of the Educational Vision of Kuriakose Elias Chavara, Higher Educational Facilities and Formation of Human Capital of CMI and CMC higher education institutions

➢ t-tests Mann-Whitney U and Kruskal-Wallis tests to check for significant differences between the two groups of gender and type of institutions

> ➢ Testing main effect and interaction effect: A series of Scheirer-Ray-Hare Tests were employed to test the main effects and the interaction effects of the independent variables on the dependent variable.

4.17. Qualitative Approach

Qualitative data analysis is an iterative and reflexive method that begins with the collection of data rather than after the cessation of data collection (Stake, 1995). Supporting the views of Onwuegbuzie and Teddlie (Teddlie, 2003), Miles and A. Michael Huberman (Huberman M. B., 1994) broke down the analysis of qualitative data into three processes, which are not sequential steps, may happen at the same time and get repeated over and over again. These three processes are data reduction, data demonstration and conclusions drawn and checked. The data analysis of this study is carried out using a combination of methods: case wise analysis, cross-case analysis and thematic analysis. The data analysis processes are depicted in Figure 9.

Figure 9: Qualitative Data Analysis Processes

Design questions for interview

Semi Structured Interview

Transcripition of Interview

Case Wise Analysis

Cross Case Analysis

Open coding
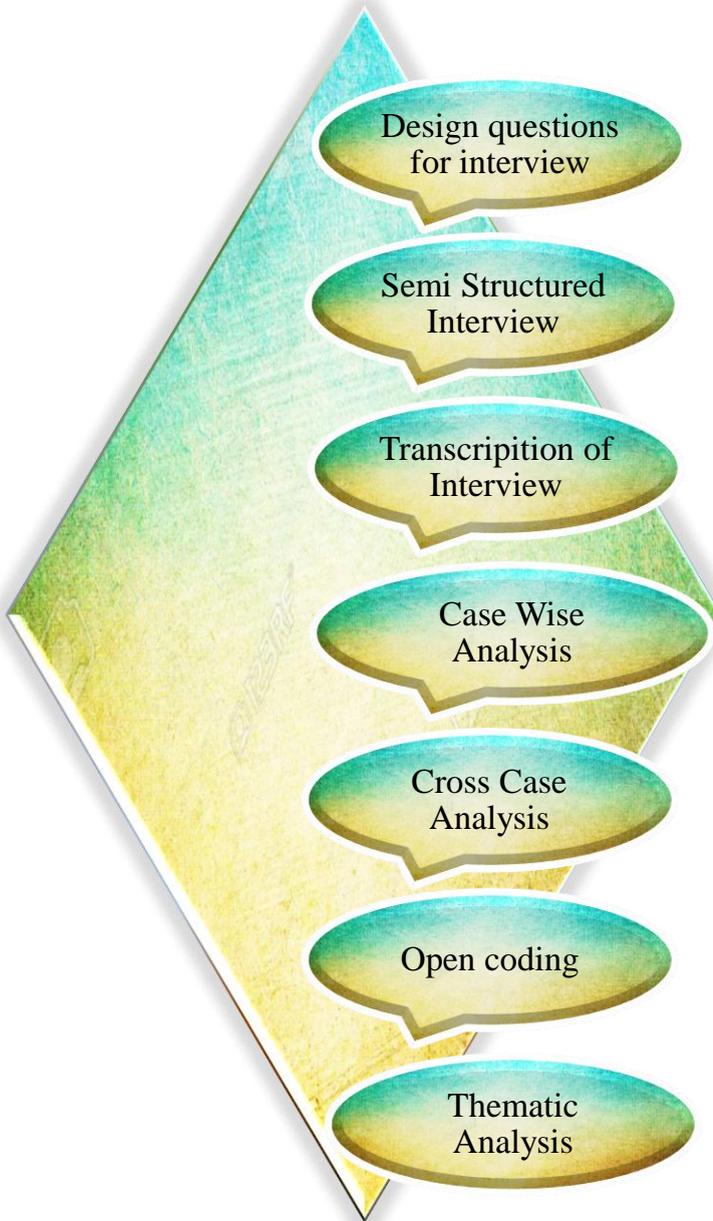
Thematic Analysis

4.17.1. Qualitative Data Analysis Technique

The Data Analysis technique followed in the present research is a combination of methods: Case wise analysis, Cross Case Analysis

and Thematic Analysis (TA) adopted by Virginia Braun and Victoria Clarke (Clarke, 2006).

The qualitative data was gathered using a semi-structured interview. Many interviews were conducted over four months at the end of 2018 and the beginning of 2019. All of them were face-to-face with the respondent. They were held either in the office or in an alternative venue, preferably by the participant, with the need to protect confidentiality. Interviews were recorded via digital video recorders and transcribed as soon as possible to keep them fresh in the researcher's memory. Verbatim transcription is a key component of data processing for analysis (Denise F. Polit, 2004). Interviews started with a statement that defined the intent. An interview schedule was intended to guide this, although it included flexibility to shift away from predetermined issues if necessary, in accordance with the thematic research objectives (Boyatzis, 1998). The collected qualitative data was analysed through case-wise, cross-case and thematic analysis.

4.17.2. Case Wise Analysis

Case wise analysis helps the researcher to cope with huge data in a simplified and intelligible manner, so as to understand how things are proceeding to explain the reason too coherently. It is a process of making complex things comprehensible by reducing them to their component parts and comprises a thorough write-up for each case, which is vital to the formation of insights (Eisenhardt, 1989) (Gersick, 1988).

All transcribed interview responses and field notes with observation details are entered into a database. Case wise and question-wise evidence from the document, observation record and from media reports are referred to the case wise analysis.

4.17.3. Cross Case Analysis

Yin (2003) promotes cross-case comparisons as a methodological method, when several case studies are chosen in a qualitative sample. The cross-case analysis relies very much on the case-wise analysis. The reliability of the results is improved by the combination of cross-case analysis, along with case wise analysis. This prevents the investigator from using inadequate data to make

imprudent or false conclusions or being over-influenced by the clarity of case descriptions, or even by dis-confirming evidence. In short, the investigator is protected from "information-processing biases" by wise similarities combined with intergroup differences (Eisenhardt, 1989). 'Generalizability' is enhanced (Huberman M. , 1994). So, the researcher can make "*Naturalistic Generalisations from Analysing the Data*" (Johnson, 2007).

Thematic synthesis is done to outline the trends sustaining the structures that define the themes. The quality-assessed studies are produced by Thematic Synthesis (Cruzes, 2015). A fundamental difference with regard to the intent of such syntheses is whether they seek to provide support for information or decision support (Ashrafian H. (2011), Catherine Pope (2007). . Usually, a synthesis aimed at information support will bring together and synthesise data on a particular subject, whereas a decision support synthesis will be more specific and provide analytical tasks to help make a decision within a specific context (Mays N, 2005). A thematic synthesis that is properly answered can offer broad conclusions and is versatile for knowledge building (Ashrafian H., 2011). For example, a cross-case analysis may be carried out to contextualise an object by comparing various use contexts, as seen in a large number of cases in a single synthesis, it would be appropriate to reduce the evidence to a smaller number of variables (Gerring John., 2007). Thematic synthesis is a technique appropriate for studies that can clarify the transition. Clearly, whatever respects can affect the causal relationship that the investigator is investigating, cases must be identical to each other, or such differences must be regulated (Gerring John., 2007).

The cross-case analysis is used to examine the data from 30 respondents across the seven research questions considered for qualitative analysis. Few themes are identified a priori, with the research understanding that specific themes are to be focused on for the investigation to specify key issues regarding the Chavara vision. Therefore, three a priori themes are analysed with respect to the schemes. The initial themes and sub-themes are identified and using narrative synthesis, the final themes too are identified.

4.17.4. Thematic analysis (TA)

Thematic analysis can be a method that works both to reveal reality and to unpick or untie the surface of reality. It is important to make the theoretical position of a thematic analysis perfect. The idea would be made crystal clear by a good TA. It is a method by which a dataset systematically categorises, classifies and presents meaning outlines (themes). TA enables the researcher to understand and create a sense of common or collective meaning and understanding by focusing on meaning across datasets (Braun, 2012). This approach has a six-phase analysis process. They are:

1. Familiarising with Data

2. Open Coding/generating initial coding

3. Generating Initial Themes

4. Reviewing Themes

5. Defining and Naming Themes

6. Producing the Report
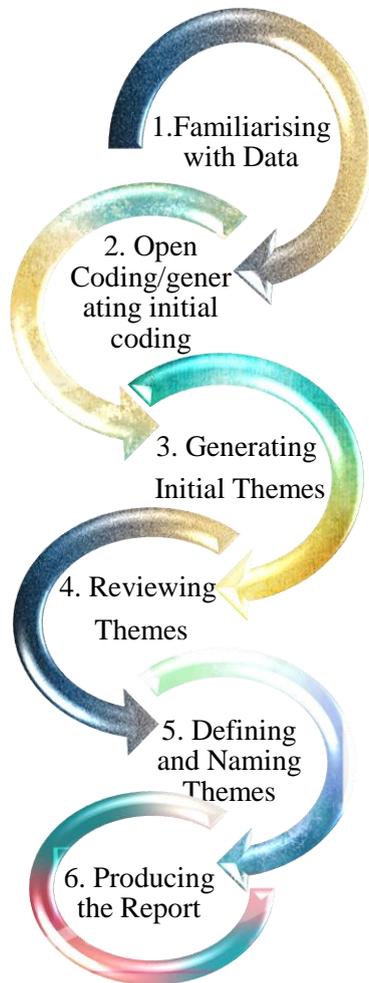
4.17.4.1. Familiarising with Data

This step allows the researcher to be wholly immersed and actively interested in the information by first transcribing the interviews of 30 samples of CMI and CMC higher educational facilities and then reading the transcripts and listening to the recordings (and re-reading them). It enables the researcher to have a detailed understanding of the interactive content and become familiar with all aspects of the data. This step provides the basis for the subsequent analysis.

4.17.4.2. Open Coding/ generating initial coding

Initial codes, which are the characteristics of the exciting and significant data. These codes are more numerous and descriptive than themes, yet they suggest the meaning of the context. However, it indicates the context of the conversation. For the open coding, the researcher focused on the characteristics of the data and found initial codes in it.

4.17.4.3. Generating Initial Themes/ Selective Codes

The researcher interpreted the collected codes and found out the 31 initial themes/ selective codes.

4.17.4.4. Reviewing Themes

The researcher followed a deeper analysis of initial themes, where the researcher asked whether initial themes should be merged, refined, isolated, or discarded. Data within themes should substantially cohere together, while simple and recognisable distinctions between themes should be made. This led to 13 possible sub-themes. This was achieved in two steps, where the themes were tested in relation to the coded extracts, and then, for the overall collection of results. From this stage, a thematic 'map' was created.

4.17.4.5. Defining and naming themes

In this phase, the researcher refined and identified 'within the data the three themes and 13 sub-themes. The researcher included theme names and simple working meanings that captured the essence of each theme briefly and effectively. At this point, from the themes, a coherent narrative of the data emerged.

4.17.4.6. Producing the Report

Finally, the researcher turned into an interpretable piece of writing with vivid and convincing extracts that connected analyses with comprehensible reading. The transcription of data produced rich material exposing the wide-ranging richness of the experiences of religious faculty members of CMI and CMC congregations related to the Actualisation of the Educational Vision of Kuriakose Elias Chavara in higher education institutions. The researcher used initial coding, selective coding and thematic coding by using N Vivo 12 plus to generating reports.

4.18. Sample and Inclusion/Exclusion Criteria

A sample of CMI and CMC religious faculty members was recruited for this phase. As a result, the category of the participants was typified by Principals, Administrators and Professors. In addition to the previously identified criteria, the participants' knowledge or experience in education and the congregation were considered. The choice of purposive rather than convenience sampling was due to an intention to specifically gather views of subjective experience and opinions about Chavara vision, Formation of Human Capital and Higher Educational Facilities. Convenience sampling was considered of participants who had direct experience in education and administration. About 30 participants were selected and interviewed.

The rationale for selecting participants for the qualitative study was considered to be religious faculty members in CMI and CMC higher education institutions. The sample consisted of individuals associated with the religious community and higher education. About 15 males and 15 females were included in the survey, comprising principals, administrators and professors. Participants were identified with the support of members of congregations and institutions.

4.19. Methods of Qualitative Data Collection

In addition to quantitative analysis, qualitative data collection and interpretation also took place. Semi-structured interviews were used to collect the data for the current analysis. The interview

schedule was developed by the investigator and confirmed by five experts.

4.19.1. Development of Interview Schedule

The steps for qualitative data collection tools were followed sequentially when developing the interview schedule. The item pool was created on the basis of the literature review. Expert opinions were taken, and the interview schedule consisting of 15 items was developed by the researcher. Based on the experts' view, eight items were dropped, and seven items were considered in the interview schedule.

According to experts, items that were repeated, ineffective and did not work for research purposes were dropped. The interview schedule was reviewed, and questions agreed upon by the experts were finalised. The final version of the interview schedule was obtained with seven questions.

The final questions were:

1) How far is the Actualisation of the Educational Vision of Kuriakose Elias Chavara actualised through the members of the CMI/CMC congregation?

2) Is there any difference between the educational vision of Kuriakose Elias Chavara and the present educational vision of this institution?

3) How is the infrastructure built and maintained in this institution?

4) What were the quality assessment processes in this institution?

5) How is quality assurance managed in this institution?

6) How to evaluate the growth and development of the Formation of Human Capital through higher education institutions of CMI/CMC congregation?

7) How much effort are the persons who gained Formation of Human Capital from CMI/CMC religious congregation taking interest to impart the vision of Kuriakose Elias Chavara in the higher education level? Are these persons

influenced and inspired by the vision of Kuriakose Elias Chavara in their lives?

4.19.2. Qualitative Data Collection Procedure and Administration of Tools

Before collecting the data from religious faculty members of CMI and CMC higher education institutions, the researcher sought permission from the University as well as the Superior General. The Additional Director of the Research Centre, Christ University and Superior General of CMC congregation granted permission for the data collection as per the request of the researcher. The researcher informed the managers and principals of selected colleges through the provincial superiors and educational councillors of different provinces through email or over the phone. With the permission of the heads of the institutions, the researcher conducted interviews using a semi-structured interview to collect qualitative data for the present study.

The researcher conducted interviews with 30 religious faculties. The qualitative data was analysed by using N Vivo 12 plus and excel programmes for interpretation. In particular, the project map, hierarchy chart, cross tab queries and diagrams were performed.

4.19.3. Analysis procedure to Case wise Analysis, Cross Case Analysis and Thematic Analysis using N Vivo and Excel

The investigator conducted and recorded face-to-face interviews through a video. In all interviews, field notes were maintained regularly and the video recordings were later transcribed. All participants were asked to verify the accuracy of the transcriptions and their consent was taken. In order to understand the problem from a holistic point of view, interview transcriptions and field notes from the observation process were later read thoroughly. So, the latest case-wise and cross-case interpretations of the data were analysed. The files were uploaded to N Vivo 12 plus for open–axial selective coding in the next step. While the coding centred on the interview data, it was also connected to the observation data and memos were linked to two data sources. The characteristics of each participant were additionally used for comparative analysis by leveraging attribute values in N Vivo 12 plus. Direct quotes

were used to more strikingly represent the views of participants and more clearly portray the phenomenon by unfolding it for the readers.

In addition, under a common category, the codes generated by the researcher were combined and translated into open coding. They were classified, and categories were matched according to similarities and differences. To build themes, meaningful and holistic categories were merged. In the findings and interpretations, the themes were given under various subheadings. The coding, category development and theme development processes continued through reflexive interpretation. Qualitative queries were carried out using N Vivo 12 plus in the final part of the study. In particular, project map, hierarchy chart and word cloud queries were carried out on the basis of the characteristics of the participants and compared in terms of gender, type of the institution, years of experience and designation. Direct quotations of the participant's view were selected. Furthermore, the researchers also searched for repetition, the use of meaning intensifiers and the number of respondents sharing similar ideas, analysing their level of focus.

4.19.4. Ethical Considerations

During the data collection, administration of the Scale, interview schedule and interpretation of the result, many ethical considerations were considered. Informed consent was ensured through a letter, and the researcher sought the permission letter from the Superior General of the Congregation to conduct the survey and interviews. The Scale and interview questions were given to religious faculties and informed early about the survey and interview. The participants were assured that the data would remain confidential and would never be referred to the respondent. The data of each participant would be coded by a secret number.

4.20. Conclusion

Finally, the chapter provides a thorough and systematic overview of the research methodology employed in the work, focusing on the actualisation of the educational vision of Kuriakose Elias Chavara through the provision of sound facilities in CMI and

CMC higher education institutions. Grounded in a mixed methods approach, integrates both quantitative and qualitative data to address the research questions and objectives effectively, allowing for a comprehensive exploration of the complex interplay between educational vision, infrastructure and human capital formation. The chapter meticulously outlines the objectives, variables, hypotheses and operational definitions, providing a clear framework for subsequent analysis. It describes in detail the procedures involved in sample selection, recruitment, approval processes, measures utilised, data collection techniques and analytical methods, ensuring methodological rigour and validity throughout the research process. By grounding the research methodology in ontological and epistemological underpinnings and providing a contextual background, the chapter establishes a solid foundation for the work. Through its systematic approach and methodological rigour, it aims to contribute valuable insights to educational research and practice, shedding light on the critical role of facilities in the formation of human capital within the context of CMI and CMC higher education institutions. Overall, setting the stage for a comprehensive investigation into the intersection of educational vision, infrastructure and human capital development. Through its rigorous methodology and holistic approach, this work seeks to advance understanding and inform policy and practice in the field of education.

Chapter Five

Exploring the Nexus: Analysing Educational Vision, Facilities and Human Capital Formation

In the present chapter, the procured data analysis with its corresponding results and discussion are highlighted. The objective of this part is to analyse the dependent variable of the Educational Vision of Kuriakose Elias Chavara in relation to Higher Educational Facilities and Formation of Human Capital. The design is a convergent parallel mix method, so this chapter has two sections. The first section explains the quantitative data analysis and the second section discusses the qualitative data analysis.

5.1. Section 1: Quantitative Data Analysis

A total of 160 samples were obtained from CMI and CMC religious faculties using the validated rating scales of the Actualisation of the Educational Vision of Kuriakose Elias Chavara Scale (AEVCS), Higher Educational Facilities Scale (HEFS) and Formation of Human Capital Scale (FHCS) respectively. The procured data were coded numerically and analysed using SPSS. The data analysis preludes describe the characteristics of the demographic variables through representations of pie-charts, histograms and tables. These descriptive statistics explain the results of standard deviations, frequencies and percentages, which have been aptly represented by tables and graphs. The inferential statistics test the hypotheses and enable drawing conclusions regarding the sample. For convenience and comprehension, the first part has been organised

into three sections: Characteristics of the Sample, Descriptive Statistics and Inferential Statistics.

5.2. Characteristics of the Sample

The study was conducted among 160 religious faculty members of CMI and CMC higher education sector. The population of the study included all their religious faculty members. This amounted to a population of 250 as per the records of the report of two congregations in 2015 and 2018 (General, Report, Genaral Synaxis XXXVII, 2015) (Report, 2018).

According to Krejcie & Morgan, (Morgan R. V., 1970) the sample size for the above population was calculated to be 152. The sampling adequacy was determined by the Kaiser Meyer-Olin. Though Kaiser recommended accepting values greater than 0.5 (Kaiser, 1974), Hutchinson and Sofroniou (Sofroniou, 1999) provided the evaluation for the levels of Kaiser's index of factorial simplicity as shown in the table.

Table 36: Kaiser's Index of Factorial Simplicity

Sl. No	Values	Range
1	Values in the 0.90	Marvellous
2	Values in the 0.80	Meritorious
3	Values in the 0.70	Middling
4	Values in the 0.60	Mediocre
5	Values in the 0.50	Miserable
6	Below 0.50	Unacceptable

Sample Adequacy Test using KMO and Bartlett's Test.

Table 37: Sample Adequacy Test using KMO and Bartlett's Test

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.599
Bartlett's Test of Sphericity	Approx. Chi-Square	311.689
	Df	28
	Sig.	.000

Table 37 shows the KMO sample adequacy measure's value as 0.599 at $p = 0.000$, where $p < 0.05$, which is considered to be in the range of miserable according to Hutchenson and Sofroniou and well above the minimum criteria of 0.5 as mentioned by Kaiser.

From this value, the sample size is adequate to be subjected to the estimates of correlation among the variables.

The Bartlett's Test of Sphericity tests the indication of the strength of the relationship among variables. This test proves that the null hypothesis of the correlation matrix is an identity matrix. From Table 37, it is evident that Bartlett's Test of Sphericity is significant (p=.000 <.05), i.e., the level of significance is small enough to reject the null hypothesis indicating that the correlation matrix is not an identity matrix. This signifies that the covariances are zero and that the variances are approximately equal (Field, 2013).

5.2.1. Demographic Composition of the Sample based on Gender

Table 38: Composition of the Sample based on Gender

		Frequency	Percentage
Valid	Female	75	46.9
	Male	85	53.1
	Total	160	100.0

Figure 10: Composition of the Sample based on Gender.
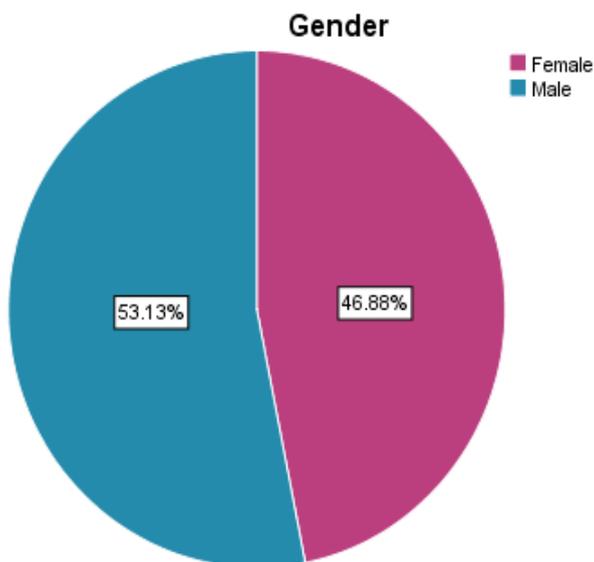
Table 38 and Figure 10 show the composition of the sample based on the gender of the participants. The gender-wise classification

shows that there are 85 male faculty members (53.13%) and 75 female faculty members (46.88%) in the respondent category.

5.2.2. Demographic Composition of the Sample based on Type of the Institution

Table 39: Composition of the Sample based on the Type of Institution

		Frequency	Percentage
	Aided	102	63.75
Valid	Self-finance	58	36.25
	Total	160	100.0

Figure 11: Demographic Composition of the Sample based on the Type of Institution
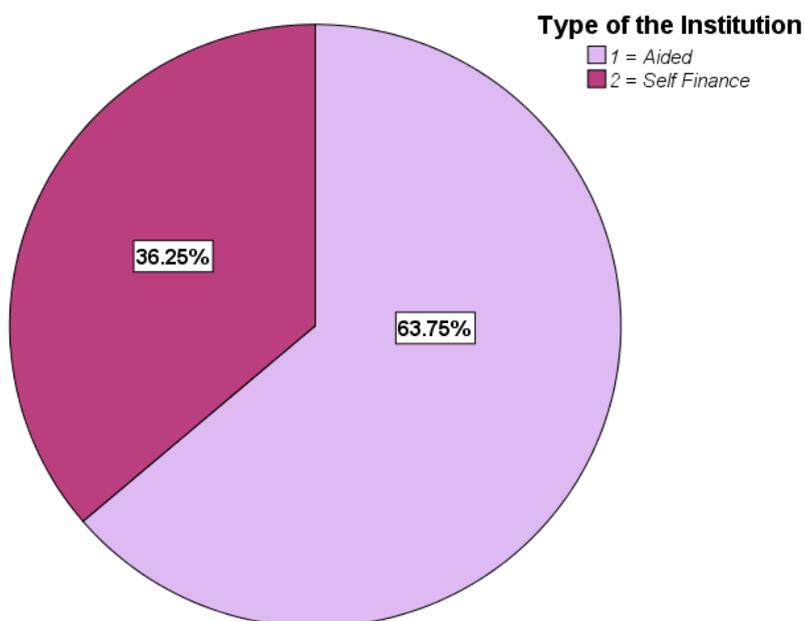
Table 39 and Figure 11 represent the composition of the sample of CMI and CMC faculties based on the type of institution they belong to. There were 102 participants from aided higher education institutions (63.75%) and 58 from self-financing institutions (36.25%). The number of participants from the aided institutions was found to be higher than those from self-financing institutions.

Table 40: Composition of the Sample based on Gender and Type of the Institution

Gender * Type of the institution				
Count				
		Type of the institution		Total
		Aided	Self-finance	
Gender	Female	67	8	75
	Male	35	50	85
Total		102	58	160

Figure 12: Demographic Composition of the Sample based on Gender and Type of the Institution
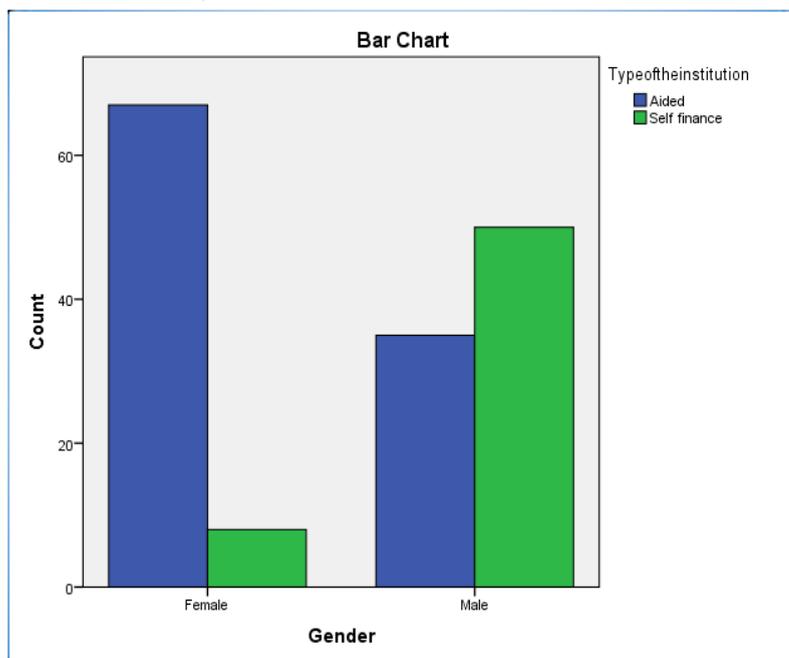
Table 40 and Figure 12 represent the composition of the sample of the CMI and CMC faculties based on their gender and type of the institution they belonged to. From the 85 samples of the male, 35 belonged to aided higher education institutions and 50 were from the self-financing sector.

With respect to the 75 female faculties, 67 belonged to aided higher education institutions and 8 were from the self-financing sector. In both cases of gender, the number of females from aided institutions surpassed those from the self-financing sector and the number of males from the self-financing sector exceeded those from the aided sector.

Table 41: Composition of the Sample based on Gender and Years of Experience

Gender * Years of experience Cross tabulation					
		Years of experience			Total
		below 10	11 to 20	above 20	
Gender	Female	25	24	26	75
	Male	47	32	6	85
Total		72	56	32	160

Figure 13: Composition of the Sample based on Gender and Years of Experience.
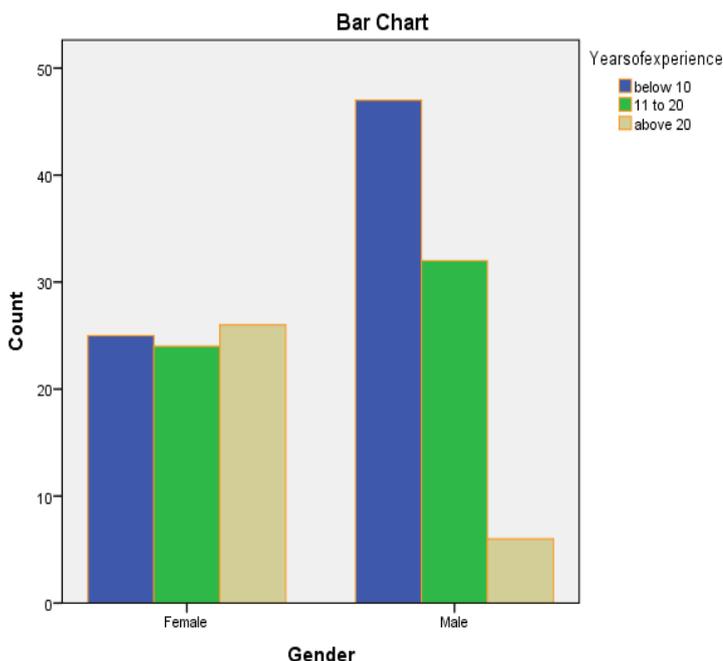
Table 41 and Figure 13 represent the composition of the sample of the CMI and CMC faculties based on their gender and years of experience.

From the 85 male samples, there are 47, 32 and 6 members from below 10 years' experience category; 11-20 years' experience category and above 20 years' experience category respectively. With respect to the 75 female faculties, 25, 24 and 26 members were from below 10 years' experience category, 11-20 years' experience category and above 20 years' experience category respectively. In the male category, there is a rapid growth in the experience level from the past to the present, but in the female category, gradual growth is suppressed.

5.3. Descriptive Statistics

5.3.1. Normality of the Sample

It is important to check the sample for its normality prior to sending the data for statistical analysis. This dictates that the appropriate versions of the statistical techniques can be chosen for the procured data. Kolmogorov–Smirnov (K-S), Lilliefors corrected K-S test, Shapiro – Wilk test, Anderson – Darling test, Cramer – von Mises test, D'Agostino skewness test, Anscombe-Glynn kurtosis test, D'Agostino – Pearson omnibus test and Jarque -Bera test are the principal tests for normality assessment (Galindo-Martín, 2012). The Kolmogorov – Smirnov (K-S) and Shapiro – Wild tests are among the most widely used tests for normality of the sample using SPSS. The described tests compare the sample scores to a normally distributed set of scores with the same mean and standard deviation. The null hypothesis will be that the sample's distribution is normal. The distribution is non-normal if the test is found to be significant. The similarity between the data and the corresponding normal scores is the basis for the K-S test and Shapiro – Wilk test.

The Shapiro – Wilk test was used in the book to test the normality distribution of the sample, as more power was recorded to detect deviations from normality differences (Field, 2013). If $p>0.05$ is obtained, the test is said to be non-significant, which means that the sample distributions are not substantially different from the normal distribution and are approximately normal (Field, 2013). However, if they obtained $P<0.05$, showing the distribution is significantly deviated from the normal distribution as a non-

normal distribution, the test is significant. The results of the normality test are given in Table 42.

Table 42: Tests of Normality of Samples

Tests of Normality of samples							
Variables	Kolmogorov-Smirnov[a]			Shapiro-Wilk			
	Statistic	df	Sig.	Statistic	df	Sig.
Actualisation of the Educational Vision of Kuriakose Elias Chavara	.109	160	.000	.951	160	.000
Higher Educational Facilities	.067	160	.076	.964	160	.000
Formation of Human Capital	.084	160	.008	.960	160	.000
a. Lilliefors Significance Correction						

Figure 14: Histogram Plots of the Variables

Histogram — Mean = 100.01, Std. Dev. = 12.922, N = 160 — HEFQTotal
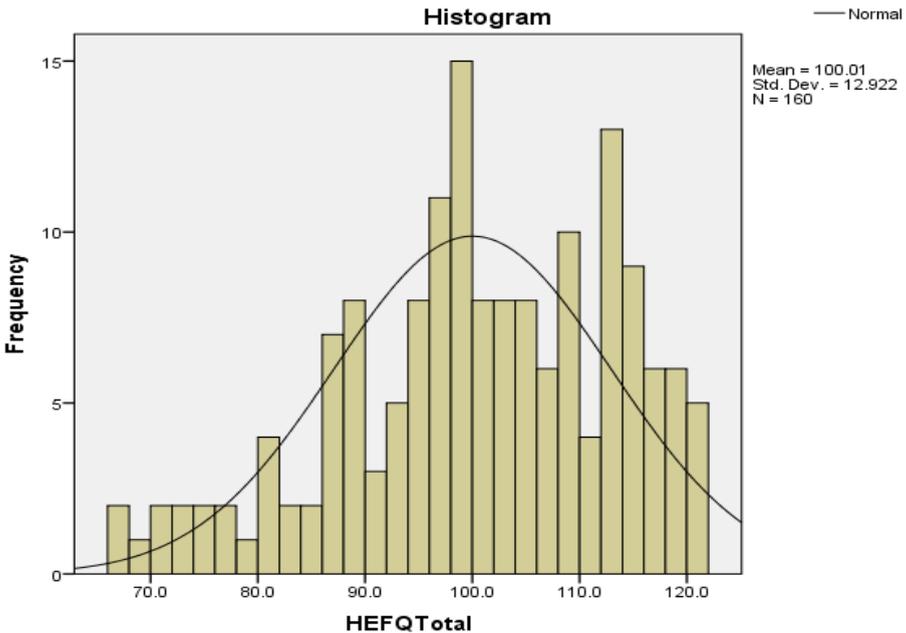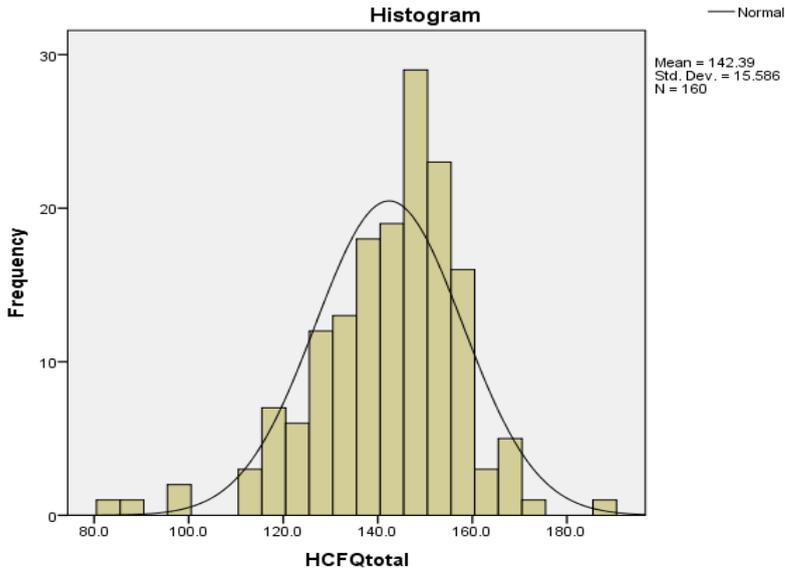
The results from the normality tests in Table 42 shows that the *p* values for the variables are less than the significant level of .05. The plots of the histogram, as shown in Figure 14, with the total scores of the data of Actualisation of the Educational Vision of Kuriakose Elias Chavara, Higher Educational Facilities, and Formation of Human Capital, appear to be negatively skewed. Hence, the normality tests signify that the data is not normal and the distribution of the scores of the sample deviates from normality. The results of kurtosis and skewness are also far from the expected ranges of normality. As a result, the data showing a non-normal distribution requires non-parametric statistics to be adopted.

5.3.2. Frequency Distribution

The data scores of all the three variables are tabulated infrequency distributions. Table 43 gives the frequency distribution values of the means, median, mode and standard deviation along with the class intervals of the scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara.

Table 43: Descriptive Statistics for Scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara

N	Mean	Median	*SD*	Skewness	Kurtosis	Minimum	Maxi-mum

| 160 | 95.16 | 96.00 | 8.61 | -.906 | 1.326 | 59 | 110 |

Table 44: Frequency Distribution of Scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara

Class interval	Frequency	Percent
50 - 60	1	0.6
61-70	1	0.6
71 - 80	6	3.8
81 - 90	34	21.3
91 - 100	69	43.1
101-110	49	30.6
Total	160	100

The scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara for each participant was computed and classified. The results were graphically represented as in *Table 44.* The distribution of the total scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara falls in the range from 50 to 110, where the mean distribution is 95.16, and the median score is 96.00. The standard deviation was computed to be 8.61. From Table 43, it is evident that the skewness and the kurtosis of the distributions are -.906 and 1.326, respectively. The normality of Shapiro – Wilk test (table 42) gives the value as W =.951, p=.000<.05.

Figure 15: Frequency Distribution of the Actualisation of the Educational Vision of Chavara
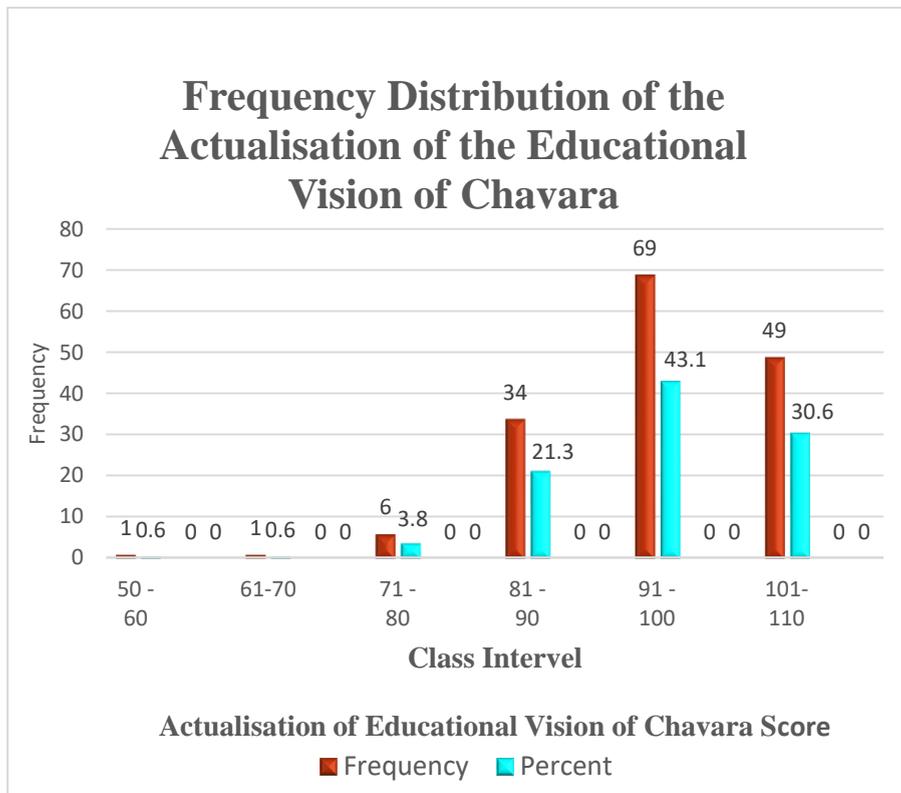
The frequency distribution Table 44 and the Figure 15 show that the highest scores fall in the range of 50-70 while the maximum frequency of the total scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara lies in the range of 91-100.

Table 45: Descriptive Statistics for Scores of Higher Educational Facilities

N	Mean	Median	DD	Skew-ness	Kurtosis	Mini-mum	Maxi-mum
160	100.01	100.00	12.92	-.509	-.311	67.0	120.0

Table 46: Frequency Distribution of Scores of Higher Educational Facilities

Column1	Column2	Column3
Class interval	Frequency	Percent
60-70	4	2.5

71 – 80	10	6
81 – 90	22	13.8
91 – 100	45	28.3
101-110	38	23.8
111-120	41	25.6
Total	160	100

The scores of Higher Educational Facilities for each participant was computed and classified. The results were graphically represented as in Table 46th distribution of the total scores of Higher Educational Facilities falls in the range from 60 to 120, where the mean distribution is 100.01and the median score is 100.00. The standard deviation was computed to be 12.92. From Table 45, it is evident that the skewness and the kurtosis of the distributions are -.509 and -.311, respectively. The normality of the Shapiro – Wilk test (Table 42) gives the value as W=.964, p=.000<.05.

Figure 16: Frequency Distribution of Higher Educational Facilities
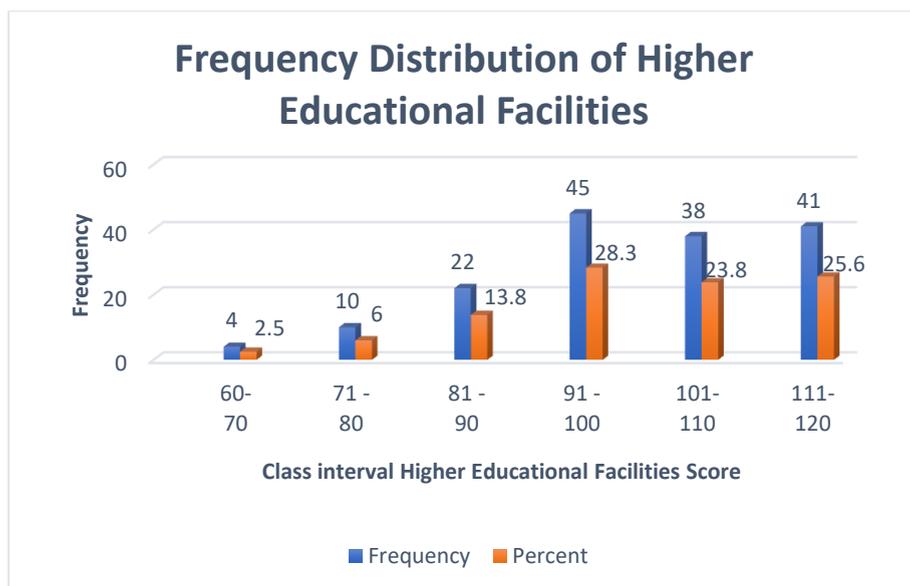
The frequency distribution in Table 46 and the Figure 16 shows that the highest scores fall in the range of 60-70 while the maximum frequency of the total scores of Higher Educational Facilities lies in the range of 91-100.

Table 47: Descriptive Statistics for Scores of Formation of Human Capital

N	Mean	Median	SD	Skewness	Kurtosis	Minimum	Maximum
160	142.38	145.00	15.58	-.807	1.737	83.0	186.0

Table 48: Frequency Distribution for Scores of Formation of Human Capital

Class interval	Frequency	%
80-100	4	2.5
101- 120	10	6.3
121 - 140	49	30.6
141 - 160	87	54.4
161 -180	9	5.6
181 - 200	1	.6
Total	160	100.0

The scores of the Formation of Human Capital for each participant was computed and classified. The results are graphically represented as in Table 48. The distribution of the total scores of Formation of Human Capital falls in the range of 80 to 200, where the mean distribution is 142.38, and the median score is 145.00. The standard deviation is computed to be 15.58. Table 47 shows that the skewness and the kurtosis of the distributions are -.807 and 1.737, respectively. The normality of the Shapiro – Wilk test (Table 42) gives the value as $W=.960$, $p=.000<.05$.

Figure 17: Frequency Distribution of Formation of Human Capital
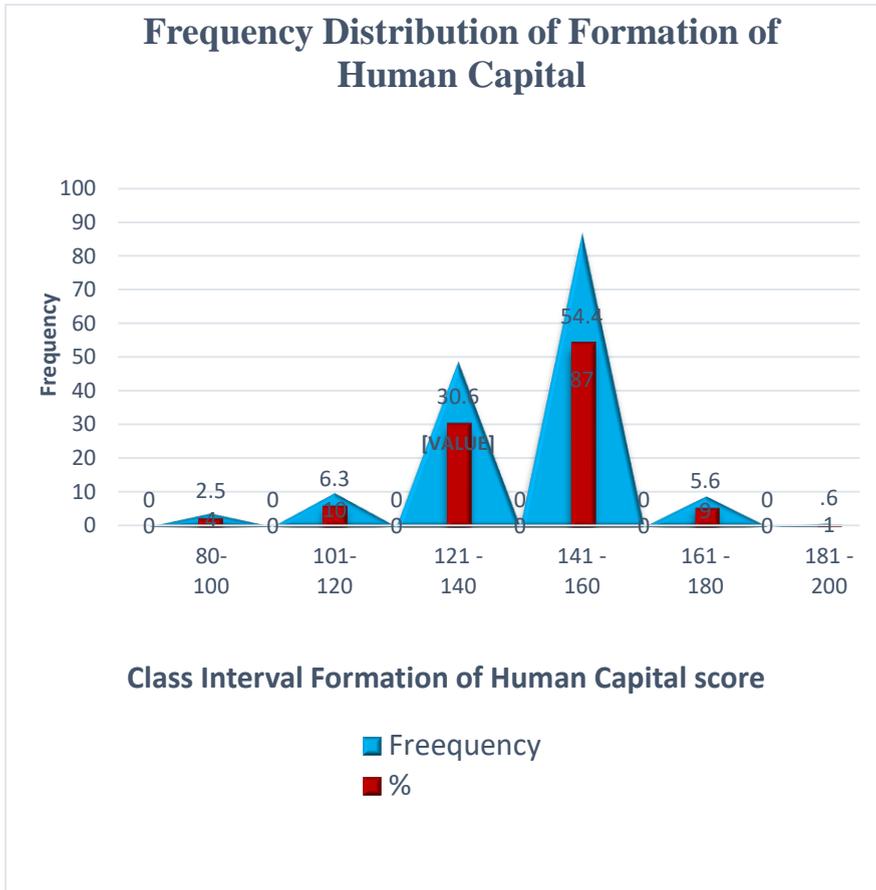
The frequency distribution in Table 48 and Figure 17 shows that the highest scores fall in the range of 80-100, while the maximum frequency of the total scores of Formation of Human Capital lies in the range of 141-160.

5.3.3. Inferential Statistics

Inferential Statistics include those statistical tests, which enable the investigator to make inferences and draw conclusions about the data. These tests can depict if an observed change or pattern in the data is due to intervention by a variable, treatment or by a chance factor. The investigator has employed correlational analysis, regression analysis and the tests of significance for the non-parametric data.

5.3.4. Correlation Analysis

The correlational analysis is the statistical technique to ascertain the strength of association or relationship between two variables. In the following analysis, as the data obtained deviated from normality, non-parametric statistics are employed. The correlation method for calculating Spearman's Correlation Coefficient is used. Spearman's Correlation Coefficient (ρ) is calculated on ranked data and first ranks the data, following which Pearson's equation is applied to those ranks.

The formula used to calculate Spearman's Correlation Coefficient (rho) (Spearman, 1904) is

$$\rho = 1 - \frac{6\Sigma d^2 i}{n(n^2-1)}$$

Where 'ρ' is the Spearman's Correlation Coefficient, 'D' is the difference between the ranks and 'n' is the sample size. The Correlation Coefficient (rho) determines the strength and direction between the variables.

Hypothesis 1

There is no significant relationship between the scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara and Higher Educational Facilities in CMI and CMC higher education institutions.

Table 49: Results of Correlation Analysis of the Scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara in the Higher Educational Facilities in CMI and CMC Higher Education Institutions

Variables	Actualisation of the Educational Vision of Kuriakose Elias Chavara (AEVC)			
	N	*Df*	*ρ*	*p*
Higher Educational Facilities (HEF)	160	158	.611**	.000

**P <0.01 level (2- tailed).

Table 49 describes the relationship between the dependent variable Actualisation of the Educational Vision of Kuriakose Elias Chavara and the independent variable Higher Educational Facilities. The Correlation Coefficient of Spearman's rho (ρ) =.611,

p =.000<.01 shows a statistically significant relationship between the scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members working in higher education institutions and those of their Higher Educational Facilities. The relation is a positive correlation. As a result, the null hypothesis is rejected and the alternative hypothesis is accepted. The statistical significance indicates that an increase in the scores of Higher Educational Facilities would lead to an increase in the Actualisation of the Educational Vision of Kuriakose Elias Chavara religious faculty members in higher education institutions.

Hypothesis 2

There is no significant relationship between the scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara in the Formation of Human Capital in CMI and CMC higher education institutions.

Correlations

Table 50: Results of Correlation Analysis of the Scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara in the Formation of Human Capital in CMI and CMC Higher Education Institution

Variables	Actualisation of the Educational Vision of Kuriakose Elias Chavara (AEVC)			
Formation of Human Capital (HCF)	*N*	*df*	ρ	*p*
	160	158	.641**	.000

** P < 0.01 level (2-tailed).

Table 50 describes the relationship between the dependent variable Actualisation of the Educational Vision of Kuriakose Elias Chavara and the independent variable Formation of Human Capital. The Correlation Coefficient of Spearman's rho (ρ) =.641, *p* =.000<.01 shows a statistically significant relationship between the scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members working in higher education institutions and those of their Formation of Human Capital. The relation is a positive correlation. As a result, the null hypothesis is rejected, and the alternative hypothesis is accepted. The statistical significance

indicates that an increase in the scores of Formation of Human Capital would lead to an increase in the Actualisation of the Educational Vision of Kuriakose Elias Chavara religious faculty members in higher education institutions.

Hypothesis 3

There is no significant relationship between the factors of Actualisation of the Educational Vision of Kuriakose Elias Chavara and Higher Educational Facilities in CMI and CMC higher education institutions.

Table 51: Results of Correlational Analysis of the Factors of Actualisation of the Educational Vision of Kuriakose Elias Chavara and Higher Educational Facilities

Factors of Actualisation of the Educational Vision of Kuriakose Elias Chavara	Higher Educational Facilities (HEF)			
	N	df	ρ	P
Vision Sharing	160	158	-.041	.603
Religious formation	160	158	-.044	.582
Holistic education	160	158	-.044	.582
Awareness programme	160	158	-.044	.582
Family collaboration	160	158	.313**	.000

Table 51 gives the relationship between the factors of Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and Higher Educational Facilities.

1. The Correlation Coefficient of Spearman's rho (ρ)= -.041 p =.603 >.05 shows a negative relationship between the factor of 'Vision sharing', from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Higher Educational Facilities. However, the correlation is statistically not significant. Hence, a change in Higher Educational Facilities would not lead to any significant change in their relationship with the factor of "vision sharing", from the Actualisation of the Educational Vision of Kuriakose Elias

Chavara CMI and CMC religious faculty members. This concludes that "vision sharing", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and the scores in Higher Educational Facilities do not possess any statistically significant relationship. Hence, the null hypothesis is accepted, and the alternative hypothesis is rejected.

2. The Correlation Coefficient of Spearman's rho (ρ)= -.044 *p* =.582>.05 shows a negative relationship between the factor of "Religious formation", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and scores in Higher Educational Facilities. However, the correlation is statistically not significant. Hence, a change in Higher Educational Facilities would not lead to any significant change in their relationship with the factor of "Religious formation", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara CMI and CMC religious faculty members. This concludes that "Religious formation", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Higher Educational Facilities do not possess any statistically significant relationship. Hence, the null hypothesis is accepted and the alternative hypothesis is rejected.

3. The Correlation Coefficient of Spearman's rho (ρ)= -.044 *p* =.582>.05 shows a negative relationship between the factor of "Holistic Education", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Higher Educational Facilities. However, the correlation is statistically not significant. Hence, a change in Higher Educational Facilities would not lead to any significant change in their relationship with the factor of "Holistic Education", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara CMI and CMC religious faculty members. This concludes that "Holistic education", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Higher Educational Facilities do not possess any statistically

significant relationship. Hence, the null hypothesis is accepted and the alternative hypothesis is rejected.

4. The Correlation Coefficient of Spearman's rho (ρ)= -.044 *p* =.582>.05 shows a negative relationship between the factor of "Awareness programme", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Higher Educational Facilities. However, the correlation is statistically not significant. Hence, a change in Higher Educational Facilities would not lead to any significant change in their relationship with the factor of "Awareness programme", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara CMI and CMC religious faculty members. This concludes that "Awareness programme", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Higher Educational Facilities do not possess any statistically significant relationship. Hence, the null hypothesis is accepted, and the alternative hypothesis is rejected.

5. The Correlation Coefficient of Spearman's rho (ρ) =.313**, *p* =.000<.01 shows a statistically significant relationship between the factor of "family collaboration" from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members working in higher education institutions and Higher Educational Facilities. Hence, a change in Higher Educational Facilities leads to significant change in their relationship with the factor of "family collaboration", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members. This concludes that "family collaboration", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Higher Educational Facilities possess statistically significant relationship. As a result, the null hypothesis is rejected, and the alternative hypothesis is accepted.

Hypothesis 4

There is no significant relationship between the factors of Actualisation of the Educational Vision of Kuriakose Elias

Chavara and Formation of Human Capital in CMI and CMC higher education institutions.

Table 52: Results of Correlational Analysis of the Factors of Actualisation of the Educational Vision of Kuriakose Elias Chavara and Formation of Human Capital

Factors of Actualisation of the Educational Vision of Kuriakose Elias Chavara	Formation of Human Capital (HCF)			
	N	Df	ρ	p
Vision Sharing	160	158	-.088	.270
Religious formation	160	158	-.101	.204
Holistic education	160	158	-.101	.204
Awareness programme	160	158	-.101	.204
Family collaboration	160	158	.385**	.000

1. Table 52 gives the relationship between the factors of Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their Formation of Human Capital. The Correlation Coefficient of Spearman's rho (ρ) = -.088 p =.270 >.05 shows a negative relationship between the factor of "Vision sharing", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Formation of Human Capital. However, the correlation is statistically not significant. Hence, a change in Formation of Human Capital would not lead to any significant change in their relationship with the factor of "Vision sharing", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members. This concludes that "Vision sharing", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Formation of Human Capital does not possess any statistically significant relationship. Hence, the null hypothesis is accepted and the alternative hypothesis is rejected.

2. The Correlation Coefficient of Spearman's rho (ρ) = -.101 p =.204>.05 shows a negative relationship between the factor of "Religious formation", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI

and CMC religious faculty members and their scores in Formation of Human Capital. However, the correlation is statistically not significant. Hence, a change in Formation of Human Capital would not lead to any significant change in their relationship with the factor of "Religious formation", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members. This concludes that "Religious formation", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Formation of Human Capital does not possess any statistically significant relationship. Hence, the null hypothesis is accepted, and the alternative hypothesis is rejected.

3. The Correlation Coefficient of Spearman's rho (ρ) = -.101 *p* =.204>.05 shows a negative relationship between the factor of "Holistic education", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Formation of Human Capital. However, the correlation is statistically not significant. Hence, a change in Formation of Human Capital would not lead to any significant change in their relationship with the factor of "Holistic education", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members. This concludes that "Holistic education", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Formation of Human Capital does not possess any statistically significant relationship. Hence, the null hypothesis is accepted, and the alternative hypothesis is rejected.

4. The Correlation Coefficient of Spearman's rho (ρ) = -.101 *p* =.204>.05 shows a negative relationship between the factor of "Awareness programme", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Formation of Human Capital. However, the correlation is statistically not significant. Hence, a change in Formation of Human Capital would not lead to any significant change in their relationship with the factor of "Awareness programme",

from the Actualisation of the Educational Vision of Kuriakose Elias among Chavara CMI and CMC religious faculty members. This concludes that "Awareness programme", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Formation of Human Capital does not possess any statistically significant relationship. Hence, the null hypothesis is accepted, and the alternative hypothesis is rejected.

5. The Correlation Coefficient of Spearman's rho (ρ) =.385**, *p* =.000<.01 shows a statistically significant relationship between the factor of "Family collaboration" from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members working in higher education institutions and Formation of Human Capital. Hence, a change in Formation of Human Capital leads to some significant change in their relationship with the factor of "Family collaboration", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members. This concludes that "Family collaboration", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Formation of Human Capital possess a statistically significant relationship.Hence, the null hypothesis is rejected, and the alternative hypothesis is accepted.

Hypothesis 5

There is no significant relationship between Actualisation of the Educational Vision of Kuriakose Elias Chavara and the factors of Higher Educational Facilities in CMI and CMC higher education institutions.

Table 53: Results of Correlational Analysis of the Factors of Higher Educational Facilities and Actualisation of the Educational Vision of Kuriakose Elias Chavara

Factors of Higher Educational Facilities	The Actualisation of the Educational Vision of Kuriakose Elias Chavara			
	N	*df*	*P*	*P*
Infrastructure	160	158	.458**	.000

| Quality Assessment | 160 | 158 | .592** | .000 |
| Quality Assurance | 160 | 158 | .529 | .000 |

1. The Correlation Coefficient of Spearman's rho (ρ) =.458**, *p* =.000<.01 shows a statistically significant relationship between the factor of "infrastructure" from the Higher Educational Facilities among CMI and CMC religious faculty members working in higher education institutions and Actualisation of the Educational Vision of Kuriakose Elias Chavara. Hence, a change in Actualisation of the Educational Vision of Kuriakose Elias Chavara leads to some significant change in their relationship with the factor of "Infrastructure", from the Higher Educational Facilities of CMI and CMC religious faculty members. This concludes that "Infrastructure", from the Higher Educational Facilities among CMI and CMC religious faculty members and their scores in Actualisation of the Educational Vision of Kuriakose Elias Chavara, possess a statistically significant relationship. As a result, the null hypothesis is rejected, and the alternative hypothesis is accepted.

2. The Correlation Coefficient of Spearman's rho (ρ) =.592**, *p* =.000<.01 shows a statistically significant relationship between the factor of "Quality assessment" from the Higher Educational Facilities among CMI and CMC religious faculty members working in higher education institutions and Actualisation of the Educational Vision of Kuriakose Elias Chavara. Hence, a change in Actualisation of the Educational Vision of Kuriakose Elias Chavara leads to some significant change in their relationship with the factor of "Quality assessment", from the Higher Educational Facilities of CMI and CMC religious faculty members. This concludes that "Quality assessment", from the Higher Educational Facilities among CMI and CMC religious faculty members and their scores in Actualisation of the Educational Vision of Kuriakose Elias Chavara possess a statistically significant relationship. As a result, the null hypothesis is rejected and the alternative hypothesis is accepted.

3. The Correlation Coefficient of Spearman's rho (ρ) =.529**, *p* =.000<.01 shows a statistically significant relationship between the factor of "Quality assurance" from the Higher Educational

Facilities among CMI and CMC religious faculty members working in higher education institutions and Actualisation of the Educational Vision of Kuriakose Elias Chavara. Hence, a change in Actualisation of the Educational Vision of Kuriakose Elias Chavara leads to some significant change in their relationship with the factor of "Quality assurance", from the Higher Educational Facilities of CMI CMC religious faculty members. This concludes that "Quality assurance", from the Higher Educational Facilities among CMI and CMC religious faculty members and their scores in Actualisation of the Educational Vision of Kuriakose Elias Chavara possess statistically significant relationship. As a result, the null hypothesis is rejected, and the alternative hypothesis is accepted.

Hypothesis 6

There is no significant relationship between Actualisation of the Educational Vision of Kuriakose Elias Chavara and Factors of Formation of Human Capital in CMI and CMC higher education institutions.

Table 54: Results of Correlational Analysis of the Factors of Formation of Human Capital and Actualisation of the Educational Vision of Kuriakose Elias Chavara

Factors of Formation of Human Capital	Actualisation of the Educational Vision of Kuriakose Elias Chavara			
	N	Df	ρ	p
Quality Enhancement	160	158	.679**	.000
Training	160	158	.583**	.000
Skill Enhancement	160	158	.573**	.000
Institutional Strategy	160	158	.375**	.000
Barriers of Skill enhancement	160	158	-.117	.139
Human Capital development	160	158	.537**	.000

1. Table 54 gives the relationship between the Factors of Formation of Human Capital and the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members. The Correlation Coefficient of Spearman's rho (ρ) =.679**, p =.000<.01 shows a

statistically significant relationship between the factor of "Quality enhancement" from the Formation of Human Capital among CMI and CMC religious faculty members working in higher education institutions and Actualisation of the Educational Vision of Kuriakose Elias Chavara. Hence, a change in Actualisation of the Educational Vision of Kuriakose Elias Chavara leads to a significant change in their relationship with the factor of "Quality enhancement", from the Formation of Human Capital of CMI and CMC religious faculty members. This concludes that "Quality enhancement", from the Formation of Human Capital among CMI and CMC religious faculty members and their scores in Actualisation of the Educational Vision of Kuriakose Elias Chavara possess a statistically significant relationship. As a result, the null hypothesis is rejected and the alternative hypothesis is accepted.

2. The Correlation Coefficient of Spearman's rho (ρ) =.583**, *p* =.000<.01 shows a statistically significant relationship between the factor of "Training" from the Formation of Human Capital among CMI and CMC religious faculty members working in higher education institutions and Actualisation of the Educational Vision of Kuriakose Elias Chavara. Hence, a change in Actualisation of the Educational Vision of Kuriakose Elias Chavara leads to a significant change in their relationship with the factor of "Training", from the Formation of Human Capital of CMI and CMC religious faculty members. This concludes that "Training", from the Formation of Human Capital among CMI and CMC religious faculty members and their scores in Actualisation of the Educational Vision of Kuriakose Elias Chavara possess a statistically significant relationship. As a result, the null hypothesis is rejected and the alternative hypothesis is accepted.

3. The Correlation Coefficient of Spearman's rho (ρ) =.573**, *p* =.000<.01 shows a statistically significant relationship between the factor of "Skill enhancement" from the Formation of Human Capital among CMI and CMC religious faculty members working in higher education institutions and Actualisation of the Educational Vision of Kuriakose Elias Chavara. Hence, a change in Actualisation of the Educational Vision of Kuriakose Elias Chavara leads to a significant change

in their relationship with the factor of "Skill enhancement", from the Formation of Human Capital of CMI and CMC religious faculty members. This concludes that "Skill enhancement", from the Formation of Human Capital among CMI and CMC religious faculty members and their scores in Actualisation of the Educational Vision of Kuriakose Elias Chavara possess a statistically significant relationship. As a result, the null hypothesis is rejected and the alternative hypothesis is accepted.

4. The Correlation Coefficient of Spearman's rho (ρ) =.375[**], *p* =.000<.01 shows a statistically significant relationship between the factor of "Institutional strategy" from the Formation of Human Capital among CMI and CMC religious faculty members working in higher education institutions and Actualisation of the Educational Vision of Kuriakose Elias Chavara. Hence, a change in Actualisation of the Educational Vision of Kuriakose Elias Chavara leads to a significant change in their relationship with the factor of "Institutional strategy", from the Formation of Human Capital of CMI and CMC religious faculty members. This concludes that "Institutional strategy", from the Formation of Human Capital among CMI and CMC religious faculty members and their scores in Actualisation of the Educational Vision of Kuriakose Elias Chavara possess a statistically significant relationship. As a result, the null hypothesis is rejected and the alternative hypothesis is accepted.

5. The Correlation Coefficient of Spearman's rho (ρ) =.-.117, *p* =.139>.01 shows a statistically negative relationship between the factor of "Barriers of skill enhancement" from the Formation of Human Capital among CMI and CMC religious faculty members working in higher education institutions and Actualisation of the Educational Vision of Kuriakose Elias Chavara. However, the correlation is statistically not significant. Hence, a change in Actualisation of the Educational Vision of Kuriakose Elias Chavara would not lead to any significant change in their relationship with the factor of "Barriers of skill enhancement" from the Formation of Human Capital of CMI and CMC religious faculty members. This concludes that "Barriers of skill enhancement", from the Formation of Human Capital among CMI and CMC religious

faculty members and their scores in Actualisation of the Educational Vision of Kuriakose Elias Chavara do not possess a statistically significant relationship. Hence, the null hypothesis is accepted, and the alternative hypothesis is rejected.

6. The Correlation Coefficient of Spearman's rho (ρ) =.537**, *p* =.000<.01 shows a statistically significant relationship between the factor of "Human capital development" from the Formation of Human Capital among CMI and CMC religious faculty members working in higher education institutions and Actualisation of the Educational Vision of Kuriakose Elias Chavara. Hence, a change in Actualisation of the Educational Vision of Kuriakose Elias Chavara led to a significant change in their relationship with the factor of "Human capital development", from the Formation of Human Capital CMI and CMC religious faculty members. This concludes that "Human capital development", from the Formation of Human Capital among CMI and CMC religious faculty members and their scores in Actualisation of the Educational Vision of Kuriakose Elias Chavara possess a statistically significant relationship. As a result, the null hypothesis is rejected, and the alternative hypothesis is accepted.

5.3.5. Regression

Regression Analysis is used to predict the values of an outcome variable (dependent variable) from one or more predictor variables (independent variables). This is assessed by changing the predictor to assess its change in the outcome variable. The presence of several predictors in the model is known as multiple regression, which has been employed owing to the presence of two predictors, i.e., Higher Educational Facilities and Formation of Human Capital towards the outcome of Actualisation of Educational Vision of Kuriakose Elias Chavara.

Table 55: Model Summary of Multiple Regression Analysis

Model Summary [b]					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.697[a]	.485	.479	6.2181	1.979

Predictors (Constant), Higher Educational Facilities towards Actualisation of the Educational Vision of Kuriakose Elias Chavara, Formation of Human Capital towards Actualisation of the Educational Vision of Kuriakose Elias Chavara. Dependent Variable: Actualisation of the Educational Vision of Kuriakose Elias Chavara.

5.3.5.1. ANOVA for Multiple Regression Analysis

Table 56: Result of Multiple regression analysis of Actualisation of the Educational Vision of Kuriakose Elias Chavara

ANOVA [a]						
Model		Sum of squares	Df	Mean Square	F	Sig.
1	Regression Residual	5725.355 6070.420	57	2862.677 38.665	74.038	.000[b]
	Total	11795. 775				

a. Dependent Variable Actualisation of the Educational Vision of Kuriakose Elias Chavara

b. Predictors (Constant), Higher Educational Facilities, Formation of Human Capital

Multiple regression was run to predict Actualisation of the Educational Vision of Kuriakose Elias Chavara from Formation of Higher Educational Facilities and Formation of Human Capital. There was linearity as assessed by partial regression plots and a plot of studentised residuals against the predicted values. Table 55 shows that there was the independence of residuals, as assessed by a Durbin-Watson statistic of 1.979. Field (Field, 2013) suggested Durbin-Watson values of under one or more than three to be causes for concern. There was homoscedasticity, as assessed by visual inspection of a plot of studentised residuals versus unstandardised predicted values. There was no evidence of multicollinearity, as assessed by tolerance values greater than 0.1. There were no studentised deleted residuals greater than ±3 standard deviations, no leverage values greater than 0.2 and no values for Cook's distance above 1. The F-ratio in the ANOVA table, as shown in Table 56, tests whether the overall regression

model is a good fit for the data. The table shows that the independent variables of Higher Educational Facilities and Formation of Human Capital significantly predicted the dependent variable of Actualisation of Educational Vision of Kuriakose Elias Chavara, F =74.038, p < .005, adj. R^2 =.479. Hereby, it can be concluded that the regression model is a good fit for the data.

Table 55 shows the model summary for the multiple regressions. The value of R, the multiple correlation coefficients can be considered to be one measure of the quality of the prediction of the dependent variable - Actualisation of the Educational Vision of Kuriakose Elias Chavara. A value of R=.697, in this example, indicates a good level of prediction. The "R Square" represents the coefficient of determination, which is the proportion of variance in the dependent variable that can be explained by the independent variables, which amounts to .485. This suggests that the independent variables of Higher Educational Facilities and Formation of Human Capital explain 48.5% of the variability of the dependent variable - Actualisation of the Educational Vision of Kuriakose Elias Chavara.

5.3.5.2. Dependent Variable - Actualisation of the Educational Vision of Kuriakose Elias Chavara

Hypothesis 7: Higher Educational Facilities and Formation of Human Capital would not be significant predictors of the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC faculty members working in higher educational institutions.

Table 57: Multiple Regression Analysis of Actualisation of the Educational Vision of Kuriakose Elias Chavara in Relation to the Variables of Higher Educational Facilities and Formation of Human Capital

Model	Unstandardised Coefficients		Standardised Coefficients	t	p
	B	Std error	Beta		
(Constant)	41.640	5.346		7.789	.000
Higher Education	.202	.051	.303	3.930	.000

Facilities					
Human Capital Formation	.254	.043	.460	5.889	.000

Table 57 shows the results of multiple regression analysis of Actualisation of the Educational Vision of Kuriakose Elias Chavara in relation to the variables of Higher Educational Facilities and Formation of Human Capital among religious faculty members of CMI and CMC higher education institutions. The values of R^2=.485, Beta=.303, *p*=.000<.05 are the evidence that Higher Educational Facility is a statistically significant predictor of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC faculty members working in higher education institutions. It has also been observed that for a unit increase in the scores of Higher Educational Facility by keeping the other variable, Formation of Human Capital constant, we can expect an increase in 0.460 units in the scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC faculty members working in higher education institutions. The predictor variable of Higher Educational Facilities explain 48.5% (.485 x 100) of the variation in the dependent variable, Actualisation of the Educational Vision of Kuriakose Elias Chavara.

Further, Table 57 shows the values of R^2=.485, Beta =.460, *p* =.000<.05, which are the evidence that Formation of Human Capital is a statistically significant predictor of the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC faculty members working in higher education institutions. It has also been observed that for a unit increase in the scores of Formation of Human Capital by keeping the other variable, Higher Educational Facilities, constant, we can expect an increase in 0.460 units in the scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC faculty members working in higher education institutions. The predictor variable, Formation of Human Capital, explains 48.5% (.485 x 100) of the variation in the dependent variable - Educational Vision of Kuriakose Elias Chavara.

5.3.6. Tests of Significance

Owing to the non-normal distribution of the data, the tests of significance are used to compare the means or medians of two groups to check if any significant differences exist among them. The tests of significance employed in this work were the Mann-Whitney U, the Kruskal-Wallis and the Scherier Ray Hare tests. The Mann-Whitney U test is the non-parametric alternative test to the parametric independent sample t-test, which is used to compare the means of two samples. The results are represented in group ranks and differences in the means ranks of the groups. The Mann-Whitney U statistic (H. B. Mann, 1947) is calculated as:

$$U = n_1n_2 + \frac{n2(n2+1)}{2}\sum R2$$

Here 'U' is the Mann-Whitney U test Statistic, 'n_1' is the sample size of one group, '$n_{2'}$' is the sample size of the second group, and 'R2' is the rank of the sample size.

The Kruskal-Wallis H test is the non-parametric substitute to the parametric one way ANOVA. This, however, is a rank-based non-parametric test that can determine the existence of statistically significant differences between two or more groups of an independent variable on a continuous dependent variable.

Hypothesis 8

There is no significant difference in the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores with respect to the gender (male and female) of CMI and CMC religious faculty members working in higher education institutions.

Table 58: Mann Whitney U Test Ranks for Gender (AEVC)

	Gender	N	Mean rank	Sum of ranks
Actualization of the Educational Vision of Kuriakose Elias Chavara	Male	85	186.26	20,302.50
	Female	75	203.15	58,303.50
	Total	160		

Table 59: Mann Whitney U Test Statistics for Gender (AEVC)

Gender	Actualization of the Educational Vision of Kuriakose Elias Chavara

Mann-Whitney *U*	3137.00
Wilcoxon W	6792.00
Z	-.173
P	.863

Note. a. Grouping Variable Gender

A Mann-Whitney U test was run to determine if there were differences in the mean ranks of the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores between male and female religious faculty members. The mean ranks of the scores for male and female religious faculty members were not similar, as assessed by visual inspection and presented in Table 58. The mean rank for females (*n=75, Mean Rank = 203.15*) was higher than that of the males (*n=85, Mean Rank=186.26*). However, there was no statistically significant difference in the mean ranks between males and females, as the *p*-value=.863 was found to be greater than 0.05 (*U* = 3137.00; *z* = -.173; *p*=.863). Hence, the null hypothesis is retained. This concludes that the distribution of the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores is the same across the categories of the gender of religious faculty members, as represented in Table59.

Hypothesis 9

There is no significant difference in the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores with respect to the Type of the institution (aided and self-financing) of CMI and CMC in higher education institutions.

Table 60: Mann Whitney U Test Ranks for Type of the Institution (AEVC)

	Type of the Institution	*n*	Mean rank	Sum of ranks
Actualization of the Educational Vision of Kuriakose Elias Chavara	Aided Self-finance	85 75	186.26 203.15	20,302.50 58,303.50
	Total	160		

Mann Whitney U Test Statistics for Type of the Institution (AEVC)

Type of the Institution	Actualization of the Educational Vision of Kuriakose Elias Chavara
Mann-Whitney *U*	838.00
Wilcoxon W	1468.00
z	-.331
p	.741

A Mann-Whitney U test is run to determine if there are differences in the mean ranks of the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores between aided and self-financing institutions of CMI and CMC congregations. The mean ranks of the scores for aided and self-financing institutions are not similar, as assessed by visual inspection and presented in Table 60. The mean rank for self-financing institutions (n=75, Mean Rank = 203.15) is higher than that of the aided institutions (n=85, Mean Rank=186.26). However, there is no statistically significant difference in the mean ranks between aided and self-financing institutions since the *p*-value =.741 is found to be greater than 0.05 (U = 838.00; z = -.331; p =.741). Hence, the null hypothesis is retained. This concludes that the distribution of the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores is the same across categories of the gender of religious type of institutions as represented in Table 60.

Hypothesis 10

There is no significant difference in the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores with respect to the Designation (Principals, Administrator, Professor) of CMI and CMC religious faculty members working in higher education institutions.

Table 61: Kruskal-Wallis Test of Ranks for Designation (AEVC)

Ranks			
	Designation	N	Mean Rank
AEVC Total	Principal	39	80.00
	Administrators	46	84.54

Professors	75	84.86
Total	160	

Table 62: Kruskal-Wallis Test Statistics for Designation (AEVC)

	AEVCS Total
Chi-Square	6.083
Df	3
Asymp. Sig.	.108
a. Kruskal Wallis Test	
b. Grouping Variable Designation	

A Kruskal-Wallis H test shows that there is no statistically significant difference in the distribution of the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores between the designation of the religious faculty members in CMI and CMC higher education institutions, Chi-Square = 6.083, p =.108 >.05, with a mean rank of Actualisation of the Educational Vision of Kuriakose Elias Chavara score of 80.00 for Principals, 84.54 for administrators and 84.86 for Professors among CMI and CMC faculty members. Tables 61 and 62 have represented the data for the same. This concludes that the distribution of the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores is the same across the categories of designation. Hence, the null hypothesis is retained.

Hypothesis 11

There is no significant difference in the Actualisation of the Educational vision of Kuriakose Elias Chavara scores with respect to the Years of Experience of CMI and CMC religious faculty members working in higher education institutions.

Table 63: Kruskal-Wallis Test of Ranks for Years of Experience (AEVC)

Ranks			
	Years of experience	N	Mean Rank
AEVCS Total	below 10	72	84.24
	11 to 20	56	79.76
	above 20	32	73.39
	Total	160	

Table 64: Kruskal-Wallis Test Statistics for Years of Experience (AEVC)

	AEVCS Total
Chi-Square	1.238
Df	2
Asymp. Sig.	.538
a. Kruskal Wallis Test	
b. Grouping Variable Years of Experience	

Kruskal-Wallis H test shows that there is no statistically significant difference in the distribution of Actualisation of the Educational Vision of Kuriakose Elias Chavara scores between the years of experience of the religious faculty members in CMI and CMC higher education institutions, Chi Square= 1.238, *p* =.538 >.05, with a mean rank of Actualisation of the Educational Vision of Kuriakose Elias Chavara score of 84.24 for below 10 years of experience, 79.76 for 11 to 20 years of experience, 73.39 for above 20 years of experience of CMI and CMC faculty members. Tables 63 and 64 have represented the data for the same. This concludes that the distribution of Actualisation of the Educational Vision of Kuriakose Elias Chavara scores is the same across the categories of years of experience. Hence, the null hypothesis is retained.

Hypothesis 12

There is no significant difference in the Higher Educational Facilities scores with respect to the gender (male and female) of CMI and CMC religious faculty members working in higher education institutions.

Table 65: Mann- Whitney U Test Ranks for Gender (HEF)

Ranks				
	Gender	N	Mean Rank	Sum of Ranks
Higher Educational Facilities	Female	75	78.35	5876.00
	Male	85	82.40	7004.00
	Total	160		

Table 66: Mann- Whitney U test Statistics for Gender (HEF)

Higher Educational Facilities

Mann-Whitney U	3026.000
Wilcoxon W	5876.000
Z	-.552
Asymp. Sig. (2-tailed)	.581
a. Grouping Variable Gender	

Mann-Whitney U test is run to determine if there are differences in the mean ranks of the Higher Educational Facilities scores between male and female religious faculty members. The mean ranks of the scores for male and female religious faculty members are not similar, as assessed by visual inspection, in Table 65. The mean rank for males (n=85, Mean Rank = 82.40) is higher than that of the females (n=75, Mean Rank=78.35). However, there is no statistically significant difference in the mean ranks between males and females since the *p* value=.581 is found to be greater than 0.05 (U = 3026.00; z = -.552; p=.581). Hence, the null hypothesis is retained. This concludes that the distribution of the Higher Educational Facility scores is the same across the categories of the gender of religious faculty members, as represented in Table 66.

Hypothesis 13

There is no significant difference in the Higher Educational Facilities scores with respect to the type of the institution (aided and self-financing) of CMI and CMC in higher education institutions.

Table 67: Mann-Whitney U Test Ranks for Type of the Institutions (HEF)

	Type of the institution	N	Mean Rank	Sum of Ranks
HEFS Total	Aided	102	80.27	8187.50
	Self-finance	58	80.91	4692.50
	Total	160		

Table 68: Mann- Whitney U Test Statistics for Type of the Institutions (HEF)

HEFS Total	
Mann-Whitney U	2934.500
Wilcoxon W	8187.500
Z	-.083
Asymp. Sig. (2-tailed)	.933
a. Grouping Variable Type of the institution	

A Mann-Whitney U test is run to determine if there are differences in the mean ranks of the Higher Educational Facilities scores between the types of the institutions. The mean ranks of the scores for the type of the institutions are not similar, as assessed by visual inspection, in Table 67. The mean rank for aided institutions (n=102, Mean Rank = 80.27) is almost similar as self-finance institutions (n=58, Mean Rank=80.91). However, there is no statistically significant difference in the mean ranks between aided and self-finance institutions since the *p* value=.933 is found to be greater than 0.05 (U = 2934.500; z = -.083; p=.933). Hence, the null hypothesis is retained. This concludes that the distribution of the Higher Educational Facility scores is the same across the categories of the type of institutions, as represented in Table 68.

Hypothesis14

There is no significant difference in the Higher Educational Facilities scores with respect to the designation (principal, administrator and professor) of CMI and CMC religious faculty members working in higher education institutions.

Table 69: Kruskal-Wallis Test of Ranks for Designation (HEF)

	Designation	N	Mean Rank
HEFS Total	Principals	27	69.89
	Administrators	36	57.81
	Professors	75	74.97
	Total	138	

Table 70: Kruskal-Wallis Test Statistics for Designation (HEF)

	HEFS Total

Chi-Square	4.492
Df	2
Asymp. Sig.	.106
a. Kruskal Wallis Test	
b. Grouping Variable Designation	

Kruskal-Wallis H test shows that there is no statistically significant difference in the distribution of Higher Educational Facility scores between the designation of the religious faculty members in CMI and CMC higher education institutions, Chi-Square = 4.492, p =.106 >.05, with a mean rank of Higher Educational Facility score of 69.89 for Principals, 57.81 for administrators and 74.97 for Professors of CMI and CMC faculty members. Tables 69 and 70 have represented the data for the same. This concludes that the distribution of Higher Educational Facility scores is the same across the categories of designation. Hence, the null hypothesis is retained.

Hypothesis 15

There is no significant difference in the Higher Educational Facilities scores with respect to the years of experience of CMI and CMC religious faculty members working in higher education institutions.

Table 71: Kruskal-Wallis Test of Ranks for Years of Experience (HEF)

	Years of experience	N	Mean Rank
HEFS Total	below 10	72	79.49
	11 to 20	56	81.44
	above 20	32	81.14
	Total	160	

Table 72: Kruskal-Wallis Test Statistics for Years of Experience (HEF)

	HEFS Total
Chi-Square	.064

Df	2
Asymp. Sig.	.969
a. Kruskal Wallis Test	
b. Grouping Variable Years of experience	

Kruskal-Wallis H test shows that there is no statistically significant difference in the distribution of Higher Educational Facility scores between the Years of experience of the religious faculty members in CMI and CMC higher education institutions, Chi-Square = 0.064, p =.969 >.05, with a mean rank of Higher Educational Facility score of 79.49 for below 10 years of experience, 81.44 for between 11 to 20 years of experience, 81.14 for above 20 years of experience of CMI and CMC faculty members. Tables 71 and 72 have represented the data for the same. This concludes that the distribution of Higher Educational Facility scores is the same across the years of experience category. Hence, the null hypothesis is retained.

Hypothesis 16

There is no significant difference in the Formation of Human Capital scores with respect to the gender (male and female) of CMI and CMC religious faculty members working in higher education institutions.

Table 73: Mann-Whitney U Test Ranks for Gender (FHC)

	Gender	N	Mean Rank	Sum of Ranks
HCFQ Total	Female	75	79.67	5975.50
	Male	85	81.23	6904.50
	Total	160		

Table 74: Mann-Whitney U Test Statistics for Gender (FHC)

	HCFQ total
Mann-Whitney U	3125.500
Wilcoxon W	5975.500
Z	-.212

Asymp. Sig. (2-tailed)	.832
a. Grouping Variable Gender	

Mann-Whitney U test is run to determine if there are differences in the mean ranks of the Formation of Human Capital scores between male and female religious faculty members. The mean ranks of the scores for male and female religious faculty members are not similar, as assessed by visual inspection, in Table 73. The mean rank for males (n=85, Mean Rank = 81.23) is higher than that of females (n=75, Mean Rank=79.67). However, there is no statistically significant difference in the mean ranks between males and females, since the p value=.832 is found to be greater than 0.05 (U = 3125.00; z = -.212; p=.832). Hence, the null hypothesis is retained. This concludes that the distribution of the Formation of Human Capital scores is almost the same across the categories of the gender of religious faculty members, as represented in Table 74.

Hypothesis 17

There is no significant difference in the Formation of Human Capital scores with respect to the Type of the institution (aided and self-financing) of CMI and CMC in higher education institutions.

Table 75: Mann-Whitney U Test Ranks for Type of the Institution (FHC)

	Type of the institution	N	Mean Rank	Sum of Ranks
HCFQ Total	Aided	102	76.54	7807.50
	Self-finance	58	87.46	5072.50
	Total	160		

Table 76: Mann- Whitney U Test Statistics for Type of the Institution (FHC)

	HCFQ total
Mann-Whitney U	2554.500
Wilcoxon W	7807.500
Z	-1.433

Asymp. Sig. (2-tailed)	.152
a. Grouping Variable Type of the institution	

Mann-Whitney U test is run to determine if there are differences in the mean ranks of the Formation of Human Capital scores between the types of the institutions. The mean ranks of the scores for the type of the institutions are not similar, as assessed by visual inspection, in Table 75. The mean rank for self-finance institutions (n=58, Mean Rank=87.46) is higher than aided institutions (n=102, Mean Rank = 76.54). However, there is no statistically significant difference in the mean ranks between aided and self-finance institutions since the p value=.152 was found to be greater than 0.05 (U = 2554.500; z = -1.433; p=.152). Hence, the null hypothesis is retained. This concludes that the distribution of the Formation of Human Capital scores is the same across the categories of type of institutions, as represented in Table 76.

Hypothesis 18

There is no significant difference in the Formation of Human Capital scores with respect to the Designation (Principal, Administrator, and Professor) of CMI and CMC religious faculty members working in higher education institutions.

Table 77: Kruskal-Wallis Test of Ranks for Designation (FHC)

	Designation	N	Mean Rank
HCFQ Total	Principal	27	77.70
	Administrators	36	63.89
	Professors	75	69.24
	Total	138	

Table 78: Kruskal-Wallis Test Statistics for Designation (FHC)

	HCFQ total
Chi-Square	1.851
Df	2
Asp. Sig.	.396

| a. Kruskal Wallis Test |
| b. Grouping Variable Designation |

Kruskal-Wallis H test shows that there is no statistically significant differences in the distribution of human capital scores between the designations of the religious faculty members in CMI and CMC higher education institutions, Chi-Square = 1.851, *p* =.396 >.05, with a mean rank of Formation of Human Capital score of 77.70 for Principals, 63.89 for Administrators, 69.24 for Professors of CMI and CMC faculty members. Tables 77 and 78 have represented the data for the same. This concludes that the distribution of Formation of Human Capital scores is the same across the categories of designation. Hence, the null hypothesis is retained.

Hypothesis 19

There is no significant difference in the Formation of Human Capital scores with respect to the years of experience of CMI and CMC religious faculty members working in higher education institutions.

Table 79: Kruskal-Wallis Test of Ranks for Years of Experience (FHC)

	Years of experience	N	Mean Rank
HCFQ Total	below 10	72	83.65
	11 to 20	56	83.56
	above 20	32	68.05
	Total	160	

Table 80: Kruskal-Wallis Test Statistics for Years of Experience (FHC)

	HCFQ total
Chi-Square	2.892
Df	2
Asymp. Sig.	.235
a. Kruskal Wallis Test	

b. Grouping Variable Years of experience

Kruskal-Wallis H test shows that there is no statistically significant difference in the distribution of Formation of Human Capital scores between the years of experience of the religious faculty members in CMI and CMC higher education institutions. Chi-Square = 2.892, p =.235 >.05, with a mean rank of Formation of Human Capital score of 83.65 for below 10 year's experience, 83.56 for between 11-20 years of experience, 68.05 for above 20 years of experience of CMI and CMC faculty members. Tables 79 and 80 have represented the data for the same. This concludes that the distribution of the Formation of Human Capital scores is the same across the years of experience category. Hence, the null hypothesis is retained.

5.3.6.1. Testing Main Effect and Interaction Effect for Main Variables

A series of Scheirer-Ray-Hare tests were run to test the significance of the main effects and the interaction effects of the levels of Formation of Human Capital, Higher Educational Facilities on Actualisation of the Educational Vision of Kuriakose Elias Chavara. The Scheirer–Ray–Hare test is the nonparametric alternative to the parametric two-way ANOVA used to assess the main effect and the interaction effect of the variables.

Higher Educational Facilities and Formation of Human Capital.

Hypothesis 20

Levels of Higher Educational Facilities do not account for significant differences in the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members working in higher education institutions.

Hypothesis 21

Levels of Formation of Human Capital do not account for significant differences in the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members working in higher education institutions.

Hypothesis 22

The interaction effect of Higher Educational Facilities and Formation of Human Capital does not account for significant differences in the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members working in higher education institutions.

Table 81: Results of Scheirer-Ray-Hare Test for Main Effect and Interaction Effects of Levels of Higher Educational Facilities and Formation of Human Capital on Actualisation of the Educational Vision of Kuriakose Elias Chavara.

Variables	Median	Df	SS	H	P
Higher Educational Facilities	100	1	45,5470	40.421	.000
Formation of Human Capital	145	1	12,1032	11.054	.001
Higher Educational Facilities *Formation of Human Capital		1	9,417	0.613	.231
Residuals		158	3,465,971		

Note. Dependent Variable - Educational vision of Kuriakose Elias Chavara

Table 81shows that a significant main effect of Higher Educational Facilities on the Educational Vision of Kuriakose Elias Chavara among CMI, CMC religious faculty members also existed (H = 40.421, at p=.000<.05, Median =100). This implies that there is a significantly higher actualisation of the Educational vision among CMI and CMC religious faculty members, whose Higher Educational Facilities are also high. So the medians of the scores of the Higher Educational Facilities significantly differed from each other (Median = 100). Table 81 indicates that there is a significant main effect of Formation of Human Capital on the Educational Vision of Kuriakose Elias Chavara among CMI, CMC religious faculty members (H = 11.054, at p=.001<.05, Median=145). This also makes us conclude that there is a significantly high Educational Vision Actualisation among CMI and CMC religious faculty members, whose Formation of Human Capital is also high. The medians of the scores of whose

Formation of Human Capital significantly differed from each other (Median = 145). Hence, there have been significant differences in the Educational Vision of Kuriakose Elias Chavara among CMI, CMC religious faculty members, who had high and low educational facilities and also with high and low Formation of Human Capital towards the vision actualisation. However, the interaction effect of Higher Educational Facilities and Formation of Human Capital does not account for significant differences in the Educational Vision of Kuriakose Elias Chavara among CMI, CMC religious faculty members (H=0.613 at p=.231>.05) as the significant value of p is greater than 0.05.

5.4. Discussion: Quantitative Analysis

The findings enable to shape and nurture religious faculty members of CMI and CMC higher education institutions. The primary objective of the research is to assess the impact of Higher Educational Facilities and Formation of Human Capital on the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members through a validated three scales and rating scales as designed by the investigator. The results of this have been presented below.

The results of correlation have revealed a statistically significant and positive relationship of Actualisation of the Educational Vision of Kuriakose Elias Chavara and Higher Educational Facilities. This has been supported by the studies of McDonald (2019), Fadahunsi (2019), Rufai Musiliu (2018), Luo Sining (2015), Vidalakis (2012) and Maimunah Sapri (2009).

The results of correlation have revealed a statistically significant and positive relationship of Actualisation of the Educational Vision of Kuriakose Elias Chavara in relation to Formation of Human Capital with the studies conducted by Maria (2019), Sathya Prasad Padhi (2014), Gundlach (2013), Belton Fleisher (2010), Islam (2010) and Dougherty (2008).

From the results of multiple regressions, it is revealed that the Formation of Human Capital and Higher Educational Facilities act as significant predictors in deciding the Actualisation of the Educational Vision of Kuriakose Elias Chavara. This shows a subtle relationship between these two independent variables,

apart from the fact that they individually correlate with the dependent variable. It also throws light on the fact that these two are the sole predictors for development of actualisation of educational vision.

From the result of testing significant differences, it shows that the distribution of the scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara is the same across the categories of the gender of religious faculty members of CMI and CMC higher education institutions. This concludes that there is no statistically significant difference in the mean ranks, despite those of the females being slightly higher than that of the males. Hence, gender has no significance with respect to the vision actualisation. The results also reveal that the distribution of the scores of Actualisation of the Educational Vision of Kuriakose Elias Chavara is the same across the categories of the type of the institution, designation and years of experience. Hence, the mean rank of the type of the institutions, designation and years of experience do not have any statistical significance in determining Actualisation of the Educational Vision of Kuriakose Elias Chavara.

With respect to testing the main effect and the interaction effect of the main variables, it was found that the main effects of Higher Educational Facilities and Formation of Human Capital, on the Actualisation of the Educational Vision of Kuriakose Elias Chavara were significant. However, the interaction effects of all the independent variables on Actualisation of the Educational Vision of Kuriakose Elias Chavara were worthwhile to account for significant differences.

5.5. Qualitative Analysis

The qualitative data analysis has been carried out using a combination of methods: case wise analysis, cross-case analysis and thematic analysis.

Sample of the Work

For qualitative analysis, 30 participants are interviewed. Figures and tables indicate the different categories and percentage distribution of the participants. Additionally, this section includes sample demographics using tables to complement the summary.

Participants' characteristics are summarised in Table 35, in keeping with qualitative research guidelines.

Table 82: Participants' Characteristics

Sample   N = 30

1. Gender

   Male n (%)   15 (50%)

   Female n (%)   15 (50%)

2. Years of the Experience of the Participants

   a. below 10 years,

   b. between 10 to 20 years

   c. above 20 years

3. Participants' Designation

   a. Principals   N (10) Male (5), Female (5)

   b. Administrators   N (10) Male (5), Female (5)

   c. Professors   N (10) Male (5), Female (5)

4. Type of the Institutions

   a. Aided   N (16)

   b. Self-finance   N (14)

Category 1: Gender

Table 83: Percentage of Category Distribution of Gender

Gender	No. of matching cases	Percentage
Female	15	50 %
Male	15	50 %

Figure 18: Gender Category Distribution

Gender
1= Male, 0= Female
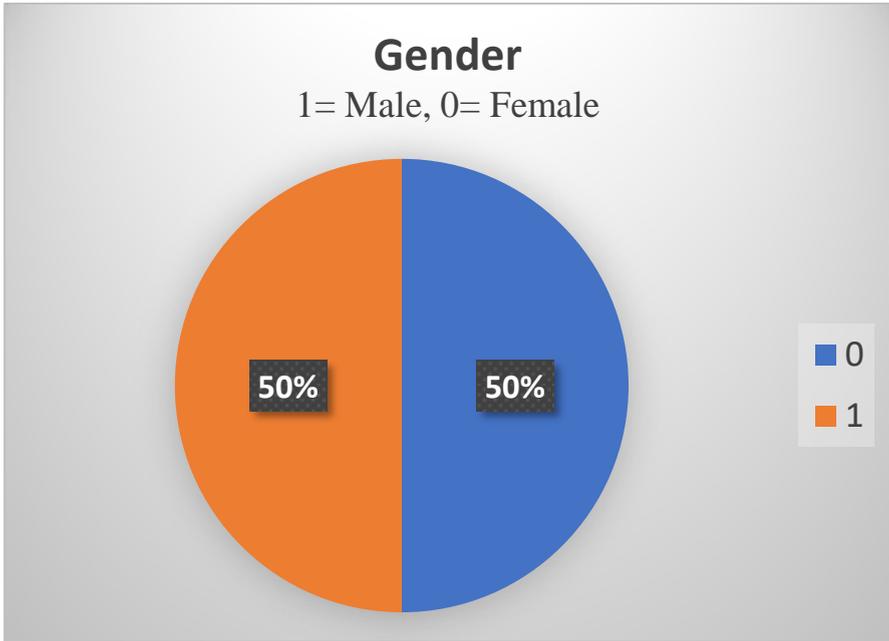
Category 2: Type of the Institution

Table 84: Percentage of Category distribution of Type of the institution

Type of the Institution	No. of cases	Percentage
Aided	16	53.33%
Self-financing	14	46.67%

Figure 19: Type of the Institution
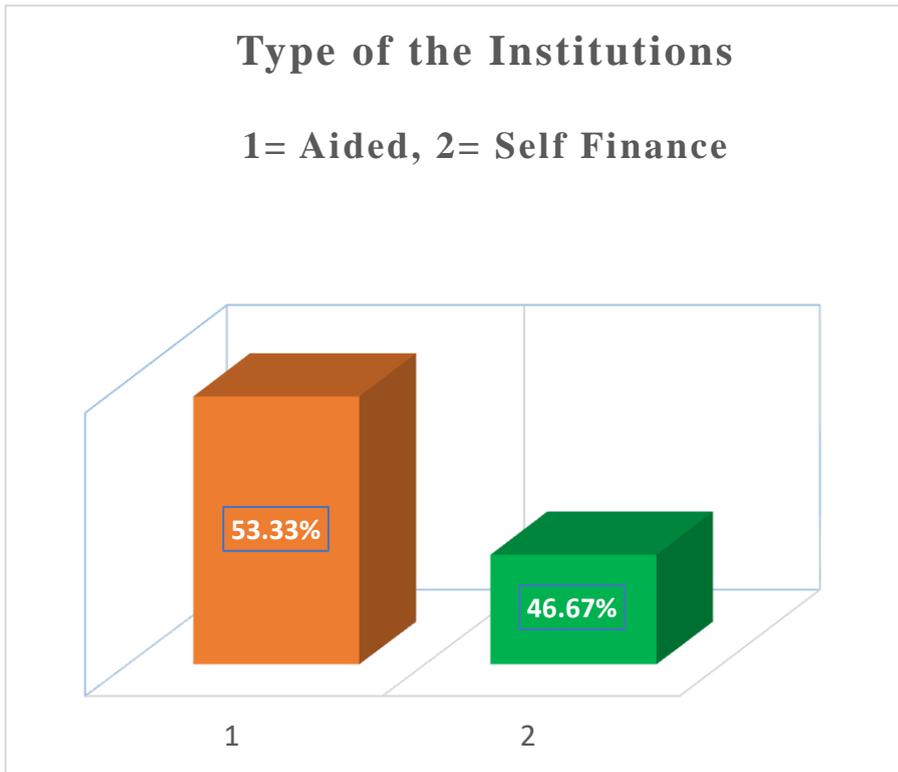
Category 3: Designation

Table 85: Percentage of Category Distribution of Designation of the Participants

Designation	No. of matching cases	Percentage
1 = Head of the Institution	11	36.67
2 = Administrators	11	36.67
3 = Professors	8	26.67

Figure 20: Designation

Designation

1= Principals
2 = Administrators
3= Professors
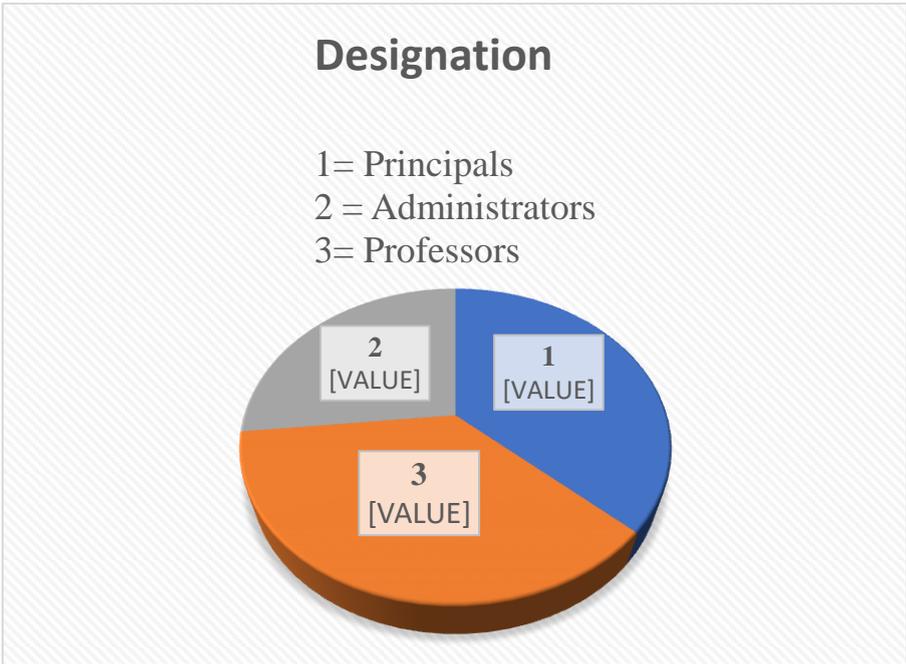
Category 4: Years of Experience

Table 86: Percentage of Category Distribution of Years of Experience

Years of Experience	No. of matching Cases	Percentage
1 = above 20 years	10	33.33%
2= between 10 to 20	11	36.67%
3= below 10	9	30.00%

Figure 21: Years of Experience
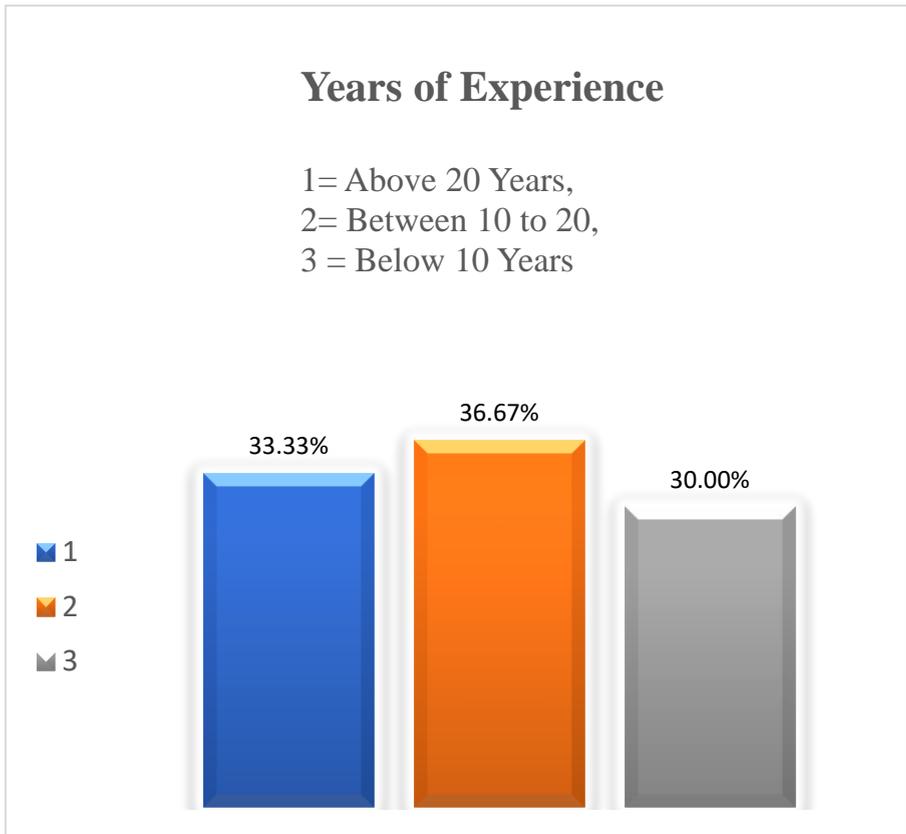
5.6. Qualitative Data Collection

The 30 interviews with religious faculty members of CMI and CMC higher education institutions served as the primary source of research data. The demographic scales served as supporting research data.

5.6.1. Qualitative Data Analysis

This section explains in depth the method used to examine transcripts from the 30 individual interviews conducted to discover codes and themes. The stages of analysis carried out: a) case wise analysis, b) cross-case analysis and c) thematic analysis. The Thematic analysis included a) Familiarising with Data, b) Open coding/initial coding, c) Generating initial themes/ selective codes, d) Reviewing themes, e) Defining and naming themes f) Producing the report. Constant comparison was used in

each stage of research to distil the data further before patterns emerged. Tables and graphics used to display comprehensive code and theme details and individual interviews used to emphasis key themes are included in this section. For the analytical methods, three parts were used, i.e., case wise analysis, cross-case analysis and thematic analysis.

5.6.2. Case wise Analysis

The main purpose of this section is to bring out the effective explanation of semi-structured interviews and details of the process of Actualisation of the Educational Vision of Chavara in higher education institutions of CMI and CMC congregations and also analyse the higher educational facilities and formation of human capital respectively. Detailed accounts of 30 interviews have been brought to light after a broad study. The case wise analysis reflects characteristic features of the national and global education scenario in which CMI – CMC higher education institutions are trying to impart education as per the minds of their founder.

This section addresses the seven research questions and the responses of 30 participants. The Research Questions (RQ) are:-

1. How far is the educational vision of Kuriakose Elias Chavara actualised through the members of the CMI/CMC congregation?

2. Is there any difference between the educational vision of Kuriakose Elias Chavara and the present educational vision of this institution?

3. How is the infrastructure built and maintained in this institution?

4. What were the quality assessment processes in this institution?

5. How is quality assurance managed in this institution?

6. How can you evaluate the growth and development of the Formation of Human Capital through higher education institutions of CMI/CMC congregation?

7. How much effort do the persons who gained Formation of Human Capital from CMI/CMC religious congregation take interest to impart the vision of Kuriakose Elias Chavara in the higher education level? Are these persons influenced and inspired by the vision of Kuriakose Elias Chavara in their lives?

Case 1: The interviewee has played a pivotal role in the foundation and growth of the institution and to reach it to the zenith of its glory as it is now, by being a finance officer, vice-principal, principal and vice-chancellor. He has been graduated BSc and MSc in Chemistry from Thevara College, Kochi. He has an MS in Education from Iona College, New York and has acquired a PhD in Education from Bangalore University. He has 30 years of teaching experience and has published nine books, 14 papers and presented 20 papers.

RQ 1   This institution is following the education system of St. Chavara who lived in 1805-1871 and his vision of those days had been limited to the environment, but today the global, local and individual perspectives are also considered. Everywhere, CMI institutions are very inclusive, secular and value-oriented. The focus is on working for the development of the society.

RQ 2   There is no fundamental difference. When St. Chavara started the education system in 1846, it was different from that of today. The 21st century is the age of technology and globalisation. The educational vision of this institution is highly competitive, because a balance between a vibrant student population and administration has to be maintained. But the strong emphasis is given on the formation of good consciousness and a moral character. Religious faculty members have more responsibility for the formation of the character, because this type of formation helps to transmit the vision of Chavara.

RQ 3   Infrastructure is the primary attraction of an institution. Excellent infrastructure and a good study atmosphere are the concerns of each institution.

Excellence and service is the motto and the excellent facilities are capable of conveying the motto as well as sharing the vision of the founding father. A clean and calm campus is necessary for holistic education.

RQ 4   Students from all states come here. Self-assessment, peer and teacher evaluation have happened from time to time. All these methods will help students to maintain their quality.

RQ 5   Quality assurance is well maintained in this institution. Teacher training is very important and the institution spends a lot of money, time and energy on it. From the beginning till the end of every academic year, there are different levels of the faculty training programme and refresher courses, which are relevant to the teacher and the research team. Every stream is dependent on the stream of specialisation.

RQ 6   Depending on the environment, this institution tries different levels for human development. First of all, human development is the most important goal of this institution. Holistic education or full growth education is the concern here. Intellectual development, emotional maturity, physical development and all-round development are the strategies. Language and communication skills are among the important factors for intellectual development and are given more importance. In the curriculum, the aim is for more holistic education than for attaining jobs. The preparation is for a skilful life not just for a few years, but throughout life, touching generations.

RQ 7   CMIs are doing their best to spread the vision of St. Chavara, but it has to be extended and improved. The development by this institution through the last 22 years had happened really because of the blessings of St. Chavara. Every year, Foundation Day is celebrated with different programmes and gives an account of the life history of St. Chavara to the students and faculties. Diaries and handbooks published from this institution

contain almost a one-page write-up about St. Chavara. That means CMI members, who serve in this institution, are very involved in spreading the ideologies of Chavara, which is now getting connected with the education Apostolate.

Case 2

The participant is the holder of a Doctorate Degree in Mathematics from Bangalore University (India), Masters Degree in Mathematics from Calicut University (India) and MS in Computer Science from Iona College (USA). He plays a dynamic role in streaming the administration and reinvigorating the academic culture of a famous university. He has served in different positions, such as principal, pro-vice-chancellor and a member of the Scientific and Technical Committee, Editorial Review Board on Engineering and Physical Sciences and World Academy of Sciences. He is also in the editorial board of the Bulletin of Mathematical Sciences and Applications published from Switzerland.

RQ 1   Chavara has understood that only through education, families and society could prosper. The CMIs imbibed it and started schools and colleges from 1889 onwards. CMI Congregation has given primary importance to education in their apostolate. So nowadays, people are asking us more and more about the relevance of education.

RQ 2   There is no difference. Because Chavara was a visionary, he wanted to provide a whole-person development. Job-oriented education is not the aim or vision of CMI, but trying to give all-round development is the aim.

RQ 3   This institution provides excellent infrastructure facilities to students. Well-maintained infrastructure facilities are among the attractions for students and parents.

RQ 4   There is a NAAC Accreditation with 'A grade' as a class mark regarding the quality assessment processes.

Regular trust meetings, general body meetings and departmental as well as staff meetings, are the main source of quality assessment. IQAC members are responsible for evaluation and grading.

RQ 5   For assuring quality conducted different programmes, such as training, refresher courses and seminars.

RQ 6   CMI congregation is working towards preparing students to face the challenges in life. For encouraging them and bring out their abilities, more soft skill programmes are included in the curriculum.

RQ 7   Students should become full-pledged personalities through education - then only there is meaning in life. Total formation of a person is the aim of this institution, and CMIs are trying to impart vision through education.

Case 3

The interviewee has held eminent positions such as the director of an institute of medical science, lecturer in English and principal of a famous college. He is in the field of education since 1981 and began his career as a lecturer. He has 25 years of teaching experience.

RQ 1   CMIs are taking big strides in actualising the vision of St. Chavara. The formation of character through instilling core values seems to have taken a back seat and is becoming a casualty. Consequently, the system often gives a breed of intellectual monsters and ethical babies, but here the focus is on nurturing simplicity. To promote the poor and the marginalised, the institution is conducting village development programmes and scholarship programmes for poor children.

RQ 2   The vision of this institution is in synchronisation with the vision of St. Kuriakose Elias Chavara, aimed at ensuring excellence, equity and inclusion.

RQ 3   The infrastructure is functional, modest and state-of-the-art.

RQ 4   This institution was NABH accredited in September 2018. The quality assessment rendered by the institution is monitored by different councils.

RQ 5   The quality of service rendered by the institution is monitored by bodies, such as the College Council, Quality Control and Hospital Infection Control Committee.

RQ 6   Evaluate the growth and development of Formation of Human Capital through a realistic study of where its past pupils are, what impact they are making in society and what their contribution is to creating a just society.

RQ 7   The persons who are trained by the CMI congregation are taking sincere efforts to propagate the vision of Chavara.

Case 4

The participant is a 54-year-old male, who has 20 years of experience at an eminent college, first as a lecturer and later as principal. He is a well-known social worker and an educationist, has published 14 papers and presented 40 papers in various national and international seminars.

RQ 1   Kuriakose Elias Chavara has done many things in the field of education. As followers of St. Chavara, the faculties are articulating and rearticulating their educational mission to enlighten society. His core principle would be education for all, still maintaining the value of equality in education. Preparing the young generation to face the outer world with the right attitude, faithfulness, social commitment, and spiritual development are the primary concern of this institution.

RQ 2   Basically, the aim of education is to proclaim the good news of liberation, freedom, justice and equality. Today, UGC is also saying that every institution should follow these core values in higher education. So maybe, sometimes some institutions have moved away from these values.

RQ 3   This institution has a good structure and the management also gives strong support. The management is trying to maintain and update the institution and raise the standard according to the accreditation requirements.

RQ 4   The management is striving to raise the internal quality of education by working through various committees and meetings. It is maintaining them through activities such as conducting exams, value-based question paper preparations, internal and external scrutiny and in the evaluation process also following certain methods under the guidance of a chairman.

RQ 5   Regular staff and committee meetings are conducted once in a semester. In the congregation, there is a councillor for education. Once a year they look into the common policy, especially regarding equity, social mission, admission and scholarships.

RQ 6   Now the trend is to impart education only to get good results, without giving any importance to the formation of the human person. But the core of the education system is to build up a holistic human being, focus on getting good results at all levels and making a conscious effort for the Formation of Human Capital.

RQ 7   Nowadays, the fathers are clearer about mission and vision and thus give inspiration to all, trying to impart the vision of Kuriakose Elias Chavara in various programmes and activities

Case 5

The participant is a male, who has 29 years of experience in teaching and administration. He was the head of the MBA and BBM departments and also held responsible positions, such as principal, provincial councillor and provincial superior.

RQ 1   The vision of St. Chavara for the empowerment of society, without any distinction of caste, creed or

position in the society, is being translated in different ways to fulfil the CMI vision of education. The holistic, inclusive or quality education is the major hallmark, together with the support of the family, which is maintained in the CMI education. Focus is always given to the quality of education and the overall empowerment of an individual, especially focusing on the global outlook.

RQ 2   In the vision, there is no change. But in the implementation of the vision, there are changes.

RQ 3   The vision of the CMI Congregation is to have a good standard of infrastructure. In all the institutions, the congregation has taken due effort for investment and development of infrastructure from the beginning, until it becomes self-sufficient. Around this campus, there is a blend of buildings, stone constructions and also sufficient ventilation and air circulation, together with the greenery, sufficient places for playgrounds, or for a peaceful mind in academic pursuit, not only for study but also for research. And the congregation at the administration and the institutional level has taken all efforts to create a conducive environment with proper planning of the infrastructure.

RQ 4   A well decided, well-co-ordinated and internal quality assurance centre have been set up in the college. The members take a periodical internal audit of every department and activity and together with that, periodical guidance is given to each department and every section of the institution. The strategy planning includes a goal for five years, ten years and planning for the academic year, which is considered seriously. Periodically, they meet the co-ordinators, which is a platform to share the achievements and the drawbacks. They take steps to enhance quality by planning evaluation, according to the department, periodical and activity. Yearly internal workshops for the faculty and also for the members here are arranged.

RQ 5   This institution takes initiatives for developments in the particular area, such as academic or common disciplines. Every two years, teachers are participating in the international exposure programme, where they meet educational institutions of repute from different parts of the world and learn from those institutions, which would add to the quality assurance. And finally, the feedbacks are taken from the students, the teachers, the alumni and parents to assure quality education in this campus.

RQ 6   Not only have the members of the CMI Congregation, but also everybody in public and the CMI educational institutions played a unique role for human development. All CMI institutions have given special focus on human development which doesn't mean physical development alone. The focus is on imparting special attention to psychological maturity, spiritual development, talent and skill development. Apart from these growths, a student's ability to think and reason is also our concern.

RQ 7   The formation in CMI Congregation has a blend of the spiritual formation, skills of individuals and also the formation, living or working in teams. The CMI members do not consider it a profession, but make it a part of their service or mission. They focus on what they have learnt during the formation programme, or from the senior members in the Congregation about the vision and also about the founder, St. Chavara, It enables us to work with determination, without any selfish motive and also bring a family atmosphere into the institution, which is the place of work.

Case 6

The interviewee works at a renowned higher education institution which has won NAAC accreditation, the highest grade point in Kerala. He is working in the history department and is also the administrator of the college. He has eight years of teaching experience.

RQ 1   The CMI congregation is actively involved in the educational vision of Kuriakose Elias Chavara. Now it is a brand in the educational scenario. Almost all the institutions strive to give an inclusive, holistic education irrespective of caste, creed or sex. Being a part of the CMI institution is a privilege. It provides value-based educational, spiritual, mental and physical development and character formation. The Holy Mass and Eucharistic adoration have a special space in the hearts of students. It helps them to study and think positively.

RQ 2   Though the mode of presentation is different, there is no fundamental change in the sharing of vision. The need of the people is different now, compared to the age of St. Chavara.

RQ 3   This institution maintains a solid infrastructure and provides good facilities to students like ample classrooms, indoor and outdoor stadiums.

RQ 4   Regarding the quality assessment process, there is a NAAC accreditation with 'A grade'. The new mode of NAAC accreditation is mainly concentrated on the quality initiatives of the College, which has been found satisfactory. And they are satisfied with us. Regular trust meetings, general body meeting, departmental and staff meetings are conducted. IQAC is functioning well.

RQ 5   The Quality Assurance team has come together and discusses matters related to training and other enrichment programmes.

RQ 6   Institutions are taking an inevitable role in the Formation of Human Capital. The management confirms a decent, holistic and impressive behaviour and facilities to students and teachers. Hence, they receive a positive response from everyone.

RQ 7   Imparting the vision of Chavara through different programmes and activities is one of this institution's

major policies.

Case 7

The participant is a 45-year-old male and has 11 years of teaching experience. At present, he is the principal of a famous self-financing college that started 42 years ago.

RQ 1   The CMI congregation is continuing the educational vision of Chavara. They are oriented towards giving quality education. They always appoint well-qualified teachers and keep up the standard. There is no compromise and they always support the holistic development of students. Student-centred education promoted in this institution gives them a wraparound support.

RQ 2   The vision is the same, but its application is difficult. As they have some problems in the field, especially in the field of higher education, they find it hard to apply the vision of St. Chavara. They face barriers from the political realm. This system provided by the authorities' hands is not supporting some plans because the society is conservative and not pre-planned.

RQ 3   Infrastructure is enough, adequate and well maintained by the management. Now they are constructing a new building in 40,000 square feet with all the facilities, including a lab with a plan to start science courses and thus uplift the standard of infrastructure.

RQ 4   Now the state-level assessment is coming up. The plan for that is - , according to the assessment - stating that more courses would be allowed from the University. The province level inspection team conducts the investigation and assesses the quality of education. At the end of each semester, an evaluation for the teachers is conducted. It also collects feedback about the students from the teaching faculty.

RQ 5   The quality of the students and teachers is an

important factor here. So, updating them through different additional courses is done. Appointment of well-qualified staff is taken up, not only by considering their academic qualifications, but also by considering their experience and effectiveness in teaching.

RQ 6   Formation of Human Capital is an important factor for the development of the country. The character formation focus is given to impart value education classes and soft skills training for managing crises and providing some morals as well as basic information regarding social behaviour patterns.

RQ 7   St. Chavara uplifted society through education. He fought against the caste system and disparity among people. The college authorities render good service to students who come from low-income family backgrounds and students who struggle with various family problems. In that respect, the institution follows the same vision from the founding father, Kuriakose Elias Chavara.

Case 8

At present, the participant is a provincial superior. He was the faculty member and head of the MBA department at a reputed college. He has 15 years of experience, published 12 papers and presented 20 papers in national and international seminars.

RQ 1   It has taken a considerable level of improvement. When evaluating Kerala's educational field, find out the educational revolution in two centuries or in the last several decades and one of the major reasons would be the educational mission of Kuriakose Elias Chavara, especially through the CMI congregation. Many considerable impacts were made. But the mission of St. Kuriakose Elias Chavara is having a very significant influence on education, especially to people who cannot access it.

RQ 2   The basic vision is the same, but the approach would

be different. As considerable changes are happening, the earlier background is making a significant difference, compared to the present.

RQ 3   Today's approach has a different style and depends upon the nature of the institutions. There is an institution from kindergarten to higher education. Mostly it's undertaken through a collaborative approach.

RQ 4   Once a year, this institution, conducting common programmes, gets together for presentations, team assessment and evaluations. This helps us to implement new methods and innovations. At the province level, there is an animation team to evaluate the growth of the institution. The congregation as such does not have a centralised teammate at the strategic, ideological and philosophical level. The congregation's central team directs us, but the implementation is done purely at the province level. Congregation level meetings and support systems help them to improve the standard of education. If somebody is required for the province level assessment, the congregation is ready to provide.

RQ 5   The administration assures that it will impart the real value system and the vision envisaged by Kuriakose Elias Chavara to students by taking feedback from parents, teachers and stakeholders. This helps to improve the quality of education. The main focus is on teachers' development programme, their professional competency, and their value system, which should match with the holistic education. These are some of the approaches.

RQ 6   Education is a key aspect of the Formation of Human Capital. HCF is related to the educational quality of society, while. CMI institutions have made a significant impact on society. Many talented people are passing out from these institutions.

RQ 7   Yes. Those who are working at higher education levels have followed the vision of Chavara. CMIs are good messengers of vision sharing. Sometimes, teachers other than CMI members are good messengers,. The value system, followed by CMIs and other members, makes an impact on society.

Case 9

The interviewee is the former principal of a well-known college. He has been working as an English professor, HOD in the English department and education councillor of the CMI congregation. He has 32 years of teaching experience.

RQ 1   Members are trying to actualise the vision through curricular and extra-curricular activities.

RQ 2   No. But it is too difficult to put it into practice.

RQ 3   It is properly maintained for the betterment of quality education.

RQ 4   Smartboard, IT lab, website and the value-based education systems are implemented for a better system.

RQ 5   Technological improvement, giving importance to arts and sports, properly qualified teachers and providing moral values are important.

RQ 6   Skilled persons are trying to give more to the students and society. It is essential to improve the quality of the faculties.

RQ 7   CMI faculties are taking interest to impart Chavara's vision.

Case 10

The interviewee is a male and has 18 years of teaching experience. He held the positions of professor, principal and provincial superior of one of the CMI provinces. At present, he is the Manager of a B.Ed. College.

RQ 1   Yes. To a great extent, the vision of Kuriakose Elias Chavara is actualised through the members of CMI,

because they work at many institutions. They could give the best education based on quality, equity and value-orientation. This institution seeks the emotional, social, ethical and academic needs of the students.

RQ 2   The educational vision of Kuriakose Elias Chavara was not focused on profit and fame. This institution gives much importance to value education. Focus is on articulating the vision and mission through our apostolic activities.

RQ 3   The infrastructure and other facilities of the educational institutions are very good, and they maintain it well. It provides good physical learning ambience for students' health and nourishment. Smart classrooms, playground, parks and qualified teachers are the assets of this institution.

RQ 4   There is an evaluative system for internal exams for quality assessment processes, including exams and the percentage for attendance for academic excellence. Teachers are evaluated for taking classes and their teaching methods based on the students' and authorities' feedback. Quality education provides the outcome needed for individuals, communities and societies to prosper.

RQ 5   Quality assurance is managed in this institution through various methods. There is an evaluation from the province level to assure the quality of the institutions. So, the institution's quality is of primary importance in giving facilities, training and exposure programmes.

RQ 6   Members of the CMI congregation get various opportunities to acquire more knowledge and develop their skills. Many of the priests hold postgraduation, MPhil and PhD degrees. These members are skilled in education and other areas such as social work and faith formation. Compared with past years, priests are more skilled, knowledgeable and understanding

concepts for future building.

RQ 7   The CMI religious congregation gives more importance to form the members according to the vision of Kuriakose Elias Chavara and they also impart the vision.

Case 11

The interviewee is a principal of one of the self-financing colleges in Kerala and an LLB and MBA holder. He has five years of teaching experience.

RQ 1   Chavara's vision of inclusion, equity, and excellence is now actualised through the CMI congregation and religious faculty members. But the need is to move on to fulfil the vision of St. Chavara.

RQ 2   Yes. There is a difference between the educational vision of Chavara and the present educational vision of these institutions, especially as the vision of inclusion and equity couldn't be fulfilled. At times, the focus was on running after money, rather than giving good quality education. Even though the effort is to maintain a high quality in our institutions, much importance is not given to marginalised people.

RQ 3   Infrastructure is well-equipped and maintains a study atmosphere. The calm, clean and friendly campus is part of the success of the education mission. A physically and emotionally safe environment is essential for students.

RQ 4   A lot of quality assessment processes, such as evaluation and inspection are taking place in this institution.

RQ 5   A team which make sure that the quality of education provided by the institution is facilitated. Quality education serves the needs of each student and as a result, development happens pedagogically.

RQ 6   CMI institutions give opportunities for students to acquire all type of skills. Efforts are put across trying to

impart all-round development of a person. The parents give primary importance to a child's intellectual development and for them, all other areas are of secondary value. But the mission is to give an integrated education. Here the focus is on building leadership quality, decision-making, problem solving skills and team management.

RQ 7   Much importance is not given to imparting vision and value education, which is contradicting ourselves. So the need for self-criticism is necessary for the present era.

Case 12

The participant has served as the principal of a self-financing college in Karnataka. He has seven years of teaching experience.

RQ 1   Yes, performance is executed well in primary, secondary and higher education levels. Inclusive, holistic and value-oriented education was the vision of Chavara. So efforts are taken to follow them in these institutions.

RQ 2   No, there is no difference. The core of the vision is the same, but there are some adaptations. It includes the needs of the times.

RQ 3   Infrastructure is highly furnished in this institution. It is for the betterment of the welfare of society.

RQ 4   Each institution has its own internal and external special quality assessment programmes. There are IQAC and inspection teams in this institution.

RQ 5   There is a new trend in education, with training and exposure programmes.

RQ 6   Growth and development of human capital are moderately high in CMI. They are encouraging the skill development and personal effort and freedom to obtain one's goals.

RQ 7   Chavara concentrated his attention on basic and primary education for the people. Inspired by the

spirit of Kuriakose Elias Chavara, the CMI congregation concentrates on higher education and imparts the vision collectively and individually.

Case 13

The participant has served a very famous Medical College as its director for 18 years. He was also the Provincial superior of the religious organization.

RQ 1   The congregation is doing many programmes to actualise the vision of Chavara, such as educational, health care, outreach and social transformation programmes. They are mainly focusing on the betterment of society and also upliftment of the marginalised.

RQ 2   No, same vision, as per the age some changes might be brought into this institution.

RQ 3   Infrastructure is enough and adequate in our institutions. The primary attraction is the infrastructure, so the focus is also on keeping it sound.

RQ 4   Evaluation by faculties, students and parents has assessed the quality.

RQ 5   New technology like online admissions processes, smart classrooms and evaluation programmes helped to improve educational quality. Training programmes for different categories are there.

RQ 6   Human capital development mainly happens with the education programme and focuses on skill enhancement, personality development, and spiritual, mental and physical development.

RQ 7   Yes, the members are influenced by the vision of Chavara, and they are trying to impart the vision through their lives and activities. The congregation tries to impart value-oriented education.

Case 14

The interviewee has 26 years of teaching experience at an esteemed college in Kerala. He served the institution both as professor and principal. At present he is the Provincial Superior of one of the religious organisations in India.

RQ 1   Almost all priests (working in the education field) are aware of the importance of providing value-based education. For the implementation of the vision of Chavara, different social welfare programmes were adopted, such as free tuition, free distribution of study materials for backward students and scholarship programmes. Excluding a few exemptions, it is being actualised.

RQ 2   Our institutions envision the actualisation of the educational vision of St. Chavara. But limitations cause an imperfection.

RQ 3   It is well maintained with all the facilities necessary for a better quality of education

RQ 4   Following the model given by UGC and NAAC

RQ 5   Teachers are provided with training programmes. Students are encouraged for the explicit expression of virtues and goodness.

RQ 6   By evaluating the development process through the education system and institution helped to the assessment of the growth of Formation of Human Capital. The skill development programme, value-oriented programme, spiritual empowerment programme, personality development programme and social awareness programmes are cultivated.

RQ 7   Religious faculty members are taking interest to impart the vision of Chavara but face some barriers such as lack of time, governmental intervention, and lack of knowledge etc.

Case 15

The participant has been working as the lecturer in the psychology department. He has 20 years of teaching experience. At present he is the provincial superior of one of the CMI provinces.

RQ 1   The interviewee has taken his level to give value education. A detailed study of St. Chavara's '*Chavarul*' to the students is given. Within the limitations, the effort is taken to give full instructions about parenting and shared responsibility in education. Beside these, conducting counselling, village development and direct outreach programmes for promoting individuals with disabilities and free tuition are also done. Through these programmes, the effort is taken to spread the vision of Chavara.

RQ 2   No. The vision is the same, but against the present educational background of Kerala, no provisions to apply value education fruitfully is obtained.

RQ 3   It is well maintained with all the facilities. A certain extent of finance is spent on the maintenance of the infrastructure. It is necessary for a better quality of education.

RQ 4   Through evaluation and periodical inspection, a quality assessment programme is followed on the model given by UGC.

RQ 5   Faculties have a training programme. Students are encouraged for seminars and workshops. The quality of teachers is maintained during appointment, as qualified teachers is the area of focus in this institution.

RQ 6   Increasing the number of persons with the skills, education and experience is critical for the total development of the congregation and society. The focus is on the total development of a person during the formation period itself. An empowered person or an individual becoming more confident and capable can change society.

RQ 7   Still, a few percentage of people have to overcome the barriers and spread the vision they have gained. It has to improve by evaluating the quality of values and social awareness. Recently, this institution took the policy to implement the vision of Chavara by using modern technologies with the co-operation of the social media.

Case 16

The participant was the principal of a famous college and received the best principal award from OISCA international agency. She has 28 years of teaching experience in the department of sociology. At present, she is a provincial councillor for education.

RQ 1   As ambassadors of the CMC congregation, we are strictly following the policies of St. Kuriakose Elias Chavara. Our motto is to 'Enlighten the souls to lighten the world' connected with St. Chavara's vision. He worked hard for souls to build up a personality and through that light up the world.

RQ 2   The vision is the same, but certain limitations are there. This institution is aided and recognised by the state government. So, they are compelled to implement government policies and rules. Because of this, there is less flexibility to follow the policies and programmes of this institution. But at the same time, they give ample opportunities to follow the policies of St. Chavara. Every week they give value education classes. They printed a special textbook for this purpose. All students are familiar with the '*Chavara Sukthangal*' and they apply it wherever they need.

RQ 3   Very excellent facilities are there. The management keeps up good maintenance.

RQ 4   Quality assessment programmes are organised by the general level of the congregation. Every year, the respective teams inspect and evaluate every aspect of students, their performances and characteristics based

on the guidelines. Apart from these, NAAC visits and other quality assessment cells are evaluating the quality of education.

RQ 5   Quality is usually assured by the continuous evaluation of students and teachers' performance and there is a team for quality management. Every month, evaluation processes are done by teachers and students. Staff meetings, parents' meetings and students's evaluation have helped to improve the quality.

RQ 6   Chavara was a multidimensional personality. His presence was there in the educational as well as in the political and literature field. This is a culmination of human resources within him. It means that our institutional focus has to give to formulate the mission of St. Kuriakose Elias Chavara. Thus, it has to work for the all-round development of students, not only for studies but art and literature. It has to take into consideration the spiritual and mental development also. This institution helps to form students as whole persons with all the good qualities in them. Such a competent person can enhance performance in their workplace. In this institution, human resource development programmes are conducted for the formation of integrated personalities.

RQ 7   During the time of religious formation studies, all candidates were practising the Chavara vision and policies. There are Chavara meditation and practices. This type of formation helps for the implementation.

Case 17

The interviewee hails from a well - known college for women in Kerala. She served the institution both as a lecturer and later as the manager. At present she is the provincial superior of one of the provinces of CMC congregation. She has 20 years of teaching experience.

RQ 1   This institution runs only functionally. The real spirit

of Chavara's actualisation is not implemented in these institutions. Innovation and signs of the time are not considered and updated.

RQ 2   The difference is that Chavara was a man of vision and mission according to the requirement of the time. Presently, the structure of his time is followed but is not updated according to the needs of this present age.

RQ 3   Infrastructure is good.

RQ 4   It really needs steps and payment of attention for the institution. The faculties and staffs need to update and enhance.

RQ 5   The management needs to take care of such assurances. Less interference from the superiors who are not in this field could be the better option.

RQ 6   Blending the requirement of time with education would contribute to the Formation of Human Capital through the institutions, but there is failing in such an area.

RQ 7   Looking back at the works and mission of Chavara, it is apparent that he was a sign of the time, but we fail to follow his Formation of Human Capital aspect.

Case 18

The participant is the principal of a famous college in Kerala, which was established even before Indian Independence. She has been teaching there for 22 years.

RQ 1   In this institution, there is circulation of the founder father's '*Chavarul*' among the staff and students. And they should be encouraged to learn it by answering the exam on it. They celebrate 'Founder's Day' along with 'Novena prayer'. As his vision, we take more care to uplift the women around us and giving training in tailoring and other things. So many are benefitted om this. Give counselling for both parents and students by visiting their houses and promote them too spiritually, mentally and intellectually. Development of backward

community is one of our concerns.

RQ 2   It's almost the same, there is actually no difference.

RQ 3   Even though this institution is in the middle of the town, there is space constraint. But adequate infrastructure in every nook and corner is provided and it's well maintained.

RQ 4   For internal quality assessment, there is 'internal quality assurance cell'. It monitors all the activities of this college. Students' feedback about teachers and management are taken every year. Parents' feedback is also taken yearly. Every five years, the college is being accredited by the national assessment and accreditation cell.

RQ 5   Regarding the selection of teachers, they are not recruiting qualified and experienced teachers. Students' admission is purely based on merit. Individually, they take feedback from students. Internal assessments, assignments and seminars are also given to students for improving their knowledge.

RQ 6   Most of the pre-degree batch students are now engineers and doctors. They study nearby and far away from hospitals. A few are abroad. Some of them are IAS and IPS officers also. Most UG students go in for higher studies, after which they are appointed as assistant professors in aided colleges. Some of them are school teachers. Some are bank employees, and others are in the IT field. Almost 50% of them apply to many fields of life. Some go for research, and some are housewives.

RQ 7   Efforts are taken to cultivate the Chavara culture, especially for the upliftment of students and their parents in all situations. The focus is also on meeting students personally and visiting their families.

Case 19

The interviewee has 28 years of teaching experience in the department of English. At present, she is 65 years old. She has

held responsible positions such as the principal of a famous college and provincial superior at one of the CMC provinces.

RQ 1   In this province, a lot of importance is given to implement the vision of St. Chavara. So efforts are taken to conducting seminars and workshops for students and teachers. Special scholarships and free tuitions are introduced for the students who belong to low-income families and prizes for various programmes are conducted by the management. Through these programmes, the focus is to fulfil the mission of St. Chavara.

RQ 2   As one of the reputed educational institutions, its focus is on giving to remove social barriers in the name of sense, caste, creed and money power; in the same way, every year efforts are taken for improving the qualities of education by providing various systematic seminars and workshops for teachers and students.

RQ 3   They have an excellent laboratory, library and halls to host seminars with smart classrooms in all institutions. Good infrastructure is one of the concerns.

RQ 4   The team from generalate inspected and gave a good report, about the functioning of the institutions and the discipline. Everything was appreciated.

RQ 5   For quality assurance, training programmes and seminars for faculties are conducted. They periodically evaluate staff, management, and students. Quality assurance is supported by three key aspects, a) quality teacher b) quality learning facilities and c) quality learning environment.

RQ 6   There are 53 sisters in the community. Out of this, 10 to 12 are retired hands. All the other members are in one or the other way related to the education field. Among these, 12 or 13 are postgraduates and two hold PhD degrees. They spread their presence among low-income families and give more exposure to poor children by providing remedial classes and tuitions.

RQ 7   Efforts are taken for imparting vision through life witnessing and other activities like outreach programmes.

Case 20

The interviewee holds a PhD in education from a famous Indian University and has 15 years of teaching experience. She has served the institution as the principal and also holds the position of provincial councillor.

RQ 1   The vision of St. Chavara is unique when we go down in history and it is clear that he made remarkable changes in the education field. Its fragrance is almost spread all over the world. Nowadays, CMI and CMC are doing things for the betterment of society. Through their institution, they bring up the downtrodden community, global understanding and future generation by giving quality education.

RQ 2   There is a great difference between the educational vision of St. Chavara and the present situation. His followers and institutions could achieve the mission and vision of education. In his '*Chavarul*', he gave all the instructions to maintain quality education among families. To continue his mission, this institution provides counselling programmes and seminars about effective parenting once a year. In the same way, governmental institutions are also providing education for all under the article, 'Right to Education', but how much quality they ensure is still a question to every citizen.

RQ 3   In this institution, importance is given to almost all facilities for students in the limited presence in this area and maintaining the infrastructure needed for the current situation.

RQ 4   Observation of the classes, giving positive and negative feedback on their teaching methods and also their activities in the classes are focused. For students, the monthly, weekly and even daily exams are

conducted. Not only evaluating their academic excellence but looking at their behaviour and how they are getting the values are all things that are evaluated.

RQ 5   Some internal agency from the congregation level has the CEVA model facilitating the spread of mission. Last time the provincial inspection team was conducted accordingly. A group of resource teams facilitates it. A good rapport with teachers, students and parents is part of this institution. So, a good amount of evaluation is getting enhanced and is trying its level best to maintain relationships.

RQ 6   As the founder of CMI and CMC, St. Chavara played multiple roles in his life. He worked for the Christian community, empowered backward people and provided education for all. Here, in the congregation, there are many sisters who have completed their higher education, like PG and PhD courses. But still, they live in their own fields and pursue no other activities. The congregation should club various departments, so only then good experiences in every field can be achieved.

RQ 7   As a founder, more importance is given to St. Chavara. After starting the canonisation process, awareness programmes and seminars are conducted to impart his vision.

Case 21

The participant is an educational councillor and professor of one of the famous institutions in Kerala. She has been in the teaching field for the last 18 years. She was the principal and administrator of different institutions managed by one of the CMC provinces.

RQ 1   The CMC congregation and its educational system gave importance to the visions of St. Chavara. Following the same vision, efforts are taken to give education to all children irrespective of their caste or creed. They were mainly focusing on backward

students. Scholarship programmes and reservation of seats for economically backward students are one of the concerns of this institution.

RQ 2   Almost all educational institutions follow the vision of St. Chavara. They provide good awareness about the educational vision of St. Chavara compared to the past.

RQ 3   Now the infrastructure here is not sufficient. It is only on the way to develop more facilities in this institution.

RQ 4   For quality assessment, they arrange annual and monthly planning. In every institution, periodical evaluations for parents, students, faculties and management are conducted. There is a quality enhancement cell headed by expert faculties and their activities are evaluated every three months.

RQ 5   Quality is the primary concern of this institution. In the selection of teachers, they pick out only qualified and experienced teachers. At the higher education level, preference is given to NET and PhD holders. For quality assurance, there is a separate agency under generalate, and they visit institutions.

RQ 6   Efforts are taken to collaborate on all sides of students' achievement, such as physical, social and psychological areas. Moreover, the focus is on developing their spiritual and social skills. Formation of Human Capital among sisters is very less. They are not trained to use their abilities and actual qualities. If all sisters are using their actual capacity to develop society, they can contribute a lot. Skilful training programmes are needed for building leadership among everyone.

RQ 7   Now the CMC congregation is not giving primary importance to education. St. Chavara's visions are followed to a certain extent, but most of the sisters are not inspired much by the spirit of St. Chavara.

Case 22

The interviewee is working in a renowned educational institution's maths department and has held responsible positions as the provincial superior, provincial councillor and finance officer. She has 30 years of teaching experience.

RQ 1   To a certain extent, the congregation is trying to actualise the educational vision of St. Chavara. The main focus is on the development of women and weaker sections of society. For their upliftment, they provide scholarships and endowments and reserved seats for the backward community.

RQ 2   There is no notable change in the educational vision of St. Chavara. But now it is impossible to follow the educational vision of St. Chavara fully, due to the different policies of the government. To that extent, there is failure to actualise the vision of St. Chavara in a reliable manner.

RQ 3   In this province, there are only a few educational institutions in which efforts are taken for maintaining the infrastructure in a good manner.

RQ 4   The quality of the institution is assessed through feedback from teachers, and students and evaluation techniques.

RQ 5   For quality assurance, there is a team. They are very careful in the selection of good teachers through interviews. The management is trying to give excellent orientation classes and training programmes to these teachers.

RQ 6   Higher educational institutions in Kerala are there, but still, sisters are not aware of modern technology. All know that day by day, tremendous changes are happening in this field. And sisters are getting knowledge, but they do not take any further steps to improve their knowledge with the present generation. At present, development of skills, personality spiritual and emotional maturity is equally important to impart

knowledge.

RQ 7 CMCs are well aware of the mission, literary works and social service of St. Chavara. A lot of people are influenced by him. He was entrepreneur and influencer after his canonisation. Anyway, sisters have done their maximum to impart this Saint's vision to the people and society.

Case 23

The interviewee is the holder of PhD in education and was the principal of the well-known college of teacher education in Kerala. She has 30 years of effective service at the same institution. At present, she is a Provincial Superior of one of the CMC congregation provinces.

RQ 1 CMC sisters are trying to actualise the vision of St Chavara through their mission. But they need more convictions about the founder father's vision and open mind, rather than narrow thinking.

RQ 2 There is a difference when compared with the passing ages. According to generations, many changes happen. But there is also something similar that is focused on while following the values and visions. Education is given but is not touching humanity up to the mark.

RQ 3 Infrastructure should improve. Always narrow-minded thinking leads to poor infrastructure. Sometimes, there is a lack of knowledge and efficiency to maintain it.

RQ 4 The quality assessment process should improve. Lack of an annual plan and government policies are the obstacles.

RQ 5 Even though there are quality assurance cells, the institutions fail to make proper, fruitful decisions and year plans to improve the practical quality.

RQ 6 Skilled persons are fewer. Superiors should give priority to quality and think according to the situation. They should give awareness even to the congregation

that built the society and lived the divine call fruitfully by attaining personal integrity and development through education. Human capital development is the investment in the individual and it helps to improve the satisfaction level and productivity. It also improves the overall culture of the institution. The skill development, faculty training, refresher courses and personality development programmes are essential for human capital development. So the superiors or administrators should give priority to human capital development.

RQ 7   Sometimes even the persons who are inspired by the visions of St Chavara are failing to impart it due to the lack of good convictions and the fear to swim against the flow.

Case 24

The participant is the principal of a well –known college in Kerala. She has a PhD degree in sociology and 22 years of teaching experience.

RQ 1   This institution and our congregation have been running under the Chavara vision. Initiatives have been taken for starting the college programmes for women empowerment and holistic education.

RQ 2   Actualisation of the Educational Vision of Kuriakose Elias Chavara has been fulfilled through our institution. There is no change, but timely alterations have to apply the vision.

RQ 3   The physical learning environment is essential for the development of the students' learning process. The playground, auditoriums, cafeterias and study areas for group work and discussions are helpful for the creative and energetic mind. An excellent, natural atmosphere is maintained here. But the lack of space and finance problem builds up barriers for its implementation.

RQ 4   For Quality assessment, there are a lot of agencies

inside and outside the campus, such as the IQAC and congregation level assessment tools. NAAC accreditation was in 2015 and secured A grade.

RQ 5   Regarding quality, the focus is given in the careful selection of skilful teachers through interviews. Efforts are given at best for orientation classes and exposure programmes to our teachers. That is not only in the academic sector, but in the non-academic sector also, thus exhibiting our excellence. Quality assurance is our primary concern.

RQ 6   In the case of religious people, human formation did not as such happen because their real talents are not utilised by the congregation. Above 6,300 sisters and their real skills were not activated to channelise the vision and mission. Some changes have to bring religious formation and develop their skills, especially in the field of education.

RQ 7   Very few sisters are working in college. They are trying their level best to impart the vision of Chavara. They are very strong in the vision, but due to lack of time they can't actualise the vision of Chavara.

Case 25

The interviewee is the principal and administrator of a prestigious teacher training institution in Kerala. She has 11 years of teaching experiences.

RQ 1   St. Chavara had given more importance to women and children in his educational vision. The institution goes ahead with the same vision of St. Chavara and articulate the vision through different manners, such as distribution of leaflets, spiritual activities and cultural programmes.

RQ 2   When this institution was started, our aim was to achieve Chavara's vision in a fruitful manner. But now it is doubtful whether that goal is being attained fully.

RQ 3   Here the management spent a lot of money on the construction of buildings. The funds raised from the

extra source are used to maintain infrastructure.

RQ 4   The quality assessment scaling is evaluating the development of students every three months. Later discussions and decisions are taken by the management.

RQ 5   Quality assurance is there. In every three months, counselling is given to students and teacher. There are other orientation programmes and seminars too.

RQ 6   There is facilitation in conducting all kinds of curricular and extra-curricular activities, giving priority to all-round development, skill enhancement, spiritual, social and mental coordination.

RQ 7   They include Chavara's quotes in the speeches and classes. For the students it is beneficial and they try to apply it in their practical lives.

Case 26

The interviewee has 25 years of teaching experience at a prominent higher education institution in Kerala. She served as the principal, provincial councillor, manager, and finance councillor and at present, she is the provincial superior of one of the provinces of CMC congregation.

RQ 1   Members are trying to actualise the vision of St. Kuriakose Elias. But they (the members) have to get into the minds of the students too. Along with the syllabus, the values also should be transferred.

RQ 2   This college started with the aim of achieving Chavara's vision in a productive way. But now it is doubtful whether it has achieved that goal.

RQ 3   The infrastructure is good, but the future concern is less.

RQ 4   Congregation level inspections and province-level inspections are held, while evaluations are assessing the system.

RQ 5   Through the inspections and evaluations of all the

programmes, efforts are taken to improve the quality. Faculty, student training and other exposure programmes help to enhance the quality.

RQ 6   The disadvantage of poorly updating things, not finding new paths for the youth, nor moving along with society makes a move a bit behind, and not updating our abilities and creativity are some issues.

RQ 7   Sometimes there are efforts to impart the vision of St. Chavara, but not always. The reason for that is a busy life schedule with some other works and not giving much importance for that.

Case 27

The participant holds a PhD in history and has 24 years of teaching experience at a very famous educational institution in Kerala. Later, she served the institution as the principal and at present, she is the provincial superior.

RQ 1   Chavara's vision of inclusion, equity and excellence is now actualised through the CMC congregation. Efforts need to be taken to move a lot to fulfill the vision of St. Chavara.

RQ 2   Yes. There is a difference between the educational vision of Chavara and the present one in the institution. It is especially challenging to fulfill the vision of inclusion and equity. At present, our focus is on money rather than giving good quality education.

RQ 3   A good infrastructure is maintained in this institution. But lack of vision on time is seen in the construction. It is only for the present purpose, not at all considered for the future.

RQ 4   There are a lot of quality assessment processes, such as peer evaluation, self-assessment, inspection, general body and department meetings, year plan and monthly plan taking place in this institution.

RQ 5   A team, which makes sure that the quality of education provided by the institution is present.

RQ 6   CMC is giving a lot of chance to study for those who want to learn and thus increasing growth and development in the Formation of Human Capital as well as the total development of the person.

RQ 7   Little effort has given by the persons who gained Formation of Human Capital from CMC religious congregation to fulfill the vision of Chavara.

Case 28

The participant is the principal of the teacher training college in Kerala. She served the positions of education councillor and administrator. She has 20 years of experience.

RQ 1   The educational vision of St. Chavara Kuriakose Elias is satisfactorily actualised through the CMC Congregation in this apostolate. There are a few pitfalls, still, the majority of the sisters engaged in this apostolate are sincerely working on witnessing the vision of Chavara, by imparting intellectual knowledge as well as spiritual and moral values, with an eye on forming a society based on values. Forming a society based on values is a difficult task. But the religious members of this institution take it as a challenge. Their religious formation was a preparation in the context of four areas of human, intellectual, pastoral and spiritual levels. So they are ready to face these challenges.

RQ 2   The present educational vision is the same as that of St. Kuriakose Elias Chavara. Kerala's political atmosphere has made the implementation of the value system rather difficult for our educational institutions. Sometimes, there is a feeling of helplessness to put into practice the precious vision of St. Chavara. It is high time to think about new ways and means to live the vision of St. Kuriakose Chavara on education to serve the young generation effectively and meaningfully.

RQ 3   Infrastructure is entirely satisfactory.

RQ 4   Scales were distributed and answers evaluated. Model classes were conducted and evaluated. The shift from

teacher-oriented learning method to a student-oriented system is well adapted. As part of such learning methods, projects, seminars, debates and discussions are always conducted. These enhance learning effectively.

RQ 5   Quality assurance is managed through different teams like IQAC and CEVA. For quality assurance, seminars and training programmes are conducted for the staff and students.

RQ 6   To a certain extent, the CMC Congregation promotes the development of the Formation of Human Capital through Higher Education Institutions. But there arise new problems. The number of candidates seeking admission to CMC has decreased. Also, the fresh candidates' intellectual stamina falls short of meeting the higher education system's demands.

RQ 7   The majority of members try their best to impart the inspiring vision of St. Chavara in their respective fields.

Case 29

The interviewee was the manager of the CMC group of institutions and had 30 years of experience in the administrative field. She served as superior general, provincial superior, director of the formation and vicar provincial.

RQ 1   Now the CMC Sisters in the field of education have brought tremendous and acceptable changes in this field to raise the quality of education, by practising values and vision of our father, St. Kuriakose Elias Chavara.

RQ 2   While analysing the difference between the vision of the founder Father and the present institution, certain educational realities were explicitly opened, especially issues that are to be eradicated, as it is a kind of evil, contrary to the vision of St. Chavara's education. The focus is on giving more towards the poor by providing free education.

RQ 3   Our infrastructure has to improve. There are space constraints and lack of farsightedness.

RQ 4   Evaluation was conducted by different persons who undertake service in different sections, oral interviews and assessing the documents and records of various activities imparted according to the Chavara vision of education.

RQ 5   Having comparative evaluation made by students, orientation classes, counselling sessions and spiritual exercises.

RQ 6   There are CMC sisters who work hard for the integral development of every citizen in our institutions. To be frank, there are very few candidates/students who attain the skills, education and experience based on the Formation of Human Capital—moving beyond our calculation to achieve the person's capacity.

RQ 7   Effectiveness in transferring the vision is poor. Creative methodologies are to be adopted to improve and impart the vision.

Case 30

The interviewee is the principal of a prestigious college in Kerala. She holds a PhD in Zoology and has 18 years of teaching experience.

RQ 1   CMC sisters are trying to actualise the vision of St Chavara through their mission. CMC sisters should need more convictions about the founder father's vision and open heart, rather than narrow thinking.

RQ 2   Sure. The difference is there. St Chavara renovated Kerala community through education. So efforts need to be taken by the followers also to carry that thirst in our hearts to prepare humanity to respond positively to the present scenario of our nation.

RQ 3   Infrastructure should improve. Always, narrow-minded thinking, lack of knowledge or efficiency to maintain the infrastructure leads to poor infrastructure.

RQ 4   The quality assessment process should improve. Lack of a yearly plan and government policies are obstacles. NAAC visits and the CEVA model are the quality assessment processes. Apart from this, inspections from the general and province levels are there.

RQ 5   Training for faculties, students and exposure programmes are also there. A body has been instituted by the congregation level and by applying their methodologies.

RQ 6   More focus is given to the spiritual aspect of a person. The total Formation of the Human Capital is not yet included. Skilled persons are there, but training and other exposure is less. Updating knowledge and skills is a goal yet to be achieved.

RQ 7   Sometimes, even persons who are inspired by the vision of St Chavara are failing to impart it, due to the lack of right convictions.

5.6.3. Cross-Case Analysis

In this section, a few themes are identified a-priori, with the understanding that these themes are to be identify key issues that need to be addressed regarding the Chavara vision. A-priori themes in relation to the schemes are explored (King, 2003) (Swain, 2018). Three a-priori patterns are then explored through seven questions. Nevertheless, given the understanding of the well-established subject of the vision of Chavara, a-priori themes were used since the data was anticipated to emerge and the reasoning is that it helps to accelerate an initial coding phase of the analysis. After the cross-case analysis of each case, the post fieldwork codes are specified a- posteriori and are narrowed down from the initial factors of the cross-case analysis.

Section 1: Cross-Case Analysis:

Theme 1- Establishing Actualisation of the Educational Vision of Chavara

Research Question (RQ1): How far is the educational vision of Kuriakose Elias Chavara actualised through the members of the CMI/CMC congregation?

Research Question (RQ2): Is there any difference between the educational vision of Kuriakose Elias Chavara and the present educational vision of this institution?

Table 87: Cross-Case Analysis of Establishing the Actualisation of the Educational Vision of Chavara

Themes	Cross-Case Analysis	Subthemes	Narrative Synthesis
A-priori	*Initial Factors*	*A-posteriori*	*Establishing the Actualisation of the Educational Vision of Chavara*
Actualisat-ion of the Educational Vision of Chavara	Global, local, and individual perspectives of education, 'Chavarul' (teachings of Chavara) distribution, Founders Day celebration, participatory decision making, management evaluation, evaluation by HODs and Deans, feedback from parents and teachers, Clarity of goals, sharing ideas and models, Strong involvement of religions in vision sharing, Inclusive, Secular, Value-oriented education,	1.Value-oriented education 2.Vision Sharing 3.Holistic approach 4.Family Collaboration 5.Awareness programme 6.Religious formation 7.Enlighten the society 8.Promote the poor and marginalised global, local, individual perspectives, Inclusive education, providing wraparound support to students, fulfilling the emotional social, ethical and academic	Similarities: Value-oriented education: - Education for all irrespective of caste and creed, faithfulness, truth, social commitment, Character formation, Secular nature. (C1,C4,C6, C10,C11,C12, C14,C15,C26,C27,C28,C 29 = 12 Cases) 1.Vision Sharing:- Founders Day celebration, Distribution of leaflets, Chavarul, Holy Mass and Adoration (C6.C7,C9,C10,C11,C12 ,C13,C16,C18,C19,C21, C23,C25,C26 = 14 Cases) 2.Holistic approach:- Inclusive education, Wraparound support, Global, local and individual perspectives (C5,C6,C7,C11,C12,C24 ,C28=7 Cases) 3.Family Collaboration:

Family prosperity, Parenting, Promoting the poor and marginalised, Formation of Character, Nurturing simplicity, Enlightening society, Education for all, Holistic approach, Quality education, Actively involved in vision sharing, Spiritual development, Excellence in education, Awareness programmes, Founders Day celebrations, Women's upliftment, Counselling programme, House visiting programmes, No fundamental differences in vision sharing, Vibrant student population, Synchronizing the Vision, Political	needs of the students. (C5,C6,C7,C10, C11,C12,C24,C 28 = 8 cases)	- Effective parenting, Counselling for parents and students, House visiting, shared responsibility. (C2, C15,C18 = 3 cases) 4.Awareness programme: - Direct outreach programmes for promoting individuals with disabilities, Village development programmes, Awareness seminars and courses. (C15,C18,C19 =3 cases) 5.Religious formation: - formation of good conscience and moral character, concern to the poor and marginalised, intellectual, human-spiritual growth. (C1,C9,C11,C28 = 4 Cases) 6.Enlighten the society: -articulating mission and vision, spreading global understanding, quality education for all. (C4,C5, C7, C13, C20, C28 = 6 Cases) 8. Promote poor and marginalised: - Scholarship programmes, outreaching programmes, free distribution of study materials, and reservation of seats for

	interventions, Vision and mission, Religious formation,		economically backward sections. (C3,C8,C13,C14,C20,C21,C22 = 7 Cases) Differences: 1.Cultural understanding:- The diverse culture and ethnic groups (C1,C3,C7,C15=4Cases) 2.Situational differences:- Aided, Autonomous and Private sector (C1,C4,C8 = 3 cases) 3.Implementation of vision:- External control on Curriculum development and vision implementation (C4,C8 = 2 Cases)

Table 87 exhibits the details of the cross-case analysis of establishing the Actualisation of the Educational Vision of Chavara, consisting of the main themes, initial themes, sub-themes and narrative synthesis. In the narrative synthesis, eight items show the similarities and three items the differences. There were many cases (nine out of thirty) that are reported value-oriented education during the earlier times compared to the present times for the actualisation of the educational vision of Chavara. In these cases, the term "value-oriented education" was selected, since values play a significant role in the actualisation of Chavara's educational vision.

There were fourteen cases out of thirty that reported actualisation of Chavara's educational vision among the institutions. The vision was shared in different manners, such as the Founder's Day celebrations and apostolic activities. Eight cases reported that the holistic, educational vision was implemented through the higher educational institutions of CMI and CMC. Inclusive education and providing wraparound support to students supported this theme. Three cases responded that the family collaboration in

educational institutions helped to improve the quality of education. Three cases responded that the awareness programmes helped to actualise the educational vision of Chavara and four cases reported that religious formation also helped to improve the quality of education. Six cases reported that the CMI and CMC institutions and education system enlightened society, while seven cases reported that the CMI and CMC education institutions took challenges to raise the poor and marginalised. Four cases reported that cultural understanding had affected the vision sharing in the higher education section. Three cases reported that the vision sharing depended upon the situation of the institution and two cases reported that the implementation of the vision is difficult in the present situation.

Section 2 - Cross Case Analysis:

Theme 2 – Establishing Higher Educational Facilities

RQ3: How is the infrastructure built and maintained in this institution?

RQ4: What was the quality assessment processes in this institution?

RQ5: How is quality assurance managed in this institution?

Table 88: Cross Case Analysis of Establishing Higher Educational Facilities

Themes	Cross-Case Analysis	Sub-themes	Narrative Synthesis
A-priori	*Initial Factors*	*A-posteriori*	*Establishing Higher Educational Facilities*
Higher Educational Facilities	Infrastructure, Study atmosphere, Quality Assurance, Quality Assessment, Excellence and service, NAAC, Nature of the Institution, IQAC, Quality education, Smart	1) Infrastructure 2) Quality Education 3) Excellence and Service 4) Quality Assurance 5) Quality Assessment	Similarities: 1. Infrastructure: - Buildings, Playground, Lab facilities, Smart classrooms, Cafeteria, study areas, calm and neat atmosphere. (C1 to C12, C16 to C 25: total 21 cases) 2. Quality Education:- Quality as part of the educational mission,

Class rooms, Physical learning environment, Peer evaluation, Periodical evaluation, Strategic planning, Inspection team, Government policies, Learning efficiency enhancement, Quality of faculties, continuous evaluation, CEVA Model, Administration, Province level inspection, Education for the public good, Clean and calm campus, Education for the public good, an Aided institution much slower than self-financing for the development of infrastructure, Through excellent facilities can be sharing motto and vision of the institution, Finance problem is a barrier to the development, intervention of government in		focus on health and nourishment of students, to prepare citizens for life, good and safe learning environment, quality teachers (C9,C 10, C11, C19,C 21, C24, C26 Seven Cases) 3. Excellence and Service 4. The motto of the institution, global vision, focused on the quality of education, evaluation processes for maintaining excellence. (C5, C8 Two Cases) 5. Quality Assurance: - Faculty training programme, feedback from students, teachers and alumni, internal quality assurance cell, CEVA model implementation, orientation programmes and seminars, selection of qualified teachers, periodical evaluation. (C1 to C 16, C20 to C24, C26, C 28, C 29=23 cases) 6. Quality Assessment: - Peer evaluation, self-assessment, general body meeting, trust meeting, department meeting, internal-

	the aided sector, Evaluation by the management		external examinations, year plan, monthly plan. (C1 to C13, C15 to C24,C27, C28, = 24 cases) Differences: 1.Inspection:- Province level, general level (C8) 2. Administration:- CMI Institutions and CMC institutions (C1)

Table 88 describes the cross-case analysis of Establishing Higher Educational Facilities, including the research questions, main themes, initial themes, sub-themes and narrative synthesis. In narrative synthesis, six items show the similarities and two items show the differences.

There were many cases (twenty one out of thirty) that reported infrastructure as an important aspect of an institution's development. In these cases, the term "infrastructure" was selected since that plays a significant role in the vision actualisation. There were seven cases out of thirty that reported quality education that was shared in the institutions that played a vital role in the standardisation of the institution. Two cases reported that excellence and service are the primary concerns of the higher educational institutions of CMI and CMC. Twenty-three cases responded that quality assurance in education helped to improve the quality of education. Twenty-four cases responded that the quality assessment helped to improve the quality of the educational system and thirteen cases reported that the evaluation processes also helped to improve the quality of education. The differences highlighted were the province level inspection and nature of institutions by one case.

Section 3: Cross-Case Analysis:

Theme 3 – Establishing Formation of Human Capital

> **RQ6:** How to evaluate the growth and development of the Formation of Human Capital through higher education institutions of CMI/CMC congregation?

> **RQ7:** How much effort do the persons who gained Formation of Human Capital from CMI/CMC religious congregation take interest to impart the vision of Kuriakose Elias Chavara in the higher education level? Are these persons influenced and inspired by the vision of Kuriakose Elias Chavara in their lives?

Table 89: Cross Case Analysis of Establishing Formation of Human Capital

Themes	Cross-Case Analysis	Sub-themes	Narrative Synthesis
A-priori	*Initial Factors*	*A-posteriori*	*Establishing Formation of Human Capital*
Format-ion of Human Capital	Ensuring that members are multi-skilled, focusing on emotional maturity, physical development and all-round development, full growth education, human development is the most important, Institutions focus on the development of skills and abilities, and Teamwork	1) Intellectual development 2) Skill enhancement 3) Human Capital development 4) Institutional strategy 5) Training 6) Quality Enhance-ment 7) Barriers of skill enhancement 8) Spiritual and psycholo-gical maturity	Similarities: 1) Intellectual development: - thinking and reasoning power, language and communication skills, high-quality education, understanding level. (C1,C5,C10,C11, C16, C19 = 6 Cases) 2) Skill enhancement:- Competent person, more capable and confident person, competent exams, skill training programmes, leadership quality.(C1,C5, C 9, C10, C11, C12,C15, C16, C21, C22,C23, C 25, C 27, C29, C30= 15 Cases) 3) Human Capital development: - investment in individual, human

make differences in the society and institution, an outreach programme for human development, individual growth in terms of abilities inherent, personality is the important to decision-making, Skill development, Institutional strategy, Barriers of skill development, Quality enhancement, Empowerment of persons, Training, Formation of Character, Behaviour, Psycholo-gical maturity, Spiritual development, impact on society, positive encourage-ment, Challenges, Life-reaching education,		resource development programme, improving quality of the person. (C1,C5,C6,C8, C12,C15, C16, C21, C23, C25, C27, C30 = 12 Cases) 4) Institutional strategy: - Policies of the institution, Chavara's vision implementation, providing excellent facilities, adopting modern technologies. (C6, C16, C19,C23,C25 = 5 Cases) 5) Training: skill training, seminars and discussions, refresher courses, Faculty training, (C1, C7, C8, C12,C 14,C23, C30 = 7 Cases) 6) Quality Enhancement:- evaluations, training for students and faculties, selection of faculties, language skill development. (C10, C19, 22,C27, C29,C30 = 6 cases) 7) Barriers of skill enhancement :- lack of conviction, lack of motivation, failure in time management (C14,C23,C24,C26 = 4 Cases) 8) Spiritual and psychological:- Meditations, emotional maturity, spiritual guidance. (C4, C5, C15,C16, C22 = 5 Cases) Differences: 1) Creative methods:- Usage or non-usage of

	skillful person, intellectual development, Full growth education, human development, good conviction, Determination, creative methods		creative methods (C29, 25 = 2 Cases) 2) Determination: Non- uniformity in decision making (C5, C16 = 2 Cases)

Table 89 contains the cross-case analysis of Establishing Formation of Human Capital, describing the research questions, main themes, initial themes, sub-themes and narrative synthesis. In narrative synthesis, eight cases show the similarities and two cases show the differences.

Six cases out of thirty that reported "Intellectual development" are an important aspect in the development of human capital. Fifteen cases reported that skill enhancement is the direct way to understand the development of a person and the institution. There were twelve cases out of thirty that reported Human Capital development as the basis of the development of a nation and the institution or the congregation. Five cases reported that the institutional strategy is the primary concern of the higher educational institutions of CMI and CMC. Seven cases responded that the training helped to improve the quality of a person and thus paved the way for the institution's standardisation. Six cases responded that the Quality Enhancement helped to improve the quality of faculties and educational system. Four cases reported that barriers of skill enhancement seriously affected the quality of a person and the education system. Five cases reported that the spiritual and psychological maturity of a person helped to improve the quality of a person and thus it paved the way for the development of an institution and the society. Creative methods determination was reported as the differences by two cases.

5.7. Thematic Analysis

The data was further analysed through thematic analysis by using the following procedure. Six phases were included in this stage.

5.7.1. Phase 1-Familiarising with Data

This step allows the researcher to be completely immersed and actively interested in the information by first transcribing the interviews, reading the transcripts and listening to the recordings (and re-reading them). It is important to write down the initial ideas. The researcher needs to have a detailed understanding of the interactive content and become familiar with all aspects of the data. This step provides the basis for the subsequent analysis.

5.7.2. Phase 2- Open coding/ generating initial codes

The researcher must then start defining preliminary codes, which are the characteristics of the interesting and significant data, once acquainted with the data. These codes are more numerous and descriptive than themes, yet they suggest the meaning of the context. However, it indicates the context of the conversation.

Consistent with the Thematic Analysis (TA) methodology, there were different levels of coding, like initial coding, selective coding, and thematic coding. 190 codes emerged from initial coding. Case-wise and cross-case data distribution helped the researcher to find out codes from the transcripts. Constant comparison analysis was exercised using N Vivo 12 plus software to discover these initial codes. Initial coding results are distributed in the given Table 90.

Table 90: Initial Coding

Sl. No	Codes
1.	Enlightening society through education
2.	Celebrating Chavara Day
3.	Concentrating on uplifting a student's family
4.	Cultivating the Chavara culture in the institutions
5.	Distributing free study materials
6.	Educating weaker sessions
7.	Enlightening souls to lighten the world
8.	Exhibiting vision and mission

9.	Performing Holy Mass and Adoration
10.	Educating all irrespective of caste and creed
11.	Following the vision of Chavara
12.	Harmonizing with nature
13.	Including nature in education
14.	Vising houses periodically
15.	Maintaining personal contact with parents and students
16.	Taking a personal interest in spreading the vision of Chavara
17.	Refreshing courses for faculties
18.	Paying special attention to the poor and marginalized
19.	Actualizing vision through education
20.	Developing human capital in CMC institutions
21.	Using talent appropriately
22.	Using modern technologies
23.	Blending of the apostolates
24.	Organising curricular and non-curricular activities
25.	Conducting inspections on a general level
26.	Developing human capital among religious faculties
27.	Showing lack of farsightedness
28.	Lacking in conviction and motivation
29.	Managing the overall development of students
30.	Giving wraparound support
31.	Training for the development of talent
32.	Using the actual capacities
33.	Cultivating personal integrity
34.	Enabling skill development in different aspects
35.	Highlighting the educational vision of the CMI congregation
36.	Developing society
37.	Educating all
38.	Educating is the primary concern of CMI
39.	Empowering society
40.	Ensuring equality and equity
41.	Enabling prosperity for families and societies only through education
42.	Taking a global perspective
43.	Helping the poor and marginalised
44.	Giving holistic education for the empowerment of an

	individual
45.	Competent person
46.	Giving an individual perspective
47.	Showing the integral development of a person
48.	Giving a local perspective
49.	Giving quality education
50.	Enabling social upliftment
51.	Supporting spiritual growth
52.	Giving value-oriented education
53.	Aiding psychological maturity
54.	Working together in a workplace together in a family atmosphere
55.	Developing a moral character
56.	Highlighting differences in visions past and present
57.	Sharing responsibility
58.	Offering the Chavara Scholarship
59.	Supporting with the Chavara trust
60.	Counselling for parents and students
61.	Distributing leaflets like Chavarul
62.	Celebrating the Founders Day
63.	Visiting houses
64.	Meeting students personally
65.	Uplifting women
66.	Growth and development of Formation of Human Capital in CMI
67.	Taking the interdisciplinary approach as only the best method of developing human capital
68.	Giving attention to emotional maturity
69.	Building people within
70.	Developing a charismatic institution
71.	Presenting a charismatic leader
72.	Creating space for each member's growth
73.	Developing students to lead better lives
74.	Ensuring that members are multi-skilled
75.	Focusing on physical development
76.	Forming character
77.	Educating fully
78.	Focusing on human development as the most important

79.	Fostering individual growth in terms of inherent abilities
80.	Focusing on the development of skills and abilities
81.	Stressing outreach programmes for human development
82.	Participating in decision-making
83.	Stressing on personality as important for decision- making
84.	Developing skills
85.	Making differences in the society and institution through teamwork
86.	Forming a person totally
87.	Educating a person totally
88.	Investing in an individual
89.	Laying the infrastructure of CMI institutions
90.	Creating a good study atmosphere
91.	Aided institution much slower than self-financing for the development of infrastructure
92.	Cleaning and calming campus
93.	Educating for public good
94.	Adopting the motto of excellence and service
95.	Providing an excellent infrastructure
96.	Creating a good atmosphere for holistic education
97.	Showing the primary attraction of an institution
98.	Sharing the motto and vision of the institution through excellent facilities
99.	Setting up the infrastructure of the CMC institution
100.	Building smart classrooms
101.	Setting up a playground and cafeteria
102.	Recognising that a finance problem is a barrier to e development
103.	Reflecting cultural differences
104.	Building up smart classrooms
105.	Creating space constraints
106.	Setting up well-equipped laboratories
107.	Maintain quality through the management
108.	Assessing internal quality of CMC institutions
109.	Evaluating value-oriented education
110.	Evaluation by the management
111.	The intervention of the government in the aided sector
112.	Assessing quality through IQAC

113.	NAAC visits
114.	Taking feedback from parents
115.	Taking feedback from students
116.	Showcasing the present educational vision of CMC institutions
117.	Building a fully dedicated person
118.	Enhancing performance in the workplace
119.	Making the individual more confident and capable
120.	Illuminating the world
121.	Imparting Chavara vision
122.	Building leadership quality
123.	Enhancing the quality of education
124.	Articulating the mission and vision
125.	Giving value-based education
126.	Presenting the educational vision of CMI institutions
127.	Presenting the educational vision of this institution as highly competitive and challenging
128.	Visualizing the age of diversity and pluralism
129.	Visualizing the age of technology and globalization
130.	Assessing the changes happening based on the ages
131.	Facing up to the highly challenging vibrant students' group
132.	Scholarship programme
133.	Inclusiveness is very different today
134.	Job oriented courses create intellectual monsters and ethical babies
135.	No fundamental difference
136.	Political interventions are made tensions for applying quality education today
137.	The student population is very vibrant
138.	Quality assessment programme CMI
139.	All-round formation of a student is the primary aim
140.	Diversity of the students and teachers
141.	Evaluation by heads of the department and deans
142.	Feedback from parents and teachers
143.	Heterogeneous atmosphere
144.	Keep the quality of teachers
145.	NAAC Accreditation
146.	No centralised evaluation team for quality assessment
147.	Self-evaluation processes

148.	Quality control committee and council
149.	Quality of students
150.	Self-assessment
151.	Teacher-student meet
152.	Quality assurance of CMC institutions
153.	Awareness programme for teachers
154.	Conducting refresher courses for improving quality
155.	Conducting seminars, retreats, value-based classes
156.	Evaluating academic excellence
157.	Individual feedback from students
158.	Inspection team
159.	Internal assessment for students and faculties
160.	Keep good relation with parents and students
161.	Monthly assessment plan
162.	Evaluation processes
163.	Quality of education is the primary concern
164.	Remedial coaching for weak students
165.	Resource team for quality assurance
166.	Selection of highly qualified teachers
167.	Students' admission purely based on merit
168.	Workshops conducted for spreading Chavara vision
169.	Quality assurance programme in CMI
170.	Clarity of the goal
171.	Counselling programme
172.	IQAC
173.	Regular trust meeting and general body meeting
174.	Share the ideas and models
175.	Spent money and time for the proper training of the faculties
176.	Strategic Plan for quality assurance
177.	The structured and unstructured training programme
178.	Teacher training programme
179.	Theoretical framework and constructive steps
180.	Peer evaluation
181.	Vision imparting by CMI religious
182.	Direct outreaching programme
183.	90 % of CMI's are working in the education field
184.	CMI members are very much involved in the vision sharing
185.	Foundation day celebration

186.	CEVA model
187.	Proud to be a CMI
188.	Sharing vision to other religion
189.	Vision imparting through the academic programme
190.	Skill enhancement programme

5.7.3. Phase 3 - Generating Initial Themes/ selective codes

The beginning of the interpretive analysis of the collated codes is the third stage in the process. Specific extracts of data are sorted according to overarching themes (combined or split). The thought process of the researcher should allude to the connection between codes, sub-themes and themes. Constant comparison analysis was exercised using N Vivo 12 plus software to discover the themes. 31 sub-themes have emerged from the initial codes. A thematic 'map' is created by these selective codes and it is shown in Figure 22.

Figure 22: Initial Codes /Selective Codes
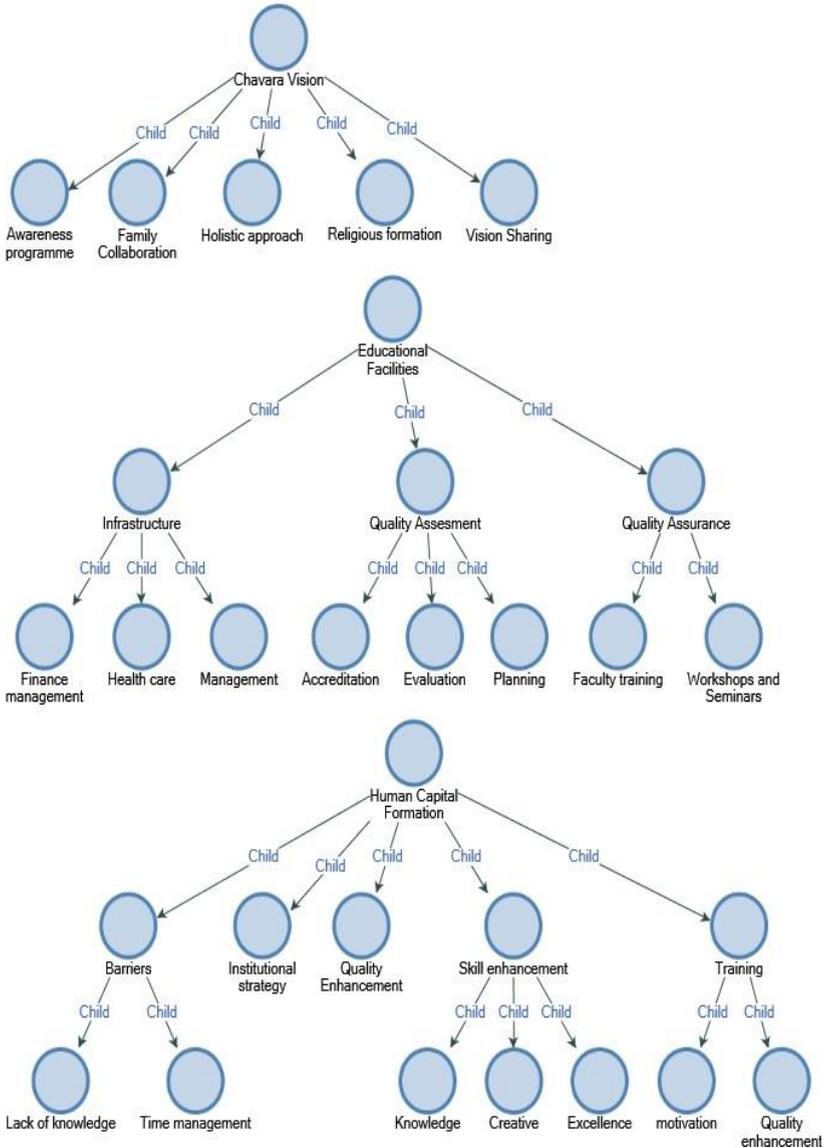
5.7.4. Phase 4- Reviewing Themes

It follows a deeper analysis of established themes, where the researcher needs to ask whether initial themes should be merged, refined, isolated, or discarded. Data within themes should substantially cohere together, while simple and recognisable distinctions between themes should be made. This is achieved in

two steps, where the themes need to be tested in relation to the coded extracts, and then for the overall collection of results. Again a constant comparison analysis was exercised to discover the themes. About 13 sub-themes have emerged from the selective codes.

Figure 23: Selected Sub-themes
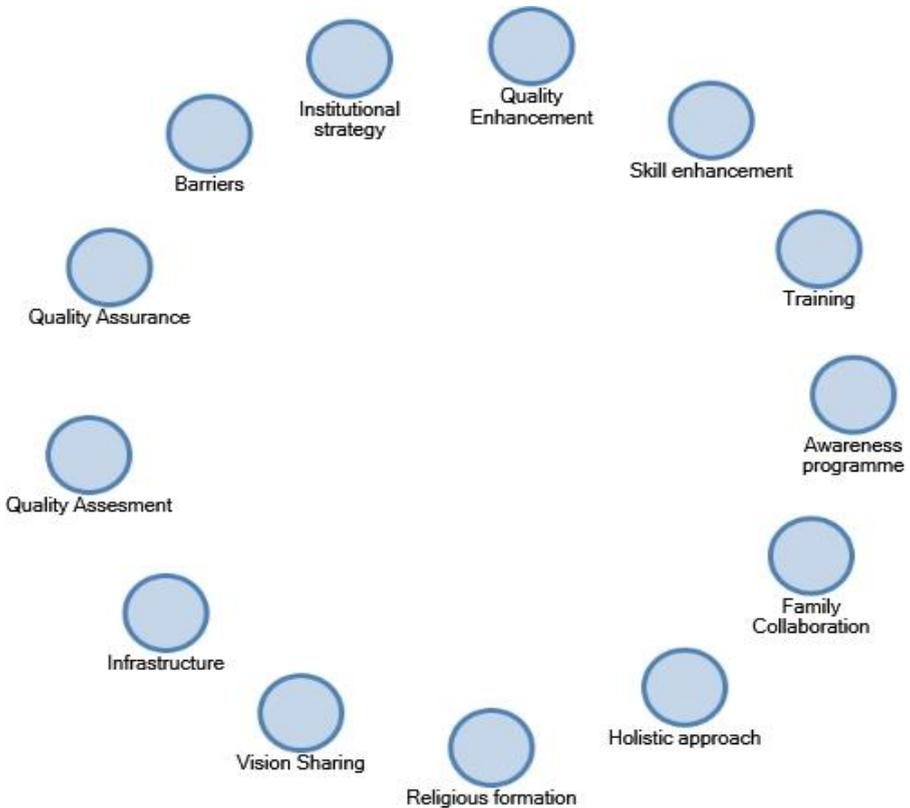
5.7.5. Phase 5- Defining and naming themes

This phase requires 'refining and identifying' within the data - the themes and possible sub-themes. To further develop the established themes, ongoing research is needed. The researcher needs to include theme names and simple working meanings that capture the essence of each theme in a succinct and punchy manner. At this point, from the themes, a coherent narrative of the data needs to emerge.

Additional constant comparison analysis is used to discover the relationships between and within the initial and selective codes,

leading to 13 sub-themes and three main themes. The three main themes resulting summarise the Actualisation of the Educational Vision of Kuriakose Elias Chavara through providing Higher Educational Facilities in the Formation of Human Capital in CMI and CMC higher educational institutions.

The three main themes and the related sub-themes are encompassed therein. The main themes identified are:-

1. Actualisation of the Educational Vision of Kuriakose Elias Chavara

2. Higher Educational Facilities

3. Formation of Human Capital

Below is a diagrammatic portrayal of the themes.

Figure 24: Theme 1: Actualisation of the Educational Vision of Kuriakose Elias Chavara
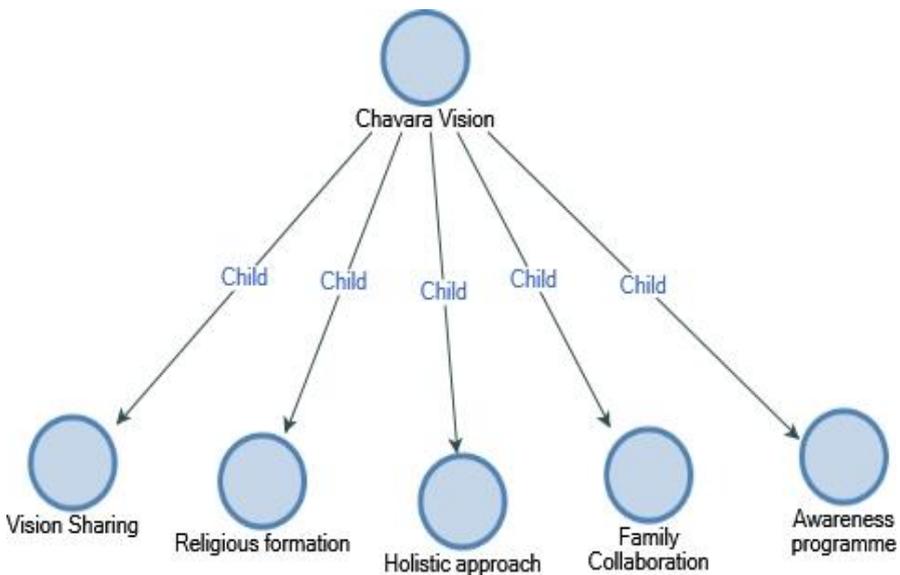
Figure 25: Theme 2: Higher Educational Facilities
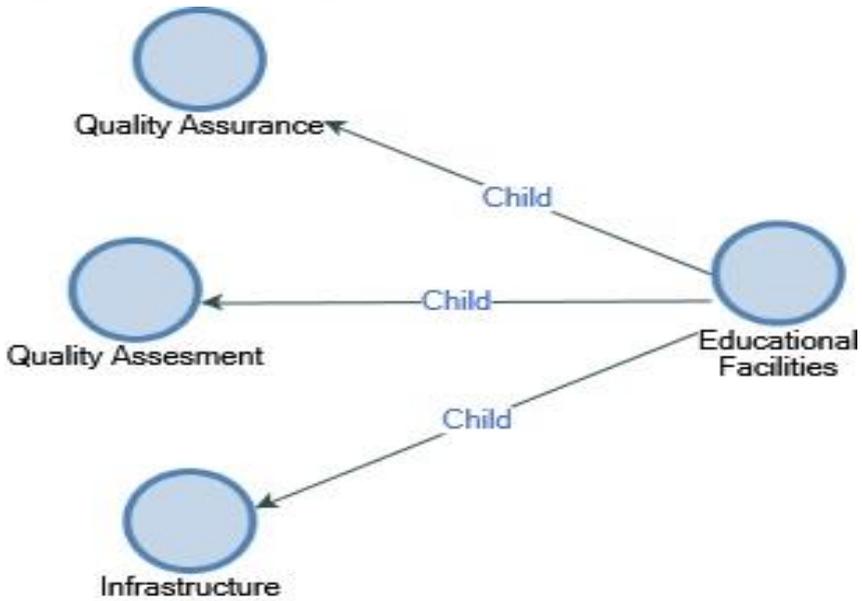
Figure 26: Theme 3: Formation of Human Capital
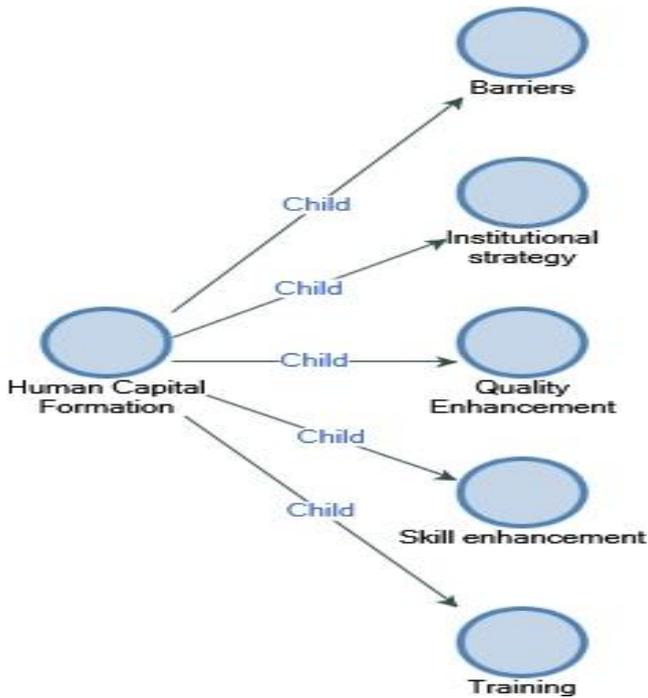
5.7.6. Phase 6- Producing the Report

After defining themes and sub-themes, the data was subjected to further analysis to generate reports.

5.8. Detailed Analysis and Interpretation of Main Themes and Sub-themes

5.8.1. Main Theme 1: Actualisation of the Educational Vision of Kuriakose Elias Chavara

The main theme, 'Actualisation of the Educational Vision of Kuriakose Elias Chavara', reveals the participants' experience in the educational field, which explains the vision actualisation through their lives and its impact on the higher educational field. The principal theme, 'Actualisation of the Educational Vision of Kuriakose Elias Chavara' consists of five sub-themes related to participants' experience and observations about the vision actualisation. The sub-themes comprising the overarching theme, 'Actualisation of the Educational Vision of Kuriakose Elias Chavara' are: Vision sharing, religious formation, Holistic approach, Family collaboration and Awareness programme.

Figure 27: Distribution of Sub-themes of Actualisation of the Educational Vision of Kuriakose Elias Chavara
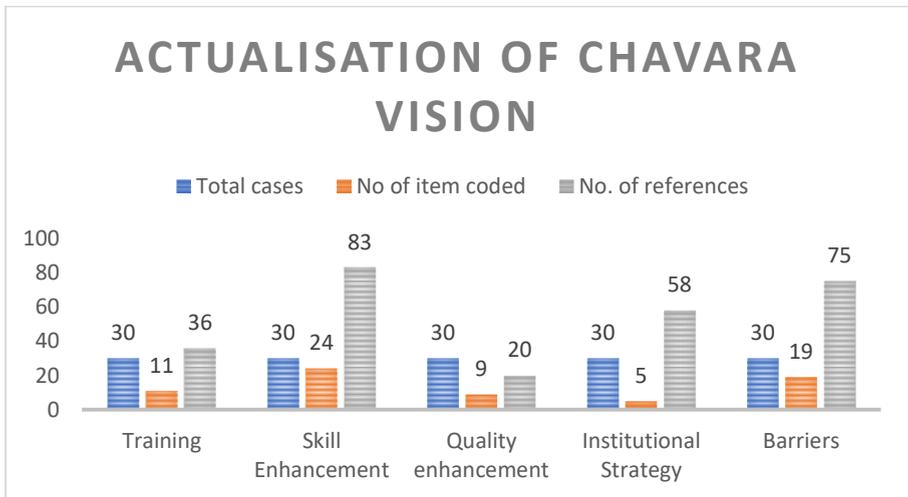
Table 91: Coding of Sub-themes

Sub-themes	Total cases	No of item coded	No. of references
Vision sharing	30	26	107
Religious formation	30	22	42
Holistic approach	30	20	63
Family collaboration	30	11	22
Awareness programme	30	22	42

5.8.1.1. Sub-theme: Vision Sharing

Vision is the driving force behind decision-making, general action and institutional growth. Sharing a vision with dedication brings success (K Louis, 1999, pp. 251-276). The sub-theme 'Vision sharing' indicates the transmission of Chavara values and visions by the members of the congregation working in the higher education sector.

Figure 28: Coding References: Vision Sharing
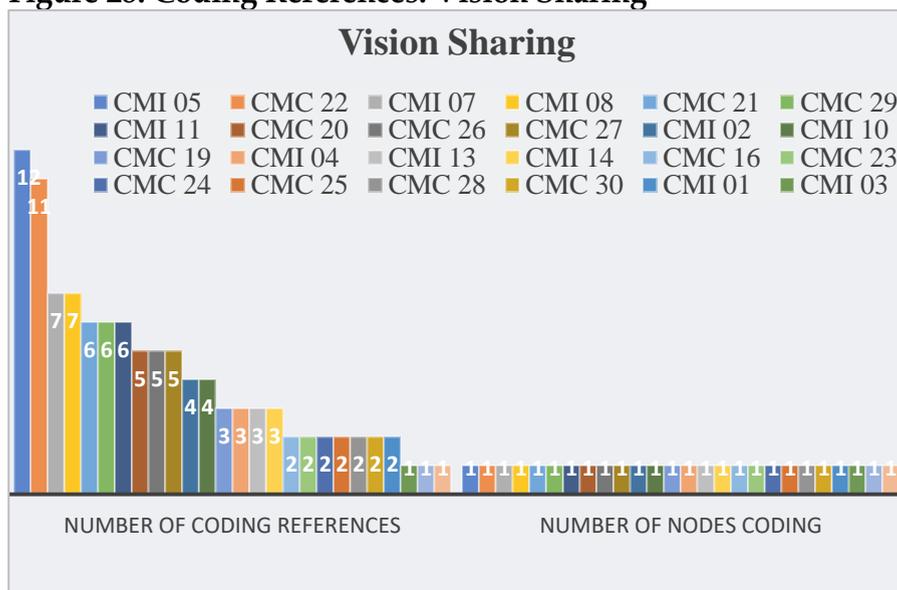
Figure 28 and Table 91 showed that 26 persons responded on this theme, and 107 references were given to support this sub-theme.

The sub-theme "Vision sharing" showed the participants' reply on the Actualisation of the Educational Vision of Kuriakose Elias Chavara through CMI and CMC religious faculty members working in higher educational institutions. Out of 30, 26

participants expressed that they were transmitting the vision of Chavara by sharing values in their premises. For example Case 5 stated: "St. *Chavara stood for the empowerment of the society, without any distinction of caste, creed or their position in the society, now his followers are being translated into different ways to fulfil the Chavara vision of education*". Cases 10, 11 and 14 highlighted that "*the vision of Kuriakose Elias Chavara is actualised through the members because by the institutions the members could give the best education based on quality, equity and value-orientation*". About 14 cases highlighted that they shared the vision of Chavara through the Founders' Day celebration, distribution of leaflets like Chavarul, Holy Mass and Adoration. As these responses indicate, the faculty members are aware of the vision sharing through their mission.

5.8.1.2. Sub-theme 2: Religious formation

Religious formation is comprehensive and integrated, aiming to bring together human potential, professional competence and dedication. Growth in human maturity occurs through the continuous development of self-awareness, the realisation of human qualities and the attainment of that inner freedom that makes taking responsible decisions possible. The Chavara vision on formation meant the total transformation of an individual for the development of society and individual (Jossy S. , 2015, pp. 7-9) (Chavarayachante Sampoorna Kruthikal, 2000, pp. 24-70).

Figure 29: Religious Formation
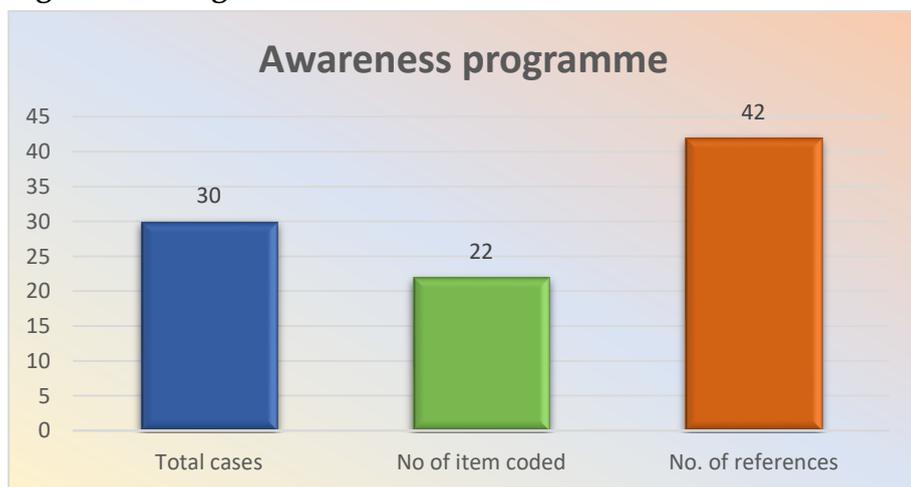
Figure 29 and Table 91 showed that 22 persons responded to this theme and 42 references were given to support the sub-theme.

The sub-theme "religious formation'' showed the participants' reply on the Actualisation of the Educational Vision of Kuriakose Elias Chavara through CMI and CMC religious faculty members working in higher education centres. Out of 30, 22 participants expressed that religious formation is the leading factor in sharing the vision of Chavara. For example, Case 5 states: "*The formation in CMI Congregation has a blend of the spiritual formation, skills of the individuals and also the formation and living or working in teams.*" Case 16 highlights that "*In the time of our formation, we are studying and practising the Chavara vision and policies. There are Chavara meditation and practices. So it is very easy to do the same thing...*" Cases 1,9,11 and 28 state that religious formation helped for the framing of a good conscience and moral character, concern for the poor and marginalised, intellectual, human and spiritual growth. As these responses indicate, the faculty members are inspired by the formation about the vision sharing through their mission.

5.8.1.3. Sub-theme 3: Holistic Approach

Education with a holistic perspective is concerned with the artistic, creative and spiritual capacities of each person. Holistic education is based on the premise that each person finds his or her identity, meaning and purpose in life through connections to the community, the natural world, and spiritual values such as compassion and peace. Chavara's vision of the holistic approach has been the integral development of a person through education and enlightening the person (Mathias, 2020).

Figure 30: **Holistic Approach**
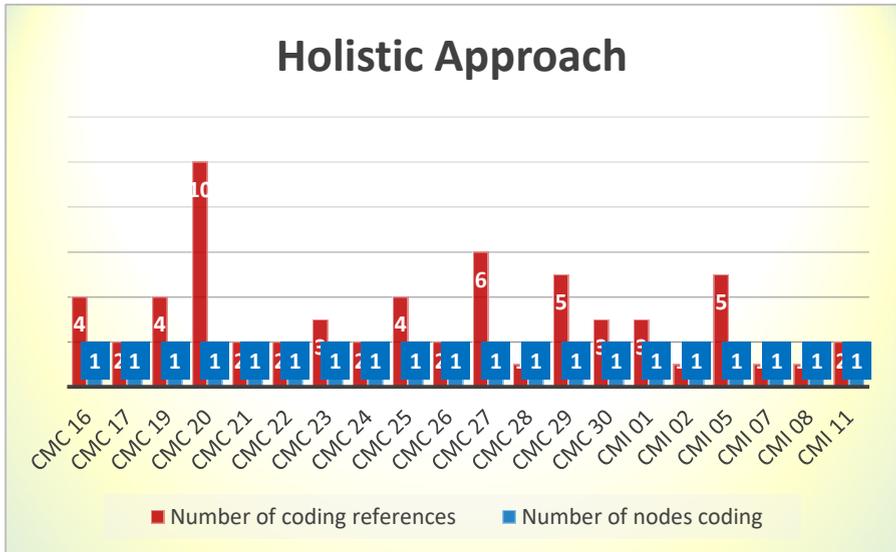
Figure 30 and Table 91 showed that 20 persons responded to the theme and 63 references were given to support the sub-theme, "holistic approach", which showed the participants' reply on the Actualisation of the Educational Vision of Kuriakose Elias Chavara through CMI and CMC religious faculty members in higher education centres. Out of 30, 20 participants expressed that a holistic approach is one of the ways in sharing the vision of Chavara. For example, Cases 1, 5, and 6 state: "*Almost all our institutions try to give an inclusive and holistic education irrespective of caste, creed or sex*". Case 12 highlights that "*This institution and congregation are running under the Chavara vision. We have started the college for women's empowerment and holistic education...*" About eight cases highlighted that global-local-individual perspectives, inclusive education, providing wraparound support to students and fulfilling the emotional, social, ethical and academic needs of the students are the concern of the institution. As these responses indicate, the faculty members are trying to impart a holistic approach through their institutions.

5.8.1.4. Sub-theme 4: Family Collaboration

Parent, family and community involvement in education are related to higher academic performance and improvement of the institution (Henderson, 2007). Chavara Kuriakose Elias also

accepted that the involvement of the family in education is highly influential and important in the student's life (Chavara, 1982).

Figure 31: Family Collaboration
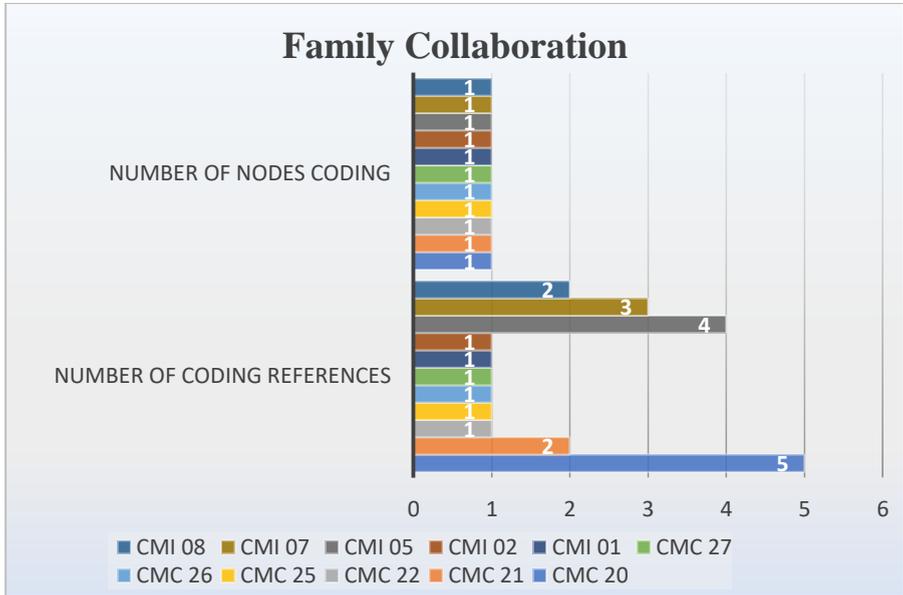
Figure 31 and Table 91show that 11 persons responded to this theme, and 22 references were given to support the sub-theme, "family collaboration", which showed the participants' reply on the Actualisation of the Educational Vision of Kuriakose Elias Chavara through CMI and CMC religious faculty members working in higher education centres. Out of 30, 11 participants expressed that family collaboration in education is one of the factors for sharing the vision of Chavara. For example, Case 5 states: "*The holistic education or the inclusive education or quality education is the major hallmark together with the support of the family that is the vision in the CMI education...*" Another person highlights that "*We are trying to cultivate the Chavara culture, especially uplifting of students and their parents in all situations. We try to meet students personally and visit their families.*" (Case 12). Three cases (C2, C15, C18) highlight that they provide awareness programmes like effective parenting and shared responsibility in education. They also gave counselling for parents and students and house visiting, which was effective for student development. As these responses

indicate, the faculty members are trying to collaborate with the families in their institutions.

5.8.1.5. Sub-theme 5: Awareness programme

There is now a growing need for education to inculcate, nurture and develop moral values and ethics, especially for the nation's youth. Awareness programmes and values in education support the preservation of their inner character (Beavis, 2004). Chavara prioritised a value-oriented society and suggested awareness programmes to empower it (Chavara, 1982, pp. 141-143).

Figure 32: Awareness Programme
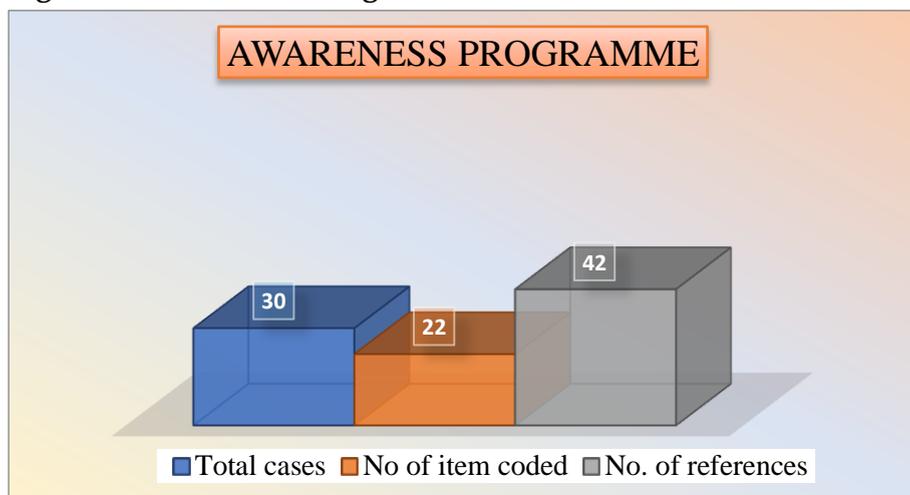
Figure 32 and Table 91 showed that 22 persons responded to this theme, and 42 references were given to support this sub-theme of "Awareness programmes", showing the participants' reply on the Actualisation of the Educational Vision of Kuriakose Elias Chavara through CMI and CMC religious faculty members in higher education centres. Out of 30, 22 participants expressed that awareness programmes in education are one of the factors for sharing the vision of Chavara. For example, Case 17 states: "*As a founder, we are giving more importance to St. Chavara. After starting the canonisation process here, conducted awareness programmes and seminars to impart his vision*". Case 14 highlights that "*Skill development programme, value-oriented programme and social awareness programmes are conducted for the students*". Three cases (C15, C18, C19) highlight that they conducted direct outreach

programmes for promoting individuals with disabilities and village development programmes. As these responses indicate, the institution conducts awareness programmes for sharing the vision of Chavara.

5.8.2. Main theme 2: Higher Educational Facilities

The main theme of 'Higher Educational Facilities' reveals the participants' experiences in the education field, which explains the importance of facilities and their impact. The principal theme, 'Higher Educational facilities', consists of three sub-themes related to the participants' experience and observations about the higher educational facilities. The sub-themes comprising the overarching themes are Infrastructure, Quality Assessment and Quality Assurance.

Figure 33: Distribution of Themes of Higher Educational Facilities
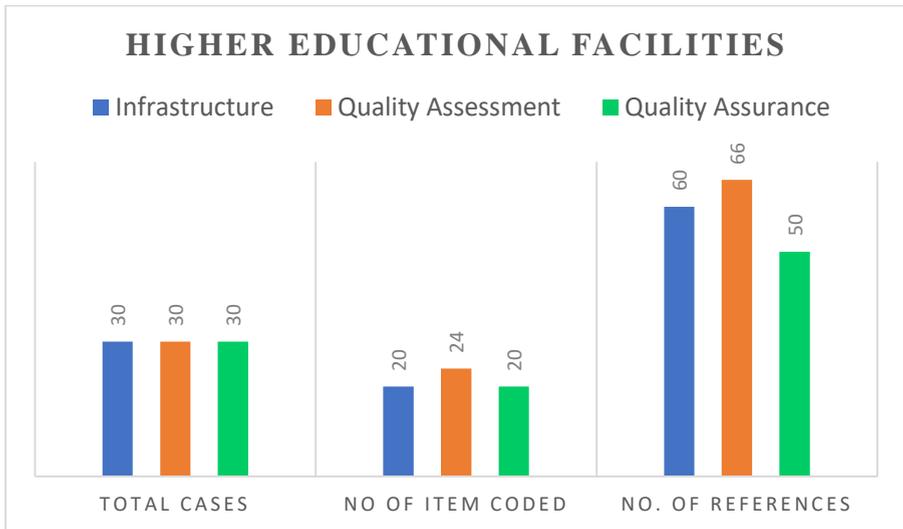
Table 92: Coding References of Sub-themes of HEF

Sub-themes	Total cases	No of items coded	No. of references
Infrastructure	30	20	60
Quality Assessment	30	24	66
Quality Assurance	30	20	50

5.8.2.1. Sub-theme 1: Infrastructure

Infrastructure has a significant role to play in the education sector. Classroom design, auditoriums, laboratories and campus areas are key elements of the learning environment. The classroom and interior design of higher education institutions have a major impact on students' learning and results (Gurin, 2002). Excellent infrastructure facilities and better teaching improve students' outcomes and decrease drop-out rates, among other benefits (Juneja, 2019).

Figure 34: **Infrastructure**
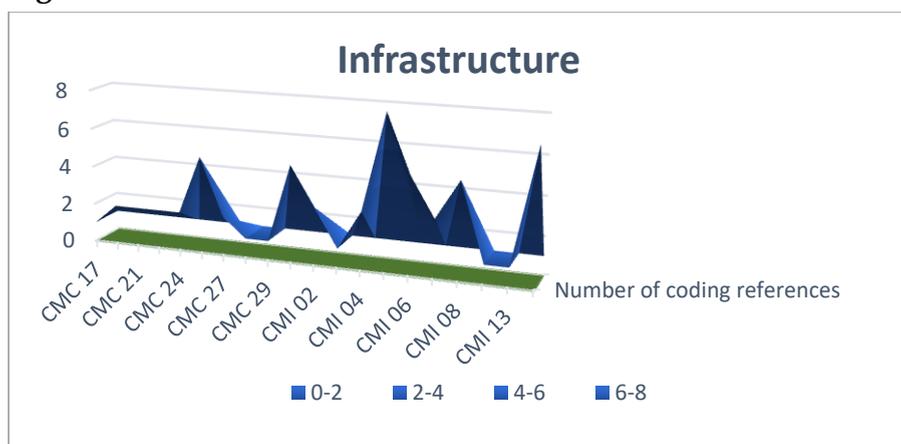
Figure 34 and Table 92 show that 20 persons responded to this theme, and 60 references were given to support this sub-theme of "Infrastructure". It showed the participants' reply on the educational facilities of CMI and CMC higher education institutions. Out of 30, 20 participants expressed that 'Infrastructure' in education is one of the factors for improving the quality of education. For example, Cases 1, 2 and 3 state: "*Infrastructure is the primary attraction of an institution. Here we have an excellent infrastructure. Excellence and service is our motto. Providing excellent facilities capable of conveying our motto as well as sharing the vision of the founding father.*" Twenty-one cases highlight that buildings, playground, lab facilities, smart classrooms, cafeterias, study areas, a calm and neat atmosphere are the main attractions of the institution. *Cases* 26, 28 and 30 *highlight that:* "*Our infrastructure has to improve. There are space constraints and lack*

of farsightedness." Two types of responses are there. Some have excellent infrastructure, but some have to improve.

5.8.2.2. Sub-theme 2: Quality Assessment

Quality assessment is much about being able to use data to identify and measure excellence. It helps to measure excellence and determine whether the institution is producing better educators or not.

Figure 35: **Quality Assessment**
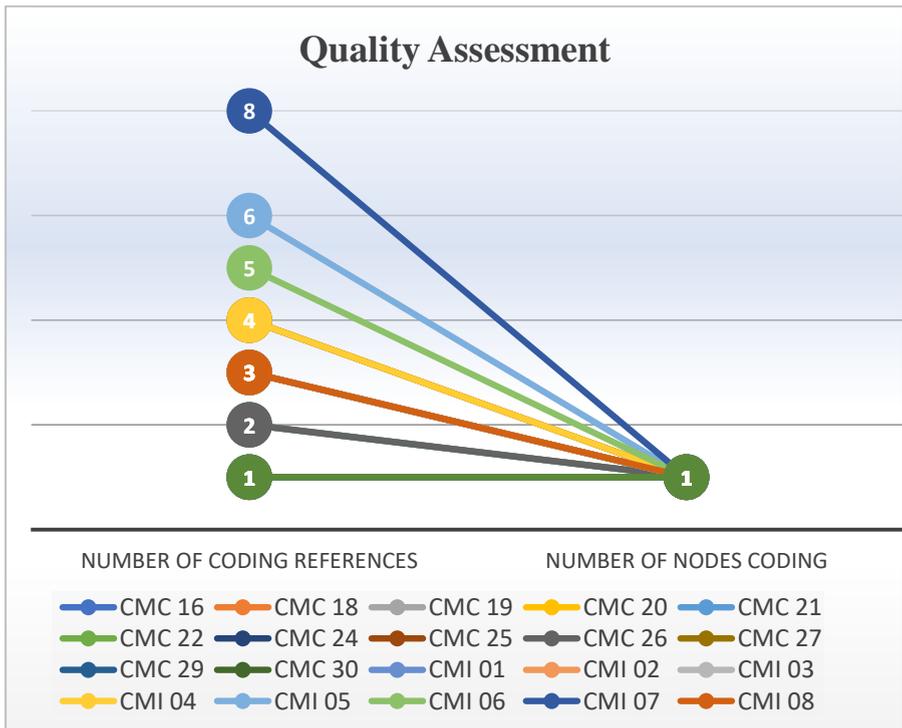
As Figure 35 and Table 92 showed, 24 persons responded on this theme and 66 references were given to support the sub-theme of "Quality assessment". It showed the participants' reply on the educational facilities of CMI and CMC higher education institutions. Out of 30, 24 participants expressed that 'Quality assessment' is one of the factors for improving the quality of education. For example Cases 1, 2, 3, 6 and 10 state: "*Self-assessment, peer evaluation, evaluation by the teachers etc...will help the students to maintain their quality*". *Cases 23, 24, 25, 27 and 30 highlight that: "Quality assessment scaling is there, evaluating the*

development of students in every three months. We have discussions on it later in the management meet." Twenty-four cases state that meetings regarding the general body, trust, department, internal-external examinations, year plan and monthly plan can help to improve the quality. These responses indicate that quality assessment processes are well-maintained in CMI and CMC higher education institutions.

5.8.2.3. Sub-theme 3: Quality Assurance

In higher education, quality assurance includes all policies, measures, planned processes and actions through which higher education quality is maintained and developed. The quality of higher education can be defined as the degree to which education meets the needs and requirements of the students.

Figure 36: **Quality Assurance**
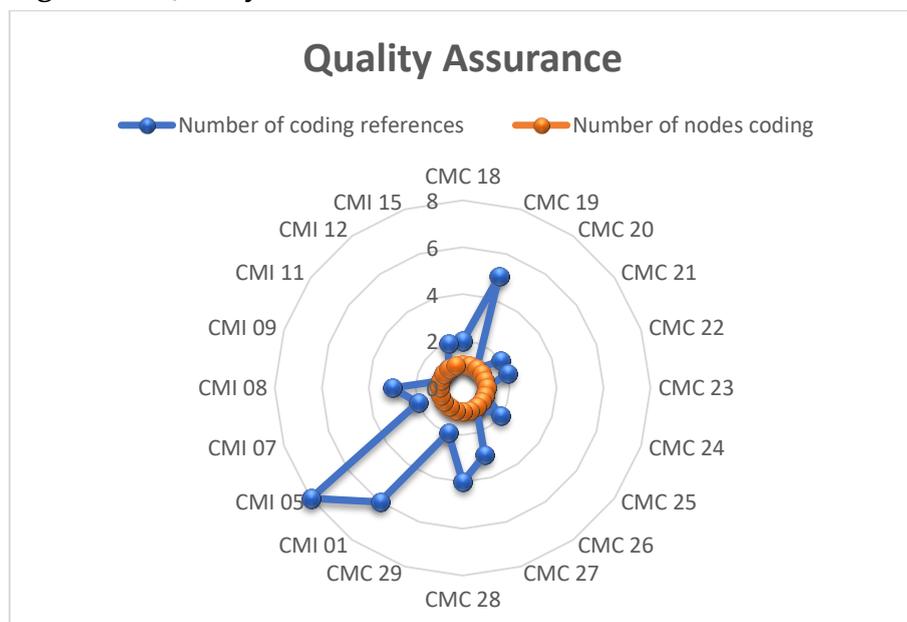
Figure 36 and Table 92 show that 20 persons responded to this theme and 50 references were given to support this sub-theme of "Quality assurance", which showed the participants' reply on the educational facilities of CMI and CMC higher education institutions. Out of 30, 20 participants expressed that 'Quality assurance' is one of the factors for improving the quality of education. For example, Cases 1, 2, 3, 4, 5 state: "Quality *assurance*

is maintained in this institution. Teachers' training is very important. We spent a lot of money, time and energy for teachers' training. From the beginning till the end of every academic year, there are different levels of the faculty training programme, refresher courses etc." Twenty-three cases state that feedback from students, teachers and alumni, internal quality assurance cell, CEVA model implementation, orientation programmes and seminars, selection of qualified teachers and periodical evaluation are helping to improve the quality of education. These responses indicate that quality assurance programmes are well maintained in CMI and CMC higher education institutions.

5.8.3. Main theme 3: Formation of Human Capital

The main theme, 'Formation of Human Capital', reveals the participants' experiences in the education field, which explains the importance of the human capital formation through their life and its impact on the higher education field. The principal theme, 'Formation of Human Capital', consists of five sub-themes which relate to participants' experiences and observations about the Formation of Human Capital. The sub-themes comprising the overarching theme of 'Formation of Human Capital' include Training, Skill Enhancement, Quality enhancement, Institutional Strategy and Barriers of Skill Enhancement.

Figure 37: Coding References
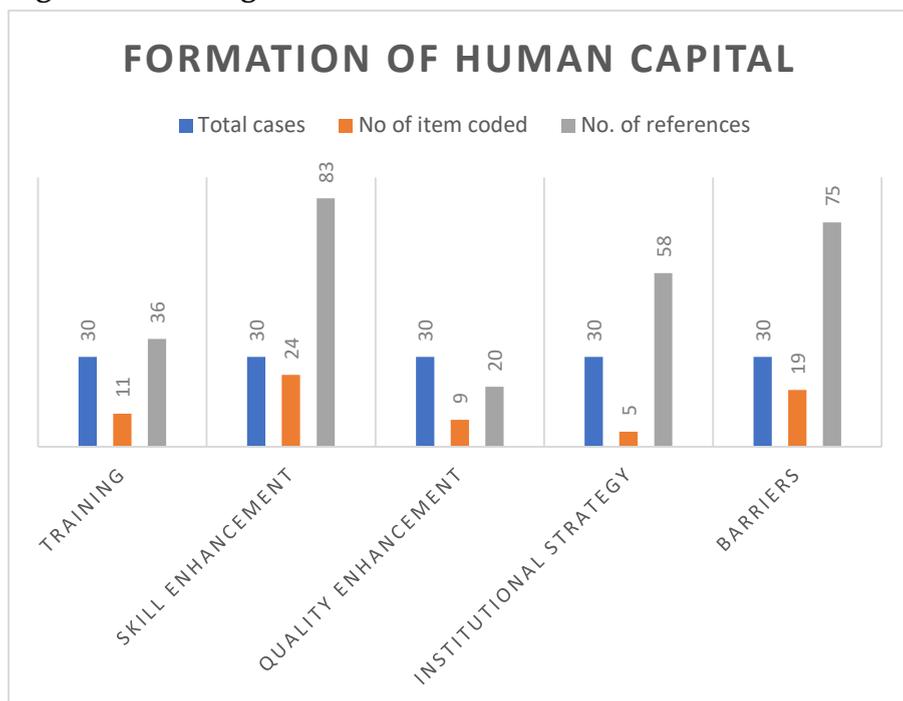
Table 93: Coding References of Sub-themes of FHC

Sub-themes	Total cases	No of item coded	No. of references
Training	30	11	36
Skill Enhancement	30	24	83
Quality enhancement	30	9	20
Institutional Strategy	30	5	58
Barriers	30	19	75

5.8.3.1. Sub-theme 1: Training

Training has specific objectives to improve one's ability, capacity, productivity and efficiency. Kuriakose Elias Chavara expresses the importance of training through his letters (Jossy S. , 2015, pp. 1,53,60,64,155,177)

Figure 38: **Training**
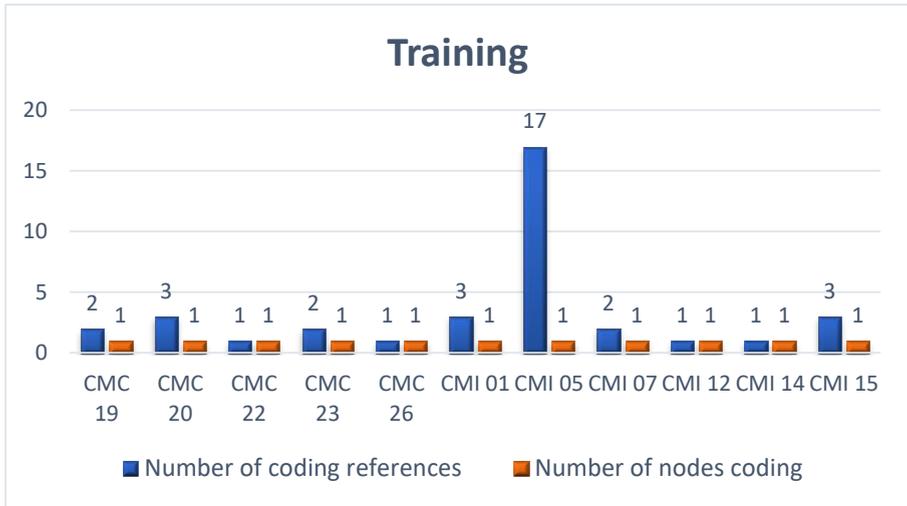
Figure 38 and Table 93 show that 11 persons responded to this theme, and 36 references were given to support this sub-theme of "Training", which showed the participants' reply on the Formation of Human Capital among CMI and CMC religious faculty members working in higher education centres. Out of 30, 11 participants expressed that 'Training' in education is one of the factors for improving the Formation of Human Capital. For example Case 1, 11, 15 state: "*From the beginning till the end of every academic year there are different levels of the faculty training programme and refresher courses, . which are relevant to teachers and the research, and every stream is depending on the stream of specialisation*. Cases 13, 26 and 28 highlight: "*We arranged training programmes for different categories for the total development of the faculty and students*". *Seven cases supported that* skill training programmes helped to enhance the quality of a person and the institution (C1, C7, C8, C12, C 14, C23, C30). As these responses indicate, 'training' given by the congregation and institution helped to improve their potential and abilities.

5.8.3.2. Sub-theme 2: Skill Enhancement

An individual should continually look for ways to enhance his or her talents, skills and competencies to improve his or her performance. Through effective skills and enhancement, a person becomes more capable, qualified and confident and able to

achieve their goals. The significance of capacity enhancement is expressed by Kuriakose Elias Chavara through his letters to the newly professed sisters at Koonammavu (Jossy S. , 2015).

Figure 39: **Skill Enhancement**
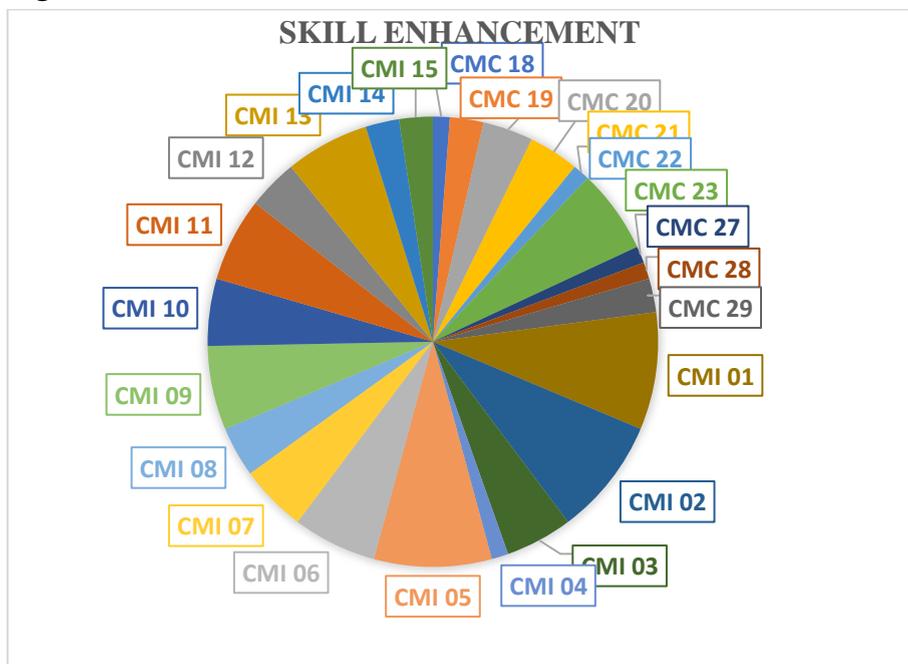
Figure 39 and Table 93 showed that 24 persons responded to the theme and 83 references were given to support this sub-theme of "Skill enhancement". It showed the participants' reply on the Formation of Human Capital among CMI and CMC religious faculty members working in higher education centres. Out of 30, 24 participants expressed that 'Skill enhancement' is one of the factors for improving the Formation of Human Capital. For example, Cases 5, 13 and 22 state that "*Human capital development mainly happens due to the education programme and we are focusing on the skill enhancement, personality development and spiritual, mental and physical development*". Cases 11 and 12 highlight that "*Growth and development of human capital is moderately high in CMI and encouraging skill development and personal effort and freedom to obtain the tasks*". About 15 cases supported the view that competent persons or more capable and confident persons can change society, so it is necessary to train the persons through skill development programmes, leadership quality enhancement

programmes etc. (C1,C5, C 9, C10, C11, C12, C15, C16, C21, C 22, C23, C 25, C 27, C29, C30). As these responses indicate, the faculty members of CMI and CMC strongly agreed that skill enhancement is essential for development of the person as well as the institution.

5.8.3.3. Sub-theme 3: Quality Enhancement

Quality enhancement is a process of augmentation or improvement. It has two strands - first it is about the 'enhancement of individual learners; the augmentation or improvement of learners' attributes knowledge, ability, skills and potential'.

Figure 40: **Quality Enhancement**
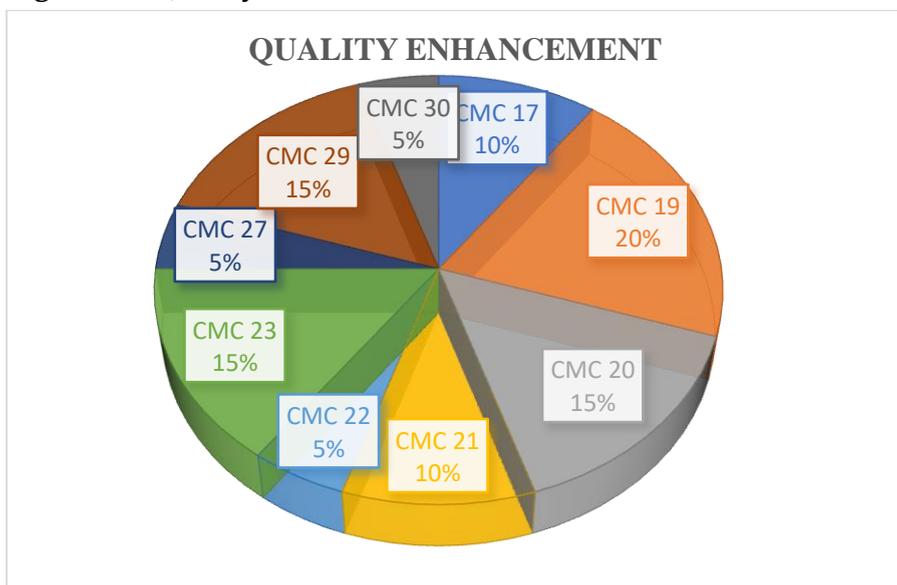
Figure 40 and Table 93 showed that 9 persons responded to this theme, and 20 references were given to support this sub-theme.

The sub-theme "Quality enhancement" show the participants' reply on the Formation of Human Capital among CMI and CMC religious faculty members working in higher education centres. Out of 30, 9 participants expressed that 'Quality enhancement' is one of the factors for improving the Formation of Human Capital. For example, Cases 5 and 8 state: "*We always stress on the quality of the education and the overall empowerment of an individual*". *Cases* 20,

22 and 27 highlight that "*skilled persons are less, give priority to quality and superiors should think openly according to the situation*." About 6 cases stated that evaluations by students and faculties, selection of qualified faculties and language skill development programmes could enhance the quality of education and that of the institution (C10, C19, C22, C27, C29, C30). As these responses indicate, quality enhancement is essential for the growth of human capital and there is a challenge in the present situation.

5.8.3.4. Sub-theme 4: Institutional Strategy

Institutional strategies are patterns of organisational action concerned with the formation and transformation of institutions, fields, rules and standards that control these structures.

Figure 41: **Institutional Strategy**
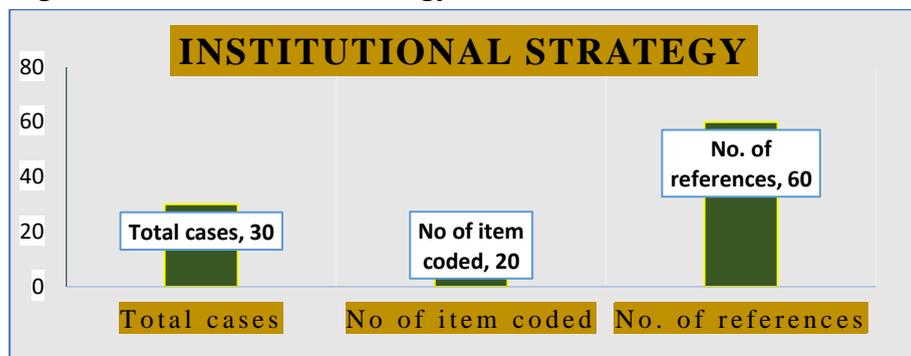
Figure 41 and Table 93 showed that 5 persons responded to this theme, and 58 references were given to support this sub-theme.

The sub-theme "Institutional strategy" showed the participants' reply on the Formation of Human Capital among CMI and CMC religious faculty members working in higher education centres. Out of 30, 5 participants expressed that 'Institutional strategy' in education is one of the factors for improving the Formation of Human Capital. For example, Case 1 states: "*We have a global perspective, local perspective and individual perspectives. These strategies envisaged the vision of the institution.*" Cases 5, 6 and 12 highlight that "*Our institutions are very inclusive, secular and value-oriented and holistic or inclusive education is the major hallmark of our institutions*". Five cases stated that the Chavara vision implementation, providing excellent facilities and adopting

modern technologies are the policies of their institutions (C6, C16, C19, C23, C25). These responses indicate that worldwide perspectives of the institutions promoted the growth of the institution and society.

5.3.8.5. Sub-theme 5: Barriers of Skill Enhancement

It refers to a circumstance or obstacle that keeps people or things separate or prevents communication or progress.

Figure 42: Barriers of Skill Enhancement
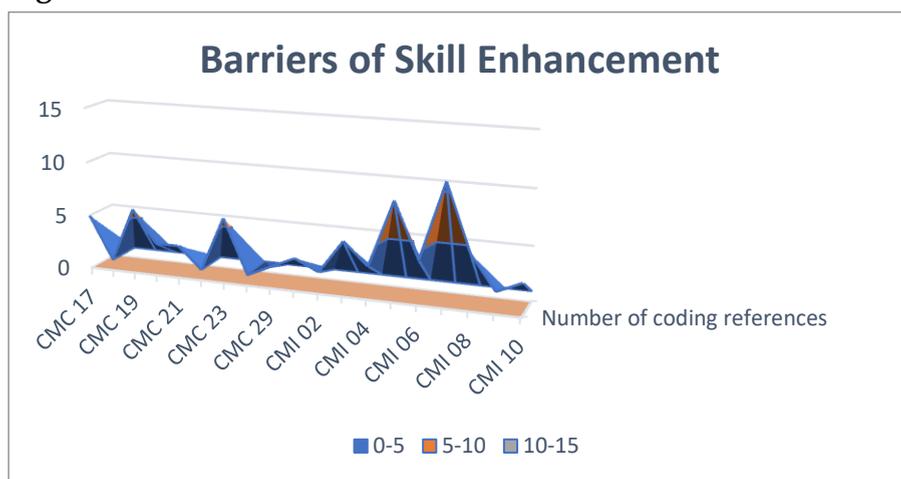
Figure 42 and Table 93 showed that 19 persons responded to this theme and 75 references were given to support this sub-theme.

The sub-theme "Barriers of Skill Enhancement" showed the participants' reply to the obstacles in the Formation of Human Capital among CMI and CMC religious faculty members working in higher education centres. Out of 30, 19 participants expressed that 'Barriers of Skill Enhancement' in higher education is one of the factors preventing human capital development. For example, Cases 14 and 15 state that "*Religious faculty members did not take an interest to improve the human capital development. Lack of time, lack of support from the authorities and lack of knowledge are the barriers.*" Cases 23, 24 and 30 highlight that "*Total Formation of Human Capital is not yet included in our formation. Skilled persons are there, but training and other exposure are less. We are very poor in updating knowledge and skills. Lack of time, planning and convictions are the barriers to the development of human potential*". These responses

indicate that there is a challenge in the development of human capital among religious faculty members. Give more importance to improve the potential and abilities of the religious faculty members.

5.8.4. Coding by Demographic Variables

5.8.4.1. Gender

This demographic factor considered for the gender of the respondent. This was done with an objective to find if there were any differences in the opinion regarding the main variables of the male and female members from CMI and CMC faculty members. The sample of 30 respondents consisted of 15 males, i.e., 50 % and females were 15 in number, i.e., 50% of the sample. According to the coding references, the percentage distribution of the main variables were:

Actualisation of the Educational Vision of Chavara:

Male   = 44. 60 %

Female   = 55. 40 %

Higher Educational Facilities:

Male   = 57.15%

Female   = 42.85%

Formation of Human Capital:

Male   = 59.04%

Female   = 40.96%.

The percentage distribution showed that in the field of Actualisation of the Educational Vision of Kuriakose Elias Chavara, female representation was higher than male and in the case of the Formation of Human Capital and Higher Educational Facilities, male representation was higher than female.

Figure 43: Coding by Demographic Variable: Gender
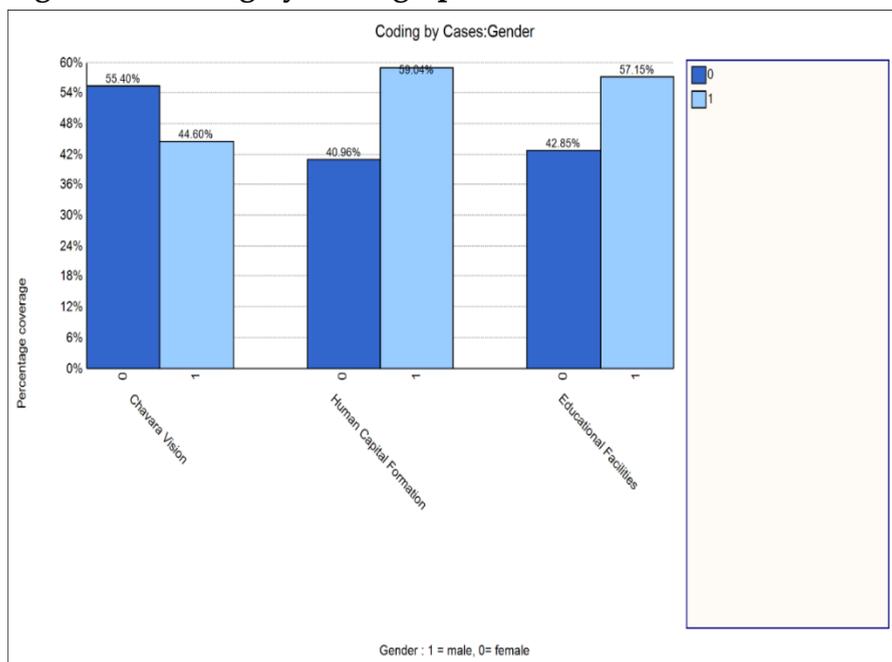
Table 94: Percentage Distribution of the Category of Gender

Variables	Gender 1 = male, 0 = female	Percentage coverage
Chavara Vision	0	55.40%
Chavara Vision	1	44.60%
Formation of Human Capital	0	40.96%
Formation of Human Capital	1	59.04%
Educational Facilities	0	42.85%
Educational Facilities	1	57.15%

5.8.4.2. Years of Experience

The next demographic factor considered the years of experience of the respondents. This was done with an objective to find if there were any differences in the opinion regarding the main variables according to the experience base from the CMI and CMC faculty members working in the higher education level. Three levels of experience were distributed, i.e., below 10 years of experience, 10 to 20 years of experience and above 20 years of experience. According to the coding references, the percentage distribution of the main variables were: Chavara vision below 10 years =34.62%, 10 to 20 =

36.61% above 20 = 28.77%. Higher Educational Facility below 10 years =27.44%, 10 to 20 = 39.59%, above 20 = 32.96%. Human capital below 10 years =36.92%, 10 to 20 = 44.67%, above 20 = 18.41%.

Figure 44: Years of Experience
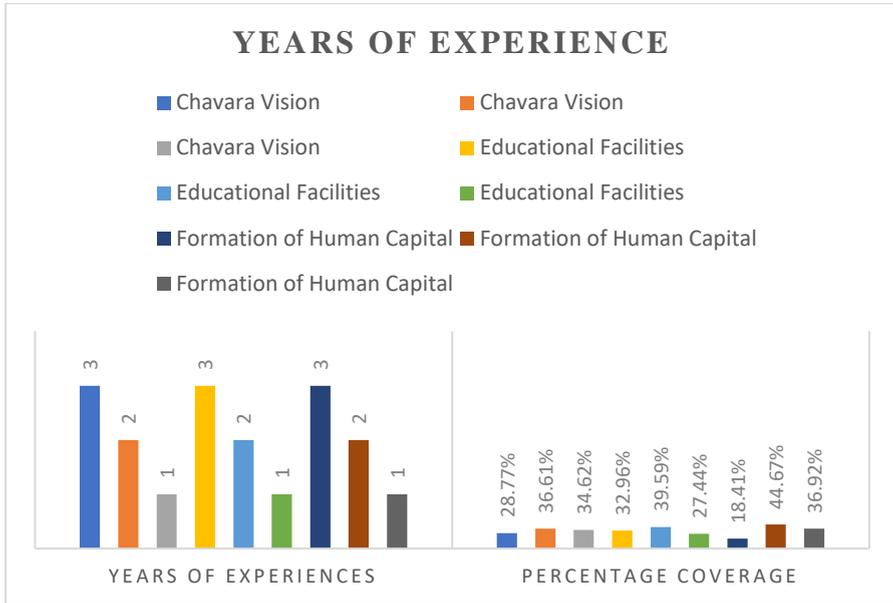
Table 95: Percentage Distribution of Category of Years of experience

Column1	Years of Experience	Percentage coverage
Chavara Vision	3	28.77%
Chavara Vision	2	36.61%
Chavara Vision	1	34.62%
Educational Facilities	3	32.96%
Educational Facilities	2	39.59%
Educational Facilities	1	27.44%
Formation of Human Capital	3	18.41%
Formation of Human Capital	2	44.67%
Formation of Human Capital	1	36.92%

5.8.4.3. Type of Institution

This demographic factor considered the type of the CMI and CMC higher education institutions. This was done with an objective to find if there were any differences in the type of the

institutions regarding the main variables of the members from CMI and CMC institutions. Two types of institutions were: - aided and self-financing. According to the coding references, the percentage distribution of the main variables were: Chavara vision aided = 41.21% and self-financing= 58.79%, Higher Educational Facility aided = 51.62% and self-financing = 48.38%. Human capital aided = 47.86% and self-financing = 52.14%.

Figure 45: Type of Institution
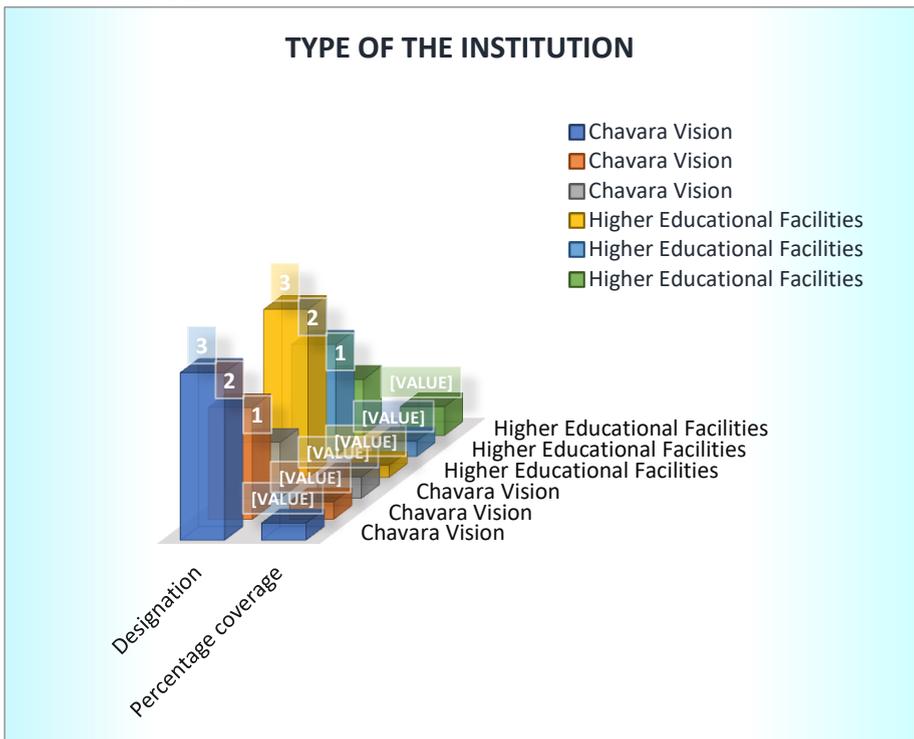
Table 96: Percentage Distribution of Category of Type of institution

Variables	Type of institution	Percentage coverage
Chavara Vision	1	41.21%
Chavara Vision	2	58.79%
Educational Facilities	1	51.62%
Educational Facilities	2	48.38%
Formation of Human Capital	1	47.86%
Formation of Human Capital	2	52.14%

5.8.4.4. Designation

The next demographic factor considered the designation of the respondents. This was done with an objective to find if there were any differences in the opinion regarding the main variables according to the designation base from the CMI and CMC faculty members working in higher education levels. Three levels of designation were distributed, i.e., Principals, Administrators and professors. According to the coding references, the percentage distributions of the main variables were:

Chavara vision:	Principals	= 38.05%,
	Administrators	= 31.28%,
	Professors	= 30.67%.
Higher Educational Facility:	Principals	= 51.50%,
	Administrators	= 27.34%,
Professors		= 21.16%.
Formation of Human Capital:	Principals	= 40.17%,
	Administrators	= 31.76%,
Professors		= 28.07%.

Figure 46: Designation
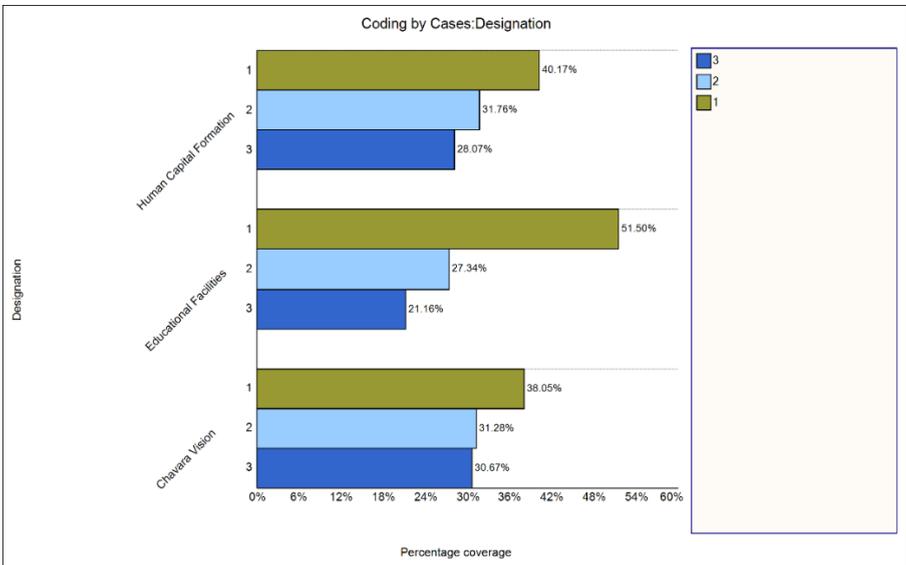
Table 97: Percentage Distribution of Category of Designation

Variables	Designation	Percentage coverage
Chavara Vision	3	30.67%
Chavara Vision	2	31.28%
Chavara Vision	1	38.05%
Higher Educational Facilities	3	21.16%
Higher Educational Facilities	2	27.34%
Higher Educational Facilities	1	51.50%
Formation of Human Capital	3	28.07%
Formation of Human Capital	2	31.76%
Formation of Human Capital	1	40.17%

Figure 47: Cross Tab Query
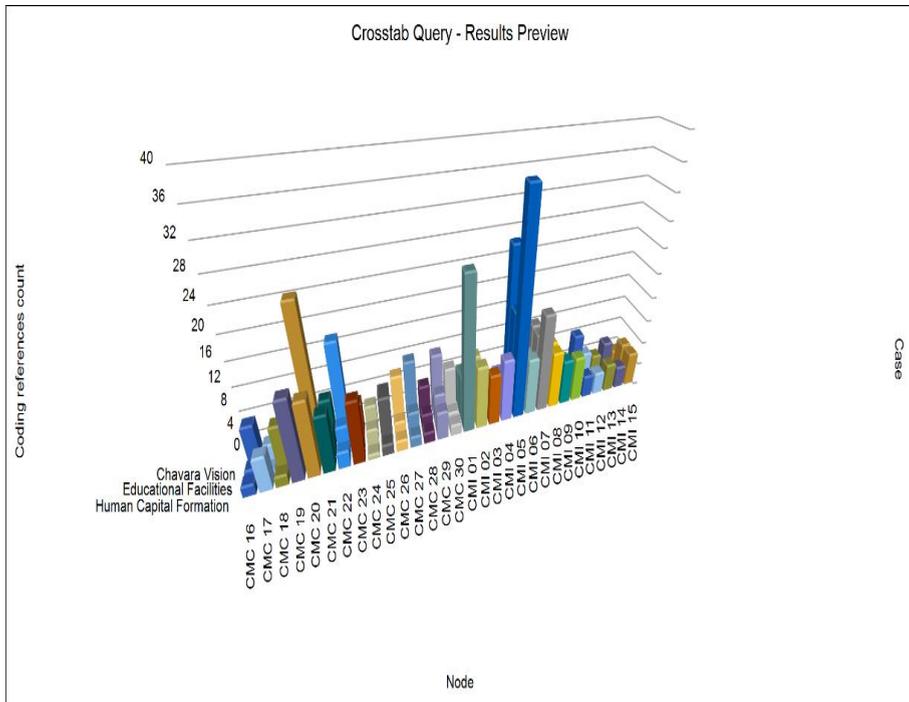
Crosstab queries give a quick way to check the spread of coding across cases and variables. Figure 47 showed the comparison between what different persons have said about a theme. Considering the Chavara vision, cases CMC 20, CMC 22 and CMI 5 strongly supported the vision actualisation. CMI 5, CMI 7, and

CMI 8 supported the educational facilities. CMI 5, CMI 1 and CMC 19 strongly supported the Formation of Human Capital.

Table 98: Cross tab Query

Items	Chavara Vision	Educational Facilities	Formation of Human Capital	Total
CMC 16	7	2	2	11
CMC 17	3	1	6	10
CMC 18	3	8	2	13
CMC 19	8	6	14	28
CMC 20	24	4	13	41
CMC 21	8	5	10	23
CMC 22	17	5	3	25
CMC 23	6	1	11	18
CMC 24	5	3	1	9
CMC 25	7	8	2	17
CMC 26	9	3	2	14
CMC 27	11	4	2	17
CMC 28	6	3	2	11
CMC 29	11	6	5	22
CMC 30	8	2	2	12
CMI 01	7	8	26	41
CMI 02	9	5	11	25
CMI 03	4	4	9	17
CMI 04	5	6	11	22
CMI 05	26	17	36	79
CMI 06	7	9	10	26
CMI 07	12	12	17	41
CMI 08	11	10	10	31
CMI 09	4	3	8	15
CMI 10	4	1	8	13
CMI 11	8	2	4	14
CMI 12	4	1	4	9
CMI 13	3	1	5	9
CMI 14	5	0	4	9
CMI 15	3	6	6	15
Total	245	146	246	637

5.9. Discussion: Qualitative Analysis Results

The qualitative results highlighted the generative themes in this chapter. It indicated that participants responded to the interview questions by expressing their views and opinions about the Chavara vision actualisation, educational facilities and Formation of Human Capital. Themes that emerged from the data, along with sub-themes and categories, have all been discussed with supporting quotes from the transcribed interviews. The researcher noticed that certain ideas of each participant repeated themselves throughout the themes. For instance, across various themes, vision actualisation, educational facilities and the Formation of Human Capital were repeated several times. In generating themes, the researcher also noticed that opinions and visions were similar to most of the participants. Therefore, 'condensations' and 'generalisations' can be defined and evaluated without excluding each participant's real-life conditions or special social background (Falmagne, 2006).

The sub-theme "Vision sharing" stated the participants' response on the Chavara vision actualisation through CMI and CMC religious faculty members working in higher education centres. Twenty-six persons responded to this theme, and one hundred and seven references were given to support this sub-theme. Out of thirty, twenty-six participants expressed that they were transmitting the vision of Chavara by sharing values in their premises.

The sub-theme "Religious formation" showed the participants' answer on the Chavara vision actualisation through CMI and CMC religious faculty members working in higher education centres. Twenty-two persons responded to this theme, and forty-two references were given to support this sub-theme. Out of thirty, twenty-two participants expressed that religious formation was the leading factor for sharing the vision of Chavara.

The sub-theme, "Holistic approach" exposed the participants' response to the Chavara vision actualisation through CMI and CMC religious faculty members in higher education centres. Twenty persons responded to this theme, and sixty-three references were given to support this sub-theme. Out of thirty,

twenty participants expressed that the holistic approach was one of the visions of the institution to share Chavara's vision.

The sub-theme "Family collaboration" indicated the participants' account on the Chavara vision actualisation through CMI and CMC religious faculty members in higher education centres. Eleven persons responded to this theme and twenty-two references were given to support the sub-theme. Out of thirty, eleven participants expressed that family collaboration in education was one of the factors for sharing Chavara's vision.

The sub-theme of "Awareness programmes" showed the participants' reply on the Chavara vision actualisation through CMI and CMC religious faculty members working in higher education centres. Twenty-two persons responded to this theme, and forty-two references were given to support this sub-theme. Out of thirty, twenty-two participants expressed that awareness programmes in education was one of the factors for sharing his vision.

The sub-theme "Infrastructure" presented the participants' answer on the educational facilities of CMI and CMC higher education institutions. Twenty persons responded to this theme, and sixty references were given to support it. Out of thirty, twenty participants expressed that "Infrastructure" in education was one of the factors for improving the quality of education.

The sub-theme "Quality assessment" revealed the participants' reaction on the educational facilities of CMI and CMC higher education institutions. Twenty-four persons responded to it, and sixty-six references were given to support this. Out of thirty, twenty-four participants expressed that "Quality assessment" in education was one of the factors to improve the quality of education.

The sub-theme, "Quality assurance", showed the participants' reply on the educational facilities of CMI and CMC higher education institutions. Twenty persons responded to this theme and fifty references were given to support this. Out of thirty, twenty participants expressed that "Quality assurance" in education was one of the factors for improving the quality of education.

The sub-theme "Training" indicated the participants' report on the Formation of Human Capital among CMI and CMC religious faculty members working in higher education centres. Eleven persons responded to this theme, and sixty-six references were given to support this sub-theme. Out of thirty, eleven participants expressed that "Training" in education was one of the factors for improving the Formation of Human Capital.

The sub-theme "Skill enhancement" showed the participants' reply on the Formation of Human Capital among CMI and CMC religious faculty members working in higher education centres. Twenty-four persons responded to this theme, and eighty-three references were given to support the sub-theme. Out of thirty, twenty-four participants expressed that "Skill enhancement" was one of the factors for improving human capital.

The sub-theme "Quality enhancement" presented the participants' response on the Formation of Human Capital among CMI and CMC religious faculty members in higher education centres. Nine persons responded to this theme, and twenty references were given to support this sub-theme. Out of thirty, nine participants expressed that "Quality enhancement" was one of the factors for improving the Formation of Human Capital.

The sub-theme "Institutional strategy" displayed the participants' reply on the Formation of Human Capital among CMI and CMC religious faculty members in higher education centres. Five persons responded to this theme, and fifty-eight references were given to support this sub-theme. Out of thirty, five participants expressed that "Institutional strategy" in education was one of the factors for improving the Formation of Human Capital.

The sub-theme "Barriers of Skill Enhancement" showed the participants' response on the obstacles for Formation of Human Capital among CMI and CMC religious faculty members working in higher education centres. Nineteen persons responded to this theme, and seventy-five references were given to support this sub-theme. Out of thirty, nineteen participants expressed that "Barriers of Skill Enhancement" in higher education was one of the factors to prevent human capital development.

Category distribution of the analysis showed that the percentage distribution in the field of Chavara vision actualisation, female representation is higher than male and in the case of education facilities and Formation of Human Capital, male representation is higher than female. The percentage distribution of the type of institution showed slight differences. In the case of years of experience, the second category (experience between 10 to 20 years) showed a higher percentage than the other two sections. Considering the designation, the percentage of the Principals was higher than the other two sections.

5.9.1. Integration of the Results of Quantitative and Qualitative Analysis

Integration followed a separate analysis of both quantitative and qualitative techniques. The results are then combined and merged to form inferences in a mixed-methods. Inferences in the analysis of mixed methods are assumptions or interpretations taken from the different quantitative and qualitative strands of the work, as well as from the meta-inferences called quantitative and qualitative strands (Creswell, 2011). To combine quantitative and qualitative methods, process models are used. A process model offers a visual link to how outcomes are integrated in an analysis of mixed strategies and how events unfold over time (Bernard, 2010). Process models helped, at a conceptual level, to recognise interconnections between quantitative and qualitative outcomes. Based on the data in the analysis, the following process model helped to merge the outcomes. Table 99 illustrates how the findings of the data are used at each point to interpret the aggregate results of the different quantitative and qualitative results.

Table 99: Process Model of the Integration phase of Quantitative and Qualitative Results

	Method	
	Quantitative	**Qualitative**
Dependent Variable	**The actualisation of the Educational Vision of Kuriakose Elias Chavara**	Cases Value-oriented education: - Education for all irrespective of caste and creed, faithfulness, truth, social commitment,

		Character formation Secular nature. (C1,C4,C6, C10,C11,C12, 14,C15,C26,C27,C28,C29 = 12 Cases) Vision Sharing:- Founders Day celebration, Distribution of leaflets, Chavarul, Holy Mass and Adoration (C6.C7,C9,C10,C11,C12,C13,C16, C18,C19,C21,C23,C25,C26 = 14 Cases) Holistic approach:- Inclusive education, Wraparound support, Global, local and individual perspectives (C5,C6,C7,C11,C12,C24,C28=7 Cases) Family Collaboration: - Effective parenting, Counselling for parents and students, House visiting, shared responsibility. (C2, C15, C18 = 3 cases) Awareness programme: - Direct outreach programmes for promoting individuals with disabilities, Village development programmes, Awareness seminars and courses. (C15,C18,C19 =3 cases) Religious formation: - Formation of good conscience and moral character, concern for the poor and marginalised, intellectual-human-spiritual growth. (C1,C9,C11,C28 = 4 cases) Enlighten the society: - Articulating mission and vision, spreading global understanding, quality education for all. (C4, C5, C7, C13, C20, C28 = 6 cases) Promote poor and marginalised: -

		Scholarship programmes, outreach programmes, free distribution of study materials and reservation of seats for economically backward sections. (C3,C8,C13,C14,C20,C21,C22 = 7 cases)
Independent Variable 1	**Higher Educational Facilities** The Correlation Coefficient of Spearman's rho (ρ) =.611, p =.000 < .01), Multiple Regression values of R^2=.485, Beta=.303, p=.000<.05	Infrastructure: Buildings, Playground, Lab facilities, Smart classrooms, Cafeteria, study areas, calm and neat atmosphere. (C1 to C12, C16 to C 25 = 21 cases) Quality Education:- Quality as part of the educational mission, focus on health and nourishment of students, to prepare citizens for life, good and safe learning environment, quality teachers (C9,C 10, C11, C19,C 21, C24, C26=7 Cases) Excellence and Service: - Motto of the institution, global vision, focused on the quality of education, evaluation processes for maintaining excellence. (C5, C8= 2 Cases) Quality Assurance: - Faculty training programme, feedback from students, teachers and alumni, Internal quality assurance cell, CEVA model implementation, orientation programmes and seminars, selection of qualified teachers, periodical evaluation. (C1 to C 16, C20 to C24, C26, C 28, C 29= 23 cases) Quality Assessment: - Peer evaluation, self-assessment, general body meeting, trust meeting, department meeting, internal-external examinations,

		year plan, monthly plan. (C1 to C13, C15 to C24, C27, C28, = 24 cases)
Independent Variable 2	**Formation of Human Capital** The Correlation Coefficient of Spearman's rho (ρ) =.641, p =.000<.01 Multiple Regression values of R^2=.485, Beta=.460, p=.000<.05	Intellectual development: - thinking and reasoning power, language and communication skills, high quality education, understanding level. (C1, C5, C10, C11, C16, C19 = 6 Cases) Skill enhancement:- Competent person, more capable and confident person, competent exams, skill training programmes, leadership quality. (C1, C5, C 9, C10, C11, C12, C15, C16, C21, C 22, C23, C 25, C 27, C29, C30= 15 cases) Human Capital development: - investment in individual, human resource development programmes, improving quality of the person. (C1, C5, C6, C8, C12, C15, C16, C21, C23, C25, C27, C30 = 12 cases) Institutional strategy: - Policies of the institution, Chavara vision implementation, providing excellent facilities, adopting modern technologies. (C6, C16, C19, C23, C25 = 5 cases) Training:- skill training, seminars and discussions, refresher courses, faculty training, (C1, C7, C8, C12, C 14, C23, C30 = 7 cases) Quality Enhancement:- evaluations, training for students and faculties, selection of faculties, language skill development. (C10, C19, C22, C27, C29, C30 = 6 cases) Barriers of skill enhancement :- lack of conviction, lack of motivation, failure in time

		management (C14, C23, C24, C26 = 4 cases) Spiritual and psychological:- Meditations, emotional maturity, spiritual guidance. (C4, C5, C15, C16, C22 = 5 cases)

5.9.2. Interpretation

At this point, quantitative and qualitative data analyses have been combined to provide an overview of the overall results of this analysis. Findings from the quantitative analysis reported a significant relationship between the actualisation of the educational vision of Chavara and higher educational facilities. Interviews showed that the personal and professional perspective of religious faculty members of CMI and CMC working in the higher educational institutions on actualisation of the educational vision of Kuriakose Elias Chavara had an impact on institutions and society. The interviewees emphasised that educational facilities like well-furnished infrastructure, highly qualified faculties, and modern communicative media for the education sector contributed to the growth and development of institutions and spreading the institution's vision and mission. Cases 1, 2 and 3 stated that infrastructure was the primary attraction of their institution. There they had an excellent infrastructure. Excellence and service was their motto. They were providing excellent facilities capable of conveying their motto as well as sharing the vision of the founding father.

Findings from the quantitative analysis reported a significant relationship between actualisation of the educational vision of Chavara and formation of human capital. Interviews showed that programmes like skill training, exposure programmes, orientation programmes and motivational trainings were essential for the development of Formation of Human Capital among religious faculties. It would help to expand the Actualisation of the Educational Vision of Kuriakose Elias Chavara at the institutional level. Through these institutions, the members would spread the vision all over the world. Case 5, 13 and 22 stated that human capital development had been achieved by the education programme, and they were focusing on the skill enhancement,

personality development, spiritual, mental and physical development. The major part of the respondents (eighty percent) remarked that 'formation of human capital' was one of the major aspects of the Actualisation of the Educational Vision of Kuriakose Elias Chavara.

Regression analysis showed that the Higher Educational Facility is a statistically significant predictor of the Educational vision of Kuriakose Elias Chavara among CMI and CMC faculty members working in higher education institutions. The interviews emphasised that well-equipped infrastructure would improve the quality of education and thus, the religious faculty could transmit the educational vision of their founder. Case 1 stated that 'this institution provides excellent facilities capable of conveying our motto and sharing the vision of the founding father'. Case 10 stated that 'the infrastructure and other facilities of the educational institutions are excellent and are maintained well. It provides a good physical learning atmosphere for students' health and nourishment. Smart classrooms, playground, park and qualified teachers are the assets of this institution.'

Regression analysis showed that the formation of human capital was a statistically significant predictor of the Educational vision of Kuriakose Elias Chavara among CMI and CMC faculty members working in higher educational institutions. The interviews emphasised that skill training, exposure, orientation programmes and motivational training were essential for the development of the Formation of Human Capital among religious faculties. Case 3 emphasised that 'the persons who are trained by CMI congregation are taking sincere efforts to propagate the vision of Chavara'. Case 9 stated that 'Skilful persons are trying to give more to the students and society. So improvement of the quality of faculties is a must.'

Test of Differences showed that the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores, higher educational facilities scores and formation of human capital scores were the same across the categories of the gender of religious faculty members. There were no significant differences. In the interview, the category distribution of the analysis showed that the percentage distribution in the Chavara vision,

actualisation of female representation was higher than male and in the case of education facilities and the Formation of Human Capital, male representation was higher than female.

Tests of Differences showed that the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores, higher educational facilities scores and formation of human capital scores was the same across the categories of type of the institutions of religious faculty members. There were no significant differences. The percentage distribution of the type of institution showed slight differences. Test of Differences showed that the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores, higher educational facilities scores and formation of human capital scores was the same across the categories of years of experience of religious faculty members. There were no significant differences. In years of experience, the second category (experience between 10 to 20 years) showed a higher percentage than the other two sections. Test of Differences showed that the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores, higher educational facilities scores and formation of human capital scores was the same across the categories of the designation of religious faculty members. There were no significant differences. Considering the designation, the percentage of the Principals was higher than the other two sections.

5.10. Conclusion

The researcher did convergent parallel mix method analysis by using different methods. Quantitative and qualitative data were analysed separately. The results of the statistical analysis presented in this chapter indicated that Formation of Human Capital and Higher Educational Facilities significantly impacted the Actualisation of the Educational Vision of Kuriakose Elias Chavara among religious faculty members working in higher educational institutions.

Chapter Six

Findings, Insights and Implications

This book is undertaken to investigate the actualisation of the education vision of Kuriakose Elias Chavara through providing higher education facilities in the Formation of Human Capital in CMI and CMC higher education institutions. Kuriakose Elias Chavara, a vibrant visionary of the nineteenth century, started schools attached with every parish church in the Syro-Malabar Church and became the pioneer of educational progress in Kerala (Valerian, 1938). His vision and mission was carried out by the members of the religious congregations of CMI and CMC established by him (CMC Education Ratio, 2009). The core element of his vision was the holistic and integral development of an individual. He was keen to initiate a movement which ensured public education and thus opened possibilities for decent employment. His overall view towards society oriented him to call to mind the attentiveness in people to assist others, give the importance of learning, protect and honour women in society and stand for justice (Kalluveettil, 2004). The drastic measures enforced by Chavara in the fields of education, literature and charity, generated progress in the social structure. His vision was clear - that knowledge is not to be denied to anybody. So he admitted every child without discrimination (John, 2015).

Sanskrit education had enlightened Kuriakose Elias Chavara to help his brethren, irrespective of caste and creed, to realise their real dignity. Thus, he performed herculean tasks, of not only establishing schools and the press (Joseph, 1986) but also founding two religious congregations – CMI and CMC - to continue his mission. (Complete Works of Chavara, 1985). Being faithful to

their founder, both these congregations are ever on the lookout for educating society. Doing wonders through their revolution ever since their inception in South India, they were bent upon imparting education both through the medium of English and in the vernacular. Hence, all the people might rise up and join the mainstream of society through the institutions of the CMI and CMC congregations.

Kuriakose Elias Chavara realised the actual power of human resources (Jossy V. , 2015). He dreamt that the proper formation and channelising of abilities and skills of members of these congregations would help to bring changes in society. Hence, human capital formation and individual development were his active vision (John, 2017) For the actualisation of this vision, he took authoritative steps to standardise the training of priests and as a result, a seminary was started at Mannanam in 1833 (Chavara Letters, 2011). Through his vision, thousands of religious people were empowered by CMI and CMC congregations and they brought tremendous changes in education and in turn in society.

It is assesses the Actualisation of the Educational Vision of Kuriakose Elias Chavara through providing Higher Educational Facilities in the Formation of Human Capital in CMI and CMC higher education institutions. It investigates the actualisation of his vision in the CMI and CMC higher education institutions by assessing Higher Educational Facilities and Formation of Human Capital. It is also important at the congregational level, because it alerts the leaders to recognise the real situation of the religious faculty members in connection with the vision of actualisation.

6.1. Major Findings

6.1.1. Findings Based on Quantitative Analysis Result

6.1.1.1. Results of Correlation

1. There is a significant relationship between the scores of Actualisations of the Educational Vision of Kuriakose Elias Chavara and Higher Educational Facilities in CMI and CMC higher education institutions (ρ =.611**, p =.000<.01).

2. There is a significant relationship between the scores of Actualisation of the Educational Vision of Kuriakose Elias

Chavara and Formation of Human Capital in CMI and CMC higher education institutions (ρ =.641**,p =.000 <.01).

3. There is no significant relationship between the factor of "Vision sharing", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Higher Educational Facilities (ρ = -.041 p =.603 >.01).

4. There is no significant relationship between the factor of "Religious formation", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Higher Educational Facilities (ρ= -.044 p =.582>.01).

5. There is no significant relationship between the factor of "Holistic Education", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Higher Educational Facilities (ρ= -.044 p =.582>.01).

6. There is no significant relationship between the factor of "Awareness programme", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Higher Educational Facilities (ρ =-.044, p =.582 >.01).

7. There is a significant relationship between the factor of "Family collaboration" from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Higher Educational Facilities (ρ =.313**, p =.000 <.01).

8. There is no significant relationship between the factor of "Vision sharing", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in the formation of human capital (ρ= -.088 p =.270 >.01).

9. There is no significant relationship between the factor of "Religious formation", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI

and CMC religious faculty members and their scores in the formation of human capital (ρ= -.101 p =.204>.01).

10. There is no significant relationship between the factor of "Holistic Education", from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in the Formation of Human Capital (ρ = -.101 p =.204>.01).

11. There is no significant relationship between the factor of "Awareness programme" from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Formation of Human Capital (ρ = -.101, p =.204>.01).

12. There is a significant relationship between the factor of "Family collaboration" from the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC religious faculty members and their scores in Formation of Human Capital (ρ =.385**, p =.000<.01).

13. There is a significant relationship between the scores in Actualisation of the Educational Vision of Kuriakose Elias Chavara and the factor of "Infrastructure" from the Higher Educational Facilities (ρ =.458**, p =.000<.01).

14. There is a significant relationship between the scores in Actualisation of the Educational Vision of Kuriakose Elias Chavara and the factor of "Quality assessment" from the Higher Educational Facilities (ρ =.592**, p =.000<.01).

15. There is a significant relationship between the scores in Actualisation of the Educational Vision of Kuriakose Elias Chavara and the factor of "Quality assurance" from the Higher Educational Facilities (ρ =.529**, p =.000<.01).

16. There is a significant relationship between the scores in Actualisation of the Educational Vision of Kuriakose Elias Chavara and the factor of "Quality enhancement programme" from the Formation of Human Capital (ρ =.679**, p =.000<.01).

17. There is a significant relationship between the scores in Actualisation of the Educational Vision of Kuriakose Elias

Chavara and the factor of "Training" from the Formation of Human Capital (ρ=.583**, p =.000<.01).

18. There is a significant relationship between the scores in Actualisation of the Educational Vision of Kuriakose Elias Chavara and the factor of "Skill enhancement programme" from the Formation of Human Capital (ρ =.573**, p =.000<.01).

19. There is a significant relationship between the scores in Actualization of the Educational Vision of Kuriakose Elias Chavara and the factor of "Institutional strategy" from the Formation of Human Capital (ρ =.375**, p =.000<.01).

20. There is no significant relationship between the scores in Actualisation of the Educational Vision of Kuriakose Elias Chavara and the factor of "Barriers of skill enhancement" from the Formation of Human Capital (ρ =.-.117, p =.139>.01).

21. There is a significant relationship between the scores in Actualisation of the Educational Vision of Kuriakose Elias Chavara and the factor of "Human capital development" from the Formation of Human Capital (ρ =.537**, p =.000<.01).

6.1.1.2. Results of Regression

22. The independent variables of Higher Educational Facilities and Formation of Human Capital significantly predicted the dependent variable of ($F_{(4, 391)}$ =74.038, p < .005, adj. R^2 =.479).

23. Higher Educational Facility is a statistically significant predictor of the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC faculty members working in higher education institutions (R^2 =.485, Beta=.303, p =.000<.05).

24. Formation of Human Capital is a statistically significant predictor of the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI and CMC faculty members working in higher education institutions (R^2=.485, Beta=.460, p=.000<.05).

6.1.1.3. Results of Tests of Differences

25. There is no significant difference in the mean ranks of the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores between male (*n=85, Mean Rank=79.97*) and female (*n=75, Mean Rank = 81.17*) of religious faculty members (*U* = 3137.00; *z* = -.173; *p*=.863).

26. There is no significant difference in the mean ranks of the Actualisation of the Educational Vision of Kuriakose Elias Chavara scores between aided (*n=102, Mean Rank = 41.94*) and self-finance (*n=58, Mean Rank = 36.83*) institutions of CMI and CMC (*U* = 838.00, *z* = -1.349; *p*=.741).

27. There is no significant difference in the distribution of Actualisation of the Educational Vision of Kuriakose Elias Chavara scores between the designation of the religious faculty members in CMI and CMC higher education institutions (Chi = 6.083, *p* =.108 >.05).

28. There is no significant difference in the distribution of Actualisation of the Educational Vision of Kuriakose Elias Chavara scores between the years of experience of the religious faculty members in CMI and CMC higher education institutions (Chi = 1.238, *p* =.538 >.05).

29. There is no significant difference in the mean ranks of the Higher Educational Facility scores between male (*n=85, Mean Rank=82.40*) and female (*n=75, Mean Rank = 78.35*) religious faculty members (*U* = 3026.00; *z* = -.552; *p*=.581).

30. There is no significant difference in the mean ranks of the Higher Educational Facility scores between aided (*n=102, Mean Rank = 80.27*) and self-finance (*n=58, Mean Rank = 80.91*) institutions of CMI and CMC (*U* = 2934.500, *z* = -.083; *p*=.933).

31. There is no significant difference in the distribution of Higher Educational Facility scores between the designation of the religious faculty members in CMI and CMC higher education institutions, (Chi = 4.492, *p* =.106 >.05).

32. There is no significant difference in the distribution of Higher Educational Facility scores between the years of

experience of the religious faculty members in CMI and CMC higher education institutions (Chi = 0.064, *p* =.969 >.05).

33. There is no significant difference in the mean ranks of the Formation of Human Capital scores between male (*n=85, Mean Rank=81.23*) and female (*n=75, Mean Rank = 79.67*) religious faculty members (*U* = 3125.00; *z* = -.212; *p* =.832).

34. There is no significant difference in the mean ranks of the Formation of Human Capital scores between aided (*n=102, Mean Rank = 76.54*) and self-finance (*n=58, Mean Rank = 87.46*) institutions of CMI and CMC (*U* = 2554.500; *z* = -1.433; *p* =.152).

35. There is no significant difference in the distribution of Formation of Human Capital scores between the designation of the religious faculty members in CMI and CMC higher education institutions (Chi = 1.851, *p* =.396 >.05).

36. There is no significant difference in the distribution of Formation of Human Capital scores between the years of experience of the religious faculty members in CMI and CMC higher education institutions, (Chi = 2.892, *p* =.235 >.05).

6.1.1.4. Results of Testing Main Effect and Interaction Effect of Main Variables

37. There is a significant main effect of Higher Educational Facilities on the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI, CMC religious faculty members that also existed (*H* = 40.421, at *p*=.000<.05, *Median* =100).

38. There is a significant main effect of the Formation of Human Capital on Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI, CMC religious faculty members (*H* = 11.054 at *p* =.001<.05, *Median*=145).

39. The interaction effect of Higher Educational Facilities and Formation of Human Capital does not account for significant differences in the Actualisation of the Educational Vision of

Kuriakose Elias Chavara among CMI, CMC religious faculty members (H = 0.613 at p =.231>.05).

6.2. Findings Based on Qualitative Analysis Result

In this section, the generative themes indicated that participants responded to the interview questions by expressing their views and opinions about the Chavara vision actualisation, educational facilities and Formation of Human Capital. Themes that emerged from the data, along with sub-themes and categories, were all discussed with supporting quotes from the transcribed interviews. The researcher noted that certain ideas of each participant had been repeated throughout the themes. For example, vision sharing, educational facilities and the formation of human capital have been repeated several times across different themes. In generating themes, the researcher also noticed that opinions and visions were similar to most of the participants. Thus, 'condensations' and 'generalisations' can be identified and analysed without discarding the particular circumstances of life or the unique social context of each participant (Falmagne, 2006).

The sub-theme "Vision sharing" stated the participants' response on the Chavara vision actualisation through CMI and CMC religious faculty members working in higher education centres. Twenty-six persons responded to this theme, and one hundred and seven references were given to support this sub-theme. Out of thirty, twenty-six participants expressed that they are transmitting the vision of Chavara by sharing values in their premises.

The sub-theme "Religious formation" showed the participants' answer on the Chavara vision actualisation through CMI and CMC religious faculty members working in higher education centres. Twenty-two persons responded to this theme, and forty-two references were given to support this sub-theme. Out of thirty, twenty-two participants expressed that religious formation is the leading factor to share the vision of Chavara.

The sub-theme "Holistic approach" exposed the participants' response on the Chavara vision actualisation through CMI and CMC religious faculty members working in higher education centres. Twenty persons responded to this theme, and sixty-three references were given to support this sub-theme. Out of thirty,

twenty participants expressed that the holistic approach is one of the visions of the institution to share the vision of Chavara.

The sub-theme "Family collaboration" indicated the participants' account on the Chavara vision actualisation through CMI and CMC religious faculty members working in higher education centres. Eleven persons responded to this theme, and twenty-two references were given to support it. Out of thirty, eleven participants expressed that family collaboration in education is one of the factors for sharing the vision of Chavara.

The sub-theme "Awareness programmes" showed the participants' reply on the Chavara vision actualisation through CMI and CMC religious faculty members working in higher education centres. Twenty-two persons responded to this theme, and forty-two references were given to support this sub-theme. Out of thirty, twenty-two participants expressed that awareness programmes in education is one of the factors for sharing the vision of Chavara.

The sub-theme "Infrastructure" presented the participants' answer on the educational facilities of CMI and CMC higher education institutions. Twenty persons responded to this theme, and sixty references were given to support this sub-theme. Out of thirty, twenty participants expressed that 'Infrastructure' in education is one of the factors for improving the quality of education.

The sub-theme "Quality assessment" revealed the participants' reaction to the educational facilities of CMI and CMC higher education institutions. Twenty-four persons responded to this theme, and sixty-six references were given to support this sub-theme. Out of thirty, twenty-four participants expressed that 'Quality assessment' in education is one of the factors for improving the quality of education

The sub-theme "Quality assurance" showed the participants' reply on the Educational facilities of CMI and CMC higher education institutions. Twenty persons responded to this theme, and fifty references were given to support this sub-theme. Out of thirty, twenty participants expressed that 'Quality assurance' in education is one of the factors for improving the quality of education.

The sub-theme "Training" indicated the participants' report on the Formation of Human Capital among CMI and CMC religious faculty members working in higher education centres. Eleven persons responded to this theme, and sixty-six references were given to support this sub-theme. Out of thirty, eleven participants expressed that 'Training' in education is one of the factors for improving the Formation of Human Capital.

The sub-theme "Skill enhancement" showed the participants' reply on the Formation of Human Capital among CMI and CMC religious faculty members working in higher education centres. Twenty-four persons responded to this theme and eighty-three references were given to support this sub-theme. Out of thirty, twenty-four participants expressed that 'Skill enhancement' is one of the factors of improving human capital.

The sub-theme "Quality enhancement" presented the participants' response to the Formation of Human Capital among CMI and CMC religious faculty members working in higher education centres. Nine persons responded to this theme, and twenty references were given to support this sub-theme. Out of thirty, nine participants expressed that "Quality enhancement" is one of the factors for improving the Formation of Human Capital.

The sub-theme "Institutional strategy" displayed the participants' reply on the Formation of Human Capital among CMI and CMC religious faculty members working in higher education centres. Five persons responded to this theme, and fifty-eight references were given to support this sub-theme. Out of thirty, five participants expressed that "Institutional strategy" in education is one of the factors for improving the Formation of Human Capital.

The sub-theme "Barriers" showed the participants' response on the obstacles of Formation of Human Capital among CMI and CMC religious faculty members working in higher education centres. Nineteen persons responded to this theme, and seventy-five references were given to support this sub-theme. Out of thirty, nineteen participants expressed that "Barriers" in higher education is one of the factors to prevent human capital development.

Category distribution of the analysis showed that the percentage distribution in the field of Chavara vision actualisation, female representation is higher than the male's and in the case of Education facilities and Formation of Human Capital, male representation is higher than the female's. The percentage distribution of the type of institution showed slight differences. In the case of years of experience, the second category (experience between 10 to 20 years) showed a higher percentage than the other two sections. Considering the designation, the percentage of the Principals is higher than the other two sections.

6.2.1. Educational Implications

6.2.1.1. Implications Based on Quantitative Analysis Result

The correlation results of the Actualisation of the Educational Vision of Kuriakose Elias Chavara through providing Higher Educational Facilities in the Formation of Human Capital in CMI and CMC higher education institutions have many significant practical implications for CMI and CMC congregations. The findings of the research can throw some insights and give awareness into the CMI and CMC educational institutions and religious faculty members. This is alerts superiors and managers of the congregations to focus on the Higher Educational Facilities and Formation of Human Capital in the current educational field for the effective and fruitful Actualisation of the Educational Vision of Kuriakose Elias Chavara.

The correlation results show that there is a positive relationship between Actualisation of the Educational Vision of Kuriakose Elias Chavara and Higher Educational Facilities of CMI and CMC institutions. It indicates that an increase in the scores of Higher Educational Facilities would lead to an increase in the actualisation of the vision of religious faculty members in higher educational institutions. The educational facilities have a profound impact on CMI and CMC institutions. They affect the quality assurance, assessments, infrastructure, modern electronic media, finance, organisations and teachers. With respect to students, they affect behaviour, relationship, learning and growth in achievement. Students and parents nowadays have a high expectation of the education system, the learning atmosphere and

even the premises. All facility managers (authorities) of the CMI and CMC institutions must deliver the needs of students, the staff and guests by constantly maintaining the buildings that exceed their high expectations. Thus, the provincial superiors of various provinces (area of administration) should provide excellent facilities for a better education system. It is necessary for the authorities to visit the institutions periodically and evaluate the management.

Kuriakose Elias Chavara was an excellent administrator with a vision about good facilities. He recruited well-experienced teachers. As the followers of Kuriakose Elias Chavara, CMI and CMC authorities should provide excellent facilities to enhance Chavara's vision in every institution and transmit the effects to a global level.

The correlation result also presents a positive and significant relationship between actualisation of the educational vision of Chavara and Formation of Human Capital. It indicates that an increase in the scores of the Formation of Human Capital would lead to an increase in the actualisation of the educational vision of religious faculty members in higher institutions. Therefore, focus on the Formation of Human Capital of religious faculty members in areas such as skill development, quality enhancement, training programmes, human resource management training, knowledge development, academic competencies, awareness programmes, seminars, workshops and certificate courses are essential to improve the actualisation of the educational vision. The general and provincial education managers of the two congregations should be aware of the status and human capital potential of the religious faculty members working in the higher education sector and give a chance to develop their human potential for the improvement of the educational sector. It will help to imbue the vision of Chavara in each individual and transmit the effect to the entire world.

The correlation result indicates that a significant relationship exists between the factor of "Family collaboration" from the actualisation of the educational vision of Chavara among CMI and CMC religious faculty members and their scores in Higher Educational Facilities. It indicates that "Family collaboration" in

the higher education sector is significantly related to the facilities, because families are much interested and concerned about their children's learning, so the institution's excellent facilities are their primary concern. The parent-teacher-student meetings are also important for the education sector. Family gathering of staff and students would improve the quality of the institution. Well-equipped infrastructure and modern communication media are, therefore, necessary. It is the duty of all educational facilitators of CMI and CMC institutions to give a chance to the family members in collaboration with the institution and provide an excellent facility for expanding Chavara's vision.

The correlation shows that a significant relationship exists between the factor of "Family collaboration" from the actualisation of the educational vision of Chavara among CMI and CMC religious faculty members and their scores in the Formation of Human Capital. By initiating and nurturing collaborative relationships with students' families, educators can increase the likelihood of successful outcomes for students. Valuing family contributions, providing opportunities for meaningful participation and demonstrating care and concern for students and families are small actions that can pay great bonuses to the teacher, student and family satisfaction. So the Principals should take the necessary steps to maintain collaborative relations with students' families. Public gatherings, discussion sessions, orientation programmes, motivation classes and seminars would improve the relationships with the family and institutions. It would also help to increase the human capital development, so that the sharing of a vision would be possible at large.

The correlation result displays a significant relationship between the factor of "Infrastructure" from the Higher Educational Facilities among CMI and CMC religious faculty members working in higher education institutions and actualisation of the educational vision of Chavara. Infrastructure has a significant role to play in the education sector. Classroom design, auditoriums, laboratories and campus areas are key elements of the learning environment. The classroom and interior design have a major impact on learning and results. So the management and administrative wing of CMI and CMC educational institutions

should provide excellent infrastructure facilities. so that the congregation would transmit the vision of Kuriakose Elias Chavara.

The correlation result exposes the change in the actualisation of the educational vision of Chavara, leading to a significant change in their relationship with the factor of "Quality assessment", from the Higher Educational Facilities of CMI and CMC religious faculty members. The need of the hour is to provide quality education. Evaluation is an external body's assessment process and the discussion of information from multiple and diverse sources, with the aim of developing a deep understanding of what students know, understand and can do with their knowledge as a result of their learning experience. Quality assessment is one of the processes of improving the quality of CMI and CMC educational institutions. So the authorities should ensure that the quality assessment processes are well managed through periodical visits and evaluations.

The correlation result shows a change in the actualisation of the educational vision of Chavara, leading to a significant change in their relationship with the factor of "Quality assurance" from the Higher Educational Facilities of CMI and CMC religious faculty members. Quality assurance in higher education includes all policies, standards, measures, planned processes and actions, through which the quality of higher education is maintained and developed. So it is the duty of the Principals of CMI and CMC to ensure it through workshops, evaluation programmes, accreditations, e-learning and online education programmes.

The correlation results reveal a significant relationship between the factor of "Quality enhancement programme" from the Formation of Human Capital among CMI and CMC religious faculty members working in higher education institutions and actualisation of the educational vision of Chavara. Hence, a change in the actualisation of Chavara's educational vision leads to a significant change in their relationship with the factor of "Quality enhancement", from the Formation of Human Capital of CMI and CMC religious faculty members. Quality enhancement helps to improve the knowledge, ability, skills and attributes of an individual. So at the institutional level, the authorities take the

initiative to introduce quality enhancement programmes, such as knowledge enhancement, quality improvement, skill development programmes, creative thinking and writing courses..

The correlation result exhibits a change in the actualisation of the educational vision of Chavara, leading to significant changes in their relationship with the factor of "Training" from the Formation of Human Capital of CMI and CMC religious faculty members. Training is a transformation process that requires inputs and in turn produces output in the form of knowledge, skills and attitudes. It concerns the development, through instruction and practice, of a particular skill to the desired standard. Training is a very useful tool that can put a person in a position where he can do the job correctly, efficiently and conscientiously. It is the act of increasing a member's knowledge and ability to take up a particular job. Hence, the CMI and CMC authorities of educational institutions should introduce training models, such as the system model, transition model and instructional system development model training programmes for the increasing knowledge and skills of faculty members.

The correlation results indicate the change in the actualisation of the educational vision of Chavara, leading to a significant change in their relationship with the factor of "Skill enhancement", from the Formation of Human Capital of CMI and CMC religious faculty members. Twenty-first century skills, such as cognitive, technical, interpersonal and communication skills enable the religious faculty members for the effective actualisation of the Chavara vision in the education sector. Lack of skills prevents persons from excelling in their obligations. So the general and provincial level education team of CMI and CMC congregations should provide remedial measures to religious faculty members to improve their skills. Life skills packages, leadership training programmes, communication skill training, master training and coaching strategies improve skills. so the educational vision of Chavara would expand at the grassroots level and also in the entire nation.

The correlation results expose the change in the actualisation of the educational vision of Chavara that leads to a significant change in their relationship with the factor of "Institutional strategy" of

the Formation of Human Capital of CMI and CMC religious faculty members. Institutional strategies are patterns of administrative action concerned with the construction and alteration of institutes, fields, rules and structures. Strategies include the vision, mission, plans and goals. Educational leaders of CMI and CMC congregations, running higher education institutions, are always alert to introduce new strategies. Otherwise, the institutions would get outdated. So general and provincial level empowerment programmes would help to renew their vision, mission and goals. Thus, the institutional strategy would lead to Chavara vision's actualisation.

The correlation results show a change in the actualisation of the educational vision of Chavara, leading to a significant change in their relationship with the factor of "Human capital development", from the Formation of Human Capital of CMI and CMC religious faculty members. Human capital development is the process of improving oneself through enhancing skills, knowledge, relationships, personal capacities, emotional awareness, values and life skills behaviour. Human capital development is vital to the growth and productivity of the institution. The people who make an institution run are assets to be invested in and in CMI and CMC congregations, their religious members are the assets! So, the authorities would provide human resource training programmes, organisational learning, talent management skills, people management training, professional training and mentoring and interactive programmes for the members. Through them, the congregation would expand the actualisation of the educational vision of Chavara.

The result of regression indicates that the independent variables, Higher Educational Facilities and Formation of Human Capital significantly predicted the dependent variable of the Actualisation of the Educational Vision of Kuriakose Elias Chavara. It shows that an increase in the independent variables would cause 47.9 times increase in the dependent variable. So, the general and provincial level management should give intensive attention to the development of the independent variables, i.e., Higher Educational Facilities and Formation of Human Capital. The improvement of Higher Educational Facilities such as

infrastructure, lab facilities, modern technologies and campus areas would lead to an increase in the possibilities of actualising the Actualisation of the Educational Vision of Kuriakose Elias Chavara. Similarly, planned investment in the Formation of Human Capital of faculty members of the CMI and CMC congregation, such as education in foreign universities and psycho-spiritual development programmes would lead to an increase in the possibilities of actualising the educational vision of Kuriakose Elias Chavara. Hence, the major superiors should adopt remedial measures to improve the educational facilities and Formation of Human Capital.

The results of regression reveal that Higher Educational Facilities are a significant predictor of the actualisation of the educational vision of Chavara. They indicate that an increase in their scores would lead to an increase in the actualisation of the educational vision of religious faculty members in higher education institutions. The facilities have a profound impact on CMI and CMC institutions, affecting quality assurance, assessments, finance, organisations and quality of teachers. With respect to students, the facilities affect behaviour, relationship, learning and growth in achievement. Students and parents nowadays have high expectations from the education system, the learning atmosphere and the educational premises as well.

All facility managers (authorities) of the CMI and CMC institutions must deliver the needs of students, the staff and guests by constantly maintaining the buildings that exceed their high expectations. Thus, the provincials of various provinces should provide excellent facilities for a better system. It is necessary for the authorities to visit the institutions periodically and evaluate the facility management. Kuriakose Elias Chavara was an excellent administrator and he had a vision about good facilities. He provided well-experienced teachers for the students. As the followers of Kuriakose Elias Chavara, CMI and CMC authorities should provide excellent facilities, such as modern classrooms and efficient faculties for better education. It would improve the vision of Chavara in every institution and thus transmit the effect to the global level.

The results of regression show that the Formation of Human Capital is a significant predictor of the actualisation of the educational vision of Chavara. It indicates that an increase in the scores of the Formation of Human Capital would lead to an increase in the actualisation of the educational vision of religious faculty members in higher education institutions. Therefore, focus on the Formation of Human Capital to religious faculty members through career development, facilitator training programmes and team-building exercises, essential to improving the vision actualisation. Collaborative education with foreign universities also helps. The general and provincial education leaders of the two congregations should be aware of the status and human capital potential of the religious faculty members and give a chance to develop their human potential for the enhancement of the education sector. It would help to improve the vision of Chavara in each individual and transmit their effects to the entire world.

The results of the main effect and the interaction effects of main variables show that the Actualisation of the Educational Vision of Kuriakose Elias Chavara in CMI, CMC religious faculty members is high when the Formation of Human Capital is also high. It is observed that a significant main effect of Higher Educational Facilities on the Actualisation of the Educational Vision of Kuriakose Elias Chavara among CMI, CMC religious faculty members exist. This result concludes that there is significantly high Actualisation of the Educational Vision of Kuriakose Elias Chavara on CMI and CMC religious faculty members, with regard to educational facilities and Formation of Human Capital. So, the general and provincial superiors should provide excellent educational facilities and human capital development programmes for the betterment of the religious faculty members and it would help to improve the actualisation of the educational vision of Chavara.

6.2.1.2. Implications Based on Qualitative Analysis Results

The sub-theme of "Vision Sharing" exhibits the participants' account on the Chavara vision actualisation through CMI and CMC religious faculty members in higher education institutions. Twenty-six persons have responded to this theme and one hundred and seven references have been given to support this

sub-theme. Out of thirty participants, twenty-six express that they are transmitting the vision of Chavara by sharing values in their premises. The opinion of the majority of participants (87%) is that the religious faculty members are sharing the Actualisation of the Educational Vision of Kuriakose Elias Chavara through their institutions. The intensity of vision sharing is an important issue in the education sector.

Case 15 stated that *they were trying their level best to give value education and they had tried to give a detailed study of St. Chavara's Chavarul to the students, parents and faculty members. They celebrated the Founder's Day every year and had conducted orientation programmes on parenting, value education and motivation. Through those programmes, they were trying to spread the vision of Chavara.* Case 18 stated that *in their institutions, they circulated their Founder Father's 'Chavarul' among the students and the staff. They celebrated their 'Founder's Day' with 'Novena prayer' and on Feast Day they made a grand celebration. According to his vision, they took more care to uplift the women around them and gave training in the tailoring and other things. They gave counselling for both parents and students.* Case 13 stated that the *congregation was doing many programmes for the actualisation of the vision of Chavara, such as educational programmes, health care programmes, outreaching programmes and social transformation programmes. Those programmes mainly focused on the betterment of the society and also on the upliftment of the marginalised.*

These responses indicate that the religious faculty members are aware of the vision shared through their institutions. CMI and CMC are two leading congregations founded by Kuriakose Elias Chavara and they spread their vision through their educational institutions, which started at Kerala in the nineteenth century – a significant milestone. Implementation of the Chavara model of quality education is the reason for the sudden flourishing of education in the state. Through their education system, they shared their founder's vision and thus moral uprightness was followed in Kerala, India and all over the world. In India, there are a lot of educational institutions run by the government and other agencies, which can adopt the Chavara model of quality learning for the upliftment of society.

The sub-theme "Religious Formation" reveals the participants' response on the Chavara vision actualisation through CMI and CMC religious faculty members in higher education centres. Twenty-two persons respond on this theme and forty-two references give support to the sub-theme. Out of thirty, twenty-two participants express that religious formation is the leading factor for sharing the vision of Chavara. A majority of the respondents (73%) suggest that 'Religious formation' has helped the Actualisation of the Educational Vision of Kuriakose Elias Chavara. For example, Case 5 stated that *formation in the CMI Congregation had a blend of the spiritual formation, skills of the individuals and also the formation and living or working in teams*. Case 16 highlighted that at *the time of their formation, they were studying and practising the Chavara vision and policies. There were Chavara meditation and practices. So it was very easy for them to do the same thing*.

As these responses indicate, the faculty members are inspired by the formation and the vision sharing through the mission. In CMI and CMC, the education system is expanded by the farsightedness of the members. One of the important factors of these developments is their commitment and dedication, achieved through their religious formation. The integral human formation has a physical, moral, intellectual and spiritual dimension. It leads a person to an apostolic commitment and progressive participation in the ecclesial and social experience in accordance with the charism of their institute. CMI and CMC religious formation focus on the integral development of individuals. These integrated persons are headed by the institutions and thus can spread integral education for their students. So, the other religious congregations can adopt the religious formation models of CMI and CMC congregations.

The sub-theme "Holistic Approach" present the participants' reply on the Chavara vision actualisation through CMI and CMC religious faculty members in higher education centres. Twenty persons responded and sixty-three references have been given to support the sub-theme. Out of thirty, twenty participants express that the holistic approach is one of the visions of the institution for sharing the vision of Chavara. Most of the respondents (67%)

suggest that 'holistic education' is a significant factor in the Actualisation of the Educational Vision of Kuriakose Elias Chavara. Education with a holistic perspective is concerned with the development of each person's intellectual, emotional, social, physical, artistic, and artistic aspects. Chavara's vision on holistic approach is an integral development of a person through education and it enlightens the person. By supporting this vision, Cases 1, 5, 6, 7, 11 stated that a*lmost all their institutions tried to give an inclusive and holistic education, irrespective of caste, creed or gender. They could give the best education based on quality, equity, and value-orientation. This institution seeks emotional, social, ethical and academic needs of the students. They were always supporting the holistic development of students. Student-centred education was promoted in this institution along with wraparound support to them.* Case 12 highlighted that the *institutions and their congregation were run under the Chavara vision. They had started colleges for women empowerment and holistic education.* As these responses indicate, the faculty members are trying to impart a holistic approach. Kuriakose Elias Chavara focused on holistic education and CMI and CMC institutions followed their path. The integral development of an individual is the primary focus of these institutions, focusing on the intellectual, emotional, social, physical, artistic, creative and spiritual development of individuals. So the students and parents prefer the CMI and CMC institutions for higher studies. The government institutions could do well by adopting the CMI and CMC holistic development approach.

The sub-theme "Awareness Programmes" show the participants' reply on the Chavara vision actualisation through CMI and CMC religious faculty members working in higher education centres. Twenty-two persons have responded to this theme, and forty-two references have been given to support it. Out of thirty, twenty-two participants say that awareness programmes in education are one of the factors for sharing Chavara's vision. A major part of the participants (73%) suggest that awareness programmes are the best way to convey the Actualisation of the Educational Vision of Kuriakose Elias Chavara. Through the programmes, the religious faculty members would be empowered and ready to share the vision. For example, Case 17 stated that as *a founder, they were*

giving more importance to St. Chavara. After starting the canonisation process, they had conducted awareness programmes and seminars to impart his vision. Case 14 and 15 highlighted that *skill development, value-oriented and social awareness programmes had been conducted for the students. Also conducting counselling, village development and direct outreaching programmes for promoting individuals with disabilities and free tuitions are also done. Through these programmes, the effort is taken to spread the vision of Chavara.* As these responses indicate, awareness programmes had been conducted by the institution for sharing his vision. CMI and CMC institutions conducted awareness programmes for students, faculties and families, through which they spread the values for families and individuals. One of the reasons for the development of CMI and CMC institutions was the awareness programme. In India, there are a lot of institutions run by different religious congregations, who can follow the CMI and CMC institutional models.

The sub-theme "Infrastructure" indicated the participants' account on the educational facilities of CMI and CMC higher education institutions. Twenty persons had responded to it and sixty references had been given to support it. Out of thirty, twenty participants expressed that 'Infrastructure' in education was one of the factors for improving the quality of education. A majority of the respondents (67%) replied that well-equipped infrastructure would improve the quality of education and thus, the religious faculty could transmit the educational vision of their founder.

Infrastructure has an important role to play in the education sector. Classroom design, auditoriums, laboratories and campus areas are key elements of the learning environment. The classroom and interior design of higher education institutions have a major impact on students' learning and outcomes. For example, Cases 1, 2 and 3 stated that i*nfrastructure was the primary attraction of their institution. There they had an excellent infrastructure. Excellence and service was their motto. They were providing excellent facilities capable of conveying their motto as well as sharing the vision of the founding father.* Case 5 stated that *'around this campus, there is a blend of buildings, stone buildings and also sufficient ventilation and air circulation, together with the greenery outside and sufficient places for playgrounds, or for the peaceful mind for academic pursuit, not only for*

study but also for research. And the congregation at the administration level and also at the institutional level has taken all the efforts to make a conducive environment through proper planning of the infrastructure'. CMI institutions are famous for their infrastructure and other education facilities. Their classroom structure, auditoriums, campus areas, cafeterias and lab facilities are the models for other institutions. Their University, colleges, professional colleges and other institutions are as competent as foreign universities and institutions. So, the infrastructure facility should be a model for all educational institutions in India.

The sub-theme "Quality Assessment" reveals the participants' answer to the educational facilities of CMI and CMC higher institutions. Twenty-four persons have responded to this theme and sixty-six references have been given to support the sub-theme. Out of thirty, twenty-four participants have expressed that 'Quality assessment' in education is one of the factors for improving it. A majority of the respondents (80%) have replied that the quality assessment programmes in higher education institutions would increase the standard. Providing quality education at a higher level is the need of an hour. Assessment is a process of gathering and discussing information from multiple and diverse sources in order to develop a deep understanding of what students know, understand and can do with their knowledge, as a result of their learning experiences. For example, Case 5 highlighted that *a well-decided, well-co-ordinated, internal quality assessment centre is present in the college. And they take a periodical internal audit of each and every department and also each and every activity, and together with that periodical guidance are given to each and every department and every section of the institution. They periodically meet with co-ordinators together, which is a platform to share what are the achievements and the drawbacks. They take steps for further enhancement of quality, by planning evaluation, department wise, periodical wise and also activity wise. Yearly internal workshops for the faculty and members who are working here are arranged*. Cases 1, 2, 3, 6 and 10 stated that in their institutions, they had programmes like *self-assessment, peer evaluation and evaluation by the teachers for all those methods that would help the students to maintain their quality. Cases* 23, 24, 25, 27 and 30 highlighted that q*uality assessment scaling was thereby evaluating the development of students*

every three months. We have discussions on it later in the management meeting. These responses indicate that quality assessment processes are well maintained in CMI and CMC higher education institutions. Their quality assessment processes will be the model of all other government and private higher education institutions.

The sub-theme "Quality Assurance" indicated the participants' reply on the educational facilities of CMI and CMC higher education institutions. Twenty persons responded to this theme and fifty references had been given to support the sub-theme. Out of thirty, twenty participants expressed that 'Quality assurance' in education was one of the factors for improving the quality of education. A majority of the respondents (67%) suggested that Quality assurance was the way towards the development of an institution. Quality assurance in higher education encompasses all policies, measures, planned processes and actions to maintain and develop the quality of higher education. For example, Cases 1, 2, 3 and 4 stated that quality *assurance was maintained in their institution. Teacher training was very important. They spent a lot of money, time and energy for teacher training. From the beginning till the end of every academic year, there were different levels of the faculty training programme and refresher courses.* Case 5 stated that '*this institution takes initiatives for the developments in the particular area, such as academic or common discipline. Every two years, teachers are participating in the international exposure programme, where they meet educational institutions of repute from different parts of the world, and they learn from those institutions which would add to the quality assurance. And finally, the feedbacks are taken from the students, the teachers, the alumni and parents to assure the quality education in this campus.* 'These responses indicate that quality assurance programmes are well maintained in CMI and CMC higher education institutions. The adoption of these programmes in government and other private sectors will help in the improvement of the quality of education in India.

The sub-theme "Training" exposed the participants' response to the Formation of Human Capital among CMI and CMC religious faculty members working in higher education centres. Eleven persons had responded to this theme, and sixty-six references had been given to support this sub-theme. Out of thirty, eleven

participants expressed that 'Training' in education was one of the factors for improving the Formation of Human Capital. A few participants (37%) suggested that 'training programmes' would help to improve the vision actualisation. Training is a transforming process that requires some input, and in turn it produces output in the form of knowledge, skills and attitudes. For example, Cases 1, 11 and 15 stated that f*rom the beginning, till the end of every academic year, there were different levels of faculty training programmes and refresher courses, which were relevant to teaching and the research, and every stream depended on the stream of specialization*. Cases 13, 26, 28 highlighted that *they had arranged training programmes for different categories for the total development of the faculty and students.* As these responses indicate, 'training' given by the congregation and institution had helped to improve their potential and abilities. So the authorities of the institutions should ensure the quality of training programmes.

The sub-theme "Skill Enhancement" showed the participants' reply on the Formation of Human Capital among CMI and CMC religious faculty members in higher education centres. Twenty-four persons had responded to this theme and eighty-three references had been given to support this sub-theme. Out of thirty, twenty-four participants expressed that 'Skill enhancement' was one of the factors for improving the Formation of Human Capital. A major part of the respondents (80%) remarked that 'skill enhancement' was one of the major aspects of the Actualisation of the Educational Vision of Kuriakose Elias Chavara. For example, Cases 5, 13 and 22 stated that human *capital development had been achieved by the education programme, and they were focusing on the skill enhancement, personality development, and spiritual, mental and physical development.* Cases 11 and 12 highlighted that g*rowth and development of human capital were moderately high in CMI. They were encouraging the skill development and personal effort and freedom to obtain the tasks.* As these responses indicate, the faculty members of CMI and CMC strongly agreed that skill enhancement was essential for the development of a person as well as for the institution. So, the general and provincial superiors should take necessary action to ensure the programmes for the skill development of religious faculty members.

The sub-theme, "Barriers of Skill Enhancement", revealed the participants' reaction to the obstacles in the Formation of Human Capital among CMI and CMC religious faculty members in higher education centres. Nineteen persons had responded to this theme, and seventy-five references had been given to support this sub-theme. Out of thirty, nineteen participants expressed that "Barriers in higher education" is one of the factors to prevent human capital development. Most of the participants (63%) replied that different types of 'barriers' prevent the Actualisation of the Educational Vision of Kuriakose Elias Chavara among religious faculty members. Lack of knowledge in modern educational facilities, lack of motivation, failure in time management and lack of human development initiatives are the main barriers to expand the educational vision of Chavara. For example, Cases 14 and 15 stated that r*eligious faculty members had not taken an interest to improve human capital development. Lack of time, lack of support from the authorities and lack of knowledge were the barriers. Cases* 23, 24 and 30 highlighted that total *Formation of Human Capital was not yet included in their formation. Skilled persons had been there, but training and other exposure were less. They were very poor in updating knowledge and skills. Lack of time, planning and convictions were the barriers to the development of human potential*. These responses indicate that there is a challenge in the development of human capital among religious faculty members and more importance needs to be given to improve the potential and abilities of the religious faculty members. General and provincial authorities should introduce human resource development training programmes for the integral development of the religious faculty members.

One of the demographics factors the gender of the respondent. This was done with an objective to find if there were any differences of opinion regarding the main variables of the male and female members from CMI and CMC faculty members. The sample of 30 respondents consisted of 15 males, i.e., 50 % and females were 15 in number, i.e., 50%. According to the coding references, the percentage distribution of the main variables are Chavara vision male = 44. 60 % and female = 55. 40 %, Education facilities male = 57.15% and female = 42.85%, Human capital male = 59.04% and female = 40.96%. The percentage distribution

showed that in the field of the Chavara vision actualisation, female representation is higher than male and in the case of Formation of Human Capital and educational facilities, male representation is higher than female.

Category distribution of the analysis exhibited that in the percentage distribution in the field of Chavara vision actualisation, female representation is higher than male and in the case of Formation of Human Capital and education facilities, male representation is higher than female. So the major superiors of CMI (male) congregation should concentrate on the vision actualisation and the major superiors of CMC (female) congregation should focus on the Formation of Human Capital.

In the case of years of experience, the second category (experience between 10 to 20 years) showed a higher percentage than the other two sections. Three levels of experiences were distributed, i.e., below 10 years of experience, between10 to 20 and above 20 years of experience. According to the coding references, the percentage distribution of the main variables are Chavara vision below 10 years =34.62%, between10 to 20 = 36.61% and above 20 = 28.77%. Human capital below 10 years =36.92%, between 10 to 20 = 44.67% and above 20 = 18.41%. Education facilities below 10 years =27.44%, between10 to 20 = 39.35%, above 20 = 32.96%. According to these references, two categories (below 10 years and above 20 years of experience) should improve their vision actualisation, Higher Educational Facilities and Formation of Human Capital.

The next demographic factor considered the designation of the respondents. This was done with an objective to find if there were any differences in the opinion regarding the main variables, according to the designation base from the CMI and CMC faculty members working in the higher education level. Three levels of designation were distributed, i.e., Principals, Administrators and Professors. According to the coding references, the percentage distributions of the main variables are:

Chavara vision:	Principals	= 38.05%,
	Administrators	= 31.28%,
	Professors	= 30.67%.

Higher Educational Facilities:	Principals	= 51.50%,
	Administrators	= 27.34%,
	Professors	= 21.16%.
Formation of Human Capital:	Principals	= 40.17%,
	Administrators	= 31.76%,
	Professors	= 28.07%.

Considering the designation, the percentage of the Principals is higher than the other two sections. The Principals always concentrate on the vision, mission and goals of the institution, so that they can spread the vision of Kuriakose Elias Chavara. But the administrators and professors emphasise academic excellence. They have some limitations in sharing the vision of Chavara, so it is the duty of major superiors to motivate them through evaluations, classes and workshops.

CMI and CMC are two religious congregations founded by Kuriakose Elias Chavara, which follow the visions and charism of the founder. They give priority to education and run many educational institutions headed by religious members, who belong to these congregations and are transmitting the vision of their founder. This book highlights the actualisation of the educational vision, which has a significant relation in the educational facilities and Formation of Human Capital, so the congregation ensures that it should provide excellent facilities, such as well-furnished infrastructure, well-qualified faculties and modern communicative media for the education sector. Also, the implication of the programmes, such as skill training, exposure, orientation and motivational training is essential for the development of the Formation of Human Capital among religious faculties. It will help to expand the Actualisation of the Educational Vision of Kuriakose Elias Chavara at the institutional level and through them, the members will spread the vision all over the world. Because CMI and CMC are worldwide congregations, their vision is far-reaching.

6.3. Limitations

☞ The sample size was small because there were only a few religious faculty members working in CMI and CMC institutions at the higher education level.

☞ There was only limited access of the respondents for the interview schedule, because they were busy with their responsibilities.

☞ There was a lack of previous research studies in the area of Actualisation of the Educational Vision of Kuriakose Elias Chavara.

☞ An equal representation of all the higher education institutions was also a limitation, as CMC higher education institutions were less in number than CMI institutions.

General Conclusion

The actualisation of the educational vision of Kuriakose Elias Chavara holds profound significance in the realm of higher education, particularly within the academic institutions affiliated with the CMI and CMC congregations. This book delves into the intricate relationship between educational facilities, the Formation of Human Capital, and the realisation of Chavara's educational vision, offering valuable insights into their interconnectedness and impact. At the heart of Chavara's educational vision lies a commitment to holistic and inclusive education, rooted in moral uprightness and imbued with a global perspective of fraternity. This vision encompasses not only the dissemination of knowledge but also the cultivation of values and character formation essential for individuals to navigate the complexities of the modern world. Within the context of CMI and CMC higher education institutions, the actualisation of Chavara's vision serves as a guiding principle, shaping pedagogical approaches, curriculum design and institutional ethos.

The book is divided into six chapters that shed light on holistic approaches to education and human development, inspired by the vision of St. Chavara. A mere glance at the chapters evinces the ambitious scope of the book. The first chapter of the book, "Multifaceted Approaches and Key Elements of the Educational Vision of Kuriakose Elias Chavara" discusses the key facets of St. Chavara's philosophy of education, which lays emphasis on the innate abilities of the individual: "At the heart of Chavara's educational philosophy lay a fervent belief in the intrinsic worth and potential of every individual, coupled with a steadfast commitment to nurturing the intellectual, moral, and spiritual dimensions of human existence. His educational vision extended far beyond the mere transmission of knowledge, embracing a holistic approach that sought to empower individuals to lead lives of dignity, integrity, and

service to humanity." Such a vision of education, which deviates from the cut-and-dried method of academia, throbs with life and doesn't reduce humans to mere aggregates. If one were to filch a thought or two from George Eliot's *Middlemarch*, one would critique the one who sees semicolons and parentheses in a drop of blood under a magnifying glass. Also, one may allude to Walt Whitman's poem "To a Historian" towards an intertextual understanding of the educational vision of St. Chavara.

The second chapter of the book, "Fostering Excellence: The Role of Educational Facilities in Higher Education Institutions" underscores the role of educational facilities in higher education institutions in the spirit of Cubism — a revolutionary approach to understanding reality from various angles. The cutting-edge educational facilities enable students to reach greater heights by fostering academic excellence through institutional advancement. Such a grand vision rests on three important pillars — futuristic assessment and strategic planning, designing flexible and adaptable spaces, and integrating sustainability and wellness.

The third chapter, "Embracing the Legacy: Kuriakose Elias Chavara's Visionary Leadership in Education and Human Capital Development" reiterates the contribution of St. Chavara to the development of the human capital. The chapter opens with a lucid definition of "Human Capital", "The Formation of Human Capital indicates the procedures for attaining and enhancing the number of individuals with the skills, edification and experience, which are critical for the country's holistic development." By building on the thoughts of Adam Smith, this chapter highlights the importance of knowledge, skills, abilities, intelligence, experiences, health and training in nurturing a person's innate potential. It emphasises the state of human development across the globe and foregrounds St. Chavara's vision of knowledge creation, which "accelerates human capital formation": "Just as without eyes, one cannot see the material things of the world, so also without knowledge, it will be impossible for us to see or understand the reality of the world" (Elias, 1990).

Chapter four ("Methodological Insights: Exploring Educational Vision, Infrastructure and Human Capital Formation in CMI and CMC Institutions") and five ("Exploring the Nexus: Analysing

Educational Vision, Facilities and Human Capital Formation") appraise the educational vision of St. Chavara in the context of the growth and subsequent contribution of CMI and CMC institutions vis-à-vis similar findings and models in the field of Human Capital Formation worldwide. Chapter five is densely quantitative, theoretical and factual in its approach. However, the various facts and figures the chapter showcases in no way cancel out the essence of the book — the humanistic vision of St. Chavara. Chapter six reiterates the educational and humanistic vision of St. Chavara, and evaluates its actualisation through the tireless efforts of CMI and CMC higher education institutions. And at the heart of St. Chavara's vision was the holistic development of an individual cutting across the dualities of social constructs.

Central to the discussion is the role of educational facilities in facilitating the realisation of Chavara's vision. They encompass a wide range of physical infrastructure and resources, including classrooms, libraries, laboratories and recreational spaces They serve as the cornerstone of the educational experience, providing students with the necessary tools and environments to engage in meaningful learning experiences. Moreover, the quality and accessibility of educational facilities play a crucial role in shaping the overall learning environment and fostering student success. In the context of CMI and CMC higher education institutions, the expansion and enhancement of facilities are intrinsically linked to the actualisation of Chavara's vision. By investing in the development of state-of-the-art equipment, these institutions demonstrate their commitment for providing students with a conducive learning environment that nurtures intellectual growth and character development. From modern classrooms equipped with interactive technology to well-stocked libraries offering a wealth of resources, educational facilities play a pivotal role in supporting the educational mission of these institutions.

Furthermore, the formation of human capital emerges as another key component in the realisation of Chavara's educational vision. Human capital refers to the collective knowledge, skills and abilities possessed by individuals within an organisation or society. In the context of higher education, the formation of human capital involves not only academic instruction, but also the cultivation of critical thinking, creativity and ethical leadership among students and faculty members alike. Within CMI and CMC higher education institutions, the formation of human capital is guided by the principles espoused by Chavara, emphasising the integral role of education in fostering personal and societal transformation. Faculty members, in particular, play a crucial role in shaping the intellectual and moral development of students, serving as mentors, guides and role models. Through their dedication to teaching, research and service, faculty members contribute to the cultivation of human capital, preparing students to become responsible citizens and leaders in their respective fields.

The book underscores the interconnectedness of educational facilities and the formation of human capital in the actualisation of Chavara's educational vision. It highlights the importance of aligning institutional resources and practices with the values and principles embodied by Chavara, ensuring that educational facilities serve as catalysts for human development and societal progress. Moreover, the book emphasises the need for innovative and creative strategies to enhance the actualisation of Chavara's vision in higher education institutions affiliated with the CMI and CMC congregations, which represents a multifaceted endeavour requiring the concerted efforts of educators, administrators and principals. By prioritising the expansion of educational facilities and the formation of human capital, these institutions can advance Chavara's vision of holistic and inclusive education, thereby contributing to intellectual, moral and social development. Through collaborative action and steadfast

commitment, the legacy of Chavara can continue to inspire and guide future generations towards a brighter and more equitable future.

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Appendix I

Background Data
PROFORMA

(Please tick the relevant columns)

Name of the Institution: ……………………………………………

……………………………………………………………………

Type of the Institution: Aided □ Self-finance □

Name of the Respondent (Optional): ………………………………..

……………………………………………………………………

Age: years □

Gender: Male □ Female □

Educational Qualifications: …………………………….. . . . .

……………………………………………………………………

Name of the Degree awarded University: . . . .

. . . .

Years of Experience: . . . .

. . . . . . …………………………………………………………....

Years of Experience in the present Institution . . . .

. . . .

Specify the field . . . .

. . . . …....……………………………………………………..

Signature of the respondent:
Place: ………………….   Date……………………

Appendix - II

Scale - 1

Actualization of the Education Vision of Chavara Scale (AEVCS)

This Scale contains items that are related to actualization of education vision of Chavara. Please indicate your personal opinion about each statement by ticking the appropriate response at the right of each statement. Your response will be kept confidential.

Key : 5= strongly agree (SA), 4= Agree (A), 3=Undecided (UD),

2= Disagree (D), 1= Strongly disagree (SD)

Variable 1 : Actualization of the Education Vision of Chavara

In the present study, Actualization of the Education Vision of Kuriakose Elias Chavara refers to the realization of education as a humanizing process, and providing innovative and quality education in Vision Sharing, Religious Formation, Holistic Education, Family Collaboration, Awareness programmes for the service of the people.

No	Item	SA 5	A 4	UD 3 3	D 2	SD 1
	Vision sharing					
1.	This institution has a vision/mission and core value statements based on Chavara's Vision.					
2.	This institution shares the vision of Chavara, through speech or other electronic					

	media in everyday common programmes.					
3.	This institution conducts annual spiritual empowerment sessions/ retreat for all students/faculty irrespective of caste or religion for the improvement of the value system.					
4.	Religious formation helps to fruitfully perform your daily living activities.					
5.	This institution encourages students to explore information.					
6.	This institution considers students as its primary concern.					
	Religious Formation					
7.	Religious formation gives you a positive attitude					
8.	Religious formation gives you the courage to try new things and opportunities					
9.	Religious formation helps to develop your intellectual abilities					
10.	Religious formation helps in acquiring new skills					
11.	Religious formation helps to learn new innovative activities					
12.	Religious formation helps to strengthen yourself					
	Holistic Education					
13.	This institution incorporates cultural exchange programmes between village and city students groups					
14.	This institution incorporates regular Counselling for					

	students/inmates with proper records					
15.	This institution conducts a self-management programme for the faculties and students (e.g. Empathy, self-control, emotional self-control)					
16.	Co-curricular activities for physical development are the important concern of this institution (e.g. sports)					
17.	This institution sets apart 10 percent of the income for social action programmes.					
18.	This institution provides opportunities to collaborate with home palliative care units for the promotion of social commitment					
19.	This institution collaborates with alumni and all people of goodwill for the socially useful contributions and upliftment of the poor and marginalized.					
	Family Collaboration					
20.	This institution provides counselling facilities for parents.					
	Awareness Programmes					
21.	This institution celebrates founder's day and shares the vision, mission and core values of This institution.					
22.	This institution conducts eco-friendly projects/ anti-plastic campaigns etc. by the students, for creating awareness among villagers/ slum dwellers etc.					

Remarks :

<div align="center">

Scale - 2

Higher Education Facilities Scale (HEFS)

</div>

This Scale contains items that are related to Higher Education Facilities. Please indicate your personal opinion about each statement by ticking the appropriate response at the right of each statement. Your response will be kept confidential.

Key :   5= strongly agree(SA), 4= Agree(A), 3=Undecided (UD),
          2= Disagree (D), 1= Strongly disagree (SD)

Variable 2: Higher Education Facilities

In this present study, the term "Higher Educational Facilities" refer to the physical properties and human resources of CMI and CMC Higher Education institutions, including infrastructure, quality assessment, and quality assurance.

Item No.	Item	SA 5	A 4	UD 3 3	D 2	SD 1
	Infrastructure					
1.	This institution has a well-equipped infrastructure					
2.	This institution has well-equipped staff rooms					
3.	This institution has well-equipped auditoriums/meeting areas					
4.	This institution has well-equipped study areas					
5.	This institution has well-equipped administrative offices					
6.	This institution has well-equipped hostel facilities					
7.	This institution has well-equipped smart rooms					
8.	This institution has well-equipped digital knowledge centers					
9.	**Quality assessment in**					

	education					
10.	This institution follows an assessment of students, including feedback.					
11.	This institution has rendered academic and personal support to students.					
	This institution assures student-centred approaches in its educational programmes					
12.	This institution makes sure that it spends the allotted amount for expansion of charity realms.					
13.	This institution provides fee concession and scholarship for the deserving students,					
14.	This institution spends adequately for infrastructure development.					
	Quality assurance in education					
15.	This institution has well-equipped athletic fields					
16.	This institution has a well-equipped examination office					
17.	This institution has a well-equipped help desk system					
18.	This institution has well-equipped cafeterias					
	This institution has well-equipped life safety requirements					
19.	This institution has well-equipped online courses and admissions					
20.	This institution has research collaboration with other organizations					
21.	This institution has systematic internal quality assurance procedures					
22.	The internal quality assurance					

	system deals specifically with the quality of teaching and learning					
23.	Assessment of the quality of faculty members based on performance are the usual practices of this institution					
Remarks:						

Scale - 3
Formation of Human Capital Scale (FHCS)

This Scale contains items that are related to Human Capital Formation. Please indicate your personal opinion about each statement by ticking the appropriate response at the right of each statement. Your response will be kept confidential.

Key : 5= strongly agree(SA), 4= Agree(A), 3=Undecided (UD),
2= Disagree (D), 1= Strongly disagree (SD)

Variable 3: Human Capital Formation

According to Harbison, the human capital formation indicates**,** "the process of acquiring and increasing the number of persons who have the skills, education and experience that are critical for the economic and political development of the country. Human capital formation is thus associated with investment in man and his development as a creative and productive resource." The present study refers to the acquired quality, skills, knowledge, spirituality, and competencies in academics of CMI and CMC religious faculty members currently working in higher educational institutions. This is realized through effectiveness of leadership, capacity building, staff professionalism, skill enhancement, congregational support, training programmes and motivation are also measured for the Formation of Human Capital among these institutions.

Item No.	Quality Enhancement	SA 5	A 4	UD 3 3	D 2	SD 1
1.	The Vice-Chancellor /principal/ management of this institution is concerned					

	about staff development, and he/she encourages others to improve their skills and abilities.					
2.	The principal and the management maintain the quality of this institution					
3.	The management/ principal/ staff provide effective leadership in each and every concerning matter of this institution					
4.	This institution provides opportunities for regular department meetings.					
5.	Job training programmes are beneficial to your overall development.					
6.	Spiritual training programmes are beneficial to your overall development.					
7.	Skill training programmes are beneficial to your overall development.					
8.	Mass media training programmes are beneficial to your overall development.					
9.	Training programmes help to increase the productivity of the religious staff members both in quality and quantity					
10.	Our management is competent enough to lead this institution towards excellence.					
11.	The congregation provides sufficient resources (e.g.,					

	time, money and equipment) for the actualization of goals.					
12.	In the congregation, there is a good system of administration to achieve my goals.					
	Training					
13.	All faculty members of this institution are trained through short-term courses in capacity building					
14.	The current quality of instructional materials are sufficient in this institution					
15.	Each department receives regular training from well-resourced facilitators					
16.	Each department has invested in technology for human capital development					
17.	This institution has an annual calendar where training programmes are incorporated.					
18.	Each department engages facilitators for training in human capital formation					
19.	Training in our institution includes social skills, general problem-solving skills and in-depth awareness about this institution.					
20.	This institution encourages me to participate in various seminars and workshops.					
	Skill Enhancement					
21.	The faculty members have					

	improved the scientific skill by the experience in CMI/ CMC educational training.					
22.	The faculty members have improved the technical skills by the experience in CMI/ CMC educational training.					
23.	The faculty members have improved the communication skills by the experience in CMI/ CMC educational training.					
24.	The faculty members have improved the leadership skills by the experience in CMI/ CMC educational training.					
25.	The faculty members have improved the problem-solving skills by the experience in CMI/ CMC educational training.					
26.	I feel that my training was good enough so that I am capable of achieving my goals.					
27.	I find that my values and the values of this institution are similar.					
	Institutional Strategy					
28.	The congregation considers training as a part of the institutional strategy for excellence in education.					
	Barriers of the skill enhancement					
29.	Age is a barrier which prevents me from developing my knowledge					

	and skill					
30.	Lack of personal time to learn is a barrier which prevents me from developing my knowledge and skill					
31.	Lack of confidence is a barrier which prevents me from developing my knowledge and skill					
32.	Lack of study skills are the barriers which prevent me from developing my knowledge and skill					
	Human capital development					
33.	The effectiveness of training programmes are evaluated by the authorities of the institution.					
34.	Each department is well-resourced in training for human capital development					
35.	Human capital training is systematic and well-planned in this institution					

Remarks:

Appendix – III

DATA SHEET

Categorical description of the background variables:-

Type of the Institution: *Aided = 1,*
                            Self-finance=2
Gender: *Male = 1*
                            Female =0
Years of Experiences: *Above 20=1*
                            Between 10-20 = 2
                            Below 10=3
Designation: *Principals = 1*
                            Administrator=2
                            Professor=3

Sl. No	Sample	Type of the Institution	Gender	Years of Experience	Designation	AEVCS Total	HEFS Total	FHCS Total
1.	CMI 1	1	1	1	3	100	168	150
2.	CMI 2	2	1	1	1	103	108	149
3.	CMI 3	1	1	1	3	91	165	157
4.	CMI 4	1	1	2	2	59	111	99
5.	CMI 5	1	1	1	3	105	189	164
6.	CMI 6	2	1	1	1	94	139	120
7.	CMI 7	1	1	2	1	103	189	159
8.	CMI 8	2	1	2	3	105	187	151
9.	CMI 9	2	1	1	2	88	165	142

10.	CMI 10	2	1	1	3	99	152	145
11.	CMI 11	1	1	1	3	85	112	88
12.	CMI 12	1	1	1	2	82	131	116
13.	CMI 13	2	1	2	1	99	181	147
14.	CMI 14	1	1	1	3	101	171	147
15.	CMI 15	1	1	2	3	89	161	152
16.	CMI 16	2	1	1	2	102	180	149
17.	CMI 17	2	1	2	3	98	176	157
18.	CMI 18	2	1	2	2	100	163	146
19.	CMI 19	2	1	1	2	99	155	147
20.	CMI 20	2	1	1	2	84	113	111
21.	CMI 21	1	1	3	1	108	190	159
22.	CMI 22	2	1	2	1	103	157	155
23.	CMI 23	1	1	2	3	101	190	154
24.	CMI 24	2	1	2	2	95	165	143
25.	CMI 25	1	1	1	2	87	153	112
26.	CMI 26	2	1	3	3	88	160	147
27.	CMI 27	1	1	1	2	98	156	152
28.	CMI 28	1	1	2	3	102	180	155
29.	CMI 29	2	1	2	1	82	128	122
30.	CMI 30	1	1	2	3	96	172	149
31.	CMI 31	2	1	2	2	92	171	139
32.	CMI 32	1	1	1	2	97	140	145
33.	CMI 33	2	1	1	3	94	148	137
34.	CMI 34	2	1	1	3	105	166	160
35.	CMI 35	1	1	1	3	82	149	137
36.	CMI 36	1	1	3	2	89	157	122
37.	CMI 37	1	1	1	1	91	149	131
38.	CMI 38	2	1	1	1	88	143	142
39.	CMI 39	2	1	1	2	95	155	142
40.	CMI 40	2	1	3	2	101	175	138
41.	CMI 41	2	1	2	1	84	146	128
42.	CMI 42	2	1	1	2	91	159	155
43.	CMI 43	2	1	2	2	107	132	158
44.	CMI 44	2	1	1	1	86	161	150
45.	CMI 45	2	1	1	3	103	182	145
46.	CMI 46	2	1	1	1	95	157	148
47.	CMI 47	1	1	2	3	101	178	146

48.	CMI 48	2	1	1	3	104	190	150
49.	CMI 49	1	1	2	3	81	129	127
50.	CMI 50	2	1	2	1	103	188	167
51.	CMI 51	1	1	1	3	88	134	136
52.	CMI 52	1	1	1	3	70	129	83
53.	CMI 53	1	1	2	3	104	148	133
54.	CMI 54	1	1	2	3	103	169	124
55.	CMI 55	1	1	1	3	102	167	130
56.	CMI 56	1	1	1	2	86	132	129
57.	CMI 57	2	1	2	2	83	143	139
58.	CMI 58	2	1	3	2	74	140	120
59.	CMI 59	2	1	2	2	94	151	142
60.	CMI 60	2	1	3	2	86	138	141
61.	CMI 61	1	1	1	3	106	186	167
62.	CMI 62	2	1	1	2	91	167	143
63.	CMI 63	2	1	1	3	78	142	120
64.	CMI 64	2	1	1	3	104	187	163
65.	CMI 65	2	1	1	2	95	153	133
66.	CMI 66	1	1	1	3	95	163	142
67.	CMI 67	2	1	1	2	94	154	124
68.	CMI 68	2	1	1	3	105	160	149
69.	CMI 69	2	1	1	1	108	181	160
70.	CMI 70	1	1	1	3	100	172	127
71.	CMI 71	2	1	1	1	99	190	151
72.	CMI 72	1	1	2	3	98	182	144
73.	CMI 73	2	1	2	2	100	179	153
74.	CMI 74	2	1	1	4	95	178	146
75.	CMI 75	2	1	1	1	106	190	160
76.	CMI 76	2	1	2	1	94	168	138
77.	CMI 77	1	1	2	1	104	178	155
78.	CMI 78	1	1	2	2	95	155	155
79.	CMI 79	2	1	2	3	95	178	186
80.	CMI 80	2	1	1	3	94	174	151
81.	CMI 81	2	1	1	4	101	182	153
82.	CMI 82	1	1	1	3	102	180	158
83.	CMI 83	2	1	2	3	98	151	139
84.	CMI 84	1	1	2	2	80	160	99
85.	CMI 85	2	1	2	2	96	164	152

86.	CMC 1	1	0	2	3	100	188	154
87.	CMC 2	1	0	3	4	90	158	116
88.	CMC 3	1	0	3	3	100	152	143
89.	CMC 4	1	0	1	3	104	168	143
90.	CMC 5	2	0	3	1	96	161	150
91.	CMC 6	2	0	2	1	106	143	140
92.	CMC 7	1	0	1	3	89	135	126
93.	CMC 8	1	0	1	3	104	158	134
94.	CMC 9	1	0	2	3	93	141	129
95.	CMC10	1	0	3	1	98	171	149
96.	CMC 11	1	0	3	2	96	183	149
97.	CMC 12	1	0	1	3	104	166	150
98.	CMC 13	1	0	3	4	96	168	134
99.	CMC 14	1	0	3	4	88	155	137
100.	CMC 15	1	0	3	4	99	182	148
101.	CMC 16	1	0	3	3	84	171	138
102.	CMC 17	2	0	3	4	99	144	144
103.	CMC 18	2	0	3	1	97	162	126
104.	CMC 19	1	0	2	3	87	155	131
105.	CMC 20	1	0	1	3	100	157	159
106.	CMC 21	1	0	2	3	101	181	149
107.	CMC 22	2	0	3	2	101	173	153
108.	CMC 23	1	0	2	4	109	189	170
109.	CMC 24	1	0	3	4	91	178	131
110.	CMC 25	1	0	1	2	95	158	153
111.	CMC 26	1	0	3	4	104	162	157
112.	CMC 27	1	0	3	4	101	162	150
113.	CMC 28	1	0	1	2	96	155	155
114.	CMC 29	2	0	2	4	99	178	168
115.	CMC 30	1	0	1	3	96	182	174
116.	CMC 31	1	0	2	3	96	154	139
117.	CMC 32	1	0	2	1	90	117	135
118.	CMC 33	1	0	1	3	106	170	151
119.	CMC 34	1	0	1	3	98	163	136
120.	CMC 35	1	0	2	1	89	117	150
121.	CMC 36	1	0	1	4	102	174	157
122.	CMC 37	1	0	1	3	107	180	157
123.	CMC 38	1	0	1	3	94	137	139

124.	CMC 39	1	0	1	3	99	162	146
125.	CMC 40	1	0	1	3	86	155	147
126.	CMC 41	1	0	2	4	86	164	129
127.	CMC 42	1	0	1	3	100	187	150
128.	CMC 43	1	0	1	3	83	138	137
129.	CMC 44	1	0	2	4	92	154	152
130.	CMC 45	1	0	1	3	93	169	160
131.	CMC 46	1	0	2	2	94	161	155
132.	CMC 47	1	0	1	3	102	185	161
133.	CMC 48	1	0	3	4	95	152	134
134.	CMC 49	1	0	3	4	88	142	128
135.	CMC 50	1	0	2	3	103	179	158
136.	CMC 51	1	0	3	3	91	156	129
137.	CMC 52	1	0	2	3	80	150	137
138.	CMC 53	1	0	3	2	93	162	141
139.	CMC 54	1	0	1	3	87	129	120
140.	CMC 55	2	0	2	4	96	124	143
141.	CMC 56	1	0	2	3	82	171	143
142.	CMC 57	1	0	2	3	94	148	122
143.	CMC 58	1	0	2	3	72	166	129
144.	CMC 59	1	0	2	3	95	163	132
145.	CMC 60	1	0	2	3	102	147	138
146.	CMC 61	1	0	3	3	80	152	114
147.	CMC 62	1	0	3	4	84	153	133
148.	CMC 63	1	0	1	3	84	117	124
149.	CMC 64	1	0	3	4	97	164	131
150.	CMC 65	1	0	3	4	109	181	148
151.	CMC 66	1	0	2	3	107	186	152
152.	CMC 67	1	0	3	1	110	178	158
153.	CMC 68	2	0	3	1	97	178	153
154.	CMC 69	1	0	1	2	106	185	167
155.	CMC 70	1	0	3	4	84	149	140
156.	CMC 71	1	0	2	3	94	115	133
157.	CMC 72	1	0	1	1	92	117	118
158.	CMC 73	1	0	1	3	106	172	144
159.	CMC 74	1	0	2	3	96	173	147
160.	CMC 75	1	0	1	3	104	174	149