

EDUCATION AND SUSTAINABLE DEVELOPMENT: BUILDING ON OIEC'S WORLD CONGRESS

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From the Magisterium

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Photo: Msgr. Zani.

A New Vision for Education Towards Fraternal Humanism

By Msgr. Vincenzo Zani, Secretary of the Congregation for Catholic Education

This article is adapted with minor modifications¹ from Msgr. Zani's speech at the closing session of the OIEC World Congress in New York in June 2019.

The title of OEIC's World Congress, *Educatio Si*, is inspired by a document of our Congregation. It evokes the encyclical letter *Populorum progressio* in which St. Paul VI, who visited the United Nations on October 4 1965, suggested an alternative path for the realization of a new humanity that would avoid falling into the temptations of sterile oppositions between countries and barbaric warfare.

The Holy See, in its diplomatic activity at the service of reconciliation, peace and integral development, has ever since been inspired by that message. In the context of growing interdependence, the path of dialogue and subsidiarity is preferable to that of conflict. In the words of Paul VI, "some activities of the Church and the State are, in a way, complementary, and the good of the individual and of the community of the peoples requires an open dialogue and a sincere understanding between the Church on the one hand and the states on the other, to establish, foster and strengthen the relations of mutual understanding, coordination and mutual collaboration and to prevent or to remedy any disagreement, in order to reach the realization of great human hopes, of peace between nations, of internal tranquility and of the progress of each country"².

¹ The address by Msgr. Zani was translated from Spanish and adapted for this Bulletin by Quentin Wodon.

² Paolo VI, *Motu Proprio Sollicitudo omnium Ecclesiarum*, 24 giugno 1969. Proemio.

This approach extends to multilateral diplomacy and international cooperation, as discussed in the documents of the Social Doctrine of the Church, in particular following the Second Vatican Council. *Gravissimum educationis* emphasizes in its conclusion the need for collaboration of educational entities at the diocesan, national and international levels, including with international organizations.

There is a profound convergence between *Populorum progressio*, the encyclical *Caritas in veritate* of Benedict XVI, and the magisterium of Pope Francis. Three fundamental perspectives, all mentioned in the encyclical of Paul VI, have been present in successive pontiffs. The first perspective is the need to build a new civilization and the idea that "the world suffers due to lack of thought" (*Populorum progressio* 85). The second perspective is the idea that "there is no true humanism but in the opening to the Absolute" (*Populorum progressio* 42). The third perspective is the idea that at the origin of injustice there is a lack of fraternity (*Populorum progressio* 66). These are the three topics that I would like to explore today.

Three fundamental perspectives have been present in successive pontiffs. The first perspective is the need to build a new civilization and the idea that "the world suffers due to lack of thought". The second perspective is the idea that "there is no true humanism but in the opening to the Absolute". The third perspective is the idea that at the origin of injustice there is a lack of fraternity. These are the three topics that I would like to explore today.

Knowing How To Think

In today's world marked by globalization, we must ask questions about the future of humanity. Long-term planning is necessary, but not simply to promote efficiency. While science, technology and economics may increase the reach of man, they do not necessarily improve his humanity. There is a risk for humanity to be placed in a society governed by algorithms which tend to be guided only by artificial intelligence, with serious and real risks of man simply becoming like a superficial and trivial machine³. We must have the courage to impart to young generations the value of "knowing how to think" to help them become truly free and creative, and avoid the risks of a disintegrating society.

³ Morin, E. *Prefazione*, in M. Ceruti. 2018. *Il tempo della complessità*, Raffaello Cortina Editore, Milano.

Today more than ever, we need people who know how to think correctly so that they can make decisions with prudence, moderation and justice. Immersed as we are in the Areopagus of cultures and in the market of technologies, rethinking education means, above all, promoting the unity of knowledge as an antidote to the fragmentation and the disintegration of the sociocultural landscape. In particular, there is a need for trans-disciplinarity in knowledge to help extract, assimilate and integrate realms of knowledge that, unfortunately, remain too separate, compartmentalized, fragmented.

The acquisition of knowledge and skills cannot be evaluated solely through social and professional affirmation. Rather, knowledge needs to contribute to relationships and to making oneself available to others to build the common good.

We need a new approach, a complex and orderly thought, that is capable of linking and articulating knowledge and not simply juxtaposing its different forms. In contrast to scientific knowledge from the outside, we also need a unification of knowledge from within. For this, given the anthropological, existential and epistemic principle of the unity of the person, we need to achieve integral formation of all its dimensions. The acquisition of knowledge and skills cannot be evaluated solely through social and professional affirmation. Rather, knowledge needs to contribute to relationships and to making oneself available to others to build the common good.

Discovering the Absolute

A second perspective consists in the idea that "there is no true humanism if it is not open to the Absolute" (*Populorum progressio* 42). What is it to be human? An exclusive humanism is an inhuman humanism, as Paul VI affirms it, because it does not respect freedom, human dignity, and the orientation of life towards its ultimate end. *Populorum progressio* moves us towards a truly integral humanism for the development of the whole man, and all men. Beyond the sciences, it is on a broader horizon that planetary humanism must be thought and encounters between different cultures must take place. We need to develop an ability to think about unity and multiplicity, and have the courage to face challenges together, to plunge into reality without fear and, above all, from an opening to the Absolute.

⁴ Ide, P. 2007. Le Christ donne tout, in *Benoit XVI, une théologie de l'amour*, Paris, L'Emmanuel.

Only a non-reductive conception of humanity, which is neither material nor finite but open to transcendence, can "accompany children and young people in the human values present in all reality," Pope Francis tells us. A vertical dimension for man crosses the horizontal dimension so that, together, they lead man along paths of encounters with respect, esteem and mutual acceptance. In this way, reason is extended and enriched to move from pure science to wisdom and from logos to love.



Photo: Msgr. Zani and participants at the OIEC Congress.

Christian humanism proposes a holistic synthesis in that encounter that is always more fruitful between the vertical and horizontal dimensions. Closing à priori the call of transcendence is the basis of an inverse process that blocks the path of humanism from the root, and where there is no humanism - says Pope Francis - Christ cannot enter!

This opening of the horizons of rationality takes place on the basis of a correct vision of man, which Pope Benedict XVI defines as concrete anthropology⁴. Restricted reason corresponds to an abstract vision of man, while extended reason corresponds to a concrete anthropology that is adequate for the totality of reality. The "concrete historical experience" touches the "man in the deepest truth of his existence"⁵. By breaking the rules imposed by a certain formal rigidity, Christian humanism proposes a holistic synthesis in that encounter that is always more fruitful between the vertical and horizontal dimensions. Closing à priori the call of transcendence is the basis of an inverse process that blocks the path of humanism from the root, and where there is no humanism - says Pope Francis - Christ cannot enter!

⁵ Benedetto XVI, *Discorso ai partecipanti al VI simposio europeo dei docenti universitari*, Roma, June 7, 2008.

He has the doors closed! The closing drama begins at the roots of rigidity⁶.

In this context, education must be sufficiently flexible in nature to be capable of overcoming the barriers of positivist formalism. It must involve not only the mind but also the hands and the heart. The fundamental contribution that the teaching of religion can give to develop an openness of the human being to transcendence is connected to this dimension⁷. But in this horizon, a third perspective is also needed, that concerning solidarity and fraternity, to which I now come.

Promoting Solidarity and Fraternity

Development is needed to escape hunger, misery, disease, ignorance, and participate in the fruits of civilization while achieving humane living conditions. Universal solidarity, to which we are called, is a benefit for all, but it is also a duty of all. Paul VI calls for charity, inviting people, especially those with political responsibilities, to work "with all their heart and with all their intelligence" (*Populorum progressio* 82) and to build a "civilization of love."

It is essential for the human person to be fully realized. This can be achieved only with openness to "you" and "we", because the person has been created capable of relationship, of dialogue, of synchronous and diachronic communion. Everyone has received something from others. We have to overcome the false idea of the autonomy of man, because we cannot be complete with only "I". Rather, we constantly grow through fraternal and solidary relationships with others, with the "we".

We have to overcome the false idea of the autonomy of man, because we cannot be complete with only "I". Rather, we constantly grow through fraternal and solidary relationships with others, with the "we".

Today, we must understand human complexity and place our existence in its cosmic, physical, biological, social, cultural, and spiritual contexts. The challenge for the future consists in knowing how to become aware of the "community of destiny" of all peoples of the earth and the earth itself. We must return to the fundamental idea that humanity is constitutively incomplete and its manifestations are multiple, individual and cultural.

⁶ Papa Francesco, *Discorso ai partecipanti al Congresso Mondiale promosso dalla Congregazione per l'Educazione Cattolica*, 21 novembre 2015.

⁷ Congregazione per l'Educazione Cattolica, *Lettera Circolare N. 520/2009 sull'insegnamento della religione nella scuola* (5 maggio 2005), n. 10.



Photo: The closing session of the OIEC Congress at the United Nations where Msgr. Zani delivered his address.

Education must be transformed and, in turn, will transform the world, if the principles of universal fraternity and solidarity serve as the basis of its organization. In its commitment to act for this purpose, the Church, with its many schools, present on all continents, is in harmony with the United Nations. The Incheon Declaration and Framework for Action to achieve the Sustainable Development Goal 4 notes for example the importance of quality education and the responsibility of promoting learning opportunities for all, in all contexts, and at all educational levels⁸.

The challenge for the future consists in knowing how to become aware of the "community of destiny" of all peoples of the earth and the earth itself.

Yet as noted in *Laudato si* by Pope Francis, "the notion of the common good also involves future generations". This is why today's citizens must be in solidarity with their contemporaries wherever they are and at the same time with future citizens of the planet. This leads to a social responsibility for education. We need leaders who know how to find the paths to take, who respond to the needs of current generations without compromising future ones, who build a culture of intergenerational ethics.

⁸ UNESCO, *Declaración de Incheon y Marco de Acción para la realización del Objetivo de Desarrollo Sostenible 4*, Unesco, Incheon 2015, pp.7-8.

The 2030 Agenda for Education aims to not leave anyone behind. This is an imperative. In addition to access to education for all, we need adequate interventions throughout life. For this reason, it is stated that individuals of all ages, including adults, should have the opportunity to learn and continue learning. Open, quality and equitable education becomes the catalyst to achieve all the others Sustainable Development Goals⁹ and generate a society that truly knows how to be open and inclusive.

Rethinking education and knowledge in terms of otherness and solidarity requires going beyond traditional training models and instead build an anthropological re-foundation with a renewed vision of interpersonal relationships and the common good. Education should not be limited to providing training.

It should deal with personal, moral and social attitudes. Not only do we ask teachers to teach certain topics, but we also encourage them to mentor students to live, study and act towards solidarity humanism. Education should not lead to divisions, but instead promote openness to socio-cultural transformation in order to prepare citizens to immerse themselves in social processes, developing attitudes of listening and exchange of views, and promote service and social advancement.

Conclusion

Education must open the doors to fraternal and supportive humanism¹⁰. Pope Francis reminds us in *Laudato si* that “education will be ineffective and its efforts will be sterile if it does not also try to spread a new paradigm about the human being, life, society and the relationship with nature »¹¹. Our common goal is for education to become “the ideal platform to tear down the walls of misunderstanding and pride¹².”

To achieve these objectives, it is necessary to act not only according to a comprehensive development project, but above all to promote an educational community that proposes a model of alternative coexistence to that of a mass society and individualism¹³. Never before has such a shift been

urgently needed so that patient listening and constructive dialogue makes unity prevail over conflict.¹⁴.

Exchange and transformation must “allow future generations to build a future”¹⁵ of hope and peace. We need to educate students not only to possess knowledge, but also to better understand reasons, habits and values. We must expand the limits of reason, revealing them to wisdom and love.

“True education should promote the formation of the human person both in view of its ultimate purpose and for the good of different societies, of which man is a member and in which, becoming an adult, he will have duties to fulfill”¹⁶. This invitation of the Council Fathers is still very current and is directed especially to those who, like you, have positions of responsibility in the world of education.



Photo: Msgr. Zani and participants at the OIEC Congress.

⁹ Si veda Unesco, *Education 2030. Incheon Declaration and Framework for Action for the Implementation of SDG 4*, UNESCO Paris, 2017.

¹⁰ Congregazione per l'Educazione Cattolica, *Educare all'umanesimo solidale. Per costruire una “società dell'amore” a 50 anni dalla Populorum progressio*, Tipografia Vaticana, Città del Vaticano 2017.

¹¹ Papa Francesco, Lettera Enciclica *Laudato Si'*, 24 maggio 2015, n. 215.

¹² Parolin, P. “L'Église Catholique et l'éducation”, *Educatio Catholica*, Anno I-1/2015, 39.

¹³ Cf. *Educatio Catholica*, Anno I- 3-4/2015. L'intero numero è dedicato al tema della «Comunità educativa».

¹⁴ Cfr Papa Francesco, Esortazione Apostolica *Evangelii gaudium*, 24 novembre 2013, nn. 226-230.

¹⁵ Papa Francesco, *Discorso al Corpo Diplomatico accreditato presso la Santa Sede per la presentazione degli auguri per il nuovo anno*, January 7, 2019.

¹⁶ Concilio Ecumenico Vaticano II, Dichiarazione sull'educazione cristiana *Gravissimum educationis*, October 28, 1965, n. 1

Laudato Si'



Photo: Agbonkhanmeghe E. Orobator.

Laudato Si': A Prophetic Message¹⁷

By Agbonkhanmeghe E. Orobator, SJ, Jesuit
Conference of Africa and Madagascar

This address was delivered by Fr. Orobator at the opening session of the OIEC World Congress in New York in June 2019.

Long before the advent of Pope Francis as visionary and prophetic global champion of environmental justice, the late Kenyan Nobel Laureate for Peace, Wangari Muta Maathai, alerted the international community to “the deep ecological wounds visible across the world.”¹⁸ Planet Earth, our Mother, she warned, groans under the burden of global warming, pollution of air, water and land; and destruction of biodiversity and ecosystems. Maathai was a prophetic voice amidst a cacophony of climate change naysayers, deniers, cynics and skeptics who, sadly, seem impervious to reason and ethics.

Since the pioneering work of Wangari Maathai, a mounting body of evidence demonstrates that our generation and our civilization teeter on the brink of “a man-made disaster of global scale. Our greatest threat in thousands of years,” to quote naturalist Sir David Attenborough. Climate change stands as the defining question of our century. For this reason, the calls to global action are as strident and passionate as the enormity of the situation is grave and consequential.

¹⁷ This text was delivered by Fr. Orobator at the opening session of the OIEC World Congress in New York.

¹⁸ Maathai, W., 2010. *Replenishing the Earth*, 43.

One such call, familiar, I believe, to many in this room, is the encyclical letter, *Laudato Si'*, of Pope Francis, on the care for our Common Home. In the words of one commentator, *Laudato Si'* “is a love poem to the world. It is a beautiful, heartfelt and far-reaching plea for action. It speaks straight to our souls and it is rooted in St Francis.... It demands a rethink of Catholicism’s attitude to the Earth and the creatures who live alongside us.”¹⁹

With prophetic urgency, Pope Francis laments that “Never have we so hurt and mistreated our common home as we have in the last two hundred years” (LS 53). The consequence, he continues, is glaring and incontestable: “The earth, our home, is beginning to look more and more like an immense pile of filth” (LS 21). When the pope declares that we are damaging the Earth we do not have to take his word for it. After all, Francis is neither an environmental scientist nor an atmospheric physicist; but, his analyses and teachings in *Laudato Si'* are corroborated by countless independent studies, UN and government reports, conclusions from scientific studies, and the profound wisdom of indigenous peoples, as well as agrarian, pastoral, riparian and coastal communities.

Climate change stands as the defining question of our century. For this reason, the calls to global action are as strident and passionate as the enormity of the situation is grave and consequential.

These findings recount the same narrative: that this Earth, our Common Home, labors under the weight of pollution and global warming and can no longer carry its burden – that the phenomenon of climate change “threatens the continuing survival of human societies.” There is no gainsaying who is to blame: we are the culprit. “Human activities, including industrialization, urbanization, and globalization, are all drivers of pollution.”²⁰ In the words of atmospheric scientist Robert Watson, “We are eroding the very foundations of our economies, livelihoods, food security, health and quality of life worldwide.” And in plain language, it means we are hurting the Earth and hurting ourselves.

Against the backdrop of this existential threat to life on Planet Earth, *Laudato Si'* proposes a prophetic manifesto for our world and appeals passionately to our global conscience about the vital and inseparable nexus between human ecology and environmental ecology, between anthropology and ecology.

¹⁹ Colwell, M. 2019, Empty Sky, *The Tablet*, 18 May: 4-5.

²⁰ Das, P. and R. Horton. 2018. Pollution, Health, and the Planet: Time for Decisive Action, *The Lancet*, 391: 407-8.

Pope Francis tells us that Planet Earth comprises an integral tapestry of life woven from the collective strands of human life, a biodiversity of flora and fauna and an ecosystem of natural phenomena. Again and again, he reminds us that “We are all related...”; “everything in the world is connected”; we are dependent on one another; we are a “universal family”; “We are part of nature, included in it and thus in constant interaction with it” (LS 16; 42; 89; 91; 92; 117; 120; 138; 141; 142; 240; 139). I believe that such a vital connection underscores the fundamental solidarity that ought to exist between human beings and our natural environment.

The agony of the Earth is the anguish of humanity. For, as an African proverb says, “a chicken develops a headache when it sees another chicken inside the cooking pot.” In other words, says Francis, “Our relationship with the environment can never be isolated from our relationship with others and with God. Otherwise, it would be nothing more than romantic individualism dressed up in ecological garb, locking us into a stifling immanence” (LS 119).

The most poignant message of *Laudato Si'* is this notion of “interdependence of forces” (Bénézet Bujo) between the human person and the cosmos, which allows each to influence and affect the other.

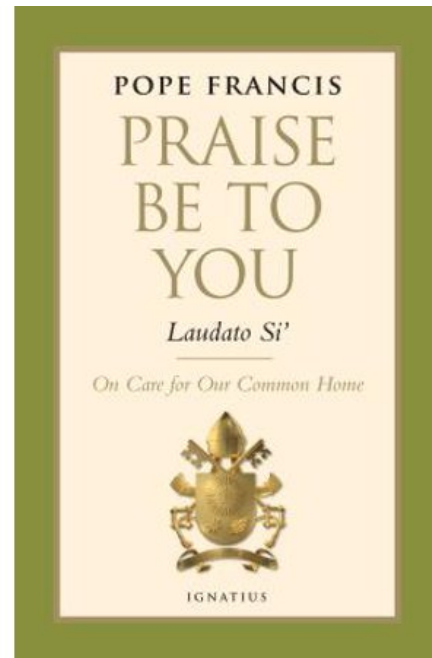
As I see it, the most poignant message of *Laudato Si'* is this notion of “interdependence of forces” (Bénézet Bujo) between the human person and the cosmos, which allows each to influence and affect the other. Such is the intensity of this vital connection – or, in Francis’s terms, “integral ecology,” (LS 137) – that “one can only save oneself by saving the cosmos” (Bénézet Bujo).

This ecological interdependence is rooted in the principles of the common good and social justice. Hence, Francis declares, “The human environment and the natural environment deteriorate together; we cannot adequately combat environmental degradation unless we attend to causes related to human and social degradation” (LS 48).

Only a few months ago, Cyclone Idai tore through coastal towns and cities of Mozambique, leaving a trail of death and destruction. Far be it from me to pronounce on whether or not occurrences like Idai are consequences of anthropogenic climate change.

Yet, like other extreme meteorological events, such as heat waves, droughts, forest fires and floods witnessed in recent times, in some instances with unprecedented ferocious intensity, the tragedy of Idai evokes the “intimate relationship between the poor [of

this world] and the fragility of the planet” (LS 16). Such calamities expose the skewed logic of climate change, namely that while the poor are the least responsible for global warming and environmental degradation, it is they who bear disproportionately the brunt of its effects. Thus as we damage our planet we also blight the lives of poor and vulnerable people and their communities.



Visual: *Laudato Si'*.

To anyone who perceives and understands that there is no injustice quite so appalling and alarming as that visited on Planet Earth by human beings, *Laudato Si'* offers a prophetic proclamation of faith: that this Earth, our Mother, is a gift; it is the outcome of an intentional act by a loving God who is deeply involved and invested in the destiny of the Earth (LS 67, 220). Our moral response to this gift includes a duty of care and a practice of “stewardship” that seeks not solely to exploit the resources of nature and extract value at all cost, but desires primarily to care for and preserve creation.

Whether we profess religious faith or not, Planet Earth is not the product of an act sequestered in an impenetrable and irretrievable cosmic past. This Earth, our Common Home, represents an enterprise continually being fulfilled, in mutuality and reciprocity. Therefore, according to Francis, for us, today, the focus need not dwell on how the Earth came into being but on how “to ensure its fruitfulness for coming generations” (LS 67).

The antithesis of the ecological faith professed by Pope Francis is a “globalization of indifference” and a “collective selfishness” that only aggravate the crisis.

The antithesis of the ecological faith professed by Pope Francis is a “globalization of indifference” (LS 53) and a “collective selfishness” that only aggravate the crisis. If *Laudato Si'* is right, such indifference and selfishness pose the greatest challenge to any initiative to mitigate and reverse the damage inflicted on our Common Home.

For it is of the nature of indifference to dispense with “... that sense of responsibility for our fellow men and women upon which all civil society is founded” (LS 25) and it is characteristic of selfishness and greed for “some [people to] consider themselves more human than others, as if they had been born with greater rights” (LS 90). Either way, Pope Francis’ teaching is clear and decisive: if we capitulate to indifference and selfishness, we become what he calls culpable “silent witnesses to terrible [ecological] injustices” (LS 36).

Yet there is some hopeful news. *Laudato Si'* testifies to the truth that individually and collectively we are not bound inexorably to a practice of ecological violence. We can chart a different course, we can embark on a path of care, healing and protection of Mother Earth.

Protecting, caring for and healing the earth is primarily about protecting, caring for and healing humanity, because how we treat Mother Earth is a reliable measure of how we treat ourselves. In the context of the present ecological crisis, the commitment to healing the earth must now shift the narrative from threat of destruction to the promise of survival and action towards the flourishing of the biosphere.

Friends, the ecological crisis of our times does not leave us bereft of ideas and initiatives. *Laudato Si'* reassures us that we can all do something. We can all make a difference. As Wangari Maathai once said, “It’s the little things citizens do. That’s what will make the difference. My little thing is planting trees.”

We are all part of the unfolding drama of climate change and Pope Francis encourages us to become protagonists of “small everyday things” (*Gaudete et Exsultate*, 143) and “little everyday gestures” (LS 231); practitioners of “simple daily gestures” (LS 230) and “small gestures of mutual care” (LS 231).

In the same vein, teenage climate activist Greta Thunberg complements the message of *Laudato Si'* with her simple yet inspiring mantra: “no one is too small to make a difference.”

Perhaps, then, for those here present today who explicitly self-identify as Catholic educators, or as educators simple, the global ecological crisis doubles as “an educational challenge” (LS 209) to rethink the shape of education in the age of climate change. *Laudato Si'* outlines pedagogical models of “ecological education” or “environmental education” consisting of wide-ranging goals.

For those here present today who explicitly self-identify as Catholic educators, or as educators simple, the global ecological crisis doubles as “an educational challenge” (LS 209) to rethink the shape of education in the age of climate change.

What, you may wonder, is the profile of this ecological education? First, ecological education prioritizes “ecological equilibrium [that strives to establish] harmony within ourselves, with others, with nature and other living creatures, and with God” (LS 210). Second, ecological education teaches “ecological citizenship” and cultivates “sound virtues” that enable people “to make a selfless ecological commitment” in their local communities (211). Third, ecological education empowers people to overcome the paradigm of unbridled consumerism and promotes “a new way of thinking about human beings, life, society and our relationship with nature” (LS 215). Finally, ecological education helps people learn “to see and appreciate beauty [and] ... learn to reject self-interested pragmatism” (LS 215).

For this ecological education to transform our present crisis, a new kind of educator is needed. In the words of Pope Francis, “It needs educators capable of developing an ethics of ecology, and helping people, through effective pedagogy, to grow in solidarity, responsibility and compassionate care” (LS 210).

Laudato Si' summons educators in the Catholic tradition to become creators of a new pedagogy of ecology – one that nurtures and inculcates “ecological virtues” (LS 88) in those whom we teach.

Laudato Si' summons educators in the Catholic tradition to become creators of a new pedagogy of ecology – one that nurtures and inculcates “ecological virtues” (LS 88) in those whom we teach.

Let us interrogate ourselves: how many students leave our educational establishments converted and transformed as stewards of environmental integrity? To what extent do our educational establishments enhance knowledge and awareness of present global crisis and deepen commitment to ethical responsibility and duty to care for and protect our Common Home? How many of our educational institutions teach not only in words but more especially and intentionally in practice the critical significance of environmental responsibility? In how many of our educational institutions do we teach our students, according to the prayer of *Laudato Si'*, "... to discover the worth of each thing, to be filled with awe and contemplation, to recognize that we are profoundly united with every creature as we journey towards [God's] infinite light"?

Friends, such are the prophetic interrogations addressed to us by Pope Francis for our collective examination of conscience. Like Greta Thunberg, "What kind of world," asks Pope Francis, "do we want to leave to those who come after us, to children who are now growing up?" (LS 160). "Young people demand change" (LS 13). This interrogation about the future of our children contains a moral imperative to protect and care for our Common Home.

Friends, we are called to be educators of a whole new world of women, men and children imbued with a renewed attitude to our Common Home, to one another and to the creatures who live alongside us.

According to the ecological gospel of *Laudato Si'*, "an integral ecology [founded upon] a serene harmony with creation (LS 255)" invites us to replace "the logic of violence, exploitation and selfishness" (LS 230) and "a tyrannical anthropocentrism unconcerned for other creatures" (LS 70) with a genuine ecology of gratitude – "the gratitude we ought to feel for what the earth gives us."²¹

Ecological gratitude is akin to gratitude for what a mother gives a child. An African proverb says that "a child can never (re)pay for its mother's milk." Ecological gratitude manifests as respect and reverence, empathy and solidarity, mutuality and reciprocity, generosity and compassion towards Mother Earth and towards one another.

We are called to be educators of a whole new world of women, men and children imbued with a renewed attitude to our Common Home, to one another and to the creatures who live alongside us.

So, as ancient forests continue to fall around us and plastic bags and bottles clog the bellies of whales and dolphins; as irreplaceable animal and plant species disappear from the face of Planet Earth; as carbon emissions raise global temperatures, melt glaciers, damage coral reefs, and raise sea levels; as lethal effluents kill our lakes and rivers; and as marginalized communities lose their livelihoods and the cry of the earth and the cry of the poor grow agonizingly weaker and fainter, *Laudato Si'* invites us to respond with hope and courage; and, like Saint Francis of Assisi, to see with eyes of faith that "our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us."

In our time, our Sister, Mother Earth, thirsts for new life and yearns to hear anew the Franciscan *Canticle of the Creatures*: "Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with colored flowers and herbs" (LS 1).

Friends, let us raise our hearts to echo the prayer of Pope Francis: that we may "be 'protectors' of creation, protectors of God's plan inscribed in nature, protectors of one another and of the environment."²²

Amen!

²¹ Maathai, op. cit., 10; see LS 85; 213, 220, 227.

²² Pope Francis, "Inaugural Homily" (19 March 2013).

Education for Sustainability



Photo: Gilberte Chung Kim Chung.

Education for Sustainability in Mauritius

By Gilberte Chung Kim Chung, Executive Director of the Service Diocésain de l'Éducation Catholique

This article is based on a presentation at a session of the OIEC World Congress in New York in June 2019.

As citizens of the world, we face common challenges about life on earth and its future. To some extent we are all complicit in the causes of environmental degradation, ecosystem destruction and climate change. The reality of the social and economic systems in which we live reveals conflicts between different interests with political decisions often made where power is exercised, transparently or not. Our youths need to understand these dilemmas. This article tells the story of the experience of Catholic secondary schools in Mauritius in educating to the ecological cause.

The Education for Sustainability (EFS) program was developed by Ecological Living In Action/ EARTHwise Centre²³ with the Bureau of Catholic Education (BEC)/ Service Diocésain de l'Éducation Catholique (SeDEC)²⁴. It started in 2011 in 18 Catholic secondary schools following a Pastoral letter from Mgr. Piat, Bishop of Port-Louis, that highlighted our ecological responsibility for the wellbeing of future generations. BEC made a commitment to provide ecological literacy for students and teachers and help schools model sustainability in their operations. Analysis of the situation eight years later reveals major achievements but also challenges which still need to be addressed.

²³ ELIA-Ecological Living in Action was co-founded in 2006 by Anneloes Smitsman and Prakash (Sanju) N. K. Deenapanray. Both started the EFS program in collaboration with the Bureau de l'Éducation Catholique in 2011, then Mrs. Anneloes Smitsman took the lead of the

"The ecological question is eminently 'holistic', that is to say that it concerns most of the dimensions of the human person; his reason, his heart, his interpersonal relationships, his interdependence with nature, his cultural habits, his civic sense, his creativity and his faith." Mgr. Piat, Bishop of Port-Louis.



Photo: Eco Green Club of St. Mary's College

Achievements

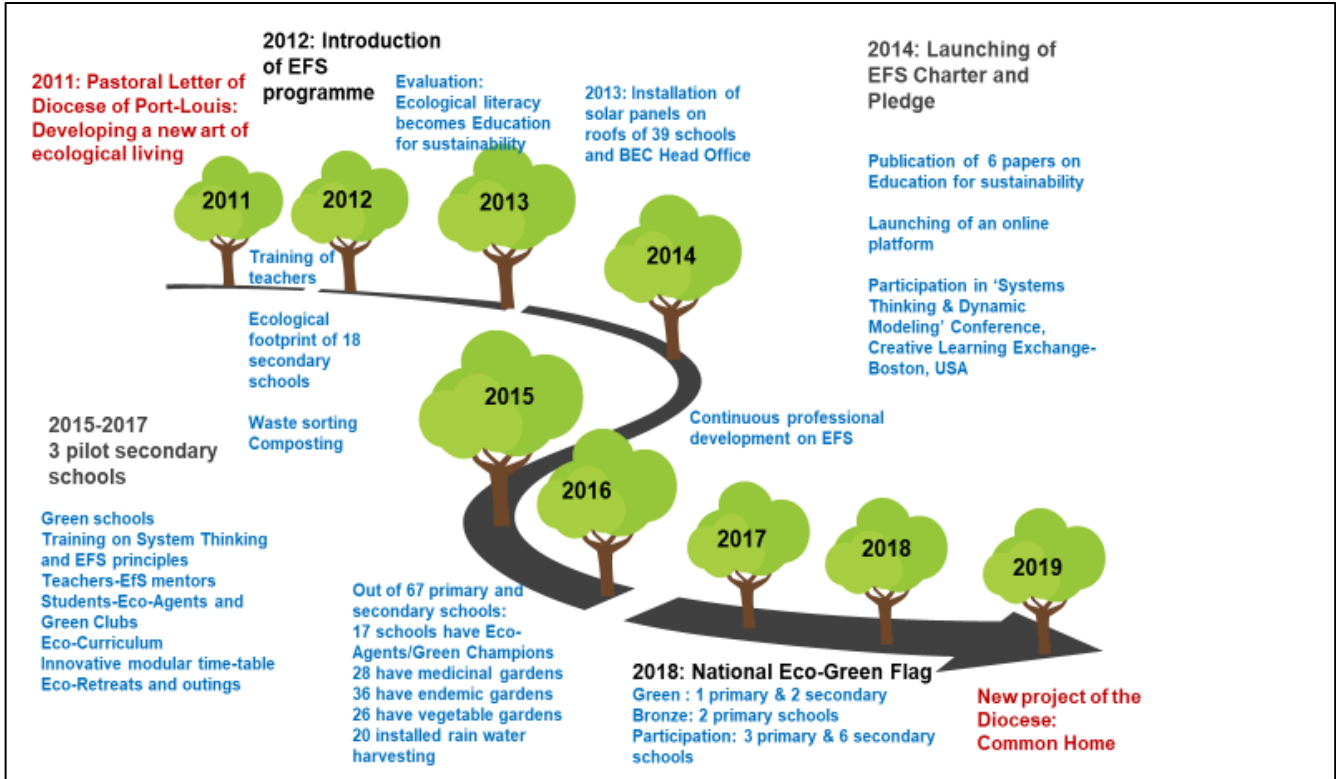
Figure 1 illustrates the journey travelled from 2011 to 2018, with some of the main achievements of initiatives for secondary schools as well as for primary schools, the latter in terms of amenities such as photovoltaic energy, water harvesting and gardens, in line with the general commitment to ecology. Key achievements include the following:

- All 18 Catholic secondary schools have been exposed to ecological literacy and the fundamentals of sustainability education. Each school has an EFS mentor and has participated in the EFS training sessions. About 70 teachers (4 to 5 teachers per schools) have been trained in ecological literacy development, systems thinking, learning and development for sustainability education, and ecological footprint analysis. Some 12,000 students have been engaged in one way or another.

program from 2013 to 2017. The program moved under the umbrella of EARTHwise Centre in 2015.

²⁴ The Bureau of Catholic Education (BEC) is known as the Service Diocésain de l'Éducation Catholique (SeDEC) since 2017. Since this article discusses a case study from 2011 to 2018, reference is made to the BEC.

Figure 1: The EFS Journey From 2011 To 2018



Source: Compiled by the Author.

- Teachers and students innovated and took various initiatives. The students or 'Eco-Agents' raised awareness and created engagement for sustainability actions. Paperless surveys have been developed and are now implemented at school levels. Students and teachers are working together in the separation of waste and application of the 4Rs (reduce, reuse, recycle, repurpose), composting, rainwater harvesting, setting-up of medicinal and vegetable gardens, and more.
- Teaching has become less academic and more experiential and new collaborations have been formed within and between the schools as well as sponsors who funded the program. Engagement and support for the program continues to grow with new teachers and students joining in the eco-green schools.

EFS Principles and Pledge

As with any systemic change, support conditions needed to be created first. A Theory of Change model was developed and articulated to map out the beliefs and assumptions underlying the program, as well as the delivery strategy for producing ecological literacy for sustainability. It was based on a collaborative and co-creative process with regular evaluations involving all players, ensuring they were taking ownership of the change.



Photo: Bishop Maurice E. Piat at BPS Fatima College.

"I joined the 'Education for Sustainability' program in which I see the missing link to our education system: interconnectedness. In EFS, the student is at the very core of a value-based education meant to develop his/her intrinsic values to give birth to a unique individual who will interconnect harmoniously within the puzzle of existence. EFS is an individual choice, a conscious decision that pertains to each and every one of us. I have made my choice. Feel free to make yours, bearing in mind that we are all interconnected."
 A. Boni Bangari, EFS mentor, St Mary's College.

EFS's vision was defined as facilitating value-based education where relationships between people, and between people and the natural world, are central to preparing students to participate in and contribute to a flourishing, equitable and sustainable society in meaningful and empowering ways.

As shown in Table 1, the program has been guided by five principles: (1) Providing values-based quality education that is transformative and future-oriented; (2) Adopting a systems thinking and holistic approach to education; (3) Providing a healthy and engaging learning environment, indoors and outdoors, for ecological literacy; (4) Measuring and where necessary reducing the ecological footprint of our School; (5) Supporting our School to become a Learning Community through partnership and collaboration for EFS.



Photo: Cleaning of beaches.



Photo: Healthy oceans, healthy planet – LCC Students.

Table 1: Principles of Education for Sustainability

1. All education is education for sustainability

The primary reason for education is to guide people to live sustainably on the planet; education for sustainability is based on the thinking that all education needs to prepare people how to contribute to a flourishing, equitable and sustainable society.

2. Systems thinking & holistic approach to education

Sustainability issues are complex and can only be understood and addressed by using a systemic and holistic approach. Through Systems Thinking we learn to recognize system behavior, hidden connections, interdependence, and networks of relationships. Holistic education values the interconnectedness between academic, physical, emotional, and spiritual development.

3. Experiential learning in and from nature

Nature provides the teachings of the eco-system principles that sustain all life on our planet. Learning in and from Nature grounds these insights in direct personal experience in a way that opens our minds and hearts to the wonders of Nature, and respect for its intelligence and design.

4. Education in dialogue with place

By contextualizing learning in dialogue with a place, we learn to develop relationships of care and stewardship for the places in which we live, learn and work. Place-based education grounds us to get in touch with the reality of what is happening around and between us. Through this we start to see and realize our role and response to the sustainability issues that we are part of. This further promotes development of local ecological solutions in a way that stimulates creative innovative thinking and entrepreneurship.

5. Schools as Learning Communities

The EFS program supports schools to become learning communities of practice for sustainability. In this way learning for sustainability takes place at every level of the school systems and the EFS principles become embedded within the school system and culture.

Source: Smitsman, Deenapanray and Chung (2014). See the articles in the special issue of *Studies in Applied Pedagogy* available at www.sedec.mu.



Photo: Ecological literacy game created by LCC students.

An EFS charter and pledge was elaborated after a multi-stakeholder dialogue and visioning process involving three pilot schools. The pledge was signed on 19 February 2014 by the school principals, teachers, and students of Loreto College Curepipe, St Mary's College Rose-Hill and BPS Fatima College in the presence of the Director of the BEC, the Director of ELIA, and Bishop Piat. A shortened version of the EFS charter and pledge is provided in Box 1.

"The students and teachers learned that our ecological footprint raises major ethical questions concerning the fair allocation of resources among members of the family of human beings. This realization was a huge eye opener for teachers and students and it motivated the schools to take actions to reduce their own ecological footprint." A group of teachers.

Conclusion

Several lessons have been learned from this experience. First, to reach the set objectives, school leadership must share the vision, drive the EFS program or at least delegate the right person for its coordination. Transformation can take place if the conditions are aligned. Second, teachers must play a key role. A fully motivated teacher who has the full support of his or her school principal and colleagues can impact on the whole school community. Students will follow when they are well guided. Third, ecology

is not about one-off activities on the environment but the interrelatedness between the environment, society and economy, as well as values and beliefs, and our way of living.

"The EFS charter and pledge is a powerful communication tool for explaining EFS to the larger school community. Sustainable development is not the ownership of the school principal, nor the teachers or parents. It is the inspiration of the whole community working together towards a shared goal."
G. Yu, school principal, St Mary's College Rose-Hill.

To reduce the dissonance between our ecosystems and socio-economic systems, our current sustainability challenges demand that learning for sustainability becomes a priority for all fields of knowledge and across disciplines, through formal and informal education. Fourth, education for sustainability must be mainstreamed at the individual school curriculum level across disciplines within a cross-curricular approach. But the 'EFS initiative will be sustainable only if mainstreamed and extended to the national school curriculum system. A government policy is needed for a sustainable way forward if we wish to have greater impact.

Finally, we have yet to strategize on the best way forward, but there is hope as we continue to search for the best way to educate for sustainability. The lessons learnt and what we have already established, mainly the EFS charter and pledge, will continue to help the catholic schools in Mauritius to embark on the journey of transformative learning for sustainability.

"To all students, the term sustainability has come to mean the actions of not being harmful to the environment or depleting natural resources, and thereby supporting long-term ecological sustainability and balance... Our school has initiated sustainability activities to help everyone understand the danger humanity is facing by not honoring our planet... An issue which we once thought had nothing to do with us has become one of our main concerns." U. Pauvaday, President LCC Go Green Club.

Box 1: Education for Sustainability Pledges

School culture - We pledge to create a school culture that facilitates, empowers, and inspires EFS based on the following key values - mutual respect, care, dialogue, openness, integrity, appreciation, and gratitude – by learning together.

School activities - We pledge to implement the EFS Vision and Mission through the following proposed activities: School Clubs – with linkages, interconnections and synergies between the various club activities; Educational outings and eco-activities for awareness raising and practical application of ecological literacy; Yearly eco-retreats – such as camping, and hiking in nature, among others; School garden for growing and cooking vegetables, medicinal herbs / plants and for use of school compost.

Physical school environment - We pledge to create a school environment that is conducive for EFS by: Providing green spaces inside and outside the school building for learning about and from our nature; Creating/sustaining a healthy school environment; Provision of space(s) within the school premises for the Eco-Club.

School ecological footprint (EF) - We pledge to measure and reduce (where applicable) the EF of our School as an ongoing activity: Apply the 4Rs – Reduce, Reuse, Recycle, Repurpose - to reduce waste and enhance resource productivity; Sorting of waste, reduction of electricity and water consumption, rainwater harvesting, and adaptation of eco-friendly transport initiatives.

School community (Engage, Communicate, Empower) - We pledge to empower and support the students to become Eco-Agents and co-drivers of EFS through the following actions and initiatives: EFS awareness campaigns using drama, arts, music, games, and eco-challenges; School newsletters and social-media for sharing news about EFS initiatives in a way that is student-driven; Partnership and collaboration for EFS with those who can support the school in its EFS commitment.



Photo: EFS Pledge in June 2014 with the Minister of Education (3rd from left).

For further reading, see the special issue of *Studies in Applied Pedagogy* available at www.sedec.mu.

THE PROJECT “I CAN!”



Photo: Juan Antonio Ojeda Ortiz.

Schools Take Action in the Care of the Common House: The Project “I Can!”

By Juan Antonio Ojeda Ortiz, FSC, Coordinator for OIEC’s Education Projects and Consulor for the Congregation for Catholic Education

The Project “I Can!” was designed by the International Office of Catholic Education (OIEC) in collaboration with the Design for Change movement to invite and help schools respond with urgency, rigor, creativity and commitment to the challenges posed by the Encyclical of Pope Francis, *Laudato Si’* and the Sustainable Development Goals (SDGs) of the United Nations. The program helps children and young identify most urgent problems in their own context and build appropriate solutions as a team.

Both Catholic and non-Catholic schools may participate in the program. Students are called to work together, regardless of their creed, culture or ethnicity, their country or socio-economic background. Since its launch in 2017, the program has been expanding across the five continents.

Empowering Children and Young People

When schools or teachers reproduce outdated, dehumanized and destructive societal behaviors towards the environment, children are essentially told that they cannot and need not improve the world.

The project I Can! instead tells children that they can transform their lives and their social or environmental contexts. The children are provided with opportunities to take initiatives and respond to environmental challenges in a committed, creative and collaborative way. The Design for Change methodology was

created in India in 2009 by Kiran Bir Sethi. It follows four simple principles and steps:

1. **Feel:** Enable children to feel and identify a problem within their concrete realities;
2. **Imagine:** Help children consider potential solutions and choose one that you consider viable, meaningful and with lasting potential;
3. **Do:** Act together with others and create change projects that contribute to improving the local, and global contexts; and
4. **Share:** Tell stories of change with others to inspire them and create a worldwide chain of children and youth engaged in millions of small actions that change the world.



Visual: Four steps in I Can! methodology.

The Design for Change methodology used by I Can! was created in India. It follows four simple principles or steps: Feel, imagine, do, and finally share.

Teaching Guide

The project involves a profound change in education, putting the child at the center of his learning, educating him from within and encouraging action and commitment. The I Can! teaching guide defines the what, why, and how to of the project. It has been published in eight languages (English, Spanish, French, Italian, Arabic, Portuguese, Polish and Romanian) and is being translated into German, Hungarian and other languages. It is meant to be used by teachers in schools, universities, and non-formal education institutions including even parishes, NGOs, and various volunteer groups.

The guide includes words from Pope Francis’ *Laudato Si’* encyclical, including the following quote: “Education will be ineffective and its efforts will be sterile if it does not also try to spread a new paradigm about the human being, life, society and the relationship with nature” (LS, 215). It invites children and youth to “respond to challenges” and “make trouble”. In the guide, Cardinal Giuseppe Versaldi, the Prefect of the Congregation for Catholic Education, invites teachers to take a step back, say less and listen more to children and youth, and understand that education is more than teaching .

Archbishop Zani, the Secretary General of the Congregation, invites children and youth let themselves be impacted by the reality in which they live, near or far, sympathize with it and take action, telling them that they can and that they should trust themselves and “infect” each other, sharing their stories of change. Design for Change has partners in more than 68 countries that provide training to properly use the methodology and really give prominence to children and youth in decision-making. These manuals, guidance and support they provide facilitates implementation of change projects.

Transformative projects

Participating schools and universities contribute to creating a worldwide network of children and youth that can transform lives and the world emphasizing four basic competences (the four C's): Critical Thinking, Creativity, Collaboration, Communication.

Projects address multiple issues related among others to creating jobs, reducing child exploitation, reforestation, recycling, energy savings, ending bullying in schools, avoiding the exclusion of classmates, saving water, ending child marriage, reducing the use of plastics and pollution in rivers and oceans, fighting hunger and poor diet, seeking greater health for all, promoting a culture of peace, contributing to a more inclusive education, etc.

Participating schools and universities contribute to creating a worldwide network of children and youth that can transform lives and the world emphasizing four basic competences (the four C's): Critical Thinking, Creativity, Collaboration, Communication.

Support and Collaboration

The project is an open and collaborative initiative, elaborated and proposed from a standpoint of humility, so that everyone can participate. Many educational institutions of the Catholic Church are involved, responding to the Pope's call that “we cannot afford to waste time in this process.” Apart from OIEC and the Congregation for Catholic Education, participating organizations include the Education Commission of the USG-UISG (Union of Superiors and Superiors General), Scholas Occurrentes, OMAEC and Design For Change.



Visual: Children's Global Summit.

In November 2019, a global meeting in Rome will welcome 2,500 children and youth from more than 60 countries to enable them to share their I Can! projects. They will also meet Pope Francis.

Children's Global Summit

On November 27-30, 2019, a global meeting will take place to share change projects carried under I Can! This is not the end of the project, but a milestone to inspire more initiatives in coming months and years. Participation of more than 2,500 children and youth is expected from more than 60 countries, with support among others from FIDAE (Federazione Istituti Di Attività Educative), the Catholic school federation in Italy. For each participating school, two to four students and a teacher will be selected by Design for Change partners in each country. On the first day, participants will get to know each other. On the second and third days, they will share projects carried out, at different locations by language groups. On the fourth day, participants will meet with Pope Francis.

Conclusion

Through I Can!, by working together, children and youth from different countries, cultures, ethnicities, religions, and socio-economic background are responding to the challenges of today and tomorrow, building a world more human, supportive, and sustainable. In this way they show how education can change the world for the better. Thereby, they also show that the Educational Pact proposed by Pope Francis can become a reality.

Electronic copies of the Guide I Can! in multiple languages together with more information on the project are available on OIEC's website at <http://oiecinternational.com/i-can/>. Articles by Brother Juan Antonio Ojeda Ortiz on the project and the methodology of Design for Change are also available on the website. The website provides a link about the Children's Global Summit program.



Visual: I Can! training guide in multiple languages.

From National Associations



The Third Congress of Catholic Schools in South Africa

By Anne Baker, Deputy Director, Catholic Institute of Education, South Africa

The Catholic Church has a long and proud heritage in the field of education in South Africa. The first school was established in 1849 in the Eastern Cape for the children of white settlers. Other mission schools were rapidly established from the 1850s serving children from all race groups. In 1953, there were 740 schools with 111,361 pupils. Today, there are only 330 schools with 173,217 pupils. While the number of schools has been reduced, their size has grown and so has total student enrolment.

During the apartheid, the government's Christian National Education denied the majority of South Africans suitable schooling. After the end of apartheid, the mammoth task of developing an integrated and inclusive curriculum was undertaken. Over the next twenty-five years the country saw numerous innovations and adaptations, but unfortunately they have done little to improve numeracy and literacy levels.

By 1991, it was clear that change was coming to South Africa. The first Catholic Schools' Congress in Durban was aptly entitled People of God: Education towards a new vision. The Congress was the culmination of a series of consultations and dialogues that took place in the regions. An important resolution was: We are called to play a role in the transformation of a changing South African society.

Thirteen years later, schools sent delegates to another congress to discern a suitable response to the educational challenges faced in the country and the Catholic schools network. The 2004 Congress, One Vision, One Future, One Voice, developed a vision statement with 10 "direction statements" that the network has tried to implement since.

In September this year, the 2019 Congress, Towards, Tomorrow, Together in Faith took place. International student assessments suggest that 78% of South African children in Grade 4 cannot read for meaning in any language. This inability to read for meaning has dire implications for learning. Our children are unable to progress, not only in school, but in life. Lack of learning also leads to half of the students dropping out in high school. For mathematics, international student assessments suggest some gains, but results are still weak.

International student assessments suggest that 78% of South African children in Grade 4 cannot read for meaning in any language. This inability to read for meaning has dire implications for learning... Catholic schools are not immune to these societal challenges.

Catholic schools are not immune to these societal challenges. Two thirds of the schools are state-aided and located in disadvantaged rural areas or townships. The remaining third are independent schools, some of which receive aid while others are private expensive but well-resourced schools. We continue to struggle with these glaring inequalities within our Catholic schools' network. This two tier system runs across South Africa and in the Catholic schools network.



Photo: Anne Baker.

Our schools as microcosms of society deal with an array of social ills including racism, homophobia, xenophobia etc. We need to ask whether we are doing enough to form young people to be active citizens and critical reflectors, so that they can engage in respectful dialogue and begin to break down the walls that separate us. The education system with its emphasis on the Grade 12 exit exams often fails to assist pupils to become this type of citizen.

It is also a struggle to define and maintain the distinctive Catholic character in independent schools and in public schools on private property. Bureaucratic creep has placed significant pressure on our schools and many department officials, leaders and governors fail to understand the right of the Catholic schools to maintain their religious character. Provincial authorities in seven of the nine provinces have not kept their part of the bargain in maintaining schools, as stipulated in the legal agreement for public Catholic schools. Subsidies to low-fee independent schools as well as norms and standards budgets have decreased in recent years, generating further challenges for the sustainability of Catholic schools.



Photo: Participants at the Congress.

Another issue is that violence in society is spiraling out of control with effects felt by schools. South Africa has been ranked 147th out of 162 countries for the worst levels of what is called 'societal and security' violence. Research suggests that the breakdown of family structures has affected the beliefs, attitudes and values of children. Migratory labor patterns and high levels of poverty have led to the disintegration of families with parents absent in the lives of many children.

Another issue is that violence in society is spiraling out of control with effects felt by schools... Violence in schools takes many forms: learner on learner, teacher on learner and learner on teacher. Some areas are plagued by gang violence... Sexual harassment and gender violence are common.

Violence in schools takes many forms: learner on learner, teacher on learner and learner on teacher. Some areas are plagued by gang violence which spills over into schools. Sexual harassment and gender violence are common and often severe. Recently, a six year old girl was raped by a 33 year

old man and died two weeks later. Some teachers sexually harass and abuse learners in their care, face little or no consequence for their actions, and leave damaged children behind. In addition, some teachers continue to beat children, also with impunity. Abuse in social media, particularly cyber-bullying, is creating havoc for the emotional well-being of our children. Learning cannot happen in unsafe schools.

There is, however, good news. Catholic schools are still schools of choice that produce good academic and social outcomes, and school feeding has significantly reduced malnutrition. The Catholic schools network has become more cohesive since the 2004 Congress. There has been progress in the clarification of names, functions and responsibilities for many structures in the network and discernment for the appropriate levels of accountability for Catholic Education structures and schools. The Catholic Schools Proprietors' Association (CaSPA) has merged with the board of the Catholic Institute of Education to form the Catholic Board of Education (CBE) which sets the vision for Catholic schools and strategic plans.

To develop a new compelling vision for Catholic schools, the CBE held its third Congress in September 2019 with 350 delegates from all around the country. The Congress, Towards Tomorrow Together in Faith, had been in preparation for more than a year with regional conferences held across South Africa. These conferences were attended by school leaders, religious educators, teachers, parents, governors and owners of Catholic schools, as well as Bishops and the leaders of Religious Congregations.



Visual: South Africa's third Catholic schools congress.

The conferences focused on five main themes (see the visuals for the five themes provided below):

1. Catholic Education Today and Tomorrow: Exploring identity and mission;
2. Religious Education - Educating the Heart, Mind and Soul: Exploring the potential of religious education to shape a better world;
3. Liberating Education for 21st Century: Exploring the Catholic school response to the needs of the 21st Century;
4. Governing and Leading Catholic Schools Towards Tomorrow: exploring ethics, stewardship, empowerment and collaborative practice;
5. Sustaining and Growing Catholic Schools Today and Tomorrow: Exploring ownership, advocacy and viable partnerships.

To develop a new compelling vision for Catholic schools, the Catholic Board of Education held its third Congress in September 2019 with 350 delegates from all around the country.



Photo: Students/learners sharing their views.

Reading materials were chosen for each of these themes. Groups answered questions in preparation for the Congress. The delegates attending the Congress were elected at regional conferences. Senior learners also attended some of the regional conferences and their input was recorded. The results of these discussions were developed into summary posters which were circulated to delegates shortly

before the Congress in addition to preparatory reading material on each theme. In other words, extensive planning enabled delegates to attend a well-prepared congress with dynamic guest speakers. The Congress opened with a moving prayer using the symbol of a tree whose leaves outlined the values of Catholic education.

Mr. Sizwe Nxasana, the co-founder and chairperson of the National Education Collaboration Trust and the founder of the Sifiso Learning Group, was one of the keynote speakers. He spoke of the urgency and importance to renew and change an education system that is failing children and youth. Secondary education is an essential pathway to the world of work. Without it, young people are relegated to the fringes of society. There is a lag between qualification frameworks and the skills of the future. The education system needs to work closely with employers to develop competency frameworks. But the education community simply does not, as yet, have the tools to take comparable measures of non-academic skills. Sizwe said that Africa needs a revolution to be able to meet 21st Century needs with a curriculum that must focus not only on knowledge and skills, but also on character in a holistic way.

The lead up to the Congress was a democratic and inclusive process for all. The centrality of Jesus Christ and his Gospel as the basis for the Catholic school's existence was deeply affirmed, as were other values and essential characteristics of a Catholic school.

Dr. Wayne Tinsey, the Executive Director of Edmund Rice Education in Australia, explained what a Catholic school should aim for, especially in its response to the social challenges of our time. He grounded the delegates in the call for Catholic schools to be prophetic and a sign of hope in the world. Philippe Richard, the Secretary General of the International Catholic Education Office, shared the results of the International Congress, Education Si, that took place in New York City three months earlier.

Catholic schools are committed to solidarity with humanism and the construction of a civilization of love. Resolutions included a new format for education grounded in a culture of dialogue, an inclusive school open to all - especially those on the peripheries, quality education inspired by the Gospel, the protection of our common home, the continuation of the work with international organizations such as UNESCO and ECOSOC (United Nations Economic and Social Council), and finally the very important topic of the protection of children from all forms of abuse.

Visual: Posters for the Five Themes of the Congress

CATHOLIC ETHOS AND IDENTITY

WHAT WERE THE FOUNDERS SEEKING?

 To plant the seed of Love, Faith & Education
 #COMMONGOOD

HOW DO WE REFLECT ON ETHOS?

 Through Daily Practice and Ongoing Formation

ARE WE TRANSFORMING OR SUCCUMBING?

 We are agents of transformation
 #AGENTSOFCHANGE

HOW DOES THE CATHOLIC IDENTITY EVOLVE?

 Share the fruits of our success
 "we are doing something good"
 #PLAYINGMYPART

WHAT ARE WE DOING FOR THE MARGINALIZED?

 We reach out and help where it's most needed
 #EACHONEREACHONE

LIBERATING EDUCATION FOR THE 21ST CENTURY

BENEFITS
 SOCIAL CONNECTION
 INNOVATION
 CREATIVITY
 NEW MINDSETS
 4TH INDUSTRIAL REVOLUTION
 NEW SKILLS AND GADGETS

RISKS OF THE OLD
 RIGID TRADITIONAL METHODS
 CONFORMITY
 CHALK AND TALK
 ROTE LEARNING

RISKS OF THE NEW
 LACK OF ACCESS
 RESTRICTED SKILLS
 FEAR OF CHANGE
 SAFETY / SECURITY CONCERNS

WEIGHTS: CAPACITY (left), AWARENESS (right)

BASE: COMPASSION, SKILLS AND SPIRITUAL DEVELOPMENT

STATUS: #EQUILIBRIUM (left), #BALANCE (right)

Religious Education

<p>INVITE INVOLVE INDUCT</p> <p>51%: "PARENTS are SUPPORTIVE"</p>	<p>INFORM INVITE GUIDE</p> <p>68%: "BOARDS are VERY SUPPORTIVE"</p>
<p>CONNECT ENCOURAGE FOSTER</p> <p>41%: "LEARNERS are RESISTANT" 31%: "LEARNERS ENJOY RE"</p>	<p>SELECT TRAIN SUPPORT</p> <p>41%: "TEACHERS are RESISTANT" 28%: "TEACHERS SUPPORT RE"</p>

Resources
 Available: 47%
 Lacking: 32%

Timetabling
 Timetabled and staffed: 51%
 More needs to be done: 34%

Formation
 Adequate formation available: 61%
 More formation needed: 24%

REMINDE REINFORCE
 60%: "DBE is NOT SUPPORTIVE"

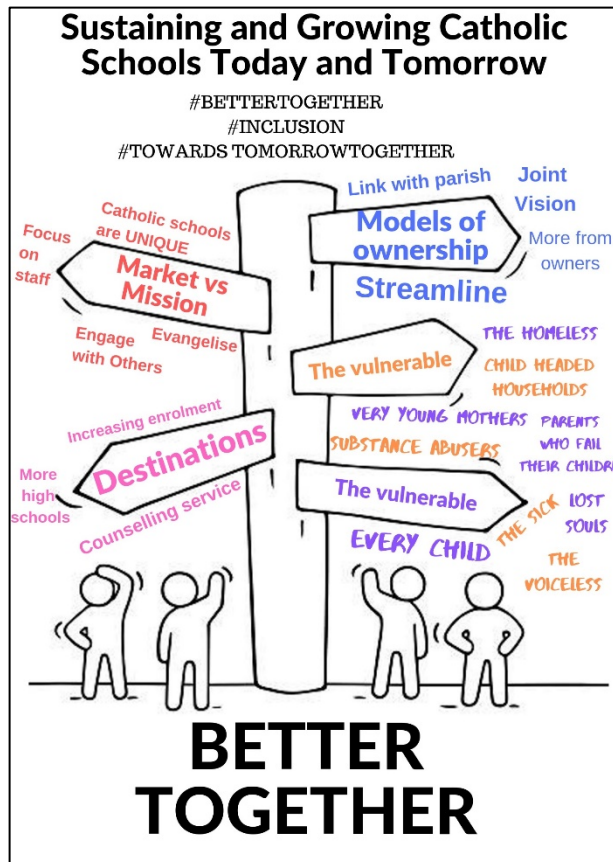
GOVERNING AND LEADING CATHOLIC SCHOOLS TOWARDS TOMORROW

#Inclusion #TOWARDSTOMORROWTOGETHER #EACHONEREACHONE

EMPOWERING?
 ENGAGING WITH THE WORLD
 VISIONARY QUALITIES
 EMPOWERED LEADERS
 VISIONARY GOVERNORS

Other terms: OUTREACH, DONATIONS, CONTINUOUS PROFESSIONAL DEVELOPMENT, INCLUSION, LEARNER PROGRAMMES, GOVERNANCE SUPPORT, ETHICAL, ACCESSIBLE, ACCOUNTABLE, ADAPTABLE, INNOVATIVE, COLLABORATIVE, AWARENESS, COMMUNITY CARE, EMPLOYED LEADERS

Care ETHOS ubuntu



Nontobeko Matlala, Anne Baker and John McCormick outlined the three important aspects of Child Safeguarding, the Building Peaceful Schools Programme and Christian Meditation in Schools. Since 2012 schools have held workshops on the requirements of a Child Safeguarding Policy. A new revised version of the policy was put into place in 2018 as teachers were struggling with discipline and bemoaned the loss of corporal punishment.

This led to the development of the Building peaceful schools program based on peacebuilding, conflict management and restorative justice. Christian meditation helps both pupils and teachers find a moment of quiet and peace in the school and connect with God. These three linked programmes all aim to keep children safe and build a culture of peace in schools. John McCormack gave the delegates an opportunity to meditate and experience the peace it can bring.

Guest speakers Evona Rebelo, Barbara Dale-Jones, Mduduzi Qwabe and Sr Kathy Gaylor OP outlined various themes after which delegates engaged in rounds of discussion on these themes and offered their own insights. The results of the discussions were synthesized by a hardworking team in time for the next deeper round of discussions. The synthesis team offered each theme's working group a summary

statement of the theme which included a commitment and actions to enable them to become a reality. The working groups refined these for presentation to the plenary. On the final day an open and helpful session with all delegates took place where they were able to comment on the vision and direction statements. These comments are being taken into account after which the statements will be circulated via email for final comments.

The lead up to the Congress was a democratic and inclusive process for all. The centrality of Jesus Christ and his Gospel as the basis for the Catholic school's existence was deeply affirmed, as were other values and essential characteristics of a Catholic school. Evona Rebelo delivered an impassioned plea for quality and meaningful religious education in the schools. Thereafter, the delegates discussed and affirmed the central role of religious education in helping children and young people learn about and encounter God, celebrate and pray together. She also emphasized the need to prioritize sound teacher formation. Ensuring that religious education is kept on the school timetable was repeatedly emphasized.



Photo: Participants at the Congress.

Barbara Dale-Jones spoke of how global labor markets are undergoing major transformations. A recent World Economic Forum report estimates that automation could displace 75 million jobs by 2022. Displaced workers will need to learn new skills to adapt to these changes, as already evidenced by what is happening in banking in South Africa.

There is a vital need to proactively plan and implement a new vision for the global labor market and education is key to this. So-called 'soft skills' such as complex problem solving, critical thinking, creativity, people management, emotional intelligence and service orientation are essential. In exploring the Catholic school response to 21st Century education challenges, delegates discussed

the need to change their approach to education and to help teachers be open to exploring the opportunities afforded by technology, pupil-centered initiatives and environmental education in keeping with a commitment to care for our Common Home.

The confusion that often exists between governance and leadership is a problem in schools. Governing and leading schools ethically was highlighted by delegates with a need for the roles of ownership, governance and leadership to be clarified and supported. The value of ethical, accountable, collaborative, innovative and accessible governance and leadership was affirmed.



Photo: Participants at the Congress.

There is a need for induction and formation into these roles with training on legal aspects of agreements between the State and owners of Catholic public schools. Owning, growing and sustaining Catholic schools was a key theme, especially given the challenging financial status of South Africa at present and the struggles some schools are facing. With aging religious congregations and the competing needs of bishops, the need for planning for succession is important.

Owning, growing and sustaining Catholic schools was a key theme, especially given the challenging financial status of South Africa at present and the struggles some schools are facing. With aging religious congregations and the competing needs of bishops, the need for planning for succession is important.

There was a call for collaborative partnerships and the sharing of resources through the common structure of the Catholic Board of Education. The need for strong advocacy with departments of education in order to obtain the quality education children deserve was another important aspect around this theme. Sustainability in a depressed economy was a major concern.

Early morning, Mass took place each day as well as morning and closing prayers. These were led by

various provinces and proved a unifying factor. The Congress ended with a beautiful celebration of the Eucharist led by Cardinal Napier with Bishop Jwara, the President of the CBE, offering a meaningful and thought provoking homily. The choir of Sacred Heart College and musicians from St David's Marist Brothers College brought life to the liturgy. Each region received and 'tree in a bag' to take home and plant symbolizing the continued growth of the Catholic education tree in South Africa.



Photo: Session at the Congress.

Finally, the Gala dinner was great fun with the St David's jazz band providing energetic music, after which regions sang and tried to outdo each other. Once the final Vision and Direction Statements have been sent to and approved by delegates, the Catholic Board of Education will in consultation with regions develop a new plan for South Africa in order to give life to the vision and direction statements. The enthusiasm of the delegates at the conference will help the network move towards tomorrow together in faith.

Analysis



Importance of the Right to Education for Development and Current Challenges

By Quentin Wodon²⁵, Distinguished Research Affiliate, Kellogg Institute, University of Notre Dame

This article is reproduced from the first part of an editorial written for the Caritas in Veritate Foundation Report on *Education as a Driver to Integral Growth and Peace: Ethical Reflections on the Right to Education*. The report was released on October 31, 2019 at an event at the Pontifical Lateran University in Rome for the Global Compact on Education. It is available at <https://www.fciv.org/>.

Thirty years ago, the Convention on the Rights of the Child (CRC) was adopted by the United Nations General Assembly. The right to education, mentioned in Article 28, is essential not only because of the intrinsic benefits that education provides, but also because it is fundamental for the enjoyment of many other rights recognized in the CRC. Education is truly a cornerstone in a child's development from early childhood to adulthood. It is a key driver for future opportunities in life – or the lack thereof. A similar point can be made about the Sustainable Development Goals (SDGs) adopted in 2015. The fourth goal, or SDG4, is to, “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.” While this is but one of 17 goals, it has major implications for the ability to achieve many of the other goals.

In commemorating the 30th Anniversary of the Convention on the Rights of the Child through this publication on Education as a Driver to Integral Growth and Peace, the Caritas in Veritate Foundation provides us with an opportunity to reflect on where the world stands today in ensuring quality education for all children, and what remains to be done. In this editorial, after a brief discussion of the limited

progress achieved so far towards quality education for all, and based in part on some of my recent research, I have four aims: (1) to document the impact of education on other development outcomes; (2) to emphasize the need to improve learning apart from schooling; (3) to acknowledge the importance of character education; and (4) to explore the particular contribution of faith-based schools and the issue of partnerships between those schools and national education systems.

Slow Progress

Globally, according to data from the World Bank's World Development Indicators, nine in ten children complete their primary education, while three in four complete their lower secondary education. In low-income countries however, despite progress over the last two decades, only two-thirds of children complete their primary education, and just above 40% complete lower secondary school. Estimates²⁶ indicate that in 2018, 258 million children and youth age 6 to 17 were out of school. Thus, suggesting no progress in reducing the global number of out-of-school children, adolescents and youth since the adoption of the SDGs, even if the rate of out-of-school children declined slightly.

In low-income countries, despite progress over the last two decades, only two-thirds of children complete their primary education, and just above 40% complete lower secondary school.

Girls have caught up with boys for primary education completion rates in most countries, but they continue to lag behind boys at the secondary level in low-income countries, due in part to the high prevalence of child marriage (marrying before the age of 18) and early childbearing (having a first child before the age of 18) in those countries. While some countries are making more progress than others towards SDG4, progress is typically too slow to achieve the targets set forth by the International Community²⁷. The poor and vulnerable continue to be left behind with dramatic implications for their opportunities in life.

Apart from low levels of educational attainment in many countries, children suffer from a global learning crisis, with too many students – especially in the developing world – not acquiring the foundational skills that education systems should provide. Data

²⁵ Quentin is employed by an international development organization, but his contributions to this bulletin are on a volunteer basis and not related to his employment.

²⁶ UNESCO Institute of Statistics. 2019. *New Methodology Shows that 258 Million Children, Adolescents and Youth*

Are Out of School. Fact Sheet no. 56. Montreal: UNESCO Institute of Statistics.

²⁷ UNESCO Institute for Statistics and Global Education Monitoring Report Team. 2019. *Meeting Commitments: Are Countries on Track to Meet SDG4*, Montreal and Paris: UNESCO.

from international student assessments such as PISA (Programme for International Student Assessment), PIRLS (Progress in International Reading Literacy Study), and TIMSS (Trends in International Mathematics and Science Study), as well as regional assessments such as PASEC (Programme d'Analyse des Systèmes Educatifs de la CONFEMEN) and SACMEQ (Southern and Eastern Africa Consortium for Monitoring Educational Quality) in Africa, suggest that many students are not learning enough in school.

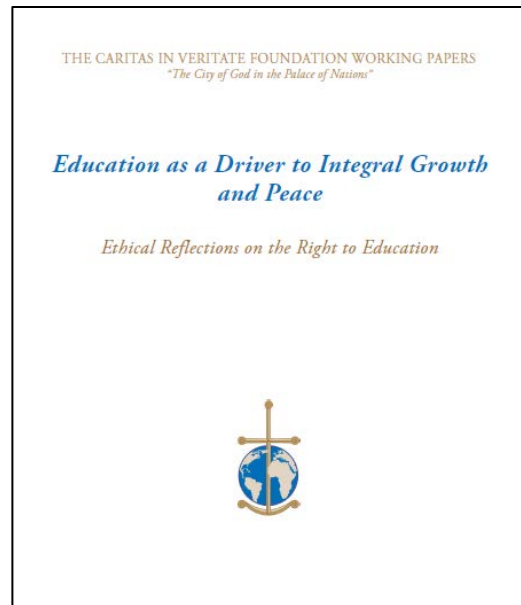
Among East African students in 3rd grade, three in four do not understand a simple sentence. Meanwhile in rural India, three in four students cannot solve a two-digit subtraction. On average, a student in a low-income country performs worse on basic literacy and numeracy, than nine in ten students in high-income countries. The situation is only marginally better in some middle-income countries²⁸. Performance on socio-emotional skills is harder to measure, but if education systems fail on basic cognitive skills such as literacy and numeracy, it is unlikely that they will nurture socio-emotional skills.

Among East African students in 3rd grade, three in four do not understand a simple sentence. Meanwhile in rural India, three in four students cannot solve a two-digit subtraction.

The severity of the global learning crisis can be illustrated with data on harmonized learning outcomes, released in 2018 by the World Bank as part of its Human Capital Index²⁹. The education component of the index combines data on the average number of years of schooling that children in various countries are expected to complete, with data on what they actually learn while in school. This leads to the concept of learning-adjusted years of schooling. Globally, across all countries for which data are available, children are expected to complete 11.2 years of schooling on average. But this is only valued at 7.9 years under the learning-adjusted measure. In other words, 3.3 years of schooling or almost 30% of the average expected years of schooling are “lost” due to insufficient learning. In low-income countries, these measures are much lower. Most countries with very low performance are located in sub-Saharan Africa³⁰.

²⁸ World Bank. 2018. *World Development Report 2018: Learning to Realize Education's Promise*. Washington, DC: The World Bank.

²⁹ World Bank. 2018. *The Human Capital Project*. Washington, DC: The World Bank.



Visual: Caritas in Veritate Foundation report.

While children from all socio-economic backgrounds are at risk of dropping out and/or not learning enough, it is well known that children in extreme poverty are especially at risk. But another important group at risk is that of children with disabilities. While primary and secondary completion rates increased for all children over the last few decades and especially for the poorest, smaller gains were achieved for children with disabilities. This has led to larger gaps between children with and without disabilities over time. Similar trends are observed for literacy rates. Regression analysis suggests large negative effects of exclusion associated with disabilities, for both completion and literacy rates. Disabilities are also associated with lower performance on student assessments. In francophone Africa, PASEC data for ten Francophone countries suggest that controlling for other factors affecting learning, children with hearing or seeing difficulties tend to do worse on mathematics and reading tests in all but one of ten countries that participated in the assessment for primary schools. Unfortunately, screening in school for visual and hearing impairments is rare, and less than one in ten teachers benefit from in-service training on inclusive education. Among a dozen categories of in-service training, this is the category with the lowest coverage rate among teachers across the ten countries³¹.

³⁰ World Bank, 2019. *Africa Human Capital Plan: Powering Africa's Potential through Its People*, Washington, DC: The World Bank.

³¹ Wodon, Q., C. Male, C. E. Montenegro, and A. Nayihouba. 2018. *The Challenge of Inclusive Education in Africa. The Price of Exclusion: Disability and Education Notes Series*, Washington, DC: The World Bank.

Benefits from Education

More needs to be done to improve educational opportunities for children, not only because of the intrinsic benefits that education provides, but also because of the large impact that education has on many other areas of children's lives, including future opportunities in adulthood. Said differently, ensuring the right to education is essential for the enjoyment of human rights in their indivisibility. To show how education matters, consider the benefits from education for human development in a few areas.

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Labor market earnings and poverty reduction:

Education is key to escaping poverty. According to estimates³², men and women with primary education (partial or completed) earn only 20- 30% more on average than those with no education at all. However, these impacts are observed only when workers actually learned while in school, as proxied (given data limitations) by whether or not they are literate.

Learning in primary school is also necessary in most countries in order to pursue education at the secondary level or higher, and this is where the labor market returns on education are larger. Indeed, men and women with secondary education may expect to make almost twice as much as those with no education at all, and those with tertiary education may expect to make three times as much as those with no education. In addition, secondary and tertiary education are often (albeit not always) associated with higher labor force participation (especially full-time work for women) and a lower likelihood of unemployment. Since labor earnings are key for households to avoid poverty, improving education outcomes – both in terms of educational attainment

and learning – has the potential to reduce poverty dramatically³³.

Child marriage, fertility, and women's health: Poor education outcomes have negative impacts for both men and women, but not educating girls is especially costly. When girls drop out of school, they are more likely to marry or have children at an age when they are not yet ready to do so, whether physically or emotionally. This in turn leads to a wide range of negative consequences not only for them, but also for their children and societies as a whole³⁴. Keeping girls in secondary school until they graduate is one of the best ways to end child marriage and early childbearing³⁵. Each additional year of secondary education is associated with a reduction in the risks of child marriage and early childbearing. Universal secondary education for girls could virtually eliminate child marriage and thereby also reduce the prevalence of early childbearing by three fourths³⁶. In addition, women who have children earlier (including when they are still children themselves) tend to have more children over their lifetime.

Keeping girls in secondary school until they graduate is one of the best ways to end child marriage and early childbearing.

By reducing the risks of child marriage and early childbearing, as well as providing agency for women, universal secondary education could also indirectly reduce fertility rates by up to a third in many developing countries³⁷. This, in turn, would reduce population growth in those countries, accelerate the demographic transition, and potentially generate a large demographic dividend which could help in raising standards of living and reducing poverty. Finally, analysis suggests that universal secondary education for girls would increase women's health knowledge and their ability to seek care, improve their psychological well-being, and reduce the risk of intimate partner violence³⁸.

³² Montenegro, C. E., and Q. Wodon. 2019. Measuring the Returns to Quality in Primary Education Globally Using Literacy as a Proxy, Mimeo, Washington, DC: The World Bank.

³³ UNESCO Institute of Statistics. 2017. *Reducing Global Poverty through Universal Primary and Secondary Education*. Policy paper 32/Fact Sheet 44. Montreal, Canada: UNESCO Institute of Statistics.

³⁴ Wodon, Q., C. Montenegro, H. Nguyen, and A. Onagoruwa. 2018. *Missed Opportunities: The High Cost of Not Educating Girls*. The Cost of Not Educating Girls Notes Series. Washington, DC: The World Bank.

³⁵ Botea, I., S. Chakravarty, and S. Haddock, and Q. Wodon. 2017. *Interventions Improving Sexual and Reproductive Health Outcomes and Delaying Child*

Marriage and Childbearing for Adolescent Girls, *Ending Child Marriage Notes Series*. Washington, DC: The World Bank.

³⁶ Wodon, Q., C. Male, and A. Onagoruwa. Forthcoming. A Simple Approach to Measuring the Share of Early Childbirths Likely Due to Child Marriage in Developing Countries, *Forum for Social Economics*.

³⁷ Analysis based on estimates provided in Onagoruwa, A., and Q. Wodon. 2018. Measuring the Impact of Child Marriage on Total Fertility: A Study for Fifteen Countries, *Journal of Biosocial Science*, 50(5): 626-39.

³⁸ Wodon, Q., A. Onagoruwa, C. Malé, C. Montenegro, H. Nguyen, and B. De la Brière. 2019. How Large Is the Gender Dividend? Measuring Selected Impacts and Costs

Child health and nutrition: Education for children has potentially large intergenerational impacts when the children become parents. It is obvious that educated parents are better equipped to help their children succeed in school. But parental education also matters for health and nutrition. Even after controlling for many other factors affecting under-five mortality and stunting (an indicator of malnutrition), children born of better educated mothers have lower risks of dying by age five or being stunted. In addition, children born of mothers who were younger than 18 at the time of their birth, also face a higher risk of dying by age five or being stunted.

Educated parents are better equipped to help their children succeed in school. But parental education also matters for children's health and nutrition.

Thus, better education reduces these risks both directly and indirectly through its impact on early childbearing. Universal secondary education for mothers and fathers would also, as abovementioned, reduce household poverty, which again would be beneficial for reducing under-five mortality and stunting rates. Finally, children born of educated mothers are more likely to be registered at birth, a key right for children that may influence the life-long exercise of a range of other rights, including political and civil rights³⁹.

Agency and decision-making: Better educated men and women tend to have more agency in their lives. Agency can be broadly defined as the capacity to exercise choice. It depends on the enabling environment – including policies, regulations, and social norms at the community or societal level-, as well as whether men and women have access to specific resources. It also depends on a person's past achievements, since past achievements can impact, among other things, a person's level of confidence. Education clearly has an impact on the resources available to individuals, including through its impact on labor market earnings. It affects past achievements, capabilities, and confidence. Dropping out of school, for example, can undermine such confidence. But education also affects decision-making ability in other ways: for women, lack of educational attainment leads to lower decision-making ability within their households.

Research suggests that achieving universal secondary education would increase by one tenth women's reported ability to make decisions, whether by themselves or jointly with their partner, from

baseline values. Better educated women and men also report lower satisfaction rates with basic services. While this may sound paradoxical, it is likely to reflect better agency through a more realistic assessment of their quality.

Social capital and institutions: A secondary or tertiary education is also associated with a higher reported likelihood of being able to rely on friends when in financial need. Achieving universal secondary education could also enable more women and men to engage in altruistic behaviors such as volunteering, donating to charity, and helping strangers. This is of course not because those who are better educated are intrinsically more altruistic than those who are less well educated. Rather, individuals with more education are often in a better position to be able to help others.

Stronger Focus on Learning

While primary education is necessary, it is not sufficient. For many of the development outcomes mentioned above, having a primary education does not make a large difference, versus having no education at all. For boys and girls alike, the gains associated with educational attainment are much larger with secondary education than with primary education. This is likely, in part, a reflection of the failure of many education systems to deliver learning of foundational skills in the early grades. But the broader implication is that it is essential to enable all children to pursue their education through the secondary level, which requires that adequate learning occurs early on in order to reap the full benefits of more education.

When the CRC was adopted 30 years ago, educational attainment was very low in many developing countries, especially in South Asia and sub-Saharan Africa. Article 28 called on States Parties to "make primary education compulsory and available free to all; and (b) Encourage the development of different forms of secondary education [...]." As progress has been achieved, thanks in part to the Education for All Initiative, the bar has been raised. The first target for education under the SDGs adopted in 2015 reads: "By 2030, ensure that all girls and boys complete free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes." This shift among the International Community in recent years from an emphasis on enrollment and completion

of Gender Inequality. *The Cost of Gender Inequality Notes Series*. Washington, DC: The World Bank.

³⁹ Estimates in this paragraph and the next few paragraphs are from Wodon, Montenegro, et al., op cit.

rates, to an emphasis on the need to improve learning in school was overdue.

Schooling and learning are like two facets of the same coin. Schooling is necessary for learning, but learning is also necessary for schooling. Indeed, without learning, it is very difficult for children to remain in school, and for many parents to make the financial sacrifices needed to keep their children in school.

The issues of schooling and learning are like two facets of the same coin. Schooling is necessary for learning, but learning is also necessary for schooling. Indeed, without learning, it is very difficult for children to remain in school, and for many parents to make the financial sacrifices needed to keep their children in school. While some countries are improving the performance of students in school, average performance on student assessments may be worsening in others, as suggested by PASEC data for Francophone Africa.

In low-income countries, policies ensuring free basic education have enabled more students from disadvantaged backgrounds to go to school and remain in school longer. However, as they come from more disadvantaged backgrounds, some of these students may be less prepared for school. They may do poorly unless special efforts are made to enable them to thrive. In addition, as more children go to school due to population growth and gains in enrollment rates, education systems may become overstretched, including in their ability to ensure that all teachers are qualified and well-trained.

As the nature of work changes, the need to improve learning outcomes globally is all the more pressing, as are the skills children and youth need in order to have decent jobs⁴⁰. Fears of job displacement from technology and artificial intelligence may be overstated as technology could also bring new job opportunities and lead to smarter delivery mechanisms for basic services. Still, the changing nature of work implies that workers need to become team-oriented problem-solvers who can adapt to changing circumstances. While cognitive skills emphasize mastery of subject-specific knowledge, socio-emotional skills relate to how we behave, including how we motivate ourselves and how we interact with others. High-order cognitive and socio-behavioral skills will be increasingly needed in labor markets. Enabling children to acquire these skills

⁴⁰ World Bank. 2019. *World Development Report 2019: The Changing Nature of Work*. Washington, DC: The World Bank.

⁴¹ Evans, D., and A. Popova. 2016. What Really Works to Improve Learning in Developing Countries? An Analysis of

requires investment by governments to build human capital starting from an early age (early childhood development interventions), especially for disadvantaged groups.

Without foundational skills such as basic literacy and numeracy, it is harder to nurture socio-emotional skills. Students in schools that do well on cognitive skills often do well also on socio-emotional skills.

It is sometimes suggested that an emphasis on learning performance, as measured through national or international standardized student assessments, is misplaced, as it may lead to over-emphasizing cognitive skills and success on examinations to the detriment of broader socio-emotional skills. The argument has relevance if only to avoid the risk of “teaching to the test” becoming a dominant practice. But the argument may be overstated. Without foundational skills such as basic literacy and numeracy, it is harder to nurture socio-emotional skills. Students in schools that do well on cognitive skills often do well also on socio-emotional skills. Rather than pitting one skills set against the other, we should recognize that both are needed, and may reinforce each other. Success in one area helps students to achieve success in the other.

What can be done to improve learning? Literature reviews⁴¹ suggest – not surprisingly – that better pedagogy in the classroom is key, especially when teachers adapt their teaching to students’ individual learning needs. Some teachers are truly inspirational.

What can be done to improve learning? Literature reviews suggest – not surprisingly – that better pedagogy in the classroom is key, especially when teachers adapt their teaching to students’ individual learning needs.

This is the case of Peter Tabichi, the 2019 Winner of the Global Teacher Prize and a Franciscan Brother teaching in a public secondary school in a remote part of Kenya’s Rift Valley. Asked in an interview [in the Summer 2019 issue of *Educatio Si Bulletin*] how he teaches, Peter responded: “It is all about having confidence in the student. Every child has potential, a gift or a talent. I try to engage students ... It is not a matter of telling them “do this” and then walking away. You need to work with them closely⁴².”

Divergent Findings in Systematic Reviews, *World Bank Research Observer*, 31: 242-70.

⁴² Wodon, Q. 2019. Meet the Winner of the Global Teacher Prize 2019: Interview of Franciscan Brother Peter Tabichi, *Educatio Si Bulletin*, 1:17-19, Summer 2019.

As a science teacher, Peter also explained that, “you also need to improvise. Materials are very expensive for practicums. So, I improvised picking up materials from surroundings. If I am talking about resistance, I can show a radio or another electrical gadget and explain how it is working, or not working. So that students can appreciate how resistances works in practice. This avoids learning to become too abstract or conceptual.”

The behaviors exemplified by Peter Tabichi can be emulated by all teachers. Yet for teachers to be successful they need to be adequately supported. Based on a review of the literature on practices that work, five principles have been suggested to guide teacher policies⁴³:

- (1) Make teaching an attractive profession by improving its status, compensation policies, and career progression structures;
- (2) Promote a meritocratic selection of teachers, followed by a probationary period, to improve the quality of the teaching force;
- (3) Ensure that pre-service education includes a strong practicum so that teachers are equipped to transition and perform effectively in the classroom;
- (4) Provide continuous support and motivation through high-quality in-service training and strong school leadership, to allow teachers to continually improve; and
- (5) Use technology wisely to enhance the ability of teachers to reach every student, factoring their areas of strength and development.

These principles make sense, although they tend to emphasize more extrinsic (based on external rewards) than intrinsic motivation in part because this is where more lessons can be drawn from the existing literature. Of course, intrinsic motivation matters too, and perhaps even more. This was noted among others by Gerald Grace for faith-based schools⁴⁴, but

⁴³ Beteille, T., and D. Evans. 2018. *Successful Teachers, Successful Students: Recruiting and Supporting Society's Most Crucial Profession*. Washington, DC: The World Bank.

⁴⁴ Grace emphasized the role of spiritual capital, which can probably be interpreted in the context of this editorial as a form of intrinsic motivation, in the dedication of teachers and principals in Catholic schools. See Grace, G. 2002. *Catholic Schools: Mission, Markets and Morality*. London and New York: Routledge Falmer.

⁴⁵ Demas, A. and G. Arcia. 2015. What Matters Most for School Autonomy and Accountability: A Framework Paper. SABER Working Paper Series Number 9. Washington, DC: The World Bank.

⁴⁶ Wodon, Q. 2019. Catholic Schools in Latin America and the Caribbean: Enrollment Trends, Market Share, and

it applies more generally – many teachers become teachers because they have a passion for education and working with children.

Empowering principals and a positive school culture are also essential for students to thrive, as are broader conditions for school autonomy and accountability⁴⁵. The importance of school management can be illustrated with the case of Fe y Alegría schools in Latin America⁴⁶. Evidence in Peru suggests that the schools perform well⁴⁷. According to focus groups and interviews, factors contributing to the good performance of Fe y Alegría schools include a high degree of independence at the school level for generating and managing resources, a favorable institutional climate, an emphasis on the proper selection, tutoring, supervision, and training of teachers, autonomy and authority for school principals, and the capacity to adapt to local realities.

Principals convey the mission of the schools in order to engage students, teachers, and the whole community. Fe y Alegría teachers are motivated by the sense of purpose they witness in the schools and experienced teachers enjoy the opportunity to coach and mentor younger teachers. These various elements of the culture of the schools are mutually reinforcing, leading to better teaching and ultimately better student learning⁴⁸.

Note: the second part of this editorial for the Caritas in Veritate Foundation Report discusses values, character education, school choice and the contribution of faith-based schools. It will be published in the next issue of *Educatio Si Bulletin*.

Comparative Advantage, *Estudios sobre Educación*, forthcoming.

⁴⁷ Lavado, P., S. Cueto, G. Yamada, and M. Wensjoe. 2016. The Effect of Fe y Alegría on School Achievement: Exploiting a School Lottery Selection as a Natural Experiment, IZA DP No. 10431, Bonn: Institute for the Study of Labour. See also the essays included in Parra Osorio, J. C. and Q. Wodon, editors. 2014. *Faith-Based Schools in Latin America: Case Studies on Fe y Alegría*, Washington, DC: The World Bank.

⁴⁸ Alcázar, L. and N Valdivia. 2014. Fe y Alegría Schools in Peru: Analysis of the Institutional Management and Pedagogy Model and Lessons for Public Education. In J. C. Parra Osorio and Q. Wodon, editors, *Faith-Based Schools in Latin America: Case Studies on Fe y Alegría*, Washington, DC: The World Bank.

Innovations



The Catholic School Matters Newsletter in the United States

By Timothy Uhl

In the United States, most Catholic school principals encounter a fairly isolated existence. Due to the structure of most Catholic elementary schools, the principal and pastor are on their own to operate their school. Most high schools operate independently and are often in competition with other Catholic schools. There may be a parents' organization and an advisory council, but the reliance of Catholic schools on site-managed operations grants freedom but can also be isolating. Finding a professional learning network (PLN) and discovering best practices of other Catholic schools can be difficult.

Catholic School Matters is a weekly newsletter/blog and podcast designed to promote solidarity among American Catholic school superintendents, principals, teachers, and supporters.

Catholic School Matters is a weekly newsletter/blog and podcast which was designed to promote solidarity among American Catholic school superintendents, principals, teachers, and supporters. Every week, the newsletter is read by thousands and the podcast has reached over 100k downloads. Now supported by the National Catholic Education Association, Catholic School Matters is a resource for innovation and best practices produced by a superintendent in Montana, one of the most far-flung Catholic outposts in the United States.

I am the superintendent of Montana Catholic Schools and the creator of Catholic School Matters. I started using the Smore platform almost 10 years ago when I was a Catholic elementary principal to provide a weekly newsletter for my school parents and teachers. With the advent of Twitter, I began coming across articles on Catholic school innovation and educational research that was helping me to imagine a new future for my school. I realized that his teachers and parents were also interested in reading about best practices and so I began changing my weekly

newsletter from a series of announcements to a sharing platform for the most intermeshing stories I had come across on teaching, learning, parenting, discipline, theme management, and innovation. I figured if I was curious or interested in an article, other people must be, too. I grew to embrace his role as "lead learner" of the school and people responded by reading the newsletter.

When I became a superintendent in 2014, I realized that the geographic isolation of Montana Catholic schools made the school leaders hungry to connect with the larger world of Catholic schools. Most Montana Catholic schools are 100 miles or more from the next Catholic school. I continued publishing a weekly newsletter and as the readership grew beyond the borders of Montana, I rebranded it as Catholic School Matters to reflect the focus on the national (and international) conversations around Catholic schools.

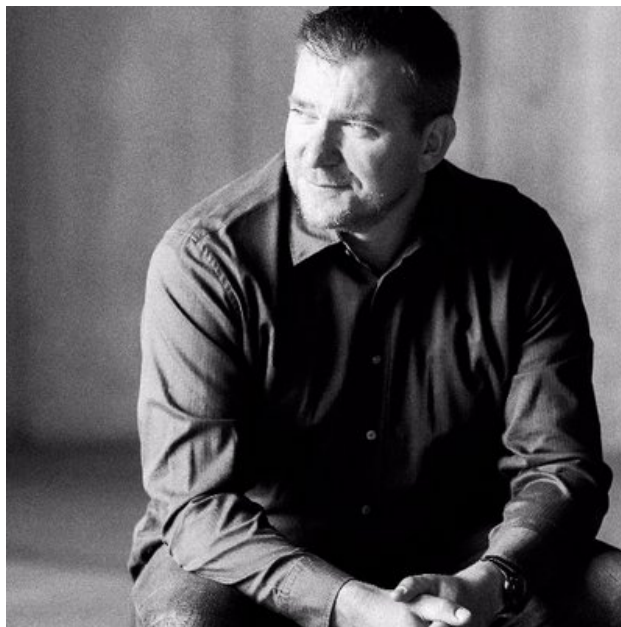


Photo: Timothy Uhl.

At the same theme, I began listening to podcasts while driving around Montana, the fourth-largest state in the US by land mass. One day, I came across a podcast produced by one of my former high school students where she would invite on a friend and talk about the creative process. "I could do this," I thought. When I came home from that drive, I made a list of the most interesting people I knew in Catholic education. Then I made a list of the most interesting people I would like to talk to. I found out that then list was over 50 people. And so I began.

Over the next few months, my plan came into focus. I began calling other podcasters, watched more than a few YouTube videos, read more articles than I

needed, and began collecting the technology and information I needed. I approached a business active in Catholic schools and asked for a \$900 sponsorship to cover all of his expenses and found they were willing to give that and more. I began calling potential interviewees and was surprised to find that they all said “yes.” In the fall of 2016, the podcast was launched.

I began the podcast with the idea that perhaps I would record 30 episodes and my hope was that I would find 50 listeners. I was surprised to find that the first episodes were consistently over 100 listeners. After 15 episodes, in fact, I recorded a “halftime” episode thinking that I was getting close to completion. However, I found that I never had a shortage of potential guests and people kept recommending more and more guests.

In the second year, I launched three unique series: a 10-part series on Church documents tracing the important education documents the Church has produced over the past 60 years, a series on turnaround schools, and another on new Catholic schools. The Church Document series has been constructed to be an online PLC with guest blog posts and link to the original documents. Listenership increased. One of my personal highlights that year was a face-to-face conversation with Sr. Helen Prejean, the death penalty opponent and social justice activist.

In the third year, I began tying episodes of the newsletter to the podcast in a new format I dubbed “Catholic School Matters Radio Hour” and began conducting more face-to-face podcast conversations. The podcasts began taking on more “long form” conversations which provide listeners an in-depth conversation about an interesting person in and around Catholic education.

This year, the synchronicity between the newsletter and podcasts has continued with episodes on new Catholic schools, the Vatican document “Male and Female I Created Them,” a conference on serving students with learning differences, a survey on measuring Catholic culture, among others. The newsletter has also take on a few new features, namely the weekly “Case Studies Ripped from the Headlines” which introduces a recent Catholic school controversy. These case studies challenge readers to reflect on a controversy and examine whether they would have chosen a different path.

In addition, I provides a weekly reading list to provide thought leadership as well as a small section on Montana news which provides a window into the weekly goings on in his two home dioceses (Helena

and Great Falls-Billings). All of this is free and open to all. Again, I have embraced the idea of building solidarity, connections, and leading through learning.

I am often asked, “How do we do this?” Approach it from three angles. First, figure out what your teachers and principals need...Then figure out how to find those [what they need]... Next, figure out the technology and platforms.

I am often asked, “How do we do this?” Approach it from three angles. First, figure out what your teachers and principals need. Survey them to figure out if they want to read articles and which topics interest them, and what services do they need that your office could provide in the form of newsletters, podcasts, or videos. Then figure out how to find those. For me, it started with Twitter and finding the people who were providing that content. Then I moved to RSS feeds, signed up for newsletters, and eventually, I have people email me interested articles and blog posts. Your teachers and principals probably subscribe to a variety of blogs and newsletters and they might send them to you.



Next, figure out the technology and platforms. There are a lot of different platforms which require a variety of technological skill and subscription amounts—both for newsletters and podcasts. Reach out to other dioceses who have great looking newsletters or YouTube channels or podcasts to find out what they use. Figure out which one works for you. This closely relates to the third angle. Who is going to do it? Divvying up chores is easy in my office since I am an office of one. But in larger offices, you’ll need to clarify who is writing, who is curating, who is putting the newsletter together, etc.

Catholic School Matters has inspired many other dioceses to use the Smore platform to distribute weekly or monthly newsletters to their principals and teachers to keep them informed and curious about best practices in Catholic schools.

Worth Reading



Nobel Prize, Learning Poverty, Refugees, the World's Children, and More

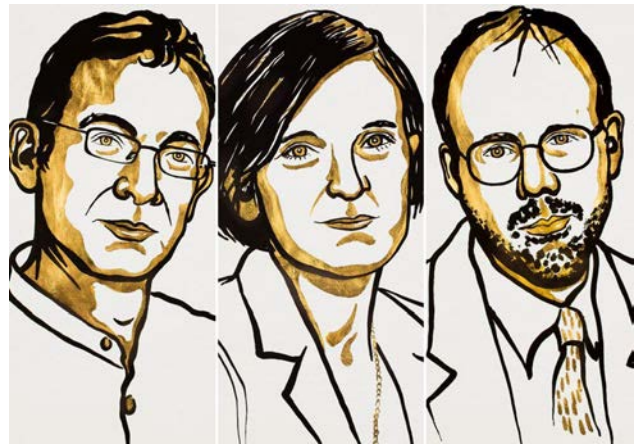
By *Quentin Wodon*⁴⁹, *Distinguished Research Affiliate, Kellogg Institute, University of Notre Dame*

The Summer 2019 issue of *Educatio Si Bulletin* provided links to recent reports available free online related to the efforts to achieve the fourth Sustainable Development Goal or SDG4 (ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all). This article provides links to another set of reports that were published since then. These reports may be useful to teachers, principals, and administrators working in Catholic and other faith-based schools.

Nobel Prize in Economics

Why are the winners of the Nobel prize in Economics mentioned in this Bulletin? Because they have devoted their career to rigorously assessing through experiments the impact of various interventions to reduce poverty, including many interventions aiming to improve educational outcomes for children.

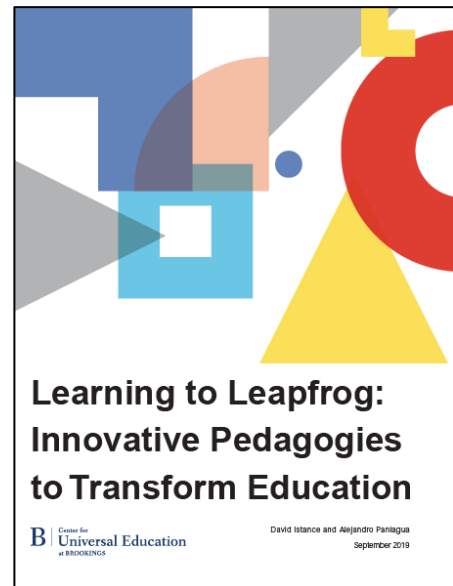
The 2019 Nobel Prize for Economics was awarded to Abhijit Banerjee, Esther Duflo, and Michael Kremer. The announcement is [here](#). The Nobel committee noted that “in just two decades, their new experiment-based approach has transformed development economics, which is now a flourishing field of research.” Banerjee and Duflo co-direct the Abdul Lateef Jamil Poverty Action Lab or J-PAL and Kremer is an affiliate of the lab. J-PAL researchers have conducted more than 950 randomized evaluations to-date. The [J-PAL website](#) includes links to publications and other resources, including [Policy Insights](#) (this link is to insights for education, but you can select other sectors). The [Evidence to Policy](#) page includes lessons on pathways to policy change, including examples for education programs.



Visual: The winners of the Nobel Prize in Economics.

Learning to Leapfrog

Among reports released ahead of the United Nations' General Assembly in September was the Brookings Institution's [Learning to Leapfrog – Innovative Pedagogies to Transform Education](#). The report emphasizes three priorities: (i) Embrace innovative pedagogy, tailored to particular education settings; (ii) Make the structural changes necessary to invest in the foundations for quality teaching, widen the profile of who can be considered as educators, and support hybrid learning environments, which blend formal and nonformal schooling; and (iii) Promote the pivotal role of the “missing middle,” or “meso,” layer of education—consisting of networks, chains of schools, and communities of practice—to scale deep change.



Visual: Brookings' Report.

⁴⁹ Quentin is employed by an international development organization, but his contributions to this bulletin are on a volunteer basis and not related to his employment.

Education for Refugees

The refugee crisis has worsened in recent years, especially due to the war in Syria, but also in other parts of the world, including in East Africa. Finding ways to help refugees is often a core priority for Catholic NGOs involved in development. The needs are massive, including for the provision of education to children and youth. In some countries, Catholic schools may be faced with an influx of students who are refugees or have been internally displaced.

The United Nations' Refugee Agency (UNHCR) recently released two reports on education for refugees. The first report, *Stepping Up: Refugee Education in Crisis* ([landing page](#) and [report](#)), tells the stories of some of the world's 7.1 million refugee children of school age. It looks at the educational aspirations of refugee youth eager to continue learning after secondary education, and highlights the need for strong partnerships in order to break down barriers to education for millions of refugee children.



Visual: UNHCR report.

The second report, [Refugee Education 2030](#), is UNHCR's new strategy to improve education for refugee populations. Apart from data points and analysis, both reports include short case studies and examples of good practices.

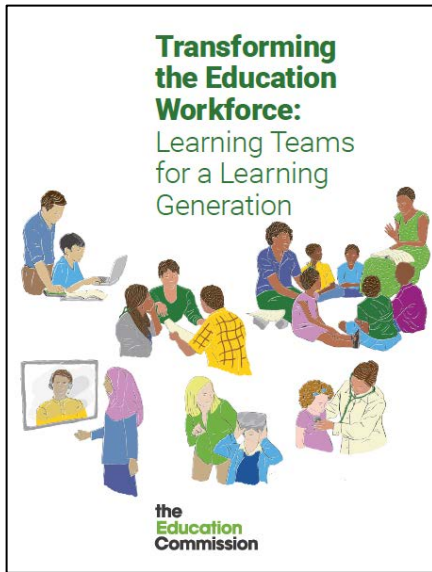


Visual: UNHCR strategy for refugee education.

Transforming the Education Workforce

A few years ago the Education Commission published an influential report on *The Learning Generation: Investing in Education for a Changing World* (see the [Commission's website](#)).

Recently, the Commission published a new report on [Transforming the Education Workforce](#). As per the headlines from the launch email: Learning Teams for a Learning Generation offers new visions for strengthening, diversifying, and reimagining an education workforce that can deliver inclusive, quality education for all. The workforce is an education system's biggest investment and one of its greatest levers for change. The report draws on existing evidence and innovations from education and other sectors to rethink the education workforce needed for the future. It puts forward approaches for addressing immediate needs while also creating collaborative teams and systems that respond to our rapidly changing world to equip our young people with the skills they need for the future.



Visual: Education Commission report.

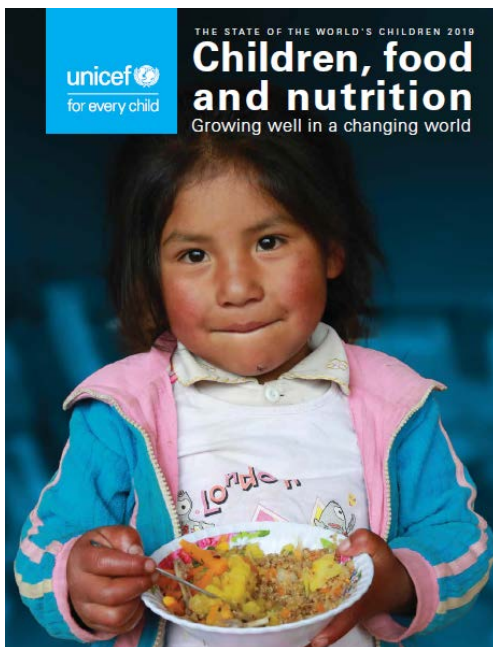
Learning Poverty

At the annual meetings of the World Bank and International Monetary Fund, a new target - halving learning poverty by 2030, was announced. Learning Poverty is defined as the percentage of 10 year-old children who cannot read and understand a short text. Unfortunately, in low-and middle-income countries, the figure is above 50%. In countries benefitting from concessional loans and grants from IDA (International Development Association, part of the World Bank), the figure is even lower, at close to 80%.

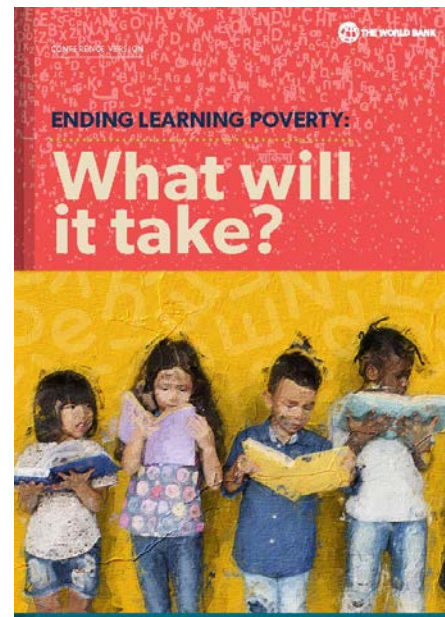
Ending learning poverty is an imperative if children are to be given the means to succeed in life. Various resources including a policy package are being made available on how to achieve the target of halving learning poverty by 2030, but the main report is a good first read. The report is accessible [here](#).

State of the World's Children

UNICEF released its [State of the World's Children 2019](#) report focusing on food and nutrition. From the headlines: At least one in three children under five – or over 200 million – is either undernourished or overweight. Almost two in three children between six months and two years of age are not fed food that supports their rapidly growing bodies and brains. This puts them at risk of poor brain development, weak learning, low immunity, increased infections and, in many cases, death. A number of recommendations are made in the report to improve children's nutrition.



Visual: UNICEF report.



Visual: World Bank report.

Note: Some of the above reports, or at least their executive summaries, are available online in multiple languages apart from English. In a subsequent issue of this Bulletin, a specific focus will be placed on showcasing analysis and reports that are focused on faith-based schools, including Catholic schools.

Data and Tools



OIDEL: 35 Years Advocating for the Right to Education

By Ignasi Grau, Director General of OIDEL

Almost 35 years ago, 40 political personalities, educational experts and members of the civil society decided to create a non-profit, non-governmental organization called OIDEL with the aim of advocating for the full realization of the right to education in international bodies. Since then, OIDEL has achieved consultative status with the United Nations, UNESCO and the European Council, and is active in all these forums.

The primary objective of OIDEL is the promotion of the right to education as a fundamental human right, bearing in mind that the right education has not only a provision aspect, but also a freedom aspect. OIDEL's actions are based on Article 26 of the Universal Declaration of Human Rights and Article 13 of the International Covenant on Economic, Social and Cultural rights. Given that many efforts have been undertaken by the international community to achieve the full realization of the right to education., We have concentrated our work these last few years on two main topics: freedom in the right to education and human rights education.

The primary objective of OIDEL is the promotion of the right to education as a fundamental human right... We have concentrated our work these last few years on two main topics: freedom in the right to education and human rights education.

A freedom approach to the right to education is recognized in Article 26.3 of the Universal Declaration of Human Rights and Articles 13.3 and 13.4 of the International Covenant on Economic, Social and Cultural Rights. OIDEL considers that the freedom approach to the right to education requires action by the state so all parents have the ability to choose the education they want for their children. The freedom approach to the right to education is crucial to respect the cultural approach and ensure the participation of

all actors in the realization of the right to education including civil society and communities. OIDEL has been engaging Human Right Councils to promote this approach. We have also contributed to a European Parliament resolution on the modernization of education in the European Union that touches on these issues.

A second important area is the promotion of human rights education. Article 26.2 of the Universal Declaration of Human Rights and Article 13.1 of the International Covenant on Economic, Social and Cultural Rights recognize the importance of such education. As the former Special Rapporteur on the Right to Education Kishore Singh used to say, it is crucial to safeguard the humanistic mission of education to fully realize this right. Alfred Fernandez who led OIDEL for many years used to say that the denial of education was the denial of humanity.

Human rights education plays a critical role in order for education not only to prepare future workers, but also to help raise good human beings and citizens. OIDEL has been an active member of the NGO Working Group on Human Rights Education supporting the Office of the United Nations High Commissioner for Human Rights and different Permanent Missions on the elaboration and implementation of different phases of the World Program of Human Rights Education.



Photo: Ignasi Grau.

Today in a rapidly changing world, the human capacity to produce knowledge is quicker than the capacity of legislators to create new educational systems. Societies are more plural than ever and the interconnection between people has never been so real. Education policymakers have a major challenge in front of them: we need to rethink education to adapt it to new circumstances and at the same time bear in mind a human rights approach. UNESCO, for instance, has proposed to start thinking of education as a common good in which all actors can contribute, instead of the traditional paradigm of a public good .

OIDEL subscribes to this proposal and considers that the role of the State should change from provider to guarantor to ensure the full realization of the right to education. As Education 2030 says “The role of the state is essential in setting and regulating standards and norms”, especially given the international community’s goal to Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. To achieve this goal, OIDEL considers that it is important to work in three areas.



Photo: Seminar held in Brussels.

First, we need to develop a cultural approach to the right to education in order for no one to feel excluded and ensure that education is rooted in the communities that will enable it to become a true force of change. OIDEL recently organized a seminar at the Sorbonne with scholars and UNESCO experts in this area. We are looking forward to work more on this topic with the Special Rapporteur on the Right to Education.

Second, we need to acknowledge the role of civil society. Between the state that may move too slowly and promote uniformity and a growing private sector aiming to make a profit out of education provision, it is crucial to leave room for the civil society. Education 2030 warns that civil society actors “need to be engaged and involved at all stages, from planning through to monitoring and evaluation, with their participation institutionalized and guaranteed”.

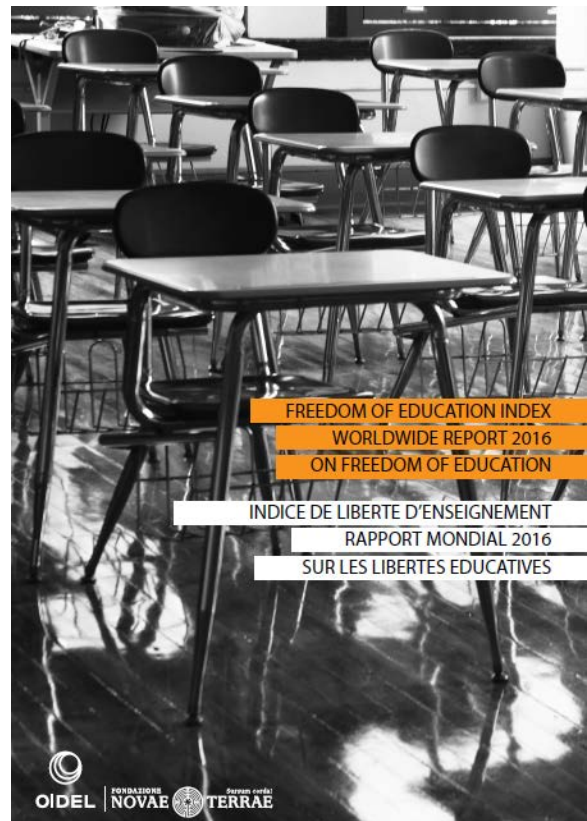
Civil society in the field of education including faith-based schools, alternative pedagogical schools, and parents’ associations have proved to be cornerstones for the realization of the right to education.

Civil society in the field of education including faith-based schools, alternative pedagogical schools, and parents’ associations have proved to be cornerstones for the realization of the right to education. It has the capacity to adapt to changes in societies and

understand the needs of different families and communities. OIDEL has been actively pushing for this recognition of civil society in annual resolutions on the right to education at the Human Rights Council.

Third, we need to invest a human rights approach to education. Education has to be “free”, “compulsory” and “directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms”. We need to be vigilant to ensure that education does not become either a market good or a state good but remains a human right. In all our activities, we make a strong effort not to forget this perspective and encourage other actors not to forget it either.

OIDEL’s work in these areas is threefold. First, we conduct research on educational policies from a human rights perspective. We have put together a Corpus on the Right to Education that consists of a series of documents whose aim is to offer an exhaustive vision of the right to education from an international perspective. In addition, we produce every five years a new edition of the Freedom of Education Index to assess how States are fulfilling their obligations. The last edition of this study was used among others in Spain, Italy and Sweden.



Visual: Freedom of Education report.

Second, we intervene in different fora in which our expertise can be useful. This includes the

organization of seminars during the Human Rights Council in Geneva or in the European Parliament. Thanks to our presence in debates on the regulation of the private sector, we have managed to emphasize the importance of the freedom approach to the right to education, including the right of non-state actors such as parents or civil society to participate in its realization.

We have put together a Corpus on the Right to Education that consists of a series of documents whose aim is to offer an exhaustive vision of the right to education from an international perspective. In addition, we produce every five years a new edition of the Freedom of Education Index to assess how States are fulfilling their obligations.

Also, at the European level, our work has promoted a comprehensive vision of inclusiveness compatible with freedom of educational choice by guaranteeing “to increasing inclusiveness and ensuring freedom of educational choice, the provision of adequate financial support for schools of all categories and levels, both state schools and not-for-profit private schools”.

Third, we organize training courses on human rights education for various stakeholders. Lasts year, we offered such courses to public servants, researchers, and members of the civil society to help them to understand human rights instruments and the Sustainable Development Goals. One of our courses in 2016 in Spanish (Programa de formación de lideresas indígenas para trabajar con el Consejo de Derechos Humanos) was provided with the Cooperation Agency of the Extremadura Community to train female indigenous leaders on the use of human rights instruments.



Photo: Participants to the summer 2019 course at the University of La Rioja on rights and progress for all children in the Sustainable Development Goals era.

Another training taking place this year consists of a two months program, half online, half face-to-face. The course will introduce human rights instruments to a group of African women to allow them to become a vector for change in their societies.

Finally, one of the most important activities of OI DEL is its work with other organizations. Unity brings strength in a polarized world. Decisions based on consensus are more likely to endure. Since 2017 OI DEL is working with the International Office of Catholic Education (OIEC). Catholic Schools are a cornerstone of many educational systems around the world. They actively contribute to the realization of the right to education of children of different confessions, including in remote and disadvantage areas. OIEC represents tens of millions of students and hundreds of thousands of teachers. We are helping to ensure that Catholic Schools are heard as an important actor in the field of education by participating in debates of concern for Catholic Schools. We are still at a preliminary phase of this work, but OIEC is starting to be noticed and heard more.



Photo: Participants at a training event organized by OIEC.

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OI DEL was created almost four decades ago, but we still have the energy of a young organization. With our experience and energy, we will continue to work for the full realization of the right to education. If you come to Geneva, please do not hesitate to come and visit us!

Objective of the Bulletin and Call for Contributions



Interested in Submitting an Article for the *Educatio Si* Bulletin? Please Let Us Know.

OIEC stands in French for *Office International de l'Education Catholique*, or International Office of Catholic Education in English. The organization federates national Catholic education associations in more than 100 countries and represents the Catholic education movement to international organizations, including the United Nations (see the Box on the mission of OIEC).

Every four years, OIEC organizes its World Congress as an opportunity for participants – including especially school teachers and principals, to share their experiences and achievements, as well as the challenges they face. In June 2019, the *Educatio Si* Congress took place in New York in partnership with Fordham University. *Educatio Si* can be translated as “Be Educated”. The more detailed theme of the Congress was *Educating to fraternal humanism to build a civilization of love*. The closing plenary was held at the United Nations to highlight the contribution of Catholic schools to the fourth Sustainable Education Goal (SDG4), namely ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all.

More than 550 delegates from 80 countries attended the Congress. Pope Francis sent a video message. Archbishop Zani, the Secretary of the Congregation for Catholic Education, spoke at the closing plenary. Augusta Muthigani, the President of OIEC, gave a keynote speech, as did several other speakers who will be featured in subsequent issue of this bulletin. School teachers, principals, and administrators from all corners of the world made a wide range of contributions at parallel sessions.

The aim of this bulletin is to share highlights from OIEC's World Congress and work related to the themes of the Congress with the Catholic community and all those interested in achieving SDG4.

We hope to publish three issues of the bulletin to share materials from the Congress and other contributions. If we receive many contributions, we

may be able to publish additional issues of the Bulletin. Each issue will provide articles initially written in English, but if feasible we will translate them in French and Spanish (if you can help on a volunteer basis for translations, please let us know).

Catholic and other faith-based schools are effectively delivering education to tens of millions children and youth globally, yet ways of sharing how this is done, what is working well, and what may need to be improved are lacking. In a small way, based on discussions at the World Congress and other contributions related to the themes of the Congress, we hope that this bulletin will partially fill that gap.

About OIEC

OIEC is an international Catholic organization with the following aims:

- To participate in the Church's mission to promote a worldwide Catholic-inspired educational project.
- To promote research on the specific contribution of Catholic school to the field of education and on the school's adaptation to the needs, realities and aspirations of the environment in which it is integrated.
- To promote the creation, alongside schools and educational institutions, of educational communities in which all partners work together responsibly, for educational and cultural progress, as well as on developing the evangelical spirit, by bringing special attention to the deprived and welcoming, with respect to conscience, all those who put their trust in this school.
- To create and develop links of mutual assistance and active, responsible solidarity amongst members.
- To serve as a network of exchange amongst members for their own information and that of educators, by means of developing communication.
- To collaborate with the bodies of the universal Church, with the Episcopal conferences and other international Catholic education organizations.
- To ensure the representation of Catholic Education in international bodies, particularly those concerned with education.
- To defend and promote the active exercise of freedom of education in accordance with distributive justice, and to foster relations of mutual recognition and association between Catholic education and the countries in which it exists.

Source: <http://oiecinternational.com/>.

Another important rationale for producing this bulletin is the fact that while Catholic and other faith-based schools contribute in significant ways to SDG4, teachers, principals, and administrators may not have access to lessons from evidence-based approaches to improving both educational attainment and learning. The bulletin will showcase practical examples of programs that work and tools that can be used to improve educational outcomes for children.

This first bulletin was structured around sections to (1) provide guidance from the Magisterium; (2) relay news from OIEC's leadership; (3) share experiences from national Catholic education associations; (4) give voice to teachers and principals; (5) explore data and analysis on Catholic schools; (6) document innovative programs with beneficial outcomes for students and schools; (7) suggest readings related to SDG4 that are free online; and (8) mention open access tools that can be of use to teachers, principals, and administrators.

This second issue of the Bulletin includes the address by Msgr. Zani at the OIEC Congress, contributions of the role of education for sustainable development, and a series of brief articles on various aspects of Catholic education. The sections in the Bulletin in future issues will depend on the contributions received, but the aim is to include articles that are

relatively short – thus not too long to read, while still providing substance. We expect to keep each issue of the bulletin at 35 pages or less, although this will again depend on the contributions received.

We encourage you to share the bulletin broadly with friends and colleagues, including Catholic school teachers and principals in your country.

Guidelines for Submission of Articles

Articles can be submitted by participants to the OIEC Congress and others with an interest in Catholic and faith-based education as long as the article deals with one of the themes of the Congress (see the article by Philippe Richard in this issue on commitments made at the Congress for a list of these themes). Articles should be between 1,500 and 3,000 words. Authors are encouraged to first submit their idea for an article to the editors to ensure that the topic is of interest before submitting a draft. Articles may be submitted in English, French or Spanish. The bulletin is edited by Philippe Richard and Quentin Wodon. To contribute to the bulletin, please send an email to both Philippe (secretaire.general@oiecinternational.com) and Quentin (rotarianeconomist@gmail.com).



Visual: Sponsors for OIEC's World Congress.



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