

Social justice and inclusive education in Holy Cross education in Bangladesh: a multisite case study

Introduction

The Congregation of Holy Cross, a Catholic religious congregation, has been actively engaged in evangelization and education in Bangladesh since 1853. The Catholic Church's educational documents serve as guiding principles for school administrators, principals, teachers, and leaders worldwide, defining the purpose and nature of Catholic education. They are considered authoritative and provide valuable insight into fostering social justice within Catholic schools globally (McKinney, 2018). Following the Catholic Church's recommendations, Holy Cross educators in Bangladesh have undertaken various educational programs aimed at serving the impoverished and underprivileged. For instance, Dziekan (2002) mentions that Holy Cross schools and colleges have been proactive in providing educational opportunities for the less fortunate as part of their commitment to social justice. Like the Catholic Church in Asia, the Congregation of Holy Cross has demonstrated a preferential option for the poor, as noted by Timm (2000). Consequently, all Holy Cross schools have implemented provisions to support underprivileged children in accessing education, as emphasized by Morin (1994) for their apostolic works. Peixotto (1992) asserts that serving the poor and oppressed is a primary goal of the Church, exemplified by the founding of Notre Dame College with a focus on minorities, tribal communities, and other marginalized groups. Accordingly, Notre Dame College operates a literacy school for slum dwellers and street children, and similar initiatives exist in other Holy Cross schools and colleges to support the poor and underprivileged. However, the concept of social justice and inclusive education in Catholic schools has become a subject of debate. Grace and O'Keefe (2007a) raise questions about how these principles are practiced in Catholic schools that charge tuition fees and educate affluent students. Grace (2002) further argues that Catholic schools are facing challenges due to government policies promoting a market economy in education, which can lead to a prioritization of academic achievement over inclusive education and support for the poor. This paper aims to investigate how Holy Cross missionaries in Bangladesh interpret the Catholic Church's concept of social justice and how they implement its recommendations on social justice issues at their three elite institutions. The inquiry particularly examines the approach to social justice and inclusive education in these institutions, which charge high tuition fees and primarily enroll urban meritorious students.

Literature review

The Catholic Church and Social justice in education

The term "social justice" refers to the principles of equality and equity in all aspects of life for all members of a community (Calley, Pickover, Bennett-Garraway, Hendry, & Garraway, 2011). Social justice is an umbrella concept that attempts to explain and describe the fundamental principles of equality, equity, respect for other people's dignity, and respect for the environment (Valadez, 2015). The Catholic Church sees social justice as a mission for all men, women, youth, and children, and understands the necessity of social justice and living according to the principles of justice as human beings with/to other humans (Boff, 2012). Catholic social teaching is an essential aspect of the Catholic intellectual tradition (Heft, 2006). The Catholic Church disseminates its social justice orientations primarily through papal documents and special orientations from Bishops and Regional Bishops' Conferences (Heft, 2006). The central messages have been translated into seven Social Teaching Themes over the years, which include: life and dignity of the human person; call to family, community, and participation; rights and responsibilities; option for the poor and vulnerable; the dignity of work and workers' rights; solidarity; and care for God's creation (Canales & Min, 2010).

There are some who argue that different groups within the same Church may interpret these issues differently. Nonetheless, these are fundamental beliefs and values that lead to shared concerns, justifying the continuation of Christ's legacy of bringing peace, unity, and brother/sisterhood (humanity) to all God's children as co-creators of the universe. This can only be interpreted as a call to unity in the fight for attitudinal and behavioural changes in social and environmental issues. Primary provisions for peace, harmony, respect, dignity,

environmental responsibility, and solidarity between all peoples united through the privilege of being humans on a common mission with individual and collective responsibilities are highlighted by the US Catholic Bishops' Conference (2003). Individual and communal rights would be safeguarded if these obligations were embraced realistically and routinely (Heft, 2006).

Commitment to social justice is an essential character of Catholic schools. The Catholic school teaches social justice and justice as a part of the worldview shaped by the curriculum. Projects, such as Christian ministries, are also a means of teaching the students social justice. If anything sets them apart, students who graduate from Catholic schools should be marked by a passion for social justice. The Catholic school's Catholic nature is evidently more than its role in faith formation. Catholic schools are Church-run organizations dedicated to upholding and promoting human dignity (Muderedzwa 2022). They do so by providing an all-encompassing education, stimulating the development of the human community, advocating for the abolition of all forms of oppression, and promoting cultural progress (Youniss, Convey, & McLellan, 2000).

The Catholic Church and inclusive education

Education is a fundamental human right. It means that everyone, including persons with disabilities, both men and women, has the right to a good education. The Universal Declaration of Human Rights, which stipulates that everyone has the right to education, reflects this viewpoint. According to UNESCO (2004) inclusive education is the heart of the human right to education. As a natural consequence of this right, all children have the right to an education that is free of discrimination based on disability, ethnicity, religion, language, gender, capabilities, culture, and other factors (Rodriguez & Garro-Gil, 2015).

From Catholic social teaching to the example of Jesus as a teacher in the scriptures, the basis for inclusion is clear in Catholic education (Bonfiglio & Kroh, 2020). This effort is done in the name of Christ, who is at the center of the Catholic school's mission. The Catholic school seeks to create a school community that is driven and based on the gospel spirit. Thus, Catholic schools model themselves after the demands of the gospel and Christian living (McKinney & Hill, 2010). Therefore, the Catholic Church allows Christians and non-Christians to study in Catholic schools.

One of the distinctive aspects of Catholic education is that it is open to everybody, particularly the poor and weakest in society (Tete, 2007). According to the Holy See, every Catholic school's mission must include assistance to the needy. Church schools must take the appropriate steps to ensure that minority and underprivileged students are included in their student body. They should also pay extra attention to students who have specific needs, whether those needs are caused by natural deficiencies or family problems. Catholic schools must continue to demonstrate Christ's love for the poor in order to be true to their mission of giving to all, especially the poor and marginalized (Ruankool 2022). The Apostolic See is committed to supporting all efforts to make Catholic education affordable and accessible to all girls and boys (Miller, 2007).

Catholic schools educate the poor and others underprivileged groups because serving the poor is an essential element of the mission of Catholic schools and the Catholic Church (Wodon, 2019a). However, Grace & O'Keefe (2007b) noted that Catholic schools' ability to serve the poor have been declining in many countries. Catholic schools are proportionally more prevalent in low-income nations, where enrolment in Catholic schools is also rising at a faster rate over time. However, just because there are proportionally more schools in low-income countries does not mean that such schools will prioritize serving students from low-income families over other students (Wodon, 2019a). Study reveals that Catholic schools do not always favour the underprivileged. This is not surprising as it is difficult to reach the poor because cost recovery makes Catholic schools' services less accessible to the poor in the absence of or with little government assistance. As a result, while Catholic and denominational schools have a greater ability to serve the underprivileged than private secular schools, they generally have fewer underprivileged pupils than public schools (Wodon, 2019a, 2019b).

One of the difficult challenges that Catholic schools face relating to two missions that are not always easy to reconcile: providing a quality education to students with affordable

education for the poor (Wodon, 2019a). Despite these limitations, schools are succeeding in reaching millions of children living in poverty (Wodon, 2020). Most Catholic schools are for the poor and underprivileged. Great importance is attached to educating the students according to national requirements. Unfortunately, locally available resources are not sufficient to ensure sustainable and quality education, especially in rural schools (Rasiah, 2020).

Official Church documents support the idea of including people with disabilities, the poor, refugees, immigrant students in Catholic education (Frabutt, Holter, & Nuzzi, 2013). Despite the appeal, Catholic schools have a long history of underserving diverse populations, particularly students with disabilities (SWDs). While Catholic schools try to serve all students, they can fall short of this ideal for a variety of reasons (Scanlan, 2009). Despite the evidence supporting inclusion, certain barriers have been identified that present difficulties for schools in implementing SWDs integration, including: (a) lack of culture, (b) lack of resources, and (c) lack of knowledge and Capabilities. Negative teacher attitudes have emerged as one of the major barriers to inclusion (Crockett, 2012).

Research methodology and methods

A qualitative case study research method of investigation is chosen. The case study methodology is employed in this research to gain an in-depth understanding of the cases studied, and the meaning involved therein. Since the purpose of the research is to understand, discover, and gain insight into social justice issues and inclusive education in Holy Cross elite institutions in Bangladesh, purposeful sampling is chosen for the study. The study includes Notre Dame College, St. Gregory's High School and College, and Holy Cross College as case study institutions. Since Holy Cross consists of three different branches - priests, brothers, and sisters - each branch has its educational institutions, while they all belong to Holy Cross and are centrally administered. The research projects select an elite institution from each of these three groups. They are all reputed institutions, located in Dhaka, the capital city of Bangladesh.

The research is based primarily on a combination of examining written documents and field work involving interviews. I get access to published and unpublished sources in Holy Cross Provincial Archives of Priests, Brothers, and Sisters, Notre Dame College Archive, St. Gregory's High School and College.

As well as interviews of the locally available Holy Cross missionaries—local and foreigners—including priests and brothers, who were/are involved in both teaching and administration at case study institutes were conducted. Eighteen participants were interviewed using a semi-structured interview. Four of them were American Holy Cross missionaries who worked at the colleges as principals. Open-ended questions were posed, and an unstructured interviewing format was adopted. Participants' anonymity, privacy, and confidentiality were ensured, but all participants expressed their willingness to disclose their identity as they find it non-problematic.

Data derived from different sources were analyzed together, to identify similarities and themes. After the transcription of the interviews, the transcriptions were examined thoroughly, and the key points of each interview from those transcripts, together with data from documents, were sorted out into key themes, patterns, and categories. The data analysis was guided by Miles and Huberman's (1994) technique of data analysis.

Findings and Discussion

According to the interviewees of the study, key characteristics of Holy Cross schooling in Bangladesh are based on Christian values. These values are being implemented in different ways, including: providing education to their communities; giving access to education to the poor and underprivileged; charitable and social involvement and activities; concern, and solidarity among teachers and within school, creating a friendly and family-like school environment; providing opportunities for religious practices all traditions; developing cultural and social awareness, societal betterment and transformation; and responsiveness to the disadvantaged.

One participant said, 'We want to instil in minds of our students that all are equal to us even the poor'. Another stated that the school's goal was for students to have "good judgment, a balanced education, educating the heart, mind and soul and to hold human values." Another

participant stated that specific contribution to education Holy Cross is that it “improves education because of our values, because Christianity believes that every human being is from God, human dignity, and values are implemented in school,” and that Holy Cross schools and colleges focus on “social justice, caring for the poor and marginalised.”

Some of the respondents said that Catholic doctrine are not taught in their schools, they don't talk about Christianity. According to one principal, “here we don't teach doctrine, but just human values, we also teach morals.” Another principal stated, “This is a Catholic school, but not for that reason... as far as this school is concerned, we strive to make people feel welcome. I believe that Holy Cross schools should strive to welcome all students.” Another principal stated that students should be educated “to fight for justice or make them aware of injustices in society, we tried to let the students know about justice because it is important, very important to let them know.”

Finding of the study suggest that the main ways that Christian concepts of helping poor and social justice issues were put into effect were through social events, student organizations, and volunteer labour. These exercises encouraged openness, cooperation, care, and awareness. However, it became a part of the curricula and daily life at schools in the city's poorer districts. Extracurricular activities served as the main means of addressing this. According to one school principal, our Catholic schools must inform our students of what inspired. Despite their poverty students will be able to contribute to the society and understand that they can help others.

Moral instruction was all used to reinforce Catholic values in the classroom. The most frequently mentioned feature of Catholic education was humanistic values, because they don't talk about Christianity or Christian values. Because most teachers of the case study institutions were non-Catholics, it was often up to teachers to apply such values in the classroom and teach them or inspire them through their activities. Extracurricular activities were primarily used to instil selflessness and concern for others. Catholic values were mostly featured as complementing components of learning rather than as integral parts of the mainstream learning processes and aims. The following sub-sections present and discuss the findings of the study.

Social activities, social justice and serving the poor at case study institutions

As recommended by the Catholic Church, Holy Cross educators have taken different educational programs both formal and non-formal to serve the poor and underprivileged in Bangladesh. Richard Timm, former principal of Notre Dame College, mentioned that they are trying to bring up the good citizens, and the people who are well-formed in relationship to the poor (Personal interview with Timm). Similarly, David Burrell argued that they give importance to the formation of human values, respect for persons, and dignity of the human person, and attention to the poor and underprivileged (Personal interview with Burrell). Similarly, Hemanto Pius Rozario, argued that they give importance to the formation of human values, respect for persons, and dignity of the human person. Feeling attention to the poor and underprivileged. He claimed that there are many institutions in Dhaka, but no institutions are helping the poor. They do it; others don't do it. They have many slum children in their colleges. He said, “We do it because my faith tells me; my faith compels me to that” (Personal interview with Hemanto).

Timm(2002) claimed that education for the poor is a basic concern of Holy Cross. For example, he mentioned that since 1972 Notre Dame College has been operating a literacy school for the slum dwellers and street children. the school has three shifts: morning, afternoon, and evening. The night shift of the literacy school is for children and young adults living in slums, most of whom work during the day. Children and young adults, who come to study in classes from kindergarten to class seven (Peixotto, 1992). These classes are taught by the Martin Hall students, who are poor students on a special work-program that enable them to pay their college fees and thereby study at the college for free (Timm, 2002a). Hemanto Pius Rozario, the principal of Notre Dame College, claimed that Notre Dame College was founded specially to give attention to the minorities, poor, tribal, and those who are underprivileged groups to educate them and provide service to them (Personal interview with Hemnato).

The Church emphasized, “preferential option for the poor” in the new country that was such a great need, therefore, they reflected on how their institutions such as Notre Dame College can attach more to that program. As a result, they made some changes to college policies to bring some more students and open programs for poor students mainly from villages. The college contributes to the application of the ideal of the Church in society (Joseph S. Peixotto, personal communication). The college decided that one of its main goals must be to try to inspire students to become socially conscious. Thus, the college started several social projects on campus (Peixotto, 1992).

After the birth of Bangladesh, Holy Cross College, similar to NDC, also arranged social activities on campus as the Holy Cross Sisters realized that the College had become elitist. In 1972, HCC started a literacy program for poor neighbourhood children. The afternoon school began with 11 students. Classes were held four days a week in the afternoons. Caritas, the Catholic Relief Services in Bangladesh, gave a salary for each of the teachers who were involved regularly in the afternoon school (Bush, 1997). Thus, they started social programs to involve students in such activities and make them aware of the importance of societal activities. Compared to NDC, HCC was less involved in social work on the campus. NDC had several programs, including a literacy school, student work program, and a medical centre.

Like NDC and HCC, other Holy Cross schools and colleges, such as St. Joseph Higher Secondary School has a special program for the poor and underprivileged. Robi Purification mentioned that they have a responsibility for the rich people because want to teach them, educate them - their heart and mind. At the same time, they have the responsibility for those who don't have - the poor and the underprivileged. Therefore, they have almost 200 students, who are studying at the college campus in the afternoon. They get a basic education. As they don't have always proper nutrition thus, they are provided with some meals (Robi Purification, personal communication).

Although they claimed that Notre Dame College has been serving the poor and underprivileged through formal and non-formal educational programs, the college mostly failed to serve the poor or has preferential options of the poor through formal or regular educational programs at the college. The poor students who got financial support or got admitted under the Martin Hall programs belong to their own Catholic community, therefore, the poor and underprivileged belonging to other religions are excluded from the programs. Moreover, as the admission policy at the college is based on meritocracy, therefore, there is very little scope for the poor to get admitted in the college. Moreover, it can be also argued that how the concepts ‘poor’ and ‘preferential option’ is being practiced at college that charges tuitions and educates wealthy students. Studies claimed that Catholic schools around the world charges tuitions and educate wealthy students (Grace & O’Keefe, 2007a).

Tuition: a concern for social justice and inclusive education

For those in charge of Holy Cross education, this is a cause of disappointment. While Catholic Church has a policy that no Catholic child would be refused a Catholic education due to a family's actual inability to pay fees, many students coming from low-income Catholic families cannot get enrolment in those elite Holy Cross case study institutions. However, the preferential for the poor is an essential component in Catholic educational institutions (Canavan, 2009; Gutiérrez, 2009). It's not merely a spiritual inclination that makes the poor the preferred option. Transformation of unjust structures necessitates this effort. Indeed, working for justice is an important part of the Church's evangelization mission and Catholic education.

While public primary and secondary schools in Bangladesh receive full government funding, private educational institutions do not. Since the Holy Cross case study educational institutions cover significant expenditures to provide quality education, their tuition fees are expensive and out of reach for students from low-income households. The majority students come from medium to high-income families because Holy Cross case study institutions charge high tuition. Students from low-income families can only attend Holy Cross elite institutions if they qualify for tuition scholarships or financial grants, which are only available for Christian students (Gillespie & Peixotto, 2001). The opportunities between the educated ‘haves’ and ‘have-nots’ grow more troublesome as the social distinction between them expands. While

universal education is supposed to bring society closer together, this is rarely the case for developing nations like Bangladesh. Education has become an institutionalized instrument for separating the rich from the poor (Khan, Rana, & Haque, 2014). This, regrettably, also applies to Holy Cross elite education, whose reputed high-quality education is only marginally accessible to the poor and underprivileged groups.

When forms of exclusion occur in the educational settings, economic conditions make it difficult to implement inclusive education that is at the heart of the educational apostolate of consecrated persons. John Paul II says that the Church has taken on the challenge of becoming the voice of the world for inclusive education and social justice, and all Christians should do the same (Paul II, 1994). This clearly necessitates Holy Cross elite education's vigilant self-examination and attention more to inclusive education. Holy Cross elite educational institutions need to evaluate their priorities, including whether they give more value on academic reputation than on fundamental human values, whether they value solidarity over competition, whether they emphasize mission over marketization, and whether they include or exclude community members.

Lack of support mechanisms

Holy Cross case study institutions run the risk of being taken advantage of by market economy demands, ideological prejudices that may cloud their educational mission of promoting the dignity of the poor by providing education and outreach service (Grace, 2002). To retain and strengthen their preference for the poor, power relations within communities must be changed. This suggests that the academic community should improve ties with parents, alumni, the parish and diocese of the church, other Catholic educational institutions, civil and local government, non-governmental organizations (NGOs), public institutions, charity organizations, social welfare agencies and humanitarian organizations (Bryk et al., 1993). As a result, Holy Cross elite institutes become agents of change and leaders in achieving solidarity for the common good.

Governance and management in efficient services for inclusive education will result from the mobilization of a collaborative and partnership (Gutiérrez, 2009). To build support systems for development initiatives, enhance the standard of community service, mechanisms for leadership development and planning, resource management, minimising resource disparities so that underprivileged youths can access Holy Cross elite institutions, therefore, they need difficult choices and appropriate interventions. The introduction of numerous non-formal, vocational, and alternative education programs should come as a result of concrete indications of commitment to empowering the disadvantaged.

Catholic principle of social justice in practice in Holy Cross schools: rhetoric and reality

When asked how effective Holy Cross case study institutes are at upholding Catholic education principles, such as social justice, Catholic social teaching, the responses were not very positive. They viewed that schools and colleges are very effective in discipline, but not very good in values such as humanity, social interaction, human dignity, helping others in need, respect for others, because the current education system does not give them the opportunities. Moreover, it mostly depends on the teachers, and if teachers don't have such intention, they merely give them what is prescribed by the curriculum and written in textbooks.

Respondents said that Holy Cross institutions handled social justice discourse-related concerns the least, suggesting that social justice was frequently seen as fundamental or important in educational offering. They claimed that they needed to act more justly toward the teachers and pupils. In fact, the study found several issues with omission regarding Holy Cross education in Bangladesh. There was a lack of focus on several aspects of Catholicism, including: (a) the lack of knowledge on Catholic social tradition in its curriculum necessary for an education of Christian inspiration; (b) leadership development program on Catholic social teaching; (c) teachers' training and development programs on Catholic social teaching and social education; (d) a critical assessment of social justice issues in educational programs.

Social justice didn't seem to be as significant in the case study institutions as seeing education as a tool for employability and economic development. It was acknowledged that their grasp of the social doctrine of the Church was just cursory and that it was neither implemented nor promoted in their policy. When asked the question: 'How do you address

issues like social justice, human rights in their schools?' Many of them replied that while they couldn't discuss the subject with their students, they could still uphold human rights in the classroom by trying to treat all students with respect in interactions and throughout school life. When asked, 'What Catholic principles guide Holy Cross school?' In response many of them said that they do give marginalized pupils extra attention and give them inopportunities to study at elite schools and colleges, have some rural and minority quota, follow up with the students, care for the marginalized, love for the impoverished, for one another, shoulder one another's problems, and regard others as brothers and sisters.

Principals at case study colleges stressed the need of upholding strict academic standards, and they frequently turned away many applicants who lacked the necessary preparation or performance. They claim that for the schools to remain competitive and uphold a respectable nationwide, the institution's reputation is important on the academic achievement of its pupils. The principal of a case study college said that academic success is the most common way of assessing a school's worth and prestige in Dhaka, so success is more attached to the institution than the students. According to him, his college enjoys a good name in Dhaka and is well seen and esteemed because its students would easily go to reputed universities, such as BUET, Medical Colleges, and Dhaka University for higher studies.

Another principal remarked on the elitist reputation of Holy Cross institutions, noting that it is very challenging for them to adapt their methods now that they are well-known and people think that is the place where you actually learn things. Most of them acknowledge that while their ability to choose only the students they want gives them an advantage, doing so is not particularly honourable of them because they only keep the brightest students and ignore the others.

By supporting and encouraging students to acquire teamwork and cooperative skills that promote cooperation, reciprocity, and trust, Holy Cross case study institutions may encourage critical involvement in society that is based on a commitment to peace, justice and human dignity. By offering opportunity for conversations and critical evaluation of sociological, ethical, and historical challenges, they could nurture creativity and aesthetics, generating new ideas for others to exploit, and promote social responsibility. Together, these would influence how social and personal identities are formed.

The participants of the study recognize a difficult set of priority challenges for Holy Cross education in terms of social justice and Catholic identity. Social justice principles and how they can be implemented in pedagogy, as well as the creation of a supportive educational community, are viewed as being necessary for Holy cross schools. To create a more equitable society, particular tasks and acts have to be identified. It will be necessary for leaders, and the schools as a whole to modify current policies and procedures in order to apply social justice concepts, which requires considerable teacher's training.

When examined through the prism of the Church's own heritage and inspiration, and application of Catholic teachings have several implications for principals, leaders, and educators. For instance, they expected teachers to be spiritual, moral, and social role models and sources of spiritual inspiration in addition to being knowledgeable about and well-versed in the social teaching of the Catholic Church. In this environment, educators should serve as role models for leadership, teamwork, and the understanding that everyone is a learner. Since educators' activities are governed by some values, including love, sympathy, solidarity, and community that move them away from power hierarchies to serving as role models for students (de Robertis & Morrison, 2009).

Teachers need to place more emphasis on the defenceless and underprivileged segments of society by demonstrating their genuine love and concern. This requires the institution to actively align mission and practices, in addition to articulating its mission and identity (Salcedo 2008). A transformation from a restricted and rigid instrumental vision of leadership and education management to an open and justice-oriented vision of leadership is required to become more thoroughly inclusive Holy Cross schooling in Dhaka. In this respect, a significant shift in leadership behaviour is required.

Despite some limitation in implementing Catholic idea of social justice in education, the Holy Cross Congregation is one of the few education providers in Dhaka that teaches their

students about human value and dignity, as well as a humanitarian approach to everyday life. While the Congregation of Holy Cross provides quality education and best schooling in Dhaka, most of its pupils and teachers are non-Christians.

Although Holy Cross case study institutions are very clear about its missions and Catholic identity, the degree to which they address their mission and identity in practice falls short. There is a sizable gap between intention and reality in this case. Although Holy Cross Congregation in Bangladesh provides a privileged alternative for the poor, case study institutions of Holy Cross schools and Colleges are among the most elite and narrowly selective in the city, providing a privileged option to the wealthy and well-connected. Although the participants in the study emphasized the humanitarian message of Holy Cross education, in practice, some institutions, particularly case study elite schools and colleges, placed a strong focus on academic results and excellence.

Holy Cross elite institutions in Dhaka must work together as an effective model institution to expose and increase awareness of societal inequalities, particularly the society that frequently fails to notice injustices and repressive economic structures that stratify society and suppress people. To fulfil their purpose in and for society and the individual, Holy cross elite educational institutions must collaborate with other Catholic institutions and social organizations.

Conclusion

Although the Holy Cross schools and colleges in Bangladesh have made significant contributions to the country's educational system. This has been possible because of the result of Holy Cross educational institutes' valued collaboration with the Bangladeshi government. The Holy schools and colleges are confronted with a serious problem as the nation's educational system started to further divide the rich and the poor. It was concerned with establishing the common good in an equitable distribution of resources. The Holy Cross and Catholic Church in Bangladesh have not completely ignored this ideal in their responses, but rather have dealt with it gradually. This appears to be due to a lack of readiness on its part to be consistent in its commitment to social justice, despite the significant implications that would result from doing so. Considering this discussion, the Holy Cross education in Bangladesh faces the task of moving beyond its predominantly socially reproductive role. In order to be more inclusive education provider, they need to become a more outspoken agent of education reform in Bangladesh.

Holy cross is making some efforts to promote inclusive practices, but much work needs to be done to successfully transform school culture and supply the elements required to get the schools ready to serve the needs of all kids. Holy Cross elite schools and colleges need to respond to the call of their vocation to serve all people equally and to uphold a culture of mutual support and ownership for addressing the needs of all students. While acknowledging that a lack of finance, the state education policy which are not in line with the inclusion and social justice schools should use their available resources and seek out relevant supports for implementation. Teachers need to gain the knowledge and abilities to deal with the diverged group of students in classrooms.

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