

The Global Compact on Education (GCE): A lever for the transformation of the Catholic school.

**Summary of the seminar-workshop of the Unions of
Superiors General (UISG-USG)**

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International Union of Superiors General (UISG)

Union of Superiors General (USG)

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INTRODUCTION

To continue reflecting together on the GCE

In this document we offer you a summary of the work carried out during the seminar organized by the Education Commission of the two Unions of Superiors General (UISG-USG). The seminar focused on the process of the Global Compact on Education to which we have been invited - all of us who care about education - by Pope Francis. The seminar, which was held in October 2022, was conducted and coordinated by the SM Foundation (SMF). The final report has been prepared by Augusto Ibáñez, one of the speakers at the seminar and the Director of Special Education Projects of the SMF.

In this seminar we have tried to achieve several objectives. On the one hand, we intended to share the reality of the process we are living, by listening to various experiences: the work of a religious congregation, the promotion of the Pact at the local level, the options of the Dicastery for Education and Culture, the work at the continental level, the work of an educational foundation, etc. These different points of view will help us to understand the richness and complexity of the process.

On the other hand, we aimed at deepening, in a global reflection, all the aspects that come together in the challenge of renovating the schools in the light of the construction of the Global Compact on Education. The presentation on the criteria of transformation will significantly help us in this challenge.

However, the fundamental aspect of the seminar has been the work and the contributions of the participants. We asked ourselves many questions and we shared dreams, searches and challenges. A careful reading of these pages reveals the response of the Catholic School to the challenge posed by the Pope. You will find, for example, a very rich reflection on the criteria which we can take into account to renew our schools from the perspective of the Pact. Aspects such as leadership, pedagogy of care, accompaniment, teamwork, inclusion, pastoral care, networking, emerge as keys to that renewal we are all called to pursue.

I believe there is an added value in this seminar. We have brought together people from very different places, cultures, languages and congregations, consecrated and lay people, united by a common commitment: to build the Catholic school in the light of the Global Compact. This is a new path for us to travel. I am convinced that the material we offer you will be a good support in this process. May it be so.

P. Pedro Aguado Sch.P.

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President of the Education Commission of the Unions of Superiors Generals (UISG-USG)

INTRODUCTION

Courageous responses to the challenge posed by the GCE

The SM Foundation is grateful to the Education Commission of the UISG-USG for having invited us to actively participate in the 2022 Formation Seminar, as we also did in 2019. In both cases we welcomed the invitation with joy and we put our creative energy into action with enthusiasm and generosity, although, I confess that we have always received much more than we have been able to contribute. The richness of collaborative work and the joy of meeting each other filled us with vitality to continue working, very close to schools, with and for children and young people, for the common good and in the light of the ethics of care.

In the 2022 seminar, transformation and change were discussed within the framework of the GCE. All change requires, as Pope Francis affirms, an educational process and enough courage to pursue it. It is not coincidental that this document refers to the GCE as a “courageous challenge posed by Pope Francis”. And the Pope himself speaks of the need to start “transformative processes without fear, investing in youth.”

The GCE asks us to join our best efforts in order to offer courageous answers. This is what the SM Foundation aims to promote. For this reason, we have taken up Pope Francis’ challenge since the very first moment of its launch and we have set out to accompany the schools on this path. We want to ensure that all our proposals will have the vision, determination and courage that all great educational challenges require:

- Because we have a hopeful vision of the future of education, of the Catholic school and of young people.
- Because we build the projects together with schools and teaching teams, without letting ourselves be carried away by fashions or trends of the moment. We start from the reflection and experience of those who are in the classrooms every day working with the students. Sometimes this way of working is more complex, but we are convinced - and reality attests to it - that its fruits will be much richer and solid.
- Because, in all our actions and in line with what Pope Francis points out, we promote a culture of inclusion and educational equity, always seeking to take care of people and our common home, and with the purpose of educating to the common good for a better world.

The UISG-USG seminar has been an opportunity to reimagine, care for and walk together on the educational path that the GCE points out. With courage, because to care means to transform; and together, because no one can do it alone. From this perspective, we are moved by the profound conviction that animates our motto: “Together we take care of education”. As the Pope reminds us: “Together is the word that saves and achieves everything”.

In the light of our Marianist tradition we share our identity and mission with the Catholic school and we accompany it -we accompany each other- in this process that anticipates and transforms: taking care of ourselves and our institutions, of our essence and significance; preparing new bearers of this identity and transformative richness; weaving powerful educational connections between educational communities, neighborhoods and society; proposing a pedagogy of the closeness, where relationships and care are the core of the educational 'being and doing'; and being sustainable, within the framework of integral ecology.

This document collects valuable contributions, keys for action, experiences and criteria to carry out the transformation of the Catholic school in the perspective of the GCE. This is the response expected of all of us, a response that must be determined, generous and courageous. Heartfelt thanks to the participants in this seminar for making it possible. May this document be an effective support for the demanding path that the GCE requires. And we commit ourselves to do our part to continue accompanying and promoting courageous responses.

Mayte Ortiz

General Director of the SM Foundation

1. THE PROMOTION OF THE GLOBAL COMPACT ON EDUCATION. SOME SIGNIFICANT EXPERIENCES

Since its launch, the Global Compact on Education (GCE) has received numerous endorsements and has generated a broad movement of reflection and action in schools. What has been done so far? What is the diagnosis on the progress of this courageous challenge proposed by Pope Francis in October 2020?

Many initiatives have arisen in educational institutions to join the GCE and develop the seven commitments that it proposes. These are very valuable initiatives, but still little known. For this reason, the first two sessions of the seminar have been devoted to knowing and analyzing some examples of these initiatives, implemented in very different contexts:

- During the first session, several initiatives for the construction of the GCE in various institutions were presented. We have worked on: (1) the promotion of the GCE by the Congregation for Catholic Education, presented by María Cinque and Msgr. Zani; (2) the promotion of the GCE by the International Office of Catholic Education, presented by Juan Antonio Ojeda, and (3) the promotion of the GCE by the SM Foundation, presented by Adolfo Sillóniz.
- The second session focused on the implementation of the GCE at local, congregational and continental levels. For instance, we worked on: (1) the implementation of the GCE at the local level, in the Colombian region of Santander, presented by Liliana Vergel; the experience of the construction of the GCE by the Company of Santa Teresa de Jesús, presented by Pilar Liso, and (3) the continental experience of the Jesuits in Latin America, presented by Luiz Fernando Klein.

These presentations triggered a rich conversation in working groups in order to make a first diagnosis on the progress of the GCE. To achieve this objective, several online processes were used, which allowed for a good interaction in the context of the rich diversity in which we worked: language groups; small working groups (within each language group), and *Zoom* chat.

In the following pages some of the initiatives mentioned above are presented, followed by a summary of the reflection developed in the working groups, around two main questions:

- (a) What do these initiatives inspire you?
- b) What new questions do they suggest to you?

1.1. Genesis, development and general outline of the Global Compact on Education

Msgr. Angelo Vincenzo Zani¹

I have been asked to present an update on the Global Compact on Education. I will be glad to briefly describe the genesis and the lines of development that have been elaborated in recent times with the help of a group of experts who have also contributed to preparing some of the tools necessary for its implementation in various cultural contexts and in different thematic areas.

The Global Compact on Education opens up a wide range of concrete possibilities. I believe, therefore, that once its basic approach has been acquired, it becomes essential to make specific decisions and share them in order to work in a concrete and synergistic way at the local level and to create an effective network of collaboration.

1.1.1. The Global Compact on Education (GCE)

I would like to recall, first of all, the meaning of Pope Francis' proposal. In September 2019, he launched an invitation to participate in the event that was supposed to take place in Rome on May 14, 2020 on the Global Compact on Education, but everything was postponed due to the Covid-19 pandemic.

The original idea and the significance of this initiative arise from the attention to education that has always characterized the experience of Pope Bergoglio, in particular from his concern for the formation of the younger generations. Furthermore, with his

¹ ANGELO VINCENZO ZANI, holds a degree in Social Sciences from the Pontifical Gregorian University and a doctorate in Theology from the Pontifical Lateran University. He was a lecturer in various universities, such as the C. Arici Institute, the Philosophical-Theological Institute of the Salesians in Nave, the Paul VI Theological Institute in Brescia and the Catholic University of the Sacred Heart. He held various educational positions in the Italian Episcopal Conference. Since 2002 he has been a member of the Congregation for Catholic Education, first as Under-Secretary and later as Secretary General. In September 2022 he has been appointed Librarian and Archivist of the Holy Roman Church.

proposal he wanted to respond to the requests of numerous personalities from different cultures and religious and social affiliations. In fact, they asked him to offer some suggestions capable of influencing today's fragmented humanity, which is experiencing an "epochal change" and needs well prepared leaders.

In his proposal - "*Rebuilding the Global Compact on Education*" - an important basic element is to be considered, namely, that Francis places himself in the wake of the post-conciliar Magisterium, resuming the principles that have always guided the action of the Christian community in its commitment in the formation field in schools and universities; in all initiatives of formal and informal education and in the paths of interreligious and intercultural dialogue.

In this regard, a fundamental point of reference is the Conciliar Declaration *Gravissimum Educationis*, where we read that education should respond to the needs of the persons and their dignity and character, giving due consideration to the difference of gender, of cultural and social origins. At the same time, it should be in harmony with the fraternal association with other peoples in the fostering of true unity and peace on earth.²

With regard to Catholic universities, the Conciliar Declaration offers some very precise indications. They should achieve "a public, enduring and pervasive influence of the Christian mind in the furtherance of culture". And also "the students of these institutions are molded into men truly outstanding in their training, ready to undertake weighty responsibilities in society and witness to the faith in the world". These aspects were subsequently included in the Apostolic Constitution *Ex Corde Ecclesiae* of 1990³.

In his proposal, Pope Bergoglio invites everyone to commit themselves to contributing to the creation of a *new humanism* that, based on fundamental principles, finds its effective application in the various articulations of the educational processes.

Several times the Pontiff has considered this issue delivering numerous messages and discourses addressed to various audiences: educators, religious, bishops, university rectors, diplomatic corps, young people, civil institutions, international organizations. He underlines that the Global Compact on Education is a commitment entrusted to all in order to "*promote together those forward-looking initiatives that can give direction to history and change it for the better*".⁴ To this end, Pope Francis asks to initiate processes of transformation, without fear, to look to the future with hope, investing in young people.⁵

² Cf. VATICAN ECUMENICAL COUNCIL II, DECLARATION ON CHRISTIAN EDUCATION *GRAVISSIMUM EDUCATIONIS*, Introduction and n.1.

³ *Ibidem.*, No. 10.

⁴ POPE FRANCIS *Message for the Launch of the Global Compact on Education*, 12 September 2019. Available at: <http://bit.ly/3Hnw6Sx>

⁵ *Ibidem.*

1.1.2. The various stages marked by the Pope's messages on the Global Compact on Education

Bearing in mind the many messages of the Pope on this issue, I would like to recall here the five main ways in which the theme is addressed and developed, like a leitmotif that becomes a symphony.

First message. In the first message, where the Global Compact on Education was officially launched (September 12, 2019), Francis invited all those who work in various roles in the education field, to form an alliance in order to create a global educational village capable of educating the new generations to universal fraternity. It is necessary to build our “common home” among all peoples and to foster the dialogue between religions with a view to a new humanism. To achieve this goal, the Pope suggested three steps: to place the human person at the center; to capitalize on all the person's potential and best energies; to train people who are ready to offer themselves at the service of the common good.

Second message. After about a year, on October 15, 2020, the Pope launched the compact again with a new message in which he recalled the dramatic consequences of the pandemic that have exacerbated the educational gap. To reverse this situation, it is necessary to have a more compassionate vision of the world and offer concrete educational paths.

Inspired by the Encyclical *Fratelli tutti*, which had just been published, and by the Social Doctrine of the Church, the Pope recommended seven specific paths in which everyone should engage: to place human persons at the centre of every educational process; to listen to the voices of children, adolescents and young people; to promote women by encouraging the full participation of girls in education; to empower families as the first and fundamental place of education; to be ready to welcome others, especially those most in need; to renew the economy and politics; to safeguard our common home through care for the environment, sober lifestyles and renewable energy.

Third message. On October 5, 2021, on the occasion of World Teachers' Day instituted by UNESCO, the Pope invited the representatives of the world's religions to Rome to promote with them the Global Compact on Education. On this occasion, the Pontiff underlined that the highest point of education is the dimension of Transcendence. The Pope affirmed: “The fundamental principle “Know yourself” has always guided education. Yet we should not overlook other essential principles: “*Know your brother and sister*”, in order to educate in welcoming others; “*Know creation*”, in order to educate in caring for our common home and “*Know the Transcendent*”, in order to educate in the great mystery of life. We are concerned to ensure an integral formation”.

Fourth message. On June 1, 2022, Pope Francis met in Rome with the participants in the International Conference on the *Global Compact on Education*. The crisis we are

experiencing, stated the Pope, should be lived and overcome together and it can become a *kairós*, a propitious moment to evangelize anew the meaning of humankind, of life, of the world. Resuming the issue of transcendence in education, he affirmed: “It is necessary to reassert the centrality of the human person as a creature that, in Christ, is the image and likeness of its Creator.” And he added: “Not to speak the truth about God out of respect for those who do not believe would be, in the field of education, like burning books out of respect for those who are not intellectuals, destroying works of art out of respect for those who do not see, or silencing music out of respect for those who do not hear.” In an original way, Pope Francis proposed as an educational model some aspects of the mythological figure of Aeneas, who amid the flames of the burning city of Troy “carries on his shoulders his elderly father Anchises and takes the young son Ascanius by the hand, leading them both to safety. That is how to overcome a crisis. Aeneas saves himself, but not by himself. He brings with him his father, who represents his past, and his son, who represents the future.”

Fifth message. This message is addressed to the young people gathered at the “European Youth Conference” in Prague (July 11-13, 2022). The Pope invited the youth to participate in the Global Compact on Education, where there are no “givers” and “takers”, but all of us are called to educate ourselves in communion. He urged them to make their voices heard: “If they do not listen to you, shout even louder, make noise; you have every right to have your say on what concerns your future. I encourage you to be enterprising, creative and critical.” Above all, the Pope encouraged them to promote a culture of inclusion, to welcome the ‘other’ who is not an enemy and to commit to sustainability, that is, to take care of our common home with concrete projects and not just with words. Then the Pope, referring to Ukraine, where a senseless war is being fought, gave the examples of two young people with “a broad outlook”: Franz Jägerstätter, the Austrian peasant beatified by Benedict XVI who, because of his Catholic faith, made a conscientious objection to the injunction to swear allegiance to Hitler and go to war, and Dietrich Bonhoeffer, a young German Lutheran theologian, anti-Nazi, imprisoned in the same prison. Both were killed for the same reason.

I would like to add one last important point. On September 17, 2022 the Secretary of State spoke in New York on the occasion of the United Nations General Assembly and presented the Global Compact on Education as an instrument for the Church to place itself at the service of the wounded humanity and restore hope.

1.1.3. Areas of study

In addition to the general guidelines of the Global Compact on Education, as mentioned above, the Dicastery tried to identify, with the help of experts, five thematic areas where the Global Compact can find a perspective of development and evolution in order to build a broad educational alliance and achieve that participation of individuals, organizations and people as Pope Francis hoped for from the beginning.

The five themes are entrusted in a particular way to Catholic universities, but also to state universities. In fact, in the construction of the “Global Educational Village”, academic institutions can carry out studies and researches capable of grasping the challenges of today’s culture. They can also be laboratories for the formation and qualification of young people as future leaders at the service of the common good.

Dignity and human rights. Dignity immediately refers to the concept of person and its intrinsic value, that plays a fundamental role in the educational project inspired by Christianity and anthropologically founded. The human being as a person is a being-in-itself, an individual open to others, a “being in communion”, that is to say that it finds its fulfillment in the relationship with the world (through work), with others (interpersonal relationships and community life), with God (religion and the communion of faith). In these ways of being lies its dignity and its fundamental character of being both end and value, never reducible to a means or an instrument. Human rights are inscribed in the person. There are “*first generation*” rights: the right to life, personal identity, privacy, freedom of thought, conscience and religion, free and secret vote, freedom of association, procedural guarantees. The “*second category*” rights consists of economic, social and cultural rights which are called positive rights since the public authority is responsible to codify and enforce them. The “*second generation*” rights include the rights to food, housing, education, work, health and assistance. Recently, we also talk of “*third generation*” human rights, or solidarity rights such as the right to peace, to a healthy environment, to development. Once the concept of dignity and rights has been clarified, it is necessary to focus on the education to human rights. All this, of course, should be articulated in the curricula which take into account the age of students, their conditions and the particular situation of the educational and academic system.

Fraternity and cooperation. The encyclical *Fratelli tutti* is a treasure trove of ideas on this issue. It finds its inspiration in the Christian revelation and can offer significant insights to deepen it at a pedagogical-didactic level. I would like to recall that the theme of the ‘other’ has become the focus of contemporary cultural debate. Let us also remember that the Jewish philosopher E. Lévinas developed a conception of the person focused on the ‘other’, the ‘you’, the ‘face’. The reflection on issues concerning the other, the difference, the interpersonal and intercultural relationship, leads to the centrality of the category of reciprocity. Paul Ricoeur speaks of “ethos of reciprocity”, as a paradigm for relationships based on the value of difference. The attention to others and the experience of fraternity create the context and the basis for the community, in which people live relationships of friendship, communion and mutual help. The collaboration experienced in the school and academic community can be experienced as well at broader levels - local, national and international -, to the point of understanding the value of the common good.

Technologies and integral ecology. This theme opens up a pedagogical and academic field of great interest and a high topical issue, such as, for instance, the questions related

to artificial intelligence, the relationship between people and the environment and the complex problems that characterize the epochal change in which we are immersed. There is a need to educate about the ethical use of technologies trying to transform innovation into development. Although it is not possible to conceive and implement technology without specific forms of rationality (technical and scientific thinking), placing development at the center of interest means affirming that technical-scientific thinking is not sufficient in itself. Different approaches are needed, including the humanities and the contribution of faith. The options dictated by ethics for an integral ecology refer to the encyclical *Laudato si'*, which has also been widely commented from the point of view of the educational and academic dimension. The objective of a correct ecological and environmental education is to increase the awareness that humanity is an integral and fundamental part of nature and environment without being the sole, priority and absolute element. The moral responsibility of carrying out the process of safeguarding environmental integrity in all its aspects lies precisely on humanity. There is a spiritual ecology, a human, social and environmental ecology.⁶

Peace and citizenship. These are two fundamental aspects of education. One of the main objectives of educating to peace is the formation of a “non-violent” person, who has confidence in himself and in others. A person who knows how to intervene in a creative and personal way in the reality that surrounds him in order to change it in a human way. A person who is committed to actively resolve conflicts without violence or abuse, but making use of the existing constructive resources and developing others. A person who knows how to act in everyday life with broader connections in the global dimension. A person who is always searching for the truth, without taking it for granted or claiming sole possession of it. In its ethical-political dimension, education to peace is always, at the same time, education for change and justice, for solidarity and for the planetary coexistence of cultures and peoples. The term citizenship refers both to the relationship between an individual and a State and to the rights and duties that this relationship entails for the individual. The pedagogical categories that emerge in the attention to citizenship are those of education to responsibility (understood in the double sense of personal responsibility and community responsibility), to self-improvement, to social participation, to the valorization of the “collective memory” in which each personal experience takes place.

Cultures and religions. This combination is also particularly rich for the potential implementation of the Global Compact on Education. Culture is a constitutive aspect of human nature, because only culture makes us specifically human, rational, critical, and ethically committed beings. Thanks to culture, we discern values and make decisions. Persons express themselves through culture, become aware of themselves, recognizes themselves as an unfinished project, question their achievements, tirelessly search for new meanings and create works that transcend them. Speaking then of religions, in a general and theoretical sense, there is no doubt that one of the most essential sources of

⁶ Cf. INTERDIOCESEAN WORKING GROUP OF THE HOLY SEE ON INTEGRAL ECOLOGY, *Journeying Towards Care for Our Common Home: five years after Laudato Si'*, LEV, Vaticano City 2020.

culture is to be found in religion, in which persons place themselves at the disposal of God. Focusing on the existential level of the relationship between religion and culture, we are convinced that the more religion is the source of cultural values, the more it will be perceived as a “value” (and not simply as a cold coherence with truths); the more it will be purified from arbitrary exploitation, the more it will be presented as a “reasonable” proposal (which is not synonymous with “rational”), totally respectful of human dignity, rejecting fundamentalisms such as holy wars, despotic theocracies, fanaticism, etc. Christians, in particular, in order not to separate religion from culture, are invited to start afresh from the profound meaning of the proclamation of Christ, from the kerygma, which has in itself the dynamic power to touch the human heart, but also to make it the protagonist of a presence in the world capable of affecting all its expressions, promoting humanism and sociability. Open to the transcendent, they can make the world a “*spatium verae fraternitatis*.”

1.1.4. For a new humanism

I would like to summarize the importance of these issues with three key points in order to understand the educational malaise, which has become an “educational catastrophe”, as Pope Francis called it, to which it is necessary to respond with courage and lucidity in order to build “a new humanism”.

First of all, we are facing a profound crisis of the educational authority which manifests itself in the breakdown of relationships and communication between generations. This problem affects the educational task of parents, the role of the school and of other institutions responsible for the education of educators. On the one hand, young people need to meet role models for their growth; on the other, adults are not sure of their role. This produces a crisis of the axiological proposal, caused by the lack of rules of behavior and basic values.

A second issue is the challenge of transhumanism, that is, the contemporary philosophical movement that also challenges educational and academic systems. It places absolute trust in science and technology as the only ways to overcome human, spiritual, mental and social limits and frailties. The lack of an anthropological and ethical vision undermines the perspective of an education that is rooted in the inner life of the human person and is oriented to common good, through the creation of a culture accumulated over time and that should not be lost.

A third issue is what Pope Francis, in the encyclical *Fratelli tutti*, defines as the loss of the sense of history, with the consequence that ancient conflicts thought long buried are breaking out anew, extremist, resentful and aggressive, creating new forms of selfishness and a loss of the social sense. Education, in this context, has the indispensable task of helping children and young people not to remain in a vacuum, not to be uprooted and distrustful, but to find safe points of reference, in order to grasp the values and meaning that connects the evolutionary stages of time and society.

Faced with these challenges, education can open up to hope if it is capable of generating and showing new horizons and building new paradigms capable of responding to the emergencies of the contemporary world. In this sense, it seems to me that three possible directions emerge from the messages of Pope Francis on the Educational Pact.

First of all, it is necessary *to start anew from the person* as a response to the anthropological metamorphosis that is taking place. To place the person in the center means to undermine the cultural model of an intelligence that believes it can grasp the truth by abstracting itself from the historical situation in which humanity lives. The pedagogical reflection should be refounded on this principle and developed in response to the challenges of current times, in an open way and in dialogue with the plurality of contributions from other cultural and religious perspectives. Indeed, attention to the person cannot be traced back to Christian inspiration alone, even though it has made a decisive contribution to humanism.

Secondly, we have to *rethink our thinking*. Pope Francis invites us to invest the best energies in the educational field with creativity and responsibility, promoting long-term projects to prepare people who are open and open to dialogue and to build new relationships between generations and between the various expressions of civil society. To think is never a solitary and abstract action, but it always implies a descent into reality which is made up of history, culture, life experiences, relationships and aspirations. In this sense, today it is essential to rethink our thinking in the sense of realizing, through the method of interdisciplinarity and transdisciplinarity, the vital and intellectual principle of unity of knowledge in the distinction and respect of its multiple, correlated and convergent expressions.

Thirdly, to develop solidarity. It is necessary to have the courage to form people willing to put themselves at the service of the community, because service is a pillar of the culture of encounter. Education is a response to the vocation to fraternity and social harmony. Therefore, it is necessary to educate to responsibility, having at heart human coexistence on a broader scale, of a sociopolitical nature, and to commitment in the city and in the world understood as "*spatium verae fraternitatis*".

1.1.5. The works of the Global Compact on Education

The launch of the *Global Compact on Education* has begun a process that has been developed everywhere, in many different paths, initiatives and modalities at various institutional levels. In order to adequately respond to the challenges highlighted by Pope Francis since his first message and to those that emerged later - that is the challenges of the pandemic and now of the war -, it seems particularly urgent "to find global agreement about an education that integrates and respects all aspects of the person, uniting studies and everyday life, teachers, students and their families, and civil society in its intellectual, scientific, artistic, athletic, political, business and charitable dimensions. An alliance, in other words, between the earth's inhabitants and our

“common home”, which we are bound to care for and respect. An alliance that generates peace, justice and hospitality among all peoples of the human family, as well as dialogue between religions.”⁷

To advance in this global and open vision, it is necessary to work together on the basis of a Christian anthropology that allows us to articulate an educational planning capable of preparing responsible people with a strong passion for humanity and its destiny.⁸

The Congregation for *Catholic Education*, now Dicastery for Culture and Education, which has the task of accompanying its implementation, as well as collecting and monitoring the most significant experiences promoted in many countries around the world, will prepare a work plan that includes the following topics:

- a) First, three years after the launch of the Educational Pact, the **Episcopal Conferences**, many of which have already taken some actions, will receive a letter with the necessary information on the initiatives already launched and those planned.
- b) Secondly, all necessary support should be provided to **Catholic schools** and religious congregations involved in them, as well as to the various coordinating bodies (OIEC, USG, UISG, OMAEC, etc.). There are 220,000 Catholic schools in the world, attended by some 62 million students. It is obvious, however, that the proposal of a Global Compact is not limited to involving Catholic schools, but extends to all educational institutions, many of which have already joined the Pact.
- c) Furthermore, collaboration with and among **Catholic Universities** and among them and other civil academic institutions or institutions of other religious affiliation (including the Jewish and Islamic ones) should be strengthened through the various coordination bodies (FIUC, FUCE...). The Pontifical Universities are also focusing on some topics of the Educational Pact (for instance, ecology and peace). What synergies should be promoted? as ways of networking (for research centers, for teachers, for students, etc.). Through Catholic and ecclesiastical universities, many other academic institutions are being reached that are particularly open and sensitive to the themes of the Alliance.
- d) Another very sensitive sector involved in the Global Compact on Education is that of **movements, groups, ecclesial associations** that have already promoted many initiatives at the level of non-formal or informal education in many

⁷ Cf. POPE FRANCIS, *Message for the Launch of the Global Compact on Education*, 12 September 2019. Available at: <http://bit.ly/3Hnw6Sx>

⁸ The “consciousness that we are responsible for the fragility of others” (*Fratelli Tutti*, 115) ought to inspire every effort to create concrete opportunities for progress, not only economically, but also in terms of education and care for our common home”. POPE FRANCIS, *Meeting with authorities, civil society and the diplomatic corps, Hall of the Presidential Palace in Baghdad, Friday, 5 March 2021*

regions of the world. A coordination group has been created to promote this sector and collect the most significant experiences implemented with surprising creativity and efficiency.

- e) Among the various initiatives launched, it is worth highlighting one in particular, which should assume a more significant and strategic centrality and importance: the **participation of young people**. There have already been some very positive moments, such as the meeting with the Erasmus scholarship holders, but now we have to focus on this objective in a more concrete and decisive way.
- f) In various contexts, a **dialogue** has been initiated **with civil institutions** that have seen in the Educational Pact an interesting tool (large and small municipalities, cities such as Naples, Regions, Law Enforcement Agencies such as the Forest Guard, countries like Czech Republic with the recent Presidency of the European Union, etc.). In addition to endorse the Pact, in some cases, several local institutions have established joint educational pacts to promote the idea of the pact in their territory.
- g) With several international organizations, which already have bilateral relations with the Holy See, **specific relations are being established on the Global Compact on Education**. This is happening with the UN, UNESCO, FAO, the Council of Europe, the European Union, etc. These relationships should also be further developed with the help of the competent ambassadors to the Holy See, who are very sensitive to this issue.
- h) After the important event held in the Vatican on October 5, 2021, the **representatives of the religions** expressed their desire to continue the work already started to give relevance to the religious dimension of the Global Compact on Education.

1.1.6. Conclusion

In conclusion, I would like to point out that the proposal of the Global Compact on Education, with all its articulations and projects that have spontaneously developed almost everywhere, has identified a real need of the society and its various institutions, and has implemented a significant and effective process.

Its dynamism attracts the interest of various bodies and institutions, especially in civil society, as well as at the level of international organizations and in the interreligious sphere.

It is a tool to be developed with intelligence and with a hopeful vision of the future in each institution. It allows the Church to carry out a proactive action in the cultural and social context and open up even more to a constructive dialogue with everyone, in order to contribute to the realization of the common good in today's society and, above all, to form young people as protagonists of a future of solidarity and peace.

1.2. The promotion of the Global Compact on Education by the International Office of Catholic Education (OIEC)

Juan Antonio Ojeda, FSC⁹

Since Pope Francis' first invitation to build together a Global Compact on Education, the OIEC has promoted it, motivating and involving, accompanying and guiding many in joining and building this global alliance starting from the local level. Its concern has been and continues to be to join forces and work in coordination with the UISG-USG and the Dicastery of Culture and Education. Hence, I would like to present the common vision of OIEC, the UISG-USG and the Dicastery.

No one enters into this transformative process if they do not feel the need to change; if they do not feel the need for a Pact and the need to carry out this task together with others, both inside and outside their own center or institution. The Pact urges us to reach out to others, to foster dialogue and attentive and humble listening, to make consensual decisions that lead us to transform education so that it may respond to the needs and challenges of today and tomorrow. To change education in order to generate together a new, more humane, fraternal, supportive and sustainable society.

Undoubtedly, the education that we have been imparting is obsolete and anchored in the past. In the past, education was understood as a social sector, but today it has grown in importance, value and impact. Currently it is perceived as the substratum or the foundation of the construction and improvement of society. It must regain its specific and transformative character, in order to generate a new society, combining tradition and innovation.

In 2020, the OIEC launched a Roadmap for the construction of the Pact at the local level.

Its first stage aimed to raise awareness, invite and motivate people and groups to join it. To this end, it launched the book: "Lights for the Roads. Global Compact on Education. An education of, with and for all. Towards a more humane, fraternal and sustainable society".¹⁰

⁹ JUAN ANTONIO OJEDA, a La Salle brother, is a teacher and pedagogue. He holds a doctorate in Education from the Complutense University of Madrid. He has been Secretary General of the Catholic Schools of Spain and Dean of the La Salle University Center. He is currently the Projects Director of the International Office of Catholic Education (OIEC); Consultant to the Vatican Congregation for Catholic Education; member of the Advisory Board of Design for Change Global, and professor and member of the Management Team of the Centro Universitario de Magisterio, CAMMIA, in Antequera, Málaga.

¹⁰ Available at: bit.ly/3W7foul

The second stage aimed to encourage to join the Pact, inviting to place the official logo of the Global Compact on Education next to the institution's own logo, to make it visible that they joined and that they committed to working and building this alliance.

The third stage intended to offer some guidelines for building the pact at the local level. For this reason, we developed and shared a Guide to the Pact¹¹, which has already been published in 16 languages and continues to be translated into other languages. It indicates four basic phases:

- Phase 1: Building the Pact in the center, involving the entire educational community, with different dynamics and processes, creating learning communities.
- Phase 2: Building the Pact with other educational centers or institutions in the city, to identify together the urgencies, problems, needs, dreams and hopes, and to start implementing some projects together with other centers.
- Phase 3: Building the Pact with the municipality, that is, with all citizens, grouped by sectors and also working together (parishes, other churches, neighborhood associations, political parties, businessowners, cultural, sports, artistic associations, local authorities...). We recommended the creation of 'learning cities' or 'learning regions', placing education at the heart of their improvement and transformation.
- Phase 4: Building the Pact at a national or international level. Participating and/or creating national and international networks, to reflect together, reach consensus and carry out actions of wider impact.

In the last stages we have been promoting numerous formation events in different formats: *webinars*, congresses, formation courses, orientations and consultancy. The aim was to make it possible to share experiences, to inspire and spread the project. In these phases we have deepened and strengthened the collaboration with the UISG-USG and the Global Compact Team of the Dicastery.

Once the phases of awareness, adherence and understanding of what the Pact entails have been completed, we enter the most complex and challenging scenario of the Pact, which is its construction. This is going to be a long process which requires us to join our efforts and which will lead us to 2050.

To this end, we will soon launch two dynamic tools:

- An inspiring and purposeful book on how to build the Global Compact on Education in the territory. It has been inspired by the experience that we visited and documented in the Northern Region of Santander (Colombia), where they have been working on the Pact in a very structured and systematic way. This will certainly enlighten us on how to weave the Pact with all the local citizens.

¹¹ Available on: bit.ly/3Hm1uAY

- A workbook with methodologies and tools for the educational and social mobilization of the city or region, by sectors and also for interdisciplinary work.

We have participated in different meetings organized by the Dicastery or by Pope Francis himself, which we will share with everyone, in a pedagogical way, to inspire and motivate to a joint work: the Meeting of Universities, the Meeting with leaders of different religions, etc.

In February 2023, the Global Compact on Education Team will launch, with our collaboration, a survey to analyze the path we have traveled so far and see what is still to be done, as well as to collect initiatives and experiences of the Pact which can inspire others and highlight the progress achieved.

1.3. The promotion of the Global Compact on Education from the perspective of the Teresian education

Pilar Liso de Juan, STJ¹²

To respond to the call launched by Pope Francis to be part of the Global Compact on Education, the Teresian educational institutions decided to be an active part and join this great alliance. The Global Compact on Education is an opportunity to re-read, update and spread out new ways of living the educational commitment. In this way we contribute to the social transformation that arises when giving a central place to the value of each creature, in relation to people and the reality that surrounds them, as well as adopting a lifestyle that rejects the throwaway culture¹³. To realize this dream, the educational works of the Society of Saint Teresa de Jesús (Teresianas de Ossó)¹⁴, the schools of the Fundación Escuela Teresiana¹⁵ and the ONGD Enrique de Ossó Foundation¹⁶, come together to look for ways to join Pope Francis' initiative in the contexts and places where we live.

¹² PILAR LISO studied Chemistry at the Complutense University of Madrid and for some years was a Secondary and Baccalaureate teacher. During the years 2009-2011, she participated in the creation and implementation of the Teresian School Foundation, which took the coordination of the 22 schools that belonged to the Company in Spain. Since 2008 she has been delegate for education and provincial councilor of one of the Teresian provinces in Spain. Since 2017 she has been part of the general government of the Company as councilor and delegate for education, accompanying the Management Teams of the Network of Teresian Colleges of America.

¹³ POPE FRANCIS, *Message for the Launch of the Global Compact on Education*, 12 September 2019. Available at: <http://bit.ly/3Hnw6Sx>

¹⁴ <https://www.stjteresianas.org/>

¹⁵ <https://escuelateresiana.com/>

¹⁶ <https://www.fundeo.org/actuamos/educando-en-la-ciudadania-global/>

The decisions of the last General Chapter celebrated in 2017 have encouraged pastoral projects and planning and have gradually prepared the way. Our commitment at this time has been “to committ - in the context of our Teresian educational charism - to the ethics of care as an alternative that generates a new way of relating with God and with all creation.”

In November 2020, sisters from the different provinces of the Society convened to celebrate the inter-capitular meeting to evaluate the journey of the Congregation and identify the orientations for the following years. We felt very much part of a humanity shaken by the uncertainty, fatigue and fear that accompanied the time of pandemic, aware that alone we cannot do anything and that “together is the word that saves everything”. In this context the call of Pope Francis resounded even more vividly and in strong connection with our desires:

- **Reimagining care.** In this new world context, how could we re-imagine care for life, the way of living and working-creating together with others?
- **Reimagining our educational service today.** To look beyond... In what aspects should we reconsider our educational projects, in the various field of mission, so that the Teresian education is at the service of the reconstruction of social fabric?
- **Reimagining our organization and leadership.** How can we redesign the ways of organizing and exercise leadership so that our Teresian religious life, at the service of evangelization, enters into a process of synodal conversion?
- **Reimagining the economy.** How can we reorganize the way we manage the economy in our works, communities and provinces so that it may be more supportive and put people, the environment and sustainable development at the center?

During this time, Juan Antonio Ojeda helped us to better understand the meaning of the GCE and the journey that had just begun. The *Instrumentum Laboris* and the first publications on the GCE inspired us along this path. The participation of a large group of educators in the 2020 seminar on Appreciative Inquiry¹⁷ and the GCE convinced those who were still undecided that the Pope’s initiative was an opportunity offered to all those who believe in the transformative power of education. Moreover, approaching three different educational experiences helped us to understand that the GCE was already present, in some way, in the educational projects that we were promoting and that some of our options and proposals were in line with it. The Teresian educational charism echoed the Pact and we felt the message of Pope Francis in tune with our choices and dreams:

- The challenge of community life: to be educational villages we need others. Experience of the CRECERMAS Technological Institute (ISTEC) PUCE-Amazonas in Sucumbíos Ecuador¹⁸.

¹⁷ UISG-USG Seminar, held in October 2020.

¹⁸ <https://puceamazonas.edu.ec/>

- Inclusion and educational quality as a contribution of the Learning Communities to the Teresian educational project: we need outgoing and open schools¹⁹.
- Global citizenship as an essential expertise for the formation of social transformers as expected in the exit profile of the students of the World Network of Teresian Schools: we need to bet on global citizenship²⁰.

We are convinced that the mission in network with others is the way to travel the highways and wiring of the knowledge society of the 21st century.

At the conclusion of the meeting, we were certain that the Teresian Education could not and did not want to remain on the sidelines of this invitation and call from Pope Francis. And we affirmed what follows:

We want to promote, as Teresian education, the work on the Global Compact on Education and be attentive, in each province and place, to the movement it is creating so that the various Teresian works or projects may join and collaborate.

And we set out to work! We conducted a survey through an open questionnaire to find out where we were, what we knew and what we did not know about the GCE in the different places. We listened to concerns, we asked ourselves questions and we tried to connect - from the perspective of the Teresian educational proposal- with the messages of Pope Francis. We immediately felt the deep connection with some of the ideas and strengths of his messages in the Pact:

- The need for alliances and dialogue in order to build the future.
- The person at the center and education are essential for any social change.
- Education creates the future: boys, girls, adolescents and young people are protagonists of change.

In the light of the suggestions received, the team of the Provincial Education Delegates of the Society, coordinated by the General Delegate, prepared two documents that guided the work: *Teresian Resonances on the Global Compact on Education* and *Eight Commitments with the GCE in connection with the Teresian Educational Proposal*. A meeting of Teresian educators was convened to discern and agree on the steps to take and to prepare a process that would allow us to walk together in the different places where we are present in Africa, Europe and America.

1. To launch a campaign for religious communities and parishes and for the educational communities of our works to make known and join the GCE.
2. To re-imagine our Teresian education in the light of the Global Compact on Education and in alliance with other networks. To review our educational and

¹⁹ <https://www.yumpu.com/es/document/read/65780609/boletin-red-de-innovacion-8>

²⁰ <https://escuelateresiana.com/noticias/18304-el-reto-de-la-educacion-para-la-ciudadania-global>

social projects in order to align them with Pope Francis' proposal. To establish alliances and networks with other educational institutions and civil organizations.

3. To share learning, be thankful for new alliances and identify new challenges.

We designed a roadmap up to 2023 and prepared materials aimed at disseminating and making known the content of the Pact on social networks and web pages. We worked on the *Instrumentum Laboris* and on the *Vademecum*; we prepared videos and educational material for children, adolescents, youth, workshops for educators, volunteers, families and religious communities. And, in each school, we continue to strengthen the pedagogical and methodological options in line with the values of the Pact: service-learning projects, *Design for Change* projects, integrated and focused learning projects (project-based and problem-based learning), learning communities, etc. But, above all, we were willing to listen to what is being experienced in each of the places where we are present to join, to unite, to give and receive, with others. And also listen to what is lived in each place to discern if it is in tune with the GCE.

Aware that the membership campaign required taking into account the diversity of contexts and processes underway and facilitating a previous work of information and knowledge, we committed to including it in the programs that each country and province had already prepared and to prioritize three moments:

- **Learn** about the Global Compact on Education. The objective? To inform and explain this initiative of Pope Francis, what is its content, the meaning and the why or for what of the GCE.
- **Join** the Global Compact on Education. To make known the manifesto of adherence and to awaken the desire to be part of this global movement, committing ourselves to what we publicly express as Teresian institutions and educational centers.
- **Commit** to the Global Compact on Education. We want to work on the *Instrumentum Laboris* and on the *Vademecum* and become aware of the commitment that joining the Pact implies at the local, national or provincial level in which we are present.

A space was set up on the Society's website to access the Pope's video messages, the official documents and other materials that were being published in different countries on the Global Compact on Education²¹. Also, a website was created where resources were made available in order to motivate each of the Teresian stages for the Pact²². We personalized the guidelines provided to building the Pact from the local to the global level and we entered into the spirit of the GCE.

The membership campaign facilitated the collaborative work among educators from different countries who prepared materials to raise awareness and deepen our understanding of the GCE. During these months, social networks have made visible

²¹ <https://www.stjteresianas.org/mision-educativa/pacto-educativo-global>

²² <https://sites.google.com/stjteresianas.org/teresianas/inicio?authuser=1>

that the Teresian Family of Enrique de Ossó joins the Pact in 23 countries, 10 religious provinces, 3 institutions, 83 Teresian schools, 16 social centers, and collected more than 5,000 digital signatures.

In October 2021, the Church started a particularly significant stage for all of us and we were invited to actively participate in the national phase of the synod. Our roadmap marked the beginning of the second stage of our work on the GCE, but we decided to join the synodal process that had just begun. This new synodal stage could be an opportunity for us to enter into relationships with others and participate in a movement that would not distract us from the GCE but could help us to deepen and strengthen it. So, we decided to prioritize this new call from Pope Francis and postpone our calendar on the GCE.

The planned roadmap was altered and all the efforts were directed towards the synodal process while continuing to promote methodologies and a more concrete work focused on forming ‘encounter persons’ (people in relationship) and social transformers (committed to foster change in their own environment and with a global vision). The experience lived with various organizations in different countries, the participation, in October 2021, in the seminar for educators of the UISG-USG facilitated by the religious of the Holy Family of Nazareth, the different *webinars* organized by the provinces, the information provided by national, continental and international associations committed to Education, helped us to continue promoting the dream of the GCE while preparing for the next stage of the roadmap.

The actions carried out in all the countries are only at the beginning, since, from now on, we intend to continue by resuming the second phase in order to “review our educational and social projects in the light of the Global Compact on Education”, and “establish alliances with other Institutions committed to education at the service of the reconstruction of the social fabric”.

The words pronounced by Enrique de Ossó²³ more than a century ago continue to resonate today in the hearts of all of us who have the desire to organize ourselves and not miss, as Pope Francis says, the appointment to which we are summoned at this historic moment: “What is missing? To come together, to be united, to bring hearts closer” all those who believe in the transforming power of education and are willing to commit themselves in these hard times we live in. “Call some friends and be in communication”. Establish networks and make alliances with those who feel the urgency to work for the reconstruction of the social fabric and make the Global Education Pact a reality. “Blessed networks and blessed holy entanglements!”

²³ Cfr. ENRIQUE DE OSSÓ, *Teresian Review* 68 (1878) 228-229; 109 (1881) 33-34 Articles on the Universal Teresian Society, and *Teresian Review* 51 (1876) 61-63; 52 (1877) 93-96; 53 (1877) 125-127 Articles ‘*Let’s get organized!*’ Available on: <https://www.stjteresianas.org/biblioteca/enrique-de-osso-obras-y-cartas>. The Teresian Magazine was started in 1872 by Enrique de Ossó and directed by him until his death in 1896.

“Let’s join” with those who are close and also with those who are far away through social networks: *#PactoEducativoGlobal* and *#Teresianosporelpacto*.

1.4. The Jesuit network’s promotion of the Global Compact on Education. The journey to join the GCE of the Society of Jesus in Latin America

Luiz Fernando Klein, SJ²⁴

At the beginning of 2019, the Conference of the Jesuit Provincials of Latin America (CPAL)²⁵ decided to join groups and institutions that in the continent were committed to defending inclusive and quality education for vulnerable sectors. As a support to this work a book was published: *The Society of Jesus and the universal right to quality education* (DUEC)²⁶. Various talks, webinars and interviews were also held on the objectives and development of this work.

On September 12, 2019, Pope Francis invited all humanity to collaborate in the rebuilding of the Global Compact on Education²⁷ and in the construction of an “educational village”. The Society of Jesus in Latin America gladly welcomed this initiative and considered it a support for the work that DUEC was carrying out. Indeed, people who were committed to promote quality education for everyone were establishing networks of information and citizen action. The seven commitments that the Pope proposes to work on the GCE fully correspond to the objectives of the DUEC. Therefore, the CPAL understands its work for the DUEC as an implementation of the GCE.

1.4.1. Main initiatives of the Society of Jesus for the dissemination of the GCE in Latin America

1. **Campaign for the Signing** of the Global Compact on Education²⁸ and virtual ceremony of participation in the GCE on 12/12/2020, with the participation of the Superior General (Fr. Arturo Sosa), the twelve Provincial Superiors, Jesuit

²⁴ LUIZ FERNANDO KLEIN, is a Jesuit priest. He is secretary and delegate for education in the Provincial Conference of Jesuits of Latin America and the Caribbean (CPAL). He holds a PhD in Education from the University of São Paulo and a Master in Theology from the Pontifical University of Rio de Janeiro. He also took Philosophy courses at the University of Braga (Portugal). He recently published the book “Pope Francis: The New Education and the Global Compact on Education” (CPAL, 2021).

²⁵ <http://www.jesuitas.lat/>

²⁶ VV.AA. (2019). *The Society of Jesus and the universal right to a quality education* (DUEC). Available on: bit.ly/3FFeRuO (Spanish); bit.ly/3ilhsuR (Portuguese).

²⁷ POPE FRANCIS, *Message for the Launch of the Global Compact on Education*, 12 September 2019. Available on: <http://bit.ly/3Hnw6Sx>

²⁸ Available on: bit.ly/3W7kiYG

collaborators and lay people from various networks and countries of the continent. Pope Francis sent a message.

2. **Official logo** of the GCE (*Global Compact on Education*) published in the web pages of the Jesuit works in Latin America.
3. **Participation in the Educator Training Seminars** promoted by the UISG/USG in November 2021 and in October 2022.
4. **Talks, interviews and webinars** on the GCE for various groups and educational institutions.
5. **Diploma course on the GCE**²⁹: The Pontifical Xaverian University (PUJ), in Bogotá, is organizing a diploma course entitled: *Decisions and educational actions for the implementation of the Global Compact on Education*. Characteristics: for members of religious communities of CLAR; 120 hours (20 weeks, 6 hours per week); remote connection, alternating synchronous and asynchronous moments, individual and group work.
6. **Xaverian Symposium** on the Encyclical *Laudato Si'*³⁰. It is a program established in 2015 by the PUJ to promote institutional transformations in a society based on integral ecology and sustainable development.
7. **Integral Ecology**.³¹ PUJ was in charge of leading actions on ecology, one of the four objectives mentioned in the Global Compact on Education.
8. **Web page**:³² To create on the CPAL website a section dedicated to the GCE: *All about the Global Compact on Education*, with documents, comments, resources and joined initiatives.
9. **FLACSI Strategic Plan**: The Latin American federation of Jesuit colleges has the task of promoting the DUEC and the GCE as one of the necessary reference frameworks for the promotion of the mission of reconciliation and justice through education. The 3rd. Specific Objective of the 3rd. Priority states: *To promote the Universal Right to Quality Education (DUEC) within the framework of the Global Compact on Education (GCE) in an inter-institutional, interprovincial and interdisciplinary manner*.
10. **Support to regional government**: In mid-September, invited by the government authorities of Norte Santander (Colombia), a small team representing OIEC, FLACSI (Federation of Jesuit Colleges) and CPAL was in Cúcuta (Colombia). The group was able to observe and support the efforts of the government of that department to implement the GCE until 2050.

1.4.2. What are we working on now?

- The DUEC and the GCE became the focus of the work of all the works and institutions of the Jesuits and collaborators, since all of them offer an educational service, whether formal or informal.

²⁹ <https://educacionvirtual.javeriana.edu.co/pacto-educativo-global>

³⁰ <https://www.javeriana.edu.co/web/laudatosi/sobre-el-simposio>

³¹ <https://www.javeriana.edu.co/pacto-educativo-global>

³² <https://jesuitas.lat/coyunturas-especiales/6219-todo-sobre-el-pacto-educativo-global-peg>

- The apostolic works and institutions continue to implement their planning, in the light of the GCE and DUEC guidelines. They continue to disseminate them in order to raise awareness and mobilize the largest number of people and entities so that they will join these initiatives.

Listed below are various texts by Jesuit and lay collaborators from Latin America on the GCE:

- Arriaga, Luis. *El compromiso de AUSJAL con el Pacto Educativo Global*. Available on: bit.ly/3uzst4q
- AUSJAL. *Pacto Educativo Global y vocación universitaria*. Carta de AUSJAL n.50 (08/06/21). Available on: <https://www.ausjal.org/carta-de-ausjal-50/>
- Barros, Raimundo y Juan Felipe Carrillo. *El Pacto Educativo Global en el contexto de la Educación Básica de la Compañía de Jesús en la América Latina y en el Caribe*. Available on: bit.ly/3FiuAhQ
- Bulletins of the Virtual Center for Ignatian Pedagogy (CVPI):
 - *La educación jesuita: un acto de esperanza* (Febrero-Marzo 2021). Available on: bit.ly/3VKKTeA
 - *La fraternidad y amistad social en la educación jesuita* (Abril-Mayo 2021). Available on: bit.ly/3UE4ZG5
 - *Pacto Educativo Global: en camino hacia lo extraordinario*- Selecciones (diciembre 2020 - enero 2021). Available on: bit.ly/3W1KJiK
- Klein, Luiz Fernando. *¿Cómo ve Francisco la educación?* Lima, CPAL, 2021. Available on: bit.ly/3VJgEVr
- Klein, Luiz Fernando. *Educación de calidad para todos: desafío a los centros educativos*. Presentation at the 3rd Fe y Alegría Perú National Seminar, in Lima, on 10/24 and 25/19. Available on: bit.ly/3W5fR0M
- Klein, Luiz Fernando. *El Pacto Educativo Global en América Latina*. CELAM y CPAL, 2022. Available on: bit.ly/3YcGoec
- Klein, Luiz Fernando. *El Pacto Educativo Global y la Educación jesuita hoy*. Available on: bit.ly/3Y8Xcmw
- Klein, Luiz Fernando. *El Pacto Educativo Global. Síntesis y puesta en práctica*. Available on: bit.ly/3FELB7B
- Klein, Luiz Fernando. *Papa Francisco: la nueva Educación y el Pacto Educativo Global*. Lima, CPAL, 2021. Available on: bit.ly/3HkyMAN
- Klein, Luiz Fernando. Una Campaña por la educación de calidad para todos. Entrevista para AUSJAL, 06/06/19. Available on: bit.ly/3PcU2Ke
- Klein, Luiz Fernando. *Una nueva educación exige reconstruir el Pacto Educativo*. Presentation at the V Meeting of Educational Pastoral Care (virtual), organized by the CIEC, 08/27/21 Available on: bit.ly/3YawGsT
- Mesa, José Alberto. *Ante la urgencia y necesidad del Pacto Educativo Global*. Available on: bit.ly/3FAGdIL

- Mesa, José Alberto. Escuchando a Superiores Generales. En: Ojeda, Juan Antonio y otros. *Luces para el camino Pacto Educativo Global*, OIEC y PPC, 2020, p.217. Available on: bit.ly/3iFm19g
- Herrera, Humberto; Paula, Hno. Jorge Luiz y otros. *Dicionário do Pacto Educativo Global*. Brasília, ANEC, 2021. Available on: bit.ly/3h7DWFr
- Peláez, Jorge y otros (2022). *La ecología integral, el desarrollo sostenible y el Pacto Educativo Global: lectura y praxis desde la Pontificia Universidad Javeriana. Conferencia “¿Transición a la ecología integral? Enfoques transdisciplinarios para la puesta en marcha e implementación de una cosmovisión holística”*. Organized by the Pontifical Gregorian University, Rome; Catholic University of Eichstätt-Ingolstadt, Germany; University of Passau, Germany; Federation of German Scientists (VDW). Rome, 6 to 8 June.
- Sosa, Arturo. Escuchando a Superiores Generales. En: Ojeda, Juan Antonio y otros. *Luces para el camino Pacto Educativo Global*, OIEC y PPC, 2020, p. 211. Available on: bit.ly/3iFm19g

Numerous documents on the GCE can also be found in the CVPI virtual library (bit.ly/3HnBV2k), on the Educate Magis platform (bit.ly/3UL3FRR) and on the CEPAL website (www.jesuitas.lat). In the section *Everything about the Global Compact on Education* a database can be found for consulting resources on the GCE.

1.5. Promotion of the GCE by the SM Foundation

Adolfo Sillóniz³³

We can affirm that the Global Compact on Education is the Church’s road map on education today. A clear road map full of hope that moves to action, to take some steps.

Almost since the moment of its launch by Pope Francis in September 2019, at the SM Foundation we have been working on it, aware of its importance. They have been years of intense and pleasant work. In some cases, we have disseminated official documents of the Congregation for Catholic Education - now Dicastery for Culture and Education - (documents such as the *Instrumentum Laboris*³⁴, and the *Vademecum*³⁵). In other cases, we have collaborated with international institutions, such as the OIEC for the book “*Lights for the Road*”³⁶ or the Guide of the Pact³⁷ -which is already translated into 16

³³ ADOLFO SILLÓNIZ holds a degree in Theology. He has been a teacher of Religious Education in schools and a professor at the La Salle University Center. He is the author of religious education textbooks. He is currently the Global Relations Manager for the SM Catholic School.

³⁴ <https://www.educationglobalcompact.org/resources/Risorse/instrumentum-laboris-sp.pdf>

³⁵ CONGREGATIO DE INSTITUTIONE CATOLICA (2021). *Vademecum - Pacto Educativo Global*. Available on: <https://www.educationglobalcompact.org/resources/Risorse/vademecum-espanol.pdf>

³⁶ bit.ly/3W7fouL

³⁷ bit.ly/3Hm1uAY

languages- promoted by Juan Antonio Ojeda. We have also collaborated with CIEC in the *newsletters* and in some excellent *podcasts*³⁸ promoted by CIEC and our colleagues from the Foundation in Mexico. And also a magnificent bilingual dictionary on the Pact³⁹, with ANEC -Catholic Schools of Brazil- and the Foundation in Brazil. Likewise, we have created our own materials, such as posters on the main keys of the Pact and worksheets to be used in the classroom, for different age groups. And a guide to work on children and youth literature books in the light of the Pact. We have developed online courses on the Pact, one for America⁴⁰ and another for Spain. And in our PPC publishing house we have published several books. The last one is a work of the Congregation for Catholic Education coordinated by Msgr. Zani⁴¹, who was its secretary at that time. And also *webinars*⁴² and local forums in almost all the countries where we are present. And in 2022, a website in Spanish and Portuguese that collects all this material, structures it into steps and periodically provides new material (www.smpactoeductivoglobal.org).

However, I don't want to focus only on the quantitative aspect. I would also like to dedicate some space to the qualitative aspect, that is, to the main lines of development that have moved us:

- The first point is that not everything is helpful for building the Pact. Neither any activity that entails values can give a significant contribution to the Pact, nor any innovative pedagogical option automatically places us on the path of the Pact. We need to discern. We have to choose. The seminar of the USG-UISG in 2019⁴³ held in presence just after the launch of the Pact, and directed by the SM Foundation, worked in this direction.
- To build the Pact we have to combine reflection and action. Both are necessary. The first, helps to find the right direction to follow. The second, helps not to remain at the level of a good theory, but to take concrete, continuous and correct steps. In the actions that I have mentioned above both aspects are included, as also in this seminar.
- Rather than considering the Pact as an end in itself, we have chosen to approach the Pact as a powerful lever for the transformation of the Catholic School in order to respond to today's challenges. And, in this way, we build the Pact. The work of the third day of this seminar will go in this direction.
- What is important and what is urgent. We often listen to Catholic School directors who are anxious, overwhelmed by urgent and important problems. We are well aware that many problems, many challenges, many emergencies are part of their daily work: the loss of students, the sustainability of the centers - the economic one, often pressing, and the identity one, no less important- , the digital divide, the

³⁸ bit.ly/3Hns50t

³⁹ bit.ly/3YcZ4KQ

⁴⁰ bit.ly/3hje0GJ

⁴¹ bit.ly/3FBDmsK

⁴² bit.ly/3W1lonV

⁴³ bit.ly/3uDaGJS

deficiencies that the pandemic has revealed, the involvement of all teachers in the educational project of the institutions, how to provide a significant and quality education to the students and in the 21st century society, and many other challenges. In this sense, we can say that the Pact is not a set of recipes. However, I hope that we will be able, in this particular space, to take a break from our daily worries, raise our eyes, take a breath, think, recharge ourselves, let ourselves be enlightened by its dynamism, its hope, its powerful relevance, and then return to our urgencies and renew our dedication and the meaning of what we do. And then we will continue to walk, step by step. For instance, the *Entre Todos Una and Entre Todos Una International* ⁴⁴ projects that we have developed go in this direction, combining the important and the urgent.

- The Pact and the identity. Another important and interesting line of development is to relate the keys of the Pact with the pedagogical project of each institution. How the keys of the Pact intersect with the educational characteristics of each institution? What has been done and what should be done. In this regard, in a few days a worldwide Marianist⁴⁵ meeting will take place to work for two days -also online- on this issue. And the Foundation, that is a work of the Marianist family, is collaborating in the Meeting.
- We have also been committed to connecting the Pact and the major international educational guidelines. UNESCO has commissioned the SM Foundation to publish the report “The Futures of Education”⁴⁶ in Spanish and Portuguese. The various presentations that we have offered this year at the CIEC Congress in Mexico were focused on this issue⁴⁷, that is to explore the commonalities and specificities in the Pact and in the great international educational guidelines: the ODSs, the Incheon Declaration, the UNESCO report, etc.
- Also, we have been and will continue to be committed at deepening the keys of the Pact in the light of the Magisterium of Pope Francis. Its relationship with other papal documents, especially with the encyclicals *Laudato Si'*, *Fratelli Tutti*, and others. It is worth noting, in this regard, the presentation offered last year by Fr. Javier Alonso ⁴⁸, a Piarist father residing in Venezuela, in the Pastoral Meeting of CIEC.

It may seem that we have done a lot of things on the GCE, but the feeling and conviction we have at the SM Foundation is that this has only just begun, and that there is still a lot to be done. And we are ready to continue collaborating on the Pact with you. Let's make a Pact, together.

⁴⁴ <https://entretodosunainternacional.grupo-sm.com/>

⁴⁵ bit.ly/3FfLTAR

⁴⁶ bit.ly/3iSocX5

⁴⁷ bit.ly/3W7rMee

⁴⁸ https://youtu.be/v4qgnzu_le4

1.6. A joint reflection: The promotion of the GCE

1.6.1. What do these initiatives inspire you?

The participants, gathered in small working groups, emphasized ideas and inspiring words which are summarized below:

Hope “Hope to be able to achieve it, to carry out the transformation focusing on humanity. Transforming from a different perspective. The educational model is obsolete. The change is unstoppable. The Pact points in this direction, providing keys”.

“The Global Compact on Education is a sign of hope, vision, unity... It inspires us and gives us strength in a fragmented, fast-paced, individualistic and relativistic world. We need to create a new world”.

“This transformation will not be possible without an open mind and a global hope.”

“This is a new way of understanding the mission of evangelization today.”

Together, “There is a need for cooperation between schools and institutions.

Network To respond to the Pope’s call to generate NETWORKS, both locally and globally. We have to achieve a greater unity of the Catholic Schools, making a global and intercultural network a reality”.

“Don’t spread out, work online. Work together, in a network”.

“To create a Network of Catholic Schools. Although there are great local differences, today we are also aware of what unites us, of the common challenges that we have to address together. We think that we should join forces starting from what we have in common”.

“The enthusiasm of sharing, of working together is infectious”.

“Involment and joint efforts.”

Service “Our schools should be at the service of society, with a particular attention to those most in need, the weakest and those with least resources. On the other hand, within the school we are called to be at the service of our teachers and students”.

“Real change is possible. We have to look for the real beneficiary of our help, ask ourselves who really needs us.”

“We have to accompany our students in their search about: Why am I in this world? What I am useful for? In addition to academic tools, we have to provide them with life tools to learn how to live”.

“Extend education to everyone since not everyone has access to it.”

Realization, action “It is very important to have tools that allow us to actualize, to take action. We know where we want to go, but we need to focus on the ‘how’. It is important to identify the tools that we can give our teachers in order to realize the GCE in their classrooms.”
“We need applications, to know how to actualize the GCE in curriculum and process.”
“We insist on the methodological change, the necessary curricular revision in the light of the objectives of the Pact.”
“It is important to do little, to focus a lot, and to be open to what is being done around us. Pay attention to the movement.”
“It is necessary to bring these proposals to General Chapters. GCE and educational projects should be in accordance”.
“To develop internal programs in schools with the intention of joining the Pact.”
“To build a new model. Social transformation aiming at a greater humanity goes hand in hand with the school, where we take into account the short and long term. It is a slow and steady path that does not give immediate results.

Listening “Listening to the most vulnerable to restore their dignity.”
“Integrating the voice of young people in our educational activities. A real, constant and active listening. Listening with humility”.
“Openness to listen to students, to what they want to tell us. Active listening, through active methodologies that allow us to listen better, with more (scientific) honesty”.
“To give more voice. On the one hand, in the internal dimension, to give more voice to children and young people. And in an external dimension, to give more visibility, to make known what is being done, the good practices, the steps that are taken in schools”.
“It is important that children, young people and adolescents are allowed to participate and be really listened to.”

Emergency “We live in a time of educational, social and human emergency. We are urged by inequalities, injustices, destruction, wars ...”
“We are called to change the social and economic models, as the Pope affirms. The school is a privileged place to be the engine of a transformation. In our schools we have to work not only with our heads, but also with our hearts”.
“Need to change the paradigm starting from the schools”.

Openness and collaboration “The importance of a school in dialogue with its environment, with its neighbourhood, with society”.
“An *outgoing* school, open to other religious denominations”.

“To involve not only Catholic schools, but also public schools.”
 “To involve families so that they may understand the GCE and contribute to it”.
 “Alliances. Openess. To look for all possible partners, not only in Catholic environments”.
 “Dialogue between the synod and the GCE – an inclusive vision”.
 “Coordinated work. Strengthen collaboration and establish a roadmap for the process”.
 “We cannot educate alone, we have to work together or in synergy, to involve others in education.”
 “To be able to collaborate by placing the students in the center. Without this we cannot succeed in the process.”

Sensitization and awareness-raising “To ensure that the members of the educational community make the spirit of the GCE their own.”
 “Only by involving students and teachers a real change can take place.”
 “Need to translate the objectives and scope of the Pact into an appropriate language.”
 “To understand the GCE in the context of the encyclicals and apostolic letters of Pope Francis, because everything is connected”

Reading reality “Need to be involved with the world and the reality that surrounds us. To go beyond what is known. Openess to other realities”.
 “To be aware of the present moment, the *kairós* of the Pact that moves us to take decisive steps.”
 “Re-reading, re-doing and re-imagining what is being done. Selecting and reconfiguring tasks”.
 “Concern about the reality we live in and the diversity of educational contexts / new horizons and realities / relationship with public and private schools”
 “To build starting from the local reality”.

1.6.2. What new questions does it suggest?

Leadership

- How to describe the profile of the people who have to move, drag the entire community along this path? How to build this leadership in the right way? How to carry it out, how to take concrete steps, how to move forward? How to involve our leaders in a real and sincere way?
- How can we offer our teachers the tools to make the Global Compact on Education a reality in the classrooms? How can we help them to work for this new future, for a new humanism?

Pragmatism

- How to “get down to earth”, to the real, and not to be alone in the major goals? How to integrate the spirit and work of the GCE in non-formal education? From the reflections of these days, how to continue offering tools and materials to continue advancing in the GCE? How to establish a roadmap?
- How to make our projects sustainable? How to do things differently in order to have the adequate means? How to set aside time, money and people to work for the GCE? How to use material means to implement this process? How to create adequate support structures to accompany this way of working?
- How to ensure that the GCE is not considered as just another task, but that it is integrated into a strategy and specifies the principles in an action plan? How to find quality time in our daily life to reflect? How to discern what is important and what is urgent? How to identify what helps the GCE and what doesn't help?

Pedagogies and curriculum

- How to transform the pedagogical practice, which is subject to and influenced by the educational system of the country, especially in terms of methodology? How to have appropriate pedagogies that allow students to develop their skills and be protagonists in their formation, while supporting teachers in this change of attitudes?
- How to transform the pedagogical practice that is subject to the educational system of the country (in some countries even in the pedagogical aspect)?

Vision

- How can the GCE enlighten us in our educational project? How to re-read our Educational Projects in the light of the GCE? How to be faithful to the identity of the Pact in Catholic Schools? How can we bridge the gap between faith, culture and reality?
- How can the Pact help us to be better understood by society? Concern for language: how can we effectively reach young people, collaborators, families and society? How to improve the understanding of the concepts proposed by the Pact?
- Outgoing schools: what are our challenges and how can we face them moving towards the new humanism as proposed by the Pact? How to regain trust in the Church, and credibility? In other words: how to implement the projects integrating both humanization and educational quality?
- How to make known a project that goes from local to global, not only adding but integrating, giving social visibility? How can we make our movement one of faith and joy?

Educational policies

- How to articulate the GCE in accordance with the national curricula and how can we make a connection with the governmental institutions? How to implement it in higher education? How to bridge the gap between public and private? How to overcome the inequalities between urban and rural? How to implement the GCE in the diversity of the educational systems that we have even at the local level?
- How to mobilize our centers in order to change educational policies? In this regard, how to influence governments so that they may understand our reality and walk together towards a more equitable educational system?
- How to overcome the obstacles in educational policies? How to create an alliance with the Ministry of Education to make the Pact known so that it may have an impact on education in general?

Openness

- How to work in synergy so that the educational pact can reach all contexts? How to go beyond the local level, invite others, other schools, other institutions, other religions, young people? How to bring to the local level what is being implemented at the global level? Starting with the real problems. There are countries, like Japan, that were unaware of what is being done around the Global Compact on Education. Ultimately, how to be local missionaries of the GCE?
- How to open ourselves to other religions? How to integrate other confessions? There is a resistance to this approach, it is a challenge that we need to face. How to meet the cultures in each context to find those basic elements necessary to start implementing the GCE?

Collaboration and networking

- How to work in collaboration, to network? How to join forces and stop competing with each other? How to undertake joint projects at an inter-congregational level? How to work together? How to collaborate as Catholic schools to further an exchange network? How to build paths of cooperation?
- How to create a network that makes the Pact a reality, that ensures mutual support and joint communication? How to involve the Church, the parishes...? How to foster synergies and collaboration? How to convince other educational actors to enter into this process, in its dynamics and orientation?
- How can all our charisms respond to the Pope's call in a complementary way while maintaining their missionary uniqueness? How can we learn to listen to each other and serve others? How can we continue reflecting together and keep this group connected?

Educational community

- What to do to bring about a change in the role of the educator? How to make women visible and empower them? How to address the gender issues? How to include and involve families? What should their role be?
- How to listen to young people in each context? How to extend the proposal of the Pact to families? How to involve all sectors to implement the Global Compact on Education? How to attract students, who are nowadays far away, to join our Church?
- When we say Pact we say everyone's participation... What to do to encourage everyone to enter into the Pact or sign it? How to convince other actors to enter into this process, in its dynamics and orientation? How to involve all levels of society in the implementation of the Pact?
- How to disseminate the GCE to reach all the educational sectors of the Church, including the dioceses? How to involve the hierarchy so that they may take initiatives to implement the Pact?

Inclusion

- How to ensure that our school fees are not a barrier for the poorest? How to achieve education for all? How to unify all this, given the social diversities?
- How can we be truly inclusive? How to include all social classes, especially those most in need? In particular, how can we help orphans? What can be done so that these boys and girls can receive a good education?

There are many questions, of course, and they are not easy to address. But good questions are essential to any transformation. The higher the quality of the questions, the higher the quality of the answers. The most paralyzing thing is to have the right answers to poorly formulated questions.

2. CRITERIA FOR THE TRANSFORMATION OF THE CATHOLIC SCHOOL WITHIN THE FRAMEWORK OF THE GCE

Augusto Ibáñez⁴⁹

2.1. The GCE: a compass for the transformation of the Catholic school

On September 12, 2019, a few months before the beginning of the Covid-19 pandemic, Pope Francis announced a major initiative, “Rebuilding the Global Compact on Education”, in order to “rekindle our dedication for and with young people, renewing our passion for a more open and inclusive education, including patient listening, constructive dialogue and better mutual understanding.” He also encouraged us to follow an educational path which involves everyone and to seek solutions together, to initiate transformation processes without fear and looking to the future with hope. It was an invitation to join a broad educational alliance in order to “form mature individuals capable of overcoming division and antagonism, and to restore the fabric of relationships for the sake of a more fraternal humanity.”⁵⁰

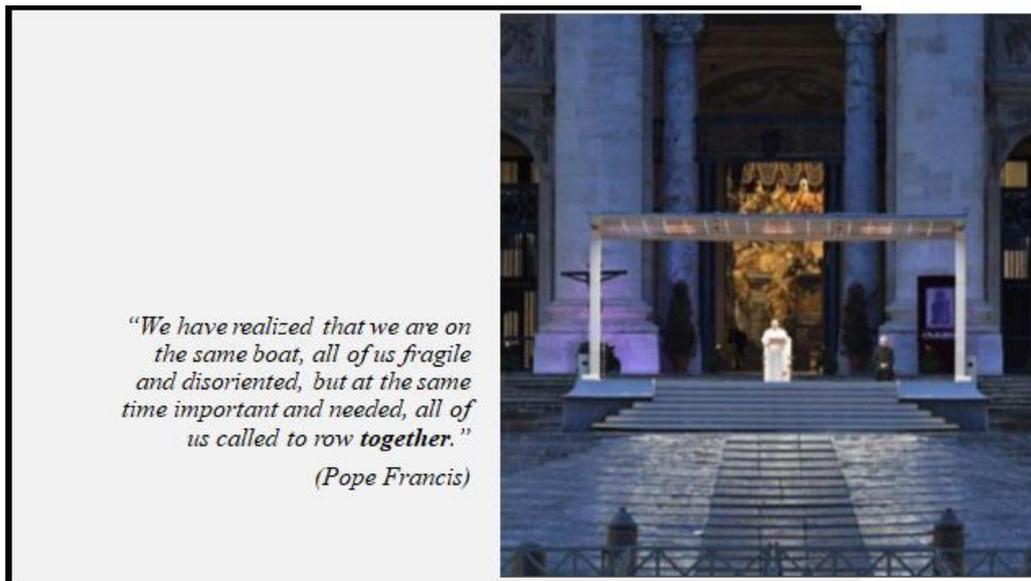
These were prophetic words. Shortly after, the pandemic taught us a great lesson in humility. It reminded us that we are fragile and vulnerable, interdependent and eco-dependent, and that we depend on care networks at all the levels of our lives. The pandemic revealed our intrinsic vulnerability. If it were not for the suffering of so many people and the loss of so many loved ones, the crisis we experienced would have been an invaluable lesson for humanity, reminding us not only of our fragility and that of the system, but also of the urgency of changing the dominant anthropocentric approach for

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⁵⁰ POPE FRANCIS, *Message for the Launch of the Global Compact on Education*, 12 September 2019. Available on: <http://bit.ly/3Hnw6Sx>

an ecosocial and inclusive view; of adopting a life style based, in the words of the Pope, on an “integral ecology”.

“Like the disciples in the Gospel we were caught off guard by an unexpected, turbulent storm” the Pope said some months later in an overwhelmingly empty Saint Peter’s Square. “The storm exposes our vulnerability and uncovers those false and superfluous certainties around which we have constructed our daily schedules, our projects, our habits and priorities.” However, the storm “uncovers once more that (blessed) common belonging, of which we cannot be deprived: our belonging as brothers and sisters.”⁵¹



The pandemic added to many other global evils: the climate crisis, the relational crisis, forced migrations due to war and poverty, even the close shadow of the nuclear threat. In his speech for the launch the Pact, on October 15, 2020, the Pope once again emphasized that education is “one of the most effective ways of making our world and history more human.”⁵² We need to form a new generation of young people who are aware of this new reality, capable of identifying the challenges and facing them together. A generation that understands, as the Pope reminds us, that no one can be saved alone.

Education is the key to healing wounds. That is why the Pope’s call for this great Pact in order to create a “global educational village” is so relevant, because education, with a global perspective, is the best instrument we have to preserve the future of humanity and the planet and, therefore, to be ready to face global challenges.

⁵¹ POPE FRANCIS, *Homily during the extraordinary moment of prayer in time of pandemics*. Available on: bit.ly/3HwvH06

⁵² POPE FRANCIS, *Video message on the occasion of the meeting organised by the Congregation for Catholic Education: “Global Compact on Education. Together to Look Beyond”*, 15 October 202. Available on: bit.ly/3Ff77yf

THE KEY TO HEAL WOUNDS

*“In this invitation to **take care of the fragility** of the people and the world we live in, **education and formation become priorities**, as they help individuals to become direct protagonists and builders of peace and the common good.”*
(Instrumentum laboris)
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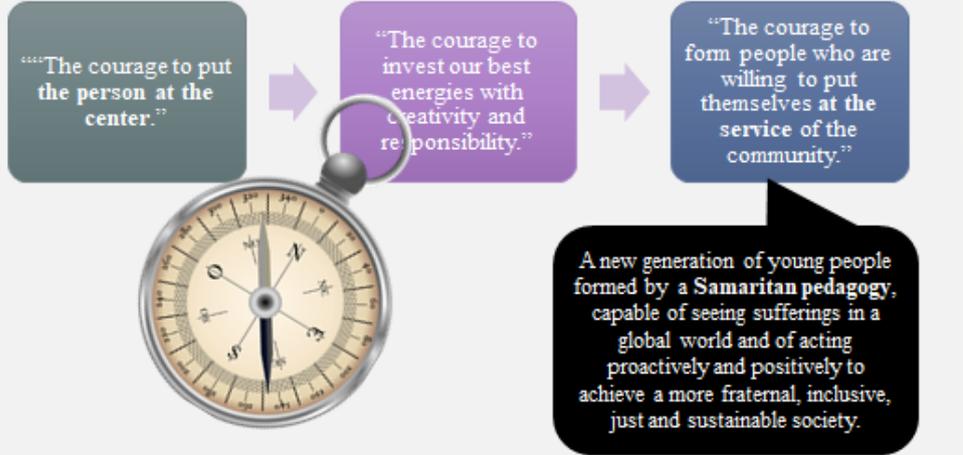


The GCE is not a beautiful new cause to join, nor a set of recipes, or another program to implement in schools, but rather it is a process of transformation: of the person, of society and of the school itself.

The GCE is an invitation to join efforts to form mature persons, at the service of others, and also to design an educational path that leads to universal solidarity and a more welcoming and fraternal society.

AN EDUCATIONAL PATH

Message of Pope Francis for the launch of the GCE



““The courage to put the person at the center.”

“The courage to invest our best energies with creativity and responsibility.”

“The courage to form people who are willing to put themselves at the service of the community.”

A new generation of young people formed by a Samaritan pedagogy, capable of seeing sufferings in a global world and of acting proactively and positively to achieve a more fraternal, inclusive, just and sustainable society.

Rising up to serve, going out to care for others and for creation: these are typical values of young people. (Pope Francis to Equipos de Nuestra Señora, August 2022).



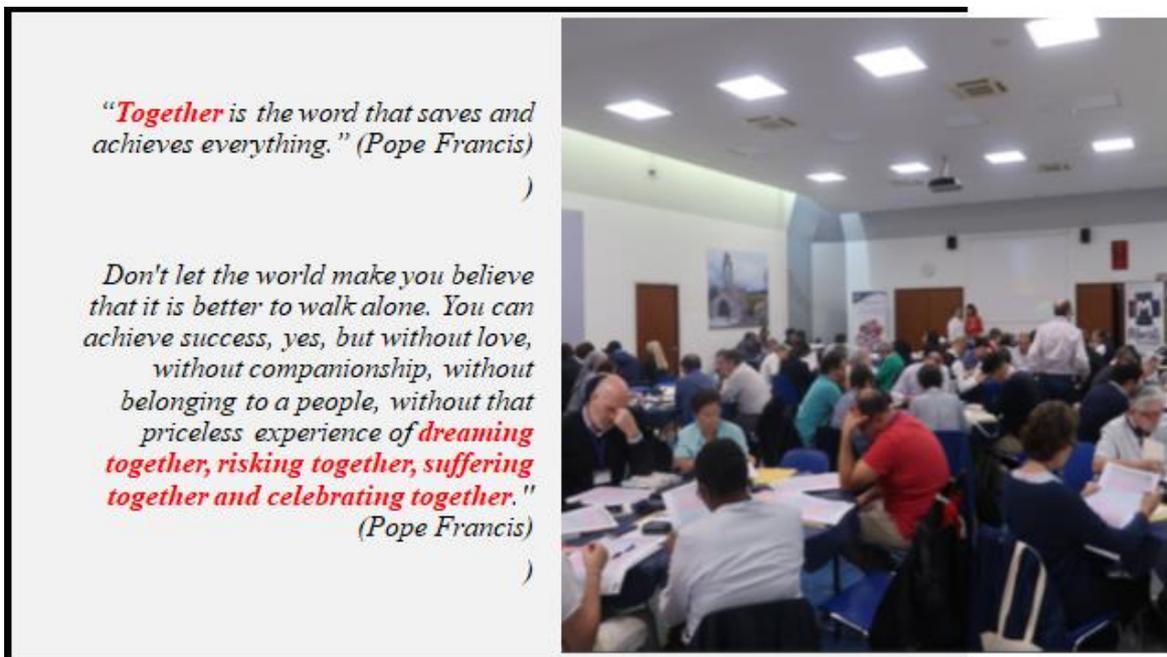
The first step on this educational path that we should walk together is to have the courage to place the person at the center, in relation with other people and with the reality that surrounds them. Another step is to capitalize on our best energies with

creativity and responsibility. This requires welcoming the diversity and creating networks. And the third step shows us the goal, the purpose: “to form people who are willing to put themselves at the service of the community.” In other words, citizens with a global vision, capable of seeing suffering and acting proactively and positively to achieve a more fraternal, inclusive, just and sustainable world.

But above all, the GCE is an invitation to think together in order to act together.

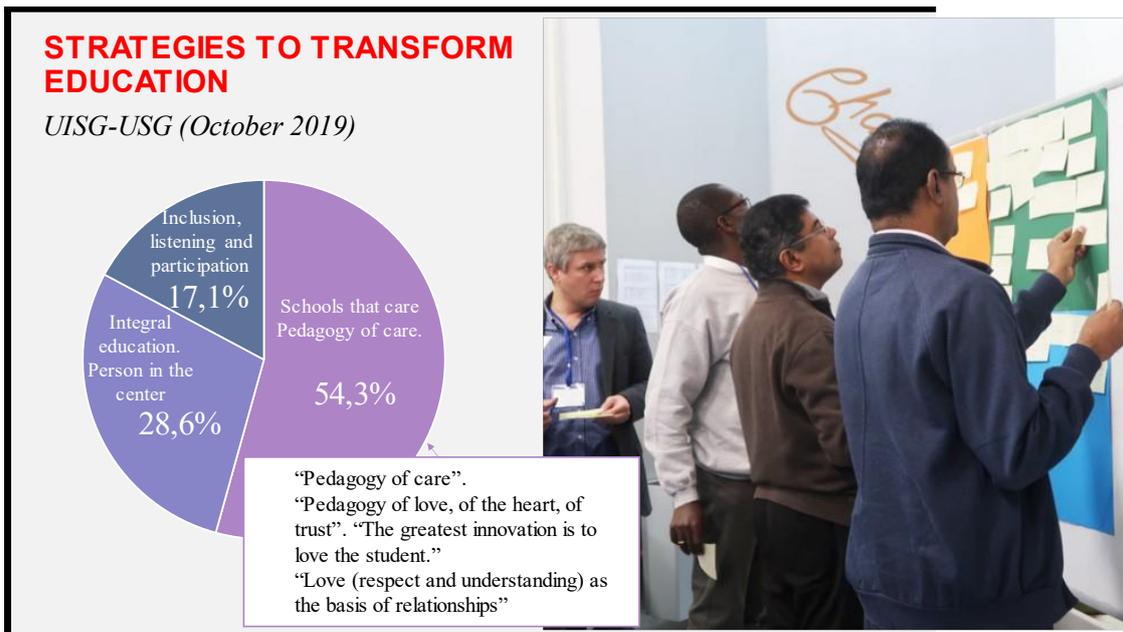
“Together” is the value that the UISG-USG seminaries bring, in their effort to work in network with Catholic schools around the world.

During the last seminar in presence held in Rome in October 2019 - as in the image below - we were able to enjoy a rich and various meeting, with participants from all over the world working side by side to imagine desirable futures for the Catholic school: preferable, just and sustainable futures.⁵³



In this seminar, which was held just a few weeks after the announcement of the GCE, we asked participants to reimagine the strategy that their founders and foundresses would have followed to build the future within the framework of the GCE. As shown in the following image, the majority of them affirmed that the Catholic school should build futures based on care, because care is the basis of our fraternal humanity.

⁵³ See the summary document of the seminar: “Innovating from the roots, with a meaning. An approach to global citizenship from the Catholic school”. Available on: bit.ly/3uDaGJS



2.2. Fraternity and care: keys to transformation

The proposal to base transformative education on the culture of care connects with the tradition of the Catholic school. We are not talking about a welfare care, or a care directed to preserve or repair, but of a care capable to anticipate and transform. In successive workshops, the ethics of care was consolidated as the framework of all the processes that take place in a school, which constitutes, in practice, a new educational paradigm.

This paradigm of care makes it possible to realize in schools the integral ecology approach proposed by the Pope: caring for people and the common home as ways of compensating for our fragility and that of the system. The opposite is the competitive paradigm, which leads to the culture of exclusionary success, personal power, accumulation, consumption. The obsession to accumulate, to maintain unlimited growth on a limited planet, has led to the waste of energy and raw materials, to wars, or to the destruction of habitats with the subsequent transfer of animal viruses to humans. Faced with this competitive paradigm, the paradigm of care proposes a new ethic based on the service to others, on *win-win* interactions, cooperation and fraternity.

Bernardo Toro⁵⁴ takes this *win-win* concept from John Nash and affirms that to care is to learn how to make interactions of this kind at all levels: political, economic, social, cultural, emotional and spiritual. It is certainly much smarter to cooperate than to compete. *Win-win relationships* are more difficult to establish, but more suitable to ensure human survival. Care constitutes a higher state of humanization.

⁵⁴ TORO, B. (2018). *Ética del cuidado: el nuevo paradigma educativo*. México: SM.

José Laguna calls “*cidadania*” a citizenship base on the ethics of care:

“Alongside cosmopolitan citizenship, which seeks to establish supra-state legal frameworks of coexistence, the ‘*cidadania*’ proposes to create compassionate bonds of shared responsibilities and vulnerabilities”.⁵⁵

The *cidadania* implies a paradigm shift with respect to the classic worldview of citizenship. It is not a citizenship *with* care but a citizenship *based on* care. Its ultimate intention is to arrange into a hierarchy and a structure the anthropological, ethical, and sociopolitical contents conveyed by the concept of citizenship in order to base them on the center of gravity of vulnerability and care.⁵⁶

The socio-economic impact of the pandemic has made the culture of care known and used by everyone. In fact, this concept appears in the advertising of all kinds of companies, from cosmetics to insurance companies, from banks to food and travel. But, as we said before, care as transformation is a concept rooted in the Catholic tradition and a very distinctive one.

CARE IS IN THE DNA OF CATHOLIC SCHOOLS

No one knows as much about global citizenship and care as the Catholic School. They are in its DNA.

*Evidence shows that, in the Catholic school, the most distinguishing and sustainable innovation arises from **identity** and is supported by the **culture of care.***



The great contributions of the Catholic school have been built on the foundations of care and fraternity and, although it may seem obvious, it is worth emphasizing it. For this reason I would like to mention three significant examples:

The first example refers to the great educational revolution brought about by the creation of the first free popular schools by José de Calasanz. As Javier Alonso⁵⁷

⁵⁵ LAGUNA, J. (2020). *Cidadanía*. Madrid: PPC (p. 154).

⁵⁶ LAGUNA, J. (2021). *Cidadanía. Los cuidados que sostienen la vida*. *Padres y Maestros*, n.º 388, 12-17. DOI: 10.14422/pym.i386.y2021.002

⁵⁷ ALONSO, J. (2019). *Una escuela en salida*. Encuentros educativos en las periferias. Madrid: PPC.

explains, at the end of the 16th century Calasanz started the “Popular Christian School”. After that, also other great educational foundations for the most poor arose, promoted by John Baptist de La Salle, José Chaminade, Marcelino Champagnat, Paula Montal, John Bosco and many other founders and foundresses. This educational revolution was carried out by the founders and foundresses of all our institutions and they are based on the Samaritan pedagogy and the ethic of care.



The second example refers to the origins of ‘conservatories’ during the Italian Renaissance, linked to Catholic convents and monasteries. The term ‘conservatory’, from the medieval Latin ‘conservatorium’, was used to name the places where orphans were sheltered (conserved). In these places, also called *Ospedali* in Italy, orphans were taught how to read and write and learn a job in order to be able to earn a living.

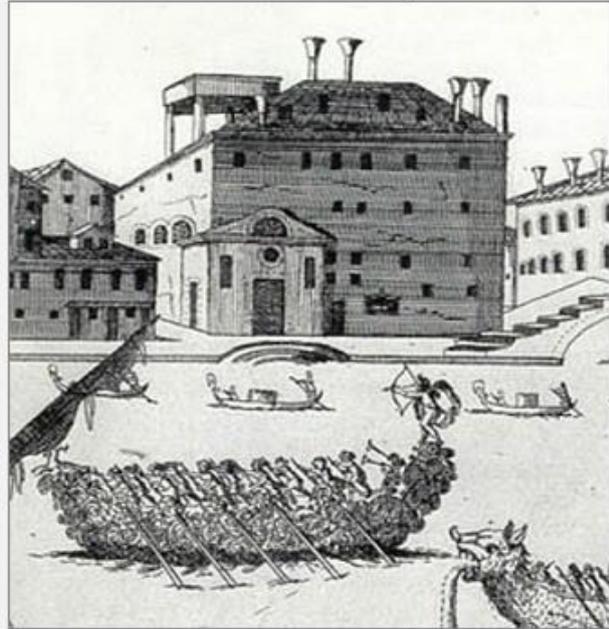
Since there was a strong demand for music in society, the *Ospedali* began to offer musical education, especially to girls. The teaching, coordinated by sisters and priests, was of great quality, and given by famous masters as Antonio Vivaldi and Francesco Gasparini, who gave their lessons at the Ospedale della Pietá, in Venice.

Each conservatory had an orchestra made up of female instrumentalists, who performed music of high quality. Several of Vivaldi’s compositions were composed for the concerts in the Ospedale della Pietà.

2. THE FULL DEVELOPMENT OF THE PERSON, BEYOND IMAGINATION

Creation of conservatories.

(Ospedale della Pietà, Venice)



The third example comes from some research on the impact of Catholic education in disadvantaged communities in the United States.

The following outline shows the results of several studies on the valuable contribution of Catholic schools in disadvantaged socio-economic contexts.

3. THE SUCCESSFUL COMBINATION OF INCLUSION AND HUMAN EXCELLENCE

- The climate, mission, and purpose of the Catholic school have a positive impact on students' achievement and attendance.

Bryk, A.S., Lee, V.E., & Holland, P.B. (1993). Catholic Schools and the Common Good. Boston: Harvard University Press.

- An African American or Latino child is 42% more likely to graduate from high school and 2.5 times more likely to graduate from college if they attend a Catholic school.

Catholic Secondary Schooling on Educational Achievement. "Journal of Labor Economics, 1997, 15(1, Part 1), pp. 98-123; Evans, W.N. & Schwab, R.M. (Nov. 1995). "Finishing High School and Starting College: Do Catholic Schools Make a Difference?" Quarterly Journal of Economic, vol. 110, no. 4, 941-974.

- The more disadvantaged a child's socioeconomic background, the greater the relative gains in achievement if they attend a Catholic school.

The academic achievement of African Americans in Catholic Schools: A Review of the Literature. In J.J. Irvine & M. Foster (Eds.), Growing Up African American in Catholic Schools (pp.11-46). New York: Teachers College Press.

Fuente: Catholic School Research and Studies, 2018.



In the three examples mentioned above, fraternity and care make the difference, in line with *Fratelli Tutti's* request of being an active part in the rehabilitation and relief of wounded societies:

“Today we have a great opportunity to express our innate sense of fraternity, to be Good Samaritans who bear the pain of other people’s troubles rather than fomenting greater hatred and resentment”.⁵⁸

Educating within the framework of the ethics of care is not an easy challenge. We come from an industrial-inspired educational model, very effective in the management of homogeneity, in which the key was standardization and assessment with selective goals, and which left out part of the students (see table).

WHAT IS REQUIRED OF THE SCHOOL IN THE LEARNING SOCIETY?

The moment	What is constant	What is variable	Criteria to achieve it	Expected results
 XIX-XX Century (Industrial model)	Time Support	Learning	Criteria: Standardization. Selective goals.	Efficient management of homogeneity. Selective education.
 XXI Century (Customized model)	Integral growth and learning	Time Support	Criteria: Equity. Formative goals.	Effective management of diversity. Schools that care (integral growth, inclusive education).

Adaptado de DuFour, Eaker, Karlanek (2010).
Créditos: Historia de colegios Claret, iStock.



What is required from us now is a model centered on people, with the aim of helping everyone to progress without leaving anyone behind. A model that combines inclusion and academic and human excellence, in which the constant is the integral growth and learning of each person, and the variable is time and personalized support, because some people need more accompaniment than others. The key in this case is personalized attention (which has nothing to do with individualized learning) and an evaluation based on formative goals.

The expected result is an effective management of the uniqueness of each person in relation to the others, but this is not easy to achieve in an educational system oriented to the previous model. It is easy to be caught by the solutionist discourse of the new prophets of innovation, full of innovative methodologies and almost-magical recipes. But we have to distrust this discourse, as our good friend Antonio Rodríguez de las Heras warned us:

⁵⁸ POPE FRANCIS, *Fratelli Tutti*, 77. Available on: bit.ly/3W51k6I

“In times of confusion prophets abound. False prophets bring certainties. The good ones, accurate questions”.⁵⁹

Pope Francis also maintains the importance of good questions. As he explained to the youth of the Alpha camp, in the summer of 2022, a person who lives only by answers is accustomed to closing, while whoever lives by questions is accustomed to opening. And he added: “God loves questions.”

Unfortunately, there are many schools that have neglected good questions and have been carried away by solutionism, without an adequate reflection on “for what?” and without a sufficient analysis on the effectiveness of the novelties.

The result of this consumerism of novelties has been the incorporation of recipes not supported by evidence, disconnected from the educational project and not differential, which has generated a sense of saturation and stress in the centers, irrelevant results or contrary to the expected ones and, in any case, a high opportunity cost.

There are those who compare this consumerism of novelties with the so-called “gold rush” of the Wild West in which the great beneficiaries were not the miners, but the sellers of picks and shovels. Paradoxically, the mining supply stores had the sign ‘hardware’ on their facades, so it is difficult to avoid the analogy of those picks and shovels with the modern *Chromebooks*, *iPads* and *PCs* in our classrooms.

And yet, we have seen that those same schools had models of success in their procedures. All the educational congregations, in their beginnings, had great leaders who knew how to take children by the hand and lead them toward a new horizon of possibilities, with love, closeness, measured requirements and determination.

The history of these founders and foundresses shows us that education does not have a problem of methods, but of goals. As Victor Frankl said, paraphrasing Nietzsche, who has a *for what* always finds the *how*. Therefore, the key is not the ‘hardware’, nor the innovative methodologies, but the body computers of the people: brain and heart.

Given this new edition of school “gold rush”, what original approach does an institution with the rich history of Catholic education propose?

“Don’t be photocopies”, the Pope asked the young people at the Alpha camp, as quoted a few paragraphs above. The Catholic school is transformed from within, relying on their roots, but with creative fidelity, without being trapped by them.

⁵⁹ RODRÍGUEZ DE LAS HERAS, A. (2015). *Metáforas de la sociedad digital*. Madrid: SM.

“DON'T BE PHOTOCOPIES”

Originality consists in the return to the origin: thus, original is the one who returns to the simplicity of the first solutions.” (Antonio Gaudi)



2.3. A catalyst for educational change

Pope Francis’s invitation to work together to rebuild, all of us, the Global Compact on Education, has generated countless initiatives of different scope in schools and educational institutions around the world, especially in the Catholic context, at local, regional and international level. Some of the most relevant ones have been analyzed in this UISG-USG seminar, and are mentioned at the beginning of the this document.

NUMEROUS INITIATIVES ON THE GCE

International initiatives

- OIEC, UISG-USG

Continental initiatives

- CEPAL, CIEC

National or Regional

- Catholic Schools in Spain
- Government of Santander (Colombia)

Congregational initiatives

- Missionary Sisters of Nazaret;
- Teresian Sisters of Ossó; Pianists; Jesuits...

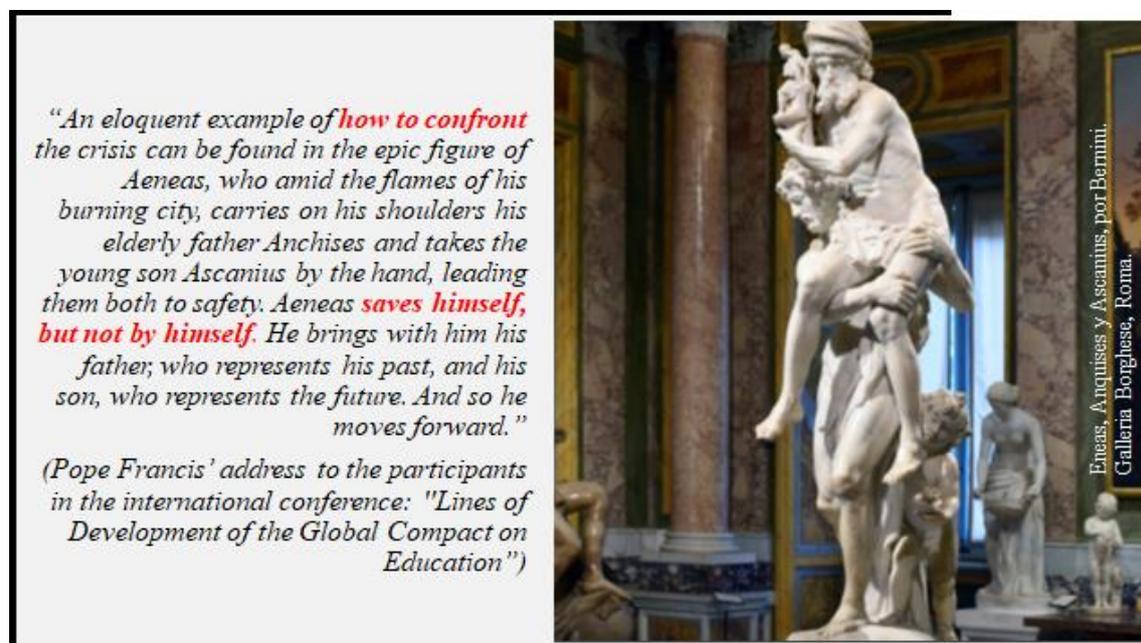
Civil Society

- Entre Todos Una (SM-Catholic School)



Publications such as *Lights for the Road*⁶⁰ can be a small sample of the diversity and quality of these initiatives, which the centers carry out with enthusiasm and determination. Many international initiatives have also emerged around the roadmap proposed by the OIEC⁶¹ and in the Latin American context, based on the GCE program developed by the CIEC⁶².

They are all valuable initiatives, although usually isolated, without a clear coordination which may provide them with sustainability and impact. To reconnect them, the Pope offers us a metaphor that summarizes the essence of the Samaritan pedagogy, distinctive of the Catholic school, which may coordinate all these initiatives, connecting them with their identity and projecting them into the future. It is the myth of Aeneas, who, in his escape from Troy chooses to save his father and his son - his past and his future – in order to save himself.



The myth of Aeneas, described in the Aeneid and explored in depth by Luigi Maria Epicoco⁶³, a collaborator of Pope Francis, reminds us of Goethe’s idea that there are only two lasting legacies that we can give our children: roots and wings. Roots to feel the suffering in the world and wings to contribute to a more peaceful, inclusive, just and sustainable society.

⁶⁰ OIEC (2020). *Luces para el camino*. Madrid: PPC. Disponible en: bit.ly/3W7foul

⁶¹ OIEC (2021), *Construir el Pacto Educativo Global*. Desde lo local a lo global. Available on: bit.ly/3Hm1uAY

⁶² PÉREZ SAYAGO, Ó. (2020). *El Pacto Educativo Global visto desde la escuela católica de América*. En Díaz Salazar, R. (coord..) *Ciudadanía Global. Un impulso para la transformación de la educación católica*, 115-119, Madrid: SM.

⁶³ EPICOCO, L. M. (2022). *La scelta di Enea. Per una fenomenologia del presente*. Roma: Rizzoli.

ROOTS AND WINGS

*“The future belongs to the youth. But beware! - Young people with two qualities: **youth with wings and youth with roots.** Young people with wings to fly, to dream, to create, and with roots to receive the wisdom from the elders”. (Pope Francis to the Equipos de Nuestra Señora”, August 2022).*



Above all, Aeneas’ choice reminds us of the importance of a good discernment – an intelligent pruning - in any process of change in order to keep the essential. For Aeneas, the essential doesn’t lay in material goods, because he does not carry anything with him, except his domestic gods, and people.

However, any reflexive choice requires good criteria, and that is what we will reflect on in the following section.

2.4. Criteria for a systemic and sustainable transformation

2.4.1. The need for an intelligent pruning

The GCE requires a long and demanding educational journey, and to accomplish it we need to carry a light backpack. As Aeneas, it is necessary to discern what is relevant and what is accessory.

Faced with the pressure of a fast-paced, changing context surrounded by uncertainty, human beings tend to opt for two equally sterile alternatives: do nothing or... do anything.

The first alternative can manifest itself in resignation in the face of the complexity and demands of the new challenges, or in self – satisfaction, in the belief that this is something we have been doing for many years. In both cases the result is inertia, and the GCE warns us against it in its *Instrumentum Laboris*:

“In fact, we cannot hide the fact that there is a risk that the discourse on the centrality of the person in every educational process might become very abstract ... if we are not willing to do anything about it.”

The second one is much more frequent because it gives the sensation of being committed, even if it is only an unproductive activism. It manifests itself in voluntarism, which is widespread in Catholic schools, and in what we could call ‘novolatria’, that is the uncritical conviction that everything new is good and should be implemented.



The reckless consumerism of novelties adds weight to our backpacks making it difficult to move forward. In this regard, it is worth recalling one of Steve Jobs’ maxims:

“This has been one of my mantras — focus and simplicity. Simple can be harder than complex. You have to work hard in order to get your thinking clean and to make it simple. But it’s worth it in the end because once you get there, you can move mountains.”⁶⁴

Innovating is getting rid of things. This is what the GCE is about: to get rid of the superfluous in order to focus on the essential.

In other words, for change initiatives to be sustainable, it is necessary to focus on them, which requires carrying out an intelligent ‘pruning’ in order to eliminate everything that generates noise or does not significantly contribute to the chosen strategy. In short, pruning in order to put more energy into the drive for transformation.

Pruning may be the answer to the classic questions regarding any significant change: What should we keep?; what to get rid of?, and what to creatively re-imagine? To

⁶⁴ Interview with Steve Jobs in BusinessWeek, May 25 1998

answer these questions it is necessary to have good criteria, consistent with the Educational Project of each center and shared with the entire educational community.

CRITERIA FOR A NECESSARY PRUNING

*To focus on change you have to carry out an intense and intelligent **pruning**.*

What should we get rid of?

What should we keep?

What to creatively reimagine?

*Pruning requires **good criteria***



Etymologically, the word ‘criterion’ comes from the Latin ‘criterium’, which comes from the Greek κριτήριον (kritēriōn), derived from κρίνειν (krínein) ‘to judge’. Therefore, it means a standard for judging, for knowing the truth, for discerning between different options.

An appropriate prioritization of actions requires **criteria to discern** among the many existing options, but not all criteria can be used at the same decision level. Therefore, it is important to identify the right criteria for the different levels:

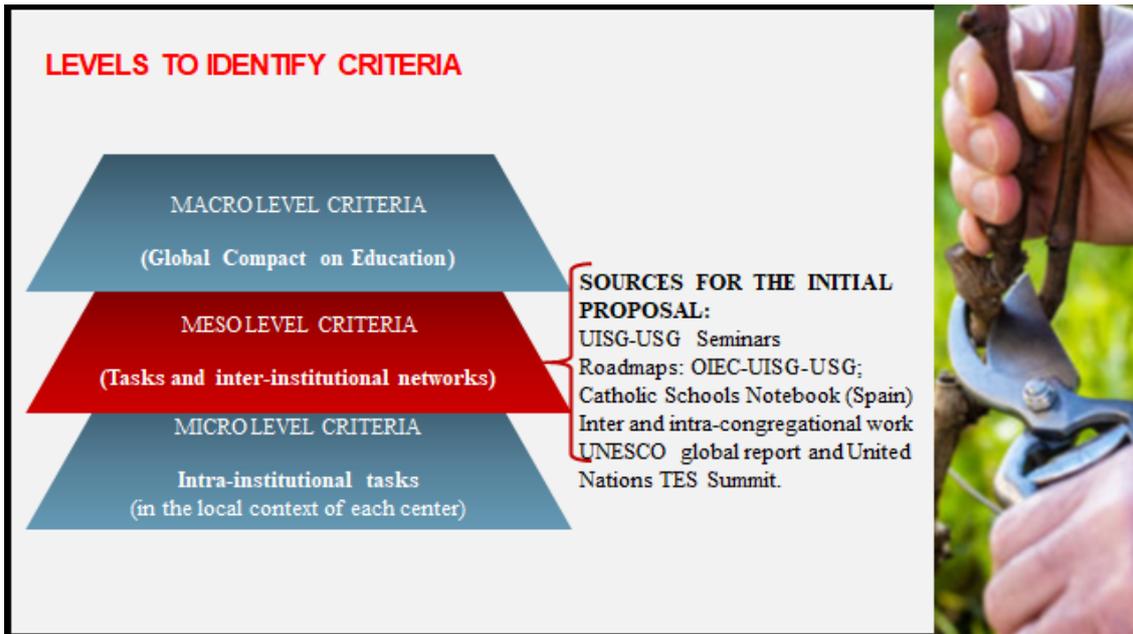
Macro level: The criteria recommended in the GCE are very appropriate: to put the person in the center, join the best energies, form people to serve others... And we can add what the Vatican Secretary of State, Cardinal Pietro Parolin, calls pillars to guide education in a meaningful way⁶⁵: knowing oneself; knowing our neighbor, “which encourages us to keep the ‘other’ in mind, especially the most vulnerable”. The second pillar is “to know Creation, which inspires us to care for our common home”. And finally “knowing the transcendent” which highlights the natural inclination of the human person towards the infinite, broadening our horizon and our capacity to discover the great mysteries of life”. We could say that all these criteria constitute a Samaritan framework for transformation.

- **Meso level:** These are inter-institutional criteria, which should apply to all Catholic schools around the world, regardless of their geographical, cultural or

⁶⁵ PAROLIN P., *Address at the UN at “Transforming Education Summit”*, NY, 16-19 September 2022. More information available on: bit.ly/3Bla3Ij

economic context. These are the criteria that can be identified and defined in a context with a great diversity of charisms, such as the one offered by this seminar.

- **Micro level:** Criteria for actions, which take into account the local context (social, economic, cultural) of each specific center. They need to be adapted to each context, based on the criteria of the previous levels. Therefore, they should be developed within the scope of each school, with the support of the institution to which the school belongs.



2.4.2. Identifying initial criteria

Given the diversity of charisms present in this seminar it was proposed to work at the MESO level. To this end, an initial list of possible criteria was developed, taken from various sources, most of which are mentioned in this document: conclusions of the UISG-USG seminars; GCE Roadmap by OIEC; GCE Notebook for Catholic Schools; inter-institutional workshops by *Entre Todos Una* and those carried out with the Archdiocese of San Juan in Puerto Rico; the global report of UNESCO by the Commission on the Future of Education, and the United Nations Summit for the Transformation of Education.

As a previous individual work, the participants in the seminar had to analyze, modify and complete these criteria. Hence, in order to facilitate this task, they were structured in three main areas, associated with the main strategic challenges of the Catholic school:

1. Significance, that is, a proper reading of the signs of the times in order to carry out the mission of evangelization and have a relevant and positive impact on the improvement of society.

2. Sustainability, understood as being models of respect for the environment and, particularly, of efficient management of all the center's processes, optimization of costs and generation of sufficient income for self-financing.
3. Inclusive and quality education, because the Catholic school is a school and should accompany each person in their harmonious and integral development, especially the most vulnerable.

We could use other ways of grouping the criteria, according to different strategic recommendations to guide the systemic transformation of the school:

- The model of the four transformations of the educational system⁶⁶: curricula, roles of teachers and students, organization and architecture.
- The five recommendations of the report of the UNESCO Commission⁶⁷ on the Futures of Education: pedagogies, curricula, teachers, schools, learning ecosystem.
- The five thematic action tracks of the United Nations Transforming Education Summit, held in September 2022: 1. inclusive, equitable, safe and healthy schools; 2. learning and skills for life, work and sustainable development; 3. teachers, teaching and the teaching profession; 4. digital learning and transformation; 5. financing of education⁶⁸.

However, we have preferred to group the criteria in the three areas as initially mentioned -inclusive and quality education, sustainability and significance- because they encompass the previous classifications in a very schematic way and they also highlight the evangelizing vocation of the Catholic school, its need to be meaningful. Thus, the criteria are classified in the following table.

In any case, this classification is only intended to facilitate reading and analysis, but it should not be read as watertight compartments, because - as we will see from the contributions of the participants - many criteria move between various areas of the table, as would be expected in any systemic transformation.

However, although many criteria are interconnected, it is useful to specify the nuances to better identify the scope. For example, it is not the same to focus on the ethics of care, which is highly aspirational and significant, than on the pedagogy of care, which is easier to practice in classroom, although both are related.

⁶⁶ RUIZ TARRAGÓ, F. (2007), *La nueva educación*, Madrid: LID Editorial Empresarial, pp. 235-265.

⁶⁷ UNESCO (2022). *Reimagining our futures together. A new social contract for education*. Madrid: SM Foundation, pp. 51-123. Available on: bit.ly/3iSocX5

⁶⁸ UNESCO (2022). *Synoptic notes on the Futures of Education. Summit on the Transformation of Education*. NY, 16-19 September 2022. Available on: bit.ly/3uClUhv

TABLE. Initial map of guiding criteria

<i>Sustainability (organization, leadership, financing...)</i>	<i>Quality education (pedagogy and curricula, assessment...)</i>	<i>Significance (evangelizing mission)</i>
<p>A1- Digitization To digitize and optimize all the processes that take place in a center (management, communication, teaching).</p>	<p>B1- Connections and relationships. To establish a network based on mutual appreciation, which serves as a basis for the development of the cognitive and affective processes of the person.</p>	<p>C1- Ethics of care. To develop a culture of care (of interiority and exteriority, of others, of the planet) in all processes, to become “schools that care”.</p>
<p>A2- Strategic communication. To develop a MK and communication strategy that makes the distinguishing elements of the center visible and highlights its values and actions.</p>	<p>B2- Pedagogy of care. To implement a “Samaritan pedagogy” approach (educating the gaze and the affections to sympathize with the suffering of others and commit to their care).</p>	<p>C2- Consistency. To ensure the commitment and consistency between the Educational Project of the center and the daily activities of the school.</p>
<p>A3- Appreciative leadership. To establish in the institution and in its centers a relational and service leadership, based on recognition, appreciation and co-responsibility.</p>	<p>B3- Accompaniment. To ensure a tutorial and personalized accompaniment for all students, which combines inclusion, warmth and appropriate demands.</p>	<p>C3- Pastoral action. To consider pastoral action and religious education as one of the main elements of the life of the centers, using understandable and accessible languages.</p>
<p>A4- Economic sustainability. To implement a strategy that favors the recruitment and retention of students as well as the generation of the necessary resources, within a framework of healthy austerity.</p>	<p>B4- Digital culture. To develop a solid digital culture in the center focused on a humanized technology (at the service of people), and to develop digital skills, health and responsibility.</p>	<p>C4- Openness. To create a climate of openness and a culture of dialogue and participation, including working with families as primary educators.</p>
<p>A5- Eco-social sustainability. To ensure that all school processes are oriented towards sustainable development in the ecological and social spheres, within a culture of “Care for our common home”.</p>	<p>B5- Global knowledge and skills. To redesign the curricula with a solid foundation of essential learning, which ensures inclusion, as well as a more global approach: inculturation and interdisciplinary and intercultural education.</p>	<p>C5 – Enhancement of interiority. To integrate the enhancement of interiority and self-knowledge in curricular and extracurricular activities.</p>
<p>A6- Team building. To take care of the selection and formation of the people who are part of our project, especially the teaching staff.</p>	<p>B6- Orientation to action. To apply a formative assessment, oriented to inclusion, learning and action in teaching and learning processes.</p>	<p>C6- Welcoming. To educate in welcoming, opening ourselves to the most vulnerable and cultivating a “family spirit” in the educational community.</p>

2.4.3. Critical analysis (individual work)

Before the seminar, the participants received a document, translated into the five official languages of the meeting, with the aforementioned map of criteria, with the task of: (1) analyzing the proposed list and assessing whether it included the most important criteria, within the framework of the GCE, and (2) adding or modifying relevant criteria that, in their opinion, were not included. They were also asked to make a synthesis when adding the most significant contributions without reporting too many details which could hinder the subsequent analysis, since we are working at the ‘meso’ level, which will later have to be adjusted to the particular context of each center

A simple survey, built on a *Google Forms*, was also sent to the attendees to identify the five most significant criteria for the transformation of the schools in the light of the GCE. They were also invited to add comments and observations. The form was accessible until the end of the seminar, to provide time for reflection and, at the same time, to prepare the dynamics of the third day.

In the individual work of the participants, a great diversity and richness of comments emerged. We can say that they fall into two main categories: on the one hand, contributions that deepened the proposed description, adding nuances and improvements in its approach or comments on the approach itself and, on the other hand, proposals of new criteria.

As a summary of the work carried out, we present below a selection of contributions grouped under descriptive headings to facilitate their reading:

Need to adapt the shared criteria to each context:

- “All the proposed criteria are important to enhance educational processes and systems. Specific priorities should be promoted in the context of the centers”.
- “The criteria are well outlined. My appreciation goes to those people who worked on this compilation. My observation is that these criteria are just guidelines for us, so we should respect the intent behind them and create new criteria for each particular region. Moreover, the criteria may change depending on the social background and culture of the place. Therefore, we should have an open mind to accept changes without diluting what is essential”.
- “I believe that all the criteria should be rooted in the reality we live in, because only in this way a transformative action will be achieved. If we start from levels far from reality, our message will be diluted without connecting with people”.
- “It is important to read the context in which the school is inserted, and to have the vision of the global world, so that the school can carry out a process for the change of society focused on values and humanization. The world needs to be humanized.”

Need to connect with identity and charism:

- “I believe that the starting point should always be the mission, the project, the people. Administrative management, financing and communication should be at the service of the mission. They are secondary. Of course, when this works well, there is a fruitful exchange between these two categories. If everything is not in place, there may be the risk that the search for funding and communication will prevail and guide the mission, which may lose sight of its charismatic foundations and of the service for which it exists”.
- “I believe that a comprehensive strategy is needed that combines all the proposed criteria. The Catholic school should be distinguished by evangelizing criteria, offering a quality education and ensuring sustainability. This is why it is necessary to create a comprehensive strategy.
- “Shared criteria are all very valuable. I believe that several of them are related and somehow they refer to each other. It seems important to me, in order to guide the transformation process, to group them into focal points, such as mission, team, pedagogical dimension and communication”.
- “I find them all very interesting, but we need to select/prioritize. I would not add more criteria since they connect with our identity and reflect our broad educational-evangelizing dimension”.
- “Carrying out this work with the contribution of people from different continents is truly significant and promising, especially for education as a missionary action of the Church. Also, the great contribution to the change of mentality and vision in people regarding care and co-care of the person and creation in its entirety”.

Need for a proper reading of the signs of the times:

- “My concern is that the world is rapidly changing. There are dominant religious attitudes; there is a very strong influence of religious fundamentalism, extremism, secularism, war...”
- “In the post-COVID world, a large number of students are becoming addicted to mobile phones and other media. Society is becoming very individualistic. Families are becoming more and more nuclear. We, school administrators and teaching staff, are facing very powerful challenges and difficulties. In many countries we are suspected of forming Christians. However, there is a strong demand for Catholic educational institutions and, especially, for the presence of consecrated men and women religious”.
- “Every school in this century has to absolutely take into account the digital dimension, because the real world today is digital; but also the education of the intelligence and the heart and a network of committed collaborators.”

Interconnection:

- “The criteria that have been presented are inter-connected and complement each other. They are all important for an education that aims to humanize and sow hope.”
- “I have chosen criteria that I believe are interconnected: a good leadership includes team building, strategic communications, etc.. The pedagogy of care (extremely important in the contemporary world) includes welcome, accompaniment, attention to inner life, etc.”
- “I have selected five criteria, but I would like to highlight the existence of a strong relationship between them: for instance, A2 (strategic communication) seems to me to be vital in today’s world to achieve A4 (which is economic sustainability). Moreover, for this reason, it is extremely necessary to be in the digital world, the channel where most of the information currently flows, which would be linked to point B4 of digital culture”.
- “I have chosen B6 because it encompasses several points, in addition to responding to the principles of neuroscience, which highlight the effectiveness of an active attitude in the learning process. Carrying out and directing learning toward action is the most effective way of responding to point B5 (global knowledge and skills).”
- “I am very satisfied with the themes included in the orientation criteria. I would like to deepen and learn more about what we know about these interconnected themes, because, in practice, we ignore many things. To share more”.
- “Everything is connected: collaboration between the different educational actors, good communication, openness of mind and heart, implementation of the pastoral action, orientation to action, pedagogy of care and economic sustainability.”

Sustainability versus significance. What comes first?

- “I question the nucleus of survival. I wonder if, just as we cannot serve God and the devil, serving survival will not take us away from life. Surviving by any means (with insufficient funds or without social support, or with the intervention of public authorities) or at any cost (renouncing to take care of those who need us because we need money to be able to sustain ourselves, renouncing or disguising evangelical principles in favor of maintenance of our structures) can be a betrayal of the Gospel. Without well structured columns B and C, column A is worth very little to the Catholic school.
- “We should demolish the imagine that prevails in society about the Catholic school (current vs. outdated, open vs. self-referential, offering inner growth vs. offering doctrine and rules...). To make ourselves better known. In Spain: no new families are coming, only those who are already inside... and they are fewer and fewer. If we don’t have students, we will have no one to tell the gospel

message to. 1°. to know; 2° to connect; 3°. to commit. We have gone backwards.”

New criteria

Some participants proposed new criteria, either to highlight an important nuance that had been overlooked in the initial proposal, or to incorporate new aspects that had not been considered:

a) Building networks and alliances:

- “Catholic schools networking”.
- “To create collaborative networks and share projects and initiatives that are signs of an outgoing school. Collaborative learning and good practices networks”.
- “To create alliances that promote peace, justice and welcome”.

b) Evaluation of change management:

- “Ongoing evaluation of management to enhance a continuous improvement”.
- “Institutional evaluation to improve decision-making and create new action plans that strengthen us as an institution.”
- “Institutional evaluation as a strategy to improve the educational quality while respecting the diversity of classrooms”.

a) To go out

- “To go out in order to meet those who are different, the non-Catholic school, the non-school. To be present in those places where education matters and where we are not usually present. To look for interlocutors of all kinds, to listen, to talk and look for points of convergence”.
- “To learn from others. To make agreement with those who are different. Synergy to combine, according to the requests of the magisterium of Pope Francis, the process of educational accompaniment of the new generations, the process of integral ecology (*Laudato si'*) and the process for the construction of peace and justice in human fraternity.”
- “This criterion (to go out) is lacking if we want to respond to the call of the Pope’s document: “to recreate a new humanism”, through education, with openness, integration between various institutions, dialogue, listening and projects that make possible a real change in attitudes and behaviors. Attention to self-knowledge and the development of socio-emotional skills, very strong values of humanist and Catholic education. These are our distinguishing aspects and we need to give them light and visibility, in addition to having projects in line with what we intend to do. This does not mean giving up a school of

academic excellence, since both should go hand in hand: academic and humanistic formation, with that new perspective that the Pope challenges us to rebuild”.

b) Strengthening connections and relationships in the educational community:

- “Schools for parents, but not only”.
- “To develop collaboration with the family as one of the criteria of the Pact, and strengthen connections and relationships. To consider it as the first educator and as the basis of the integral education of new generations”.
- “To strengthen the alumni associations, carrying on their accompaniment and being part of the sad and happy moments of their lives.”
- “To strengthen an educational community which educates and is educated, which seeks convergence and continuity of the educational initiatives in order to involve young men and women, educators and parents in the educational project.”

c) Building a culture of peace, care and human warmth:

- “To foster the desire for solidarity as a common criterion of the GCE.”
- “To educate to the values of justice and peace.”
- To build a school that is able to speak the language of technology at the service of the person.”
- “To place the language and the genuine humanist tradition in the center which leads to the recognition and pursuit of human dignity.”

f) Evangelization of the culture of the center:

- “To place the person of Jesus Christ and in the evangelizing mission at the center (to promote personal and community adherence to Jesus Christ, through the deepening of faith and the gradual insertion into the local and universal Church).”
- “Vocational culture and charismatic identity.”
- “Communities with an evangelizing educational mission. To educate in order to evangelize, evangelization of the curricula.”

2.4.4. Selection and prioritization of criteria (individual work)

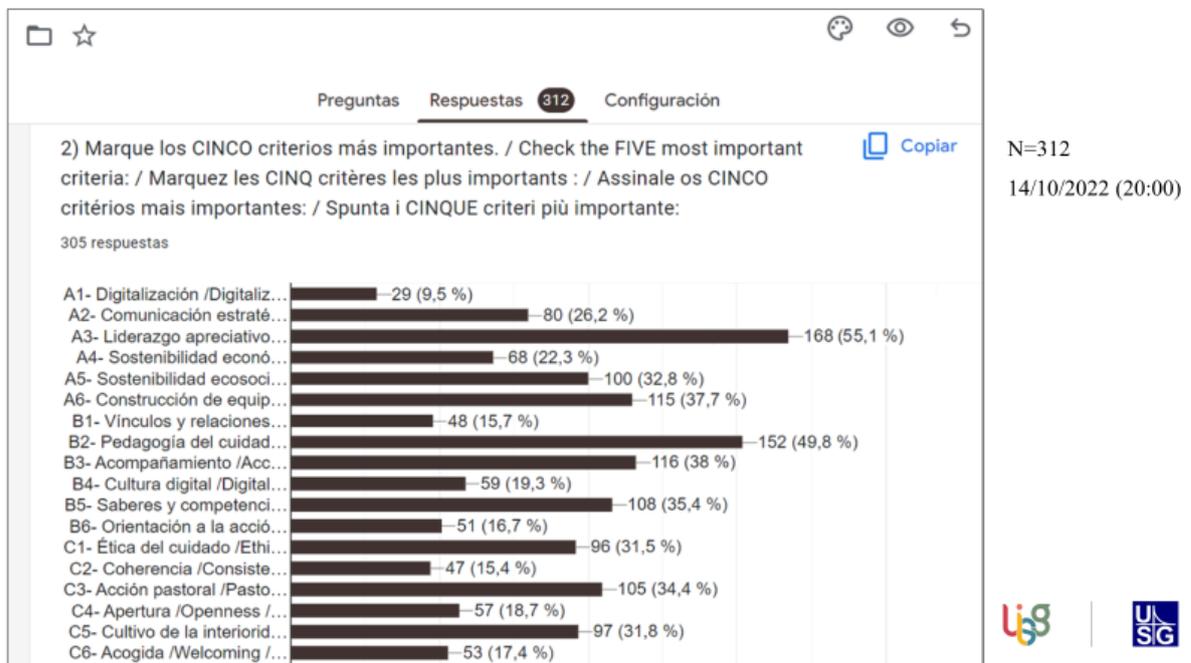
As explained in the previous section, participants were asked to select, through a survey on *Google Forms*, the five most relevant criteria for the transformation of the Catholic School within the framework of the GCE.

In the previous working document, participants were invited to carry out the analysis of the criteria with a critical eye on the expected impact of the transformation. To this end, it would be useful to distinguish between the so-called “comparative criteria”, which

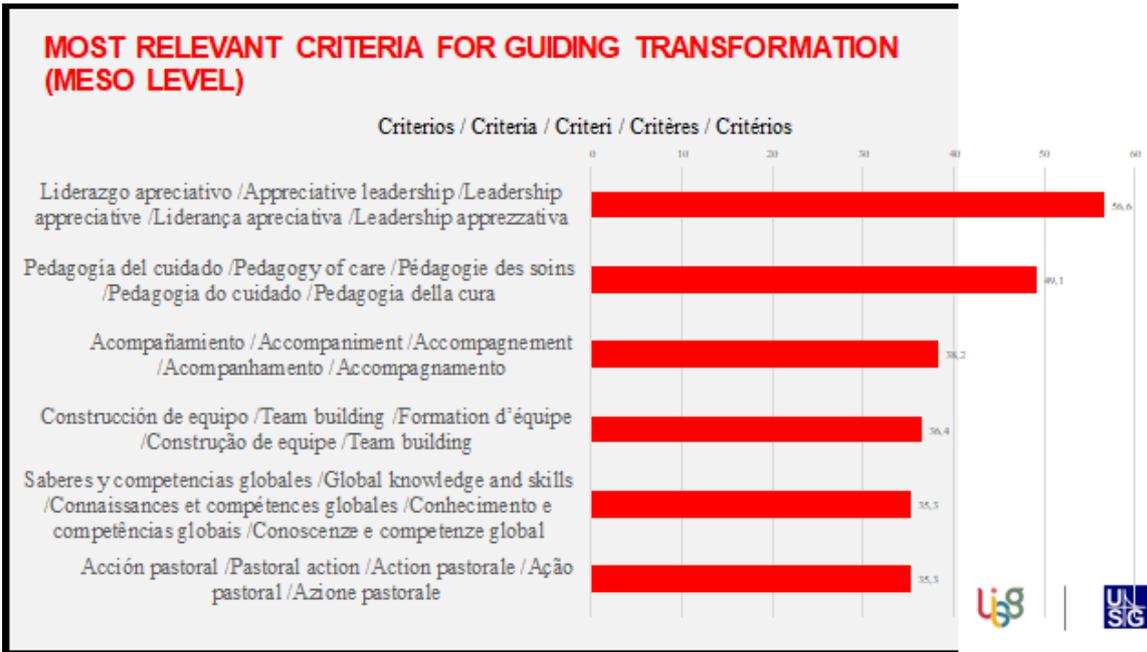
mark the essentials and are, therefore, necessary for the survival of the center, and the “distinguishing criteria”, which help the educational project to stand out on other alternatives and to achieve an ever-greater relevance.

For instance, a good communication strategy is important, but it does not provide the same significance as a culture of care. However, there are specific situations in which comparative criteria are the highest priority for an institution, because they help its sustainability, and we cannot be truly significant if we are not sustainable. For this reason, criteria of very different scope have been mixed in the table.

At the end of the second day of the seminar, before the session on the criteria, the result of the individual selection is shown in the following graph:



The following table shows, in order, the assessments of these criteria:



A brief presentation of the six selected criteria follows, with some comments made by the participants:

1. APPRECIATIVE AND RELATIONAL LEADERSHIP

“If anyone wishes to be first, he shall be the last of all and the servant of all”
(Mk 9:30-37)

To establish in the institution and in its centers a relational and service leadership, based on recognition, patient listening, appreciation and co-responsibility

Individual contributions:

- “I believe that criterion A3 - on appreciative leadership - should be very relevant in Catholic schools, because the leader, in addition to having pedagogical and administrative skills, should be able to have good relationships with other people with whom shares the coordination of the educational project.”
- “Consistent leadership for innovation and courage for the future”.
- “Appreciative leadership is important for leadership sustainability”.

- “Unity in diversity.”
- “It is essential to have good leaders (managers, coordinators...) and excellent teachers in a relational context.”
- “Appreciative leadership promotes learning, openness and passion for what is done.”
- “We believe that there are two types of leadership: the authoritarian leader and the leader with authority. We want our leaders to have the authority that their teams give them, and this can be achieved in a context of relationship and recognition.”

2. ETHICS OF CARE

“Today we have a great opportunity to express our innate sense of fraternity, to be Good Samaritans who bear the pain of other people’s troubles rather than fomenting greater hatred and resentment.”
(Fratelli Tutti, 77)

To implement a “Samaritan pedagogy” approach that helps educate the gaze and affections to see the suffering of others and act together to improve the world with empathy and compassion.



Individual contributions:

- “The pedagogy of care is a proposal for educating the future generations of humanity in the culture of encounter, in the face of indifference. Being sympathetic with the most vulnerable is at the heart of Christian ethics.”
- “Caring is reaching out to each student (*toucher chaque apprenant du doigt*).”
- “Climate and care are related, so we can also speak of “environmental pedagogy”. The educational environment is a mediation between values inspired by the Gospel and the sociocultural context and is the place where it is possible to experience relationships rich in values and characterized by trust and dialogue. It is an organized space rich in proposals so that life and hope may grow in young men and women.”
- “Collaborative and supportive pedagogy.”
- “The need to take care of the well-being of students and to emphasize the principles of fraternity and ecology in the education and formation of young people.”
- “Caring is educating the heart. In this century, schools should absolutely take into account: the digital world because the real world today is digital, the education of the intelligence and the heart and a network of collaborators who share the educational task.”

- “In the times we live in, it is important to work for a culture of PEACE, care and human warmth.”
- “In the pedagogy of care, two aspects that need to be highlighted are: the link with the environment and the creation of support networks. We have to strengthen them.”
- “Pedagogical development for conflicts and dissent mediation, as well as cooperative learning.”

3. ACCOMPANIMENT

“So he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight.” (Lk 23:13-35)

To ensure a tutorial and personalized accompaniment for all students, which combines inclusion, warmth and appropriate demands.



Individual contributions

- “The criterion of accompaniment is fundamental. However, it has to be directed not only to students, but also to the teachers and staff of the center in their personal journey as agents of educational pastoral care.”
- “To ensure personal and spiritual accompaniment to educational agents by institutions in order to foster their growth as evangelizing agents.”
- “Formation and accompaniment of the personnel: to offer and promote the charismatic, pastoral and educational formation of the Institution’s personnel, in order to be able to identify the educational action of the members of the institution within the educational, pedagogical-pastoral project.”
- “The model of accompaniment of the disciples of Emmaus is very significant in the Catholic education. Jesus accompanied the disciples, fed them (student, *alumno*, comes from *alere*, to feed) and then disappeared, because every good teacher aspires to be expendable”.

4. TEAM BUILDING

“**Together** is the word that saves and achieves everything”. (Pope Francis)

To take care of the selection and formation of the people who are part of our project; to professionalize the work of the teaching team and support their autonomy, with the collaboration of the families



Individual contributions:

- “Empowerment of people. No one can work alone.”
- “For teamwork and quality education, the educator should educate himself to welcoming and acceptance of others. It is also necessary to understand that the student should be involved in his education, but also that he is the main protagonist. That is why strategic communication with a pedagogy of solidarity is essential to form a good team. A spirit of openness is needed to appreciate the contribution of others.”
- “The key is the teachers’ accompaniment, the orientation to action and the transformation of our reality, and to deepen the charism of the congregation, that in our case is the reparation, life from the Eucharist.”
- “To promote a fraternal educational community, made up of directors, educators, collaborators, parents, children and young people.”

5. KNOWLEDGE AND SKILLS (FOR INCLUSION AND HUMAN EXCELLENCE)

“There are not two separate crises, one environmental and the other social, but a single and complex socio-environmental crisis (LS, 139).

To redesign the curriculum with a solid foundation of essential learning, which ensures inclusion, as well as a more global approach which fosters an interdisciplinary and intercultural education and an ecological understanding of humanity



Individual contributions:

- “The centrality of a curriculum that connects students with reality in order to know and value it, where experience is essential. To move away from the encyclopedic and fragmentary level.”
- “To emphasize the formation of character as a need of each person and of society where each one knows, loves and commits to a freely chosen life project.”
- “Development of skills and expertise for a complex world.”
- “Formation in and for emotionality”.
- “Assertiveness, critical judgment, well-being and scientific study.”
- “Ethical integration in the global world: development of the awareness of the interconnection and interdependence of humanity and of all creation, enhancing networking and promoting solidarity and hope.”
- “It is important to form citizens for the world, with hearts and minds beyond borders. Knowing how to act locally with a global impact.”
- “Intercultural communication and digital culture.”
- “Educational institutions should also address values related to citizenship, such as: ethics, health, environment, sexual orientation, work, consumption, plurality and culture.”
- “Formation to citizenship and participation in public policies, based on supportive humanism, strengthening the social fabric through dialogue between science, faith and culture.”
- “Dialogue with current and emerging paradigms based on interdisciplinarity and transdisciplinarity, with the current challenges of education.”
- “I believe that the education of religious schools should focus on the formation of the ‘being’, of the person (spiritually), gradually shaping the thinking, attitudes and actions of children, adolescents and young people so that they may be more

sensitive to the social, environmental and cultural problems that are experienced in each place. That they may be able to understand what is their social contribution which their environment demands and in this way they can be agents of change, proactive and motivating people, citizens and global citizens.”

- “Education and transition to work.”
- “Response to the urgency of facing to the world’s challenges, and to implement an educational vision of integral ecology.”

6. SPIRITUAL EXPERTISE AND PASTORAL ACTION

“Disregard for the duty to cultivate and maintain a proper relationship with my neighbour, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth”. (LS, 70)

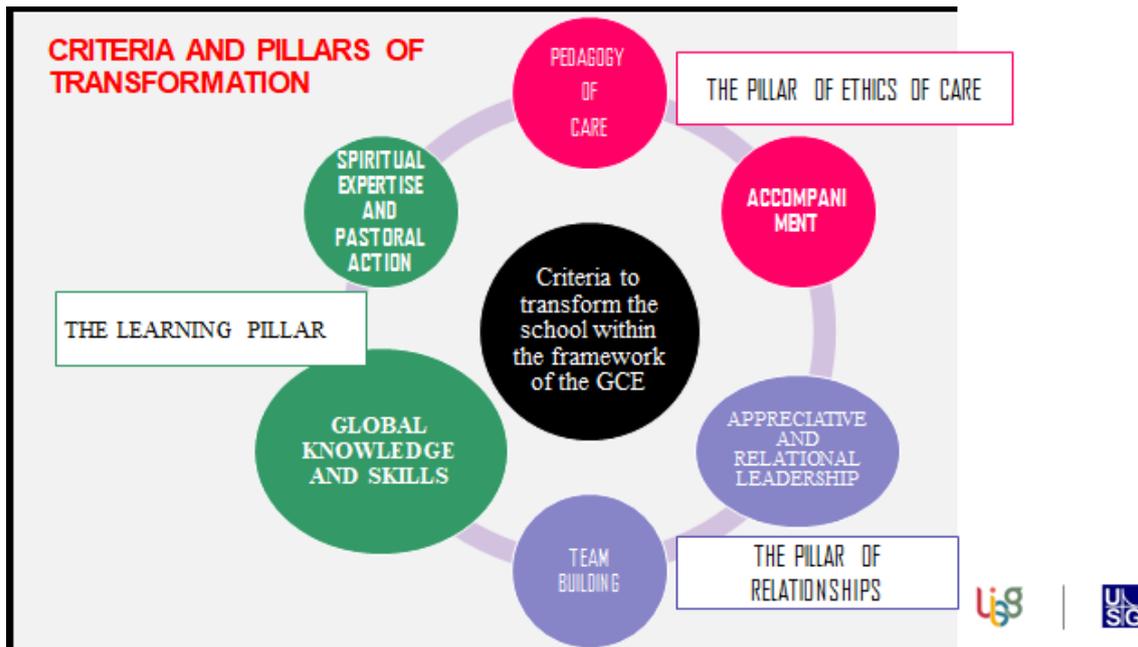
To consider pastoral action and religious education as one of the main elements of the life of the centers, using understandable and accessible languages.



Individual contributions:

- “Criterion C3 - care for the transcendent - is the non-negotiable criterion that motivates the existence of Catholic schools in the world. God should continue to be the reference point of every human being, of a new humanity”.
- “To develop a terminology about mission and faith that is accessible to the students of 2022 who live in predominantly secular societies.”
- “To keep evangelization as our main objective. This is the ultimate purpose of our baptismal/religious consecration. We do not have to forget that our apostolates are a means to fulfill our responsibility for evangelization”.
- “We have to give a spiritual *input* to accept the reality of today’s life.”
- “Communities with an evangelizing educational mission. Educating to evangelize.”
- “Formation to values in line with the pedagogy of Jesus Christ. Educating to justice and peace.”
- “To place the person of Jesus Christ and the evangelizing mission at the center (to promote personal and community adherence to Jesus Christ, through the deepening of faith and the gradual insertion into the local and universal Church).”
- “In Madagascar we have Education for Life and Love (EVA) programs, specifically focused on civic and pastoral education.”

It should not surprise us that there is a clear correspondence between the six selected criteria and the pillars of global citizenship education, which were addressed during the UISG-USG seminar-workshop held in 2019 in Rome⁶⁹. These pillars - the ethics of care, the relational system of the school and the acquisition of knowledge and skills - are described in depth in a subsequent document, also co-created with the Catholic school.⁷⁰



We should not be surprised, because, as Fr. Pedro Aguado maintained, it is a distinctive and identifying characteristic of Catholic centers:

“The Catholic school has always worked for global citizenship. It carries in its genes, in its DNA, the challenge of forming men and women convinced that the world we live in can and should be better, and that this path necessarily leads to experiencing the values that make us brothers and sisters, that empower us to make the dream of a fraternal and just society come true”.

⁶⁹ Summary available on: bit.ly/3uDaGJS

⁷⁰ DÍAZ SALAZAR, R. (coord.) Ciudadanía Global. Un impulso para la transformación de la educación católica, 115-119, Madrid: SM.

2.5. A small application of the selected criteria (group dynamics)

In order to deepen the understanding and possible application of the selected criteria, the participants were asked to discuss them in small groups and use them in the discernment of actions. To this end, a simple pruning exercise was proposed to them. Based on these six criteria, they were to ask themselves: (1) What should we stop doing of what is currently being done in the centers? And, (2) What should we creatively re-imagine? The more obvious question of “what should we keep” was not included into the dynamics due to time constraints.

The most significant responses are summarized below.

2.5.1. What should we stop doing?

Organization

- “To leave behind a personalistic, vertical leadership profile that does not take others into account. To implement a ‘redarquía’ approach, a shared leadership”.
- “Less bureaucracy. We are very busy with sometimes secondary things. There are too many meetings.”
- “We want to stop competing with each other, among our schools and our congregations. We want to improve collaboration and maintain only a healthy competition.”
- “To set aside a hierarchical, patriarchal, unipersonal leadership aiming more at self-interest than at that of the school. From a very individualistic perspective. Get out of the image of perfection of the leader. We don’t know everything, we are not perfect... We are flesh and blood leaders”.
- “We do not want to make education something purely economic. We want to get out of an exclusively business model”.

Pedagogies and curriculum

- “To leave behind curricula structured in watertight, rigid compartments, far from reality. More interdisciplinary, integrated, transversal curricula connected to experiences and life.”
- “We want to help our students on emotionality. Referring them to a psychologist cannot be the first step. We have to take previous steps of accompaniment and care. We cannot be passive spectators.”
- “To integrate the students’ point of view. In projects, planning, educational proposals... Students cannot be photocopies of ourselves. This leads to uniformity. We have to respect real diversity. We don’t all have the same ideas.”

Teaching activity

- “Do not work in isolation.”
- “To eliminate negative, stereotyped language, judgments regarding our students.”
- “Do not serve only the powerful and wealthier classes.”
- “To abandon a purely academic vision of exams, controls and tests. To focus only on academic content”.
- “Do not discriminate against other religious confessions.”
- “Stop destroying nature and the environment, raise awareness and care starting from the school.”

2.5.2. What should we do in a new way?

Organization

- “To focus our educational works on those most in need. In many countries, due to our educational systems, we are forced to be private centers educating the powerful and wealthy classes. How can we re-imagine reaching the poor?”
- “To implement a shared leadership”.
- “To work in a more collaborative and shared way in schools”.
- “To generate bottom-up movements so that the Global Education Pact may be something concrete and real.”

Pedagogies and curriculum

- “To reimagine. To go beyond pursuing excellence without inclusion”.
- “To incorporate the pedagogy of care in our educational work as an interdisciplinary element.”
- “To identify and work on the creative potential of our students”.
- “To make the synodal pedagogy a reality”.
- “To help our students to grow in self-esteem, autonomy, self-regulation (empower them) so that they may find their own project and values in a conscious and personal way. Beyond the fashions, stereotypes or trends of social networks. To accompany them where they want to go and not where we think they should go”.
- “To generate a more holistic vision of the contents, with less compartmentalization, which leads us to educate for a Global Citizenship.”
- “To develop projects that lead us to a real and effective inclusion in the school.”
- “To recognize and work from the social context in which our school is located”.
- “To include the work on diversity and transgender in our schools.”
- “To make the Pastoral action something integral, global, interdisciplinary in the school.”

Teaching activity

- “To reimagine a more comprehensive, personalized, simple style of accompaniment. To accompany each other”.
- “To work and overcome fears of legislation, of families”.
- “To transform the role of the educator into that of a tutor, companion, *coach*....”
- “To re-think real listening, without labels or prejudices. Help our students find their vocation, not only academically but also personally”.
- “To create community with our students”.

Network

- “Together. Generate a network, a community of Catholic schools working for the Global Compact on Education”.
- “To really be outgoing schools, open to the environment, to the parish, to civil movements, etc.”
- “To work on good practices as stories to share with other schools”.

2.5.3. Prospects

To conclude this dynamics, a more open and easy exercise was proposed. Working groups were asked to imagine the solemn award ceremony for: “Global Compact on Education Awards for the transformation of the Catholic school”. Obviously it would be Pope Francis to solemnly award it in an event to be held in 2030:

“Imagine that your school or institution has been awarded. What might be the first prize holder?”

Given the playful objective of this proposal, the working groups came up with all kinds of proposals, some more serious and others more fun. We report a sample of possible “awards”:

Ethics of Care Awards:

- “Award for the inclusive school where all students succeed and no one fails, thanks to a comprehensive and personalized strategy.”
- “Transformers of hope in the pedagogy of care, where the students are the experts”.
- “Young people committed to caring for life.”
- “A family school, mutual support, solidarity and respect, where everyone is happy.
- “The ‘Samaritans’ in action. We search together as an educational community and implement the Samaritan pedagogy”.
- “Award for expansive interiority.”

“Catholic Schools in Action” Awards:

- “*Ciudadanos* committed to the transformation of the world.”
- “Life-transforming school award.”
- “An action-oriented school, which is the result of a strategic plan that goes from awareness to commitment at the local level and in network with the global one.”
- “Award to the school that transformed its neighborhood and its city into a school (educating city).”
- “Award for the first educational law in a State, which has been developed in dialogue with the GCE platform (this initiative that was born in the Catholic Church and today is a widespread reality).”

Schools in Networks Awards:

- “An inter-congregational Samaritan project, which from inclusion and fraternity has created happy educational communities, thanks to the pedagogy of care, accompaniment and the connection through networks.”
- “Award to an inter-congregational network that has successfully welcomed and integrated migrant boys and girls who had fled their countries.”
- “The sum of diverse charisms that has succeeded in drastically reducing school dropouts in the new peripheries.”
- “Award to all educational institutions that promoted the construction of the GCE in order to achieve a more peaceful, just, inclusive and sustainable society.”

All the participants in the seminar have been actively working and held intense conversations despite the limitations of distance, technology and different languages, so that, without exception, they deserve a “GCE Award for Educational Transformation” . Congratulations for the work done!

2.6. In summary

The UISG-USG seminar is a good example of what the GCE asks of us: to work together to rebuild the fabric of relationships and rethink educational processes in the awareness that everything in the world is intimately connected.

One of the conclusions of this seminar is that in this movement to promote the GCE in schools, one of the tangible results can be the transformation of the school itself. In other words, the GCE offers a roadmap to improve the world starting from the school, However, we have seen that it is also a lever for differentiation and transformation of our own school.

The keys to this transformation were accurately summarized by Cardinal Vincenzo Zani, in his former position of Vatican Secretary of Education:

“The Global Compact on Education is an invitation to embark on a path of change, inspired by the culture of care, integral ecology and the construction of fraternity and peace.”⁷¹

And we have co-created the criteria to make this transformation effective with Catholic schools around the world: appreciative and relational leadership, pedagogy of care, comprehensive accompaniment, team building, knowledge and skills, and pastoral action.

It is now time to take this reflection to each center and rework it, taking into account the specific local contexts (social, economic, cultural), so that it may have a real impact on the transformation. In other words, it is time to undertake a profound educational renewal based on the ethics of care, in order to offer an inclusive and quality education and form people at the service of others as the GCE requires.

Finally, the path proposed by the GCE is a long one and it is important to have good traveling companions. For this reason, it is necessary to include an additional criterion, whose importance emerged during the seminar: inter and intra-institutional collaboration and networking:

“Let us seek solutions together, boldly undertake processes of change and look to the future with hope.”⁷²

⁷¹ ZANI, V. (2020). In *Vademécum of the Global Compact on Education*, p. 7. Available on: <https://www.educationglobalcompact.org/resources/Risorse/vademecum-espanol.pdf>

⁷² POPE FRANCIS, *Message for the Launch of the Global Compact on Education*, 12 September 2019. Available on: <http://bit.ly/3Hnw6Sx>

3. WORK TEAM

3.1. Seminar-Workshop

Speakers (in order of presentation):

- **Maria Cinque**, Professor of Didactics, Didactic Methodologies and Special Pedagogy at the Humanities Department of the LUMSA University of Rome and Professor of Didactics and Communication at the Bio-Medical Campus of the University of Rome.
- **Msgr. Angelo Vincenzo Zani**, Archivist and Librarian of the Holy See; former Secretary General of the Congregation for Catholic Education of the Holy See.
- **Juan Antonio Ojeda, FSC**, Project Manager at the International Office of Catholic Education (OIEC); consultant to the Congregation for Catholic Education of the Vatican and professor and member of the Management Team of the Centro Universitario de Magisterio, CAMMIA, in Antequera, Malaga.
- **Adolfo Sillóniz**, Global Manager of Relations in the SM Catholic School, teacher and author of religious education textbooks.
- **Liliana Vergel**, Psychologist at the Pontificia Universidad Javeriana with a Master's Degree in Development Studies from the Institut Universitaire d'Etudes du Développement of the Université de Genève, Geneva, Switzerland and specialization in Environmental Management at Escuela Superior de Administración Pública de Colombia -ESAP.
- **Pilar Liso, STJ**, Member of the general government of the Compañía Teresiana as counselor and education delegate. She accompanies the Management Teams of the Network of Teresian schools in America.
- **Luiz Fernando Klein, SJ**, Secretary and education delegate of the Provincial Conference of Jesuits of Latin America and the Caribbean (CPAL).
- **Augusto Ibáñez**, Director of Special Educational Projects at the SM Foundation and member of the Board of Trustees of the Franciscan Educational Foundation of Montpellier.

Moderator:

- **Mayte Ortiz**, General Director of the SM Foundation.

Organization:

- UISG-USG Education Commission.

Chair:

- **P. Pedro Aguado, SChP**, President of the UISG-USG Education Commission.

Translators:

- **Daniella Persia**
- **Ilaria Nuti de Franchis**
- **Mariangela Jaguraba de Jesus**
- **Marilu Balbis**
- **Claudia Catena**

Work group facilitators:

- Italian language group: **P. José María Felices, SM**, Director of the College Suma-Aldapeta de San Sebastián, España.
- Portuguese language group: **Humberto Herrera**, de SM Brasil.
- French language group: **Teresa Mayans**, of the corporate team of SM.
- Spanish language group: **Adolfo Sillóniz**.
- English language group: **Nuria Espasa y Laura Castillo**, of the SM team in Spain.

Technical support:

- **Isabel Hervás**
- **M^a Reyes López Uriarte**
- **Silvia Jiménez Blas**

Preparation of the seminar summary report:

- Coordination and editing: **Augusto Ibáñez**
- Images: **iStock**

3.2. Participants in the seminar

The UISG-USG seminar welcomed a rich and diverse representation of the Catholic school, with 391 participants from the five continents and almost fifty support staff members (coordinators, technicians, translators...).

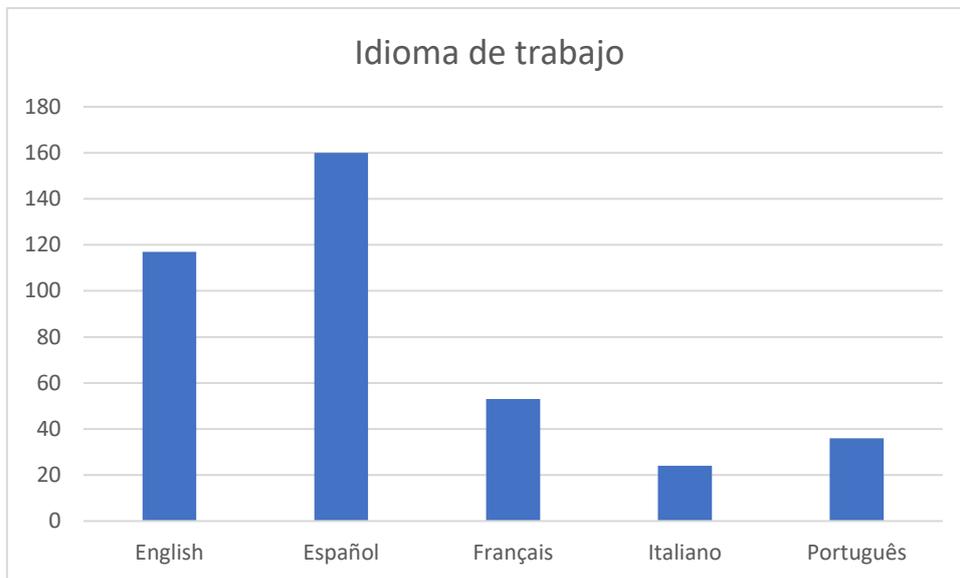
3.2.1. By Institution

The institutions participating in the seminar were, in alphabetical order, the following:

- Agustinos de la Asunción (Asuncionistas)
- Ancelle del Sacro Cuore di Gesù
- Ancelle della Visitazione
- Carmelitas de la Caridad Vedruna
- Claretian Missionaries - Misioneros Claretianos
- Compañía de Santa Teresa de Jesús
- Congregação das Filhas do Coração Imaculado de Maria
- Congregación Hermanas Dominicanas de la Inmaculada Concepción
- Congregación Religiosas del Amor de Dios
- Congregation of Jesus Mary Joseph (CJMJ)
- Congregation of Sisters of Divine Providence
- Congregation of the Holy Spirit
- Congregazione delle Scuole di Carità – Istituto Cavanis
- Congregazione di san Giuseppe Giuseppini del Murialdo
- Congregazione di Santa Croce
- Congregazione Povere Serve della Divina Provvidenza
- Escolapios
- Figlie di Gesù
- Figlie di Maria Ausiliatrice
- Figlie di San Francesco di Sales
- Franciscan Missionaries of Mary
- Franciscanas Cooperadoras Parroquiales de la Asunción
- Franciscanas Misioneras de la Madre del Divino Pastor
- Fratelli della Sacra Famiglia
- Fratelli di San Gabriele
- Fratelli Maristi
- Fundación Escuela Teresiana
- Hermanas de la Caridad de Santa Ana
- Hermanas de la Inmaculada Concepción de Castres
- Hermanas de Nuestra Señora de la Consolación
- Hermanas del Ángel de la Guarda
- Hermanas Teresianas
- Hermanos de las Escuelas Cristianas (La Salle)
- Hijas de María Inmaculada - Marianistas

- Hijas de María Religiosas Escolapias
- Holy Cross Sisters, Menzingen, Switzerland
- Hospital Sisters of St. Francis
- Instituto de Hermanas de la Sagrada Familia de Urgell
- Irmãs da Divina Providência
- Legionari di Cristo / Regnum Christi
- Les Freres du Sacre-Coeur
- Mercedarias Misioneras de Berriz
- Misioneras del Divino Maestro
- Misioneras Claretianas
- Misioneras Hijas de la Sagrada Familia de Nazaret
- Missionárias do Sagrado Coração de Jesus
- Opera Don Orione - Roma
- Orden de Agustinos Recoletos
- Priests of the Sacred Heart of Jesus
- Religieuses de l'Assomption
- Religiosas de Jesús-María
- Religious of the Sacred Heart of Mary
- RNDM Sisters of Our Lady of the Missions
- School Sisters of Notre Dame
- Sisters of Divine Providence
- Sisters of Mary
- Sisters of St Brigid (Brigidine Sisters)
- Sisters of the Holy Cross, Menzingen, Switzerland
- Société de Marie (Marianistes)
- Société des Filles du Cœur de Marie
- Society of Jesus
- Soeurs de Charité Dominicaines de la Présentation de la Ste. Vierge
- Soeurs Maronites de la Sainte Famille
- Suore Francescane Immacolatine
- Suore Francescane Missionarie del S. Cuore
- Suore Orsoline di S. Carlo
- Suore Scolastiche Francescane di Cristo Re
- Tertiary Sisters of Saint Francis
- Ursulines of the Roman Union

3.2.2. By chosen language group



3.2.3. By country of residence

