

WORLD CATHOLIC EDUCATION DAY

Edited by Philippe Richard and Quentin Wodon
Spring 2022



Introduction: World Catholic Education Day
Introduction : Journée mondiale de l'éducation catholique
Introducción: Día Mundial de la Educación Católica

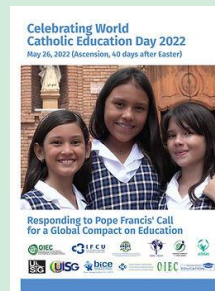
Resources for World Catholic Education Day 2022:

- One-page flier in [English](#), [French](#), and [Spanish](#)
- Brochure (8 pages) in [English](#), [French](#), and [Spanish](#)
- Report (English only) [Responding to the Call from Pope Francis](#)
- Other resources available on the Global Catholic Education website:
Go to [Global reports](#) and [Other publications](#)



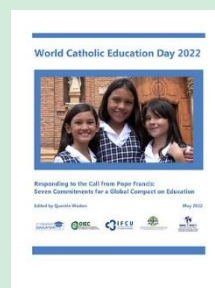
Ressources pour la Journée mondiale 2022:

- Dépliant d'une page en [anglais](#), [français](#) et [espagnol](#)
- Brochure (8 pages) en [anglais](#), [français](#) et [espagnol](#)
- Rapport (anglais seulement) [Responding to the Call from Pope Francis](#)
- Autres ressources disponibles sur le site web Global Catholic Education :
Voir les [Rapports mondiaux](#) et les [autres publications](#)



Recursos para el Día Mundial 2022

- Folleto de una página en [inglés](#), [francés](#) y [español](#)
- Folleto (8 páginas) en [inglés](#), [francés](#) y [español](#)
- Informe (solo inglés) [Responding to the Call from Pope Francis](#)
- Otros recursos disponibles en el sitio web de Global Catholic Education:
Ver los [Informes globales](#) y [Otras publicaciones](#)



In collaboration with – Avec la collaboration de - En colaboración con



INTRODUCTION - INTRODUCCIÓN



World Catholic Education Day

Philippe Richard and Quentin Wodon

Catholic schools serve 62 million pre-primary, primary, and secondary school students globally, and close to seven million students enrolled in universities and other institutions of higher learning. In some countries Catholic education is celebrated on a particular day or week. At the global level World Catholic Education Day is observed each year 40 days after Easter.

The principle of observing the Day was agreed upon at a Congress of the International Office of Catholic Education (OIEC in French) in Brasilia in 2002. In 2021, for the 20th anniversary of the adoption of the Day, resources were made available that could be used by Catholic schools to celebrate the day all over the world. This included a series of 25 interviews of Catholic education leaders and practitioners.

This year the Day will be celebrated on May 26, 2022. As was the case last year, resources are being made available for the celebration of the Day, including a flier, a short brochure (8 pages), and a report based on interviews with educators. The theme for this year's report is *"Responding to the Call from Pope Francis: Seven Commitments for a Global Compact on Education."* This focus comes from the fact that in September 2019, Pope Francis suggested the need for a Global Compact on Education to renew our passion for a more open and inclusive education. He called for a broad alliance *"to form mature individuals capable of overcoming division and antagonism, and to restore the fabric of relationships for the sake of a more fraternal humanity."*

In this issue of the Educatio Si Bulletin, we provide the flier for the Day as well as the brochure, the introduction to the report, and some of the interviews included in the report. These resources can also be downloaded individually on the Global Catholic Education website on the topic page dedicated to World Catholic Education Day (click [here](#)). We hope these resources will be useful to you.

We also wish to remind you that the next International Congress of OIEC will take place on December 1-3, 2022 in Marseille, France. The theme of the Congress will be *From the Common Home to the Common Mission: Building together the Village of Education!* Information on the Congress is at <https://en.congresdeloiec2022.com/>. Registrations are open.

OIEC WORLD CONGRESS 2022
MARSEILLE - FRANCE
FROM DECEMBER 1 TO 3, 2022

Give Hope

REGISTRATION AND INFORMATION
WWW.CONGRESDELOIEC2022.COM

70 YEARS

OIEC
INTERNATIONAL OFFICE OF CATHOLIC EDUCATION
OFFICE INTERNATIONAL DE L'ÉDUCATION CATHOLIQUE
OFFICE INTERNACIONAL DE L'ENSEÑANZA CATHÓLICA

The poster features a central graphic of a globe with a red triangle overlaid on it. Inside the triangle, the word "Give Hope" is written in colorful, bubbly letters. Below the globe, there are silhouettes of people in various colors (blue, purple, green, yellow, red) holding hands. The top of the poster has a blue background with white text. The bottom has a dark blue background with white text and a logo for OIEC's 70th anniversary.

Journée mondiale de l'éducation catholique

Philippe Richard et Quentin Wodon

Les écoles catholiques accueillent 62 millions d'élèves du pré-primaire, du primaire et du secondaire dans le monde, et près de sept millions d'élèves inscrits dans des universités et d'autres établissements d'enseignement supérieur. Dans certains pays, l'éducation catholique est célébrée un jour ou une semaine particulière. Au niveau mondial,

la Journée mondiale de l'éducation catholique est célébrée chaque année 40 jours après Pâques.

Le principe de la célébration de la Journée a été adopté lors d'un congrès de l'Office international de l'enseignement catholique (OIEC) à Brasilia en 2002. En 2021, pour le 20^{ème} anniversaire de l'adoption de la Journée, des ressources ont été mises à disposition qui pourraient être utilisées par les écoles catholiques pour célébrer la journée partout dans le monde. Cela comprenait une série de 25 entretiens avec des dirigeants et praticiens de l'éducation catholique.

Cette année, la Journée sera célébrée le 26 mai 2022. Comme l'année dernière, des ressources sont mises à disposition pour la célébration de la Journée, notamment un dépliant, une courte brochure (8 pages) et un rapport basé sur des entretiens avec des éducateurs. Le thème du rapport de cette année est "Répondre à l'appel du Pape François : Sept engagements pour un Pacte mondial sur l'éducation". Cette orientation provient du fait qu'en septembre 2019, le pape François a suggéré la nécessité d'un Pacte mondial pour l'éducation pour renouveler notre passion pour une éducation plus ouverte et inclusive. Il a appelé à une large alliance *"pour former des individus matures capables de surmonter les divisions et les antagonismes, et de restaurer le tissu des relations au nom d'une humanité plus fraternelle"*.

Dans ce numéro du Bulletin Educatio Si, nous fournissons le dépliant de la journée ainsi que la brochure, l'introduction du rapport et certains des entretiens inclus dans le rapport. Ces ressources peuvent également être téléchargées individuellement sur le site Web de Global Catholic Education sur la page thématique dédiée à la Journée mondiale de l'éducation catholique (cliquez [ici](#)). Nous espérons que ces ressources vous seront utiles.

Nous souhaitons aussi rappeler que le prochain Congrès international de l'OIEC aura lieu du 1er au 3 décembre 2022 à Marseille, France. Le thème du Congrès sera *De la maison commune à la mission commune : construire ensemble le village de l'éducation !* Les informations sur le Congrès se trouvent sur <https://en.congresdeloiec2022.com/>. Les inscriptions sont ouvertes.



CONGRÈS MONDIAL DE L'OIEC 2022
MARSEILLE – FRANCE
DU 1 AU 3 DÉCEMBRE 2022

INSCRIPTIONS ET INFORMATIONS
WWW.CONGRESDELOIEC2022.COM

70 YEARS

OIEC
OFFICE INTERNATIONAL DE L'ENSEIGNEMENT CATHOLIQUE
OFICINA INTERNACIONAL DE LA EDUCACIÓN CATHÓLICA
OFFICE INTERNATIONAL DE L'ENSEIGNEMENT CATHOLIQUE

Día Mundial de la Educación Católica

Philippe Richard y Quentin Wodon

Las escuelas católicas atienden a 62 millones de estudiantes de preprimaria, primaria y secundaria en todo el mundo, y cerca de siete millones de estudiantes matriculados en universidades y otras instituciones de educación superior. En algunos países, la educación católica se celebra en un día o semana en particular. A nivel mundial, el Día Mundial de la Educación Católica se celebra cada año 40 días después de Pascua.

El principio de observar el Día fue acordado en un Congreso de la Oficina Internacional de la Educación Católica (OIEC en francés) en Brasilia en 2002. En 2021, para el 20º aniversario de la adopción del Día, se pusieron a disposición recursos que podrían ser utilizados por las escuelas

católicas para celebrar el día en todo el mundo. Esto incluyó una serie de 25 entrevistas a líderes y profesionales de la educación católica.

Este año, el Día se celebrará el 26 de mayo de 2022. Al igual que el año pasado, se están poniendo a disposición recursos para la celebración del Día, que incluyen un volante, un folleto breve (8 páginas) y un informe basado en entrevistas con educadores. El tema del informe de este año es “Respondiendo al llamado del Papa Francisco: siete compromisos para un Pacto Mundial sobre Educación”. Este enfoque proviene del hecho de que en septiembre de 2019, el Papa Francisco sugirió la necesidad de un Pacto Mundial sobre Educación para renovar nuestra pasión por una educación más abierta e inclusiva. Llamó a una amplia alianza “*para formar individuos maduros capaces de superar la división y el antagonismo, y restaurar el tejido de relaciones en aras de una humanidad más fraterna*”.

En este número del Boletín Educatio Si, proporcionamos el volante para el Día, así como el folleto, la introducción al informe y algunas de las entrevistas incluidas en el informe. Estos recursos también se pueden descargar individualmente en el sitio web de Global Catholic Education en la página temática dedicada al Día Mundial de la Educación Católica (haga clic [aquí](#)). Esperamos que estos recursos le sean útiles.

También queremos recordarles que el próximo Congreso Internacional de la OIEC tendrá lugar del 1 al 3 de diciembre de 2022 en Marsella, Francia. El tema del Congreso será *De la casa común a la misión común: ¡Construyan juntos la Aldea de la Educación!* La información sobre el Congreso está en <https://en.congresdeloiec2022.com/>. Las inscripciones están abiertas.



CONGRESO MUNDIAL DE LA OIEC 2022
MARSELLA - FRANCIA
DEL 1 AL 3 DE DICIEMBRE DE 2022

Giv'HOpe

INSCRIPCIÓN E INFORMACIÓN
WWW.CONGRESDELOIEC2022.COM

70 YEARS

OIEC
INTERNATIONAL OFFICE OF CATHOLIC EDUCATION
OFFICE INTERNATIONAL DE L'ÉDUCATION CATHOLIQUE
OFFICE INTERNACIONAL DE L'ENSSEIGNEMENT CATHOLIQUE

Celebrating World Catholic Education Day 2022

May 26, 2022 (Ascension, 40 days after Easter)

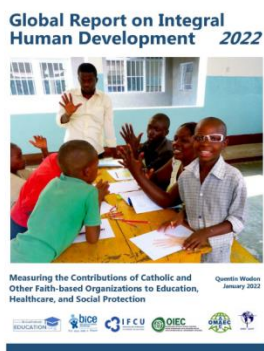


Photo: © OIEC



“We consider education to be one of the most effective ways of making our world and history more human. Education is above all a matter of love and responsibility handed down from one generation to another.” Pope Francis.

Selected Resources (available at <https://www.globalcatholiceducation.org/>)



Catholic schools and universities serve 68.0 million students globally. In low income countries, 1 in 7 primary school students learn in a Catholic school.




Célébration de la Journée mondiale de l'éducation catholique 2022

26 mai 2022 (Ascension, 40 jours après Pâques)

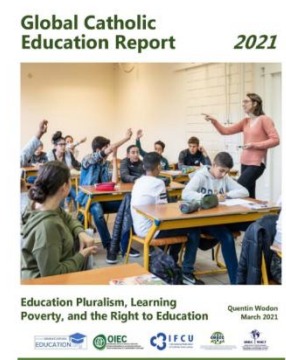


Photo: © OIEC



 « Nous considérons que l'éducation est l'un des moyens les plus efficaces de rendre notre monde et notre histoire plus humains. L'éducation est avant tout une question d'amour et de responsabilité transmise d'une génération à l'autre. » Pape François.

Ressources sélectionnées (disponibles à <https://www.globalcatholiceducation.org/>)



Les écoles et universités catholiques accueillent 68,0 millions d'étudiants dans le monde. Dans les pays à faible revenu, 1 élève du primaire sur 7 apprend dans une école catholique.




Celebrando el Día Mundial de la Educación Católica 2022

26 de mayo de 2022 (Ascensión, 40 días después de Pascua)

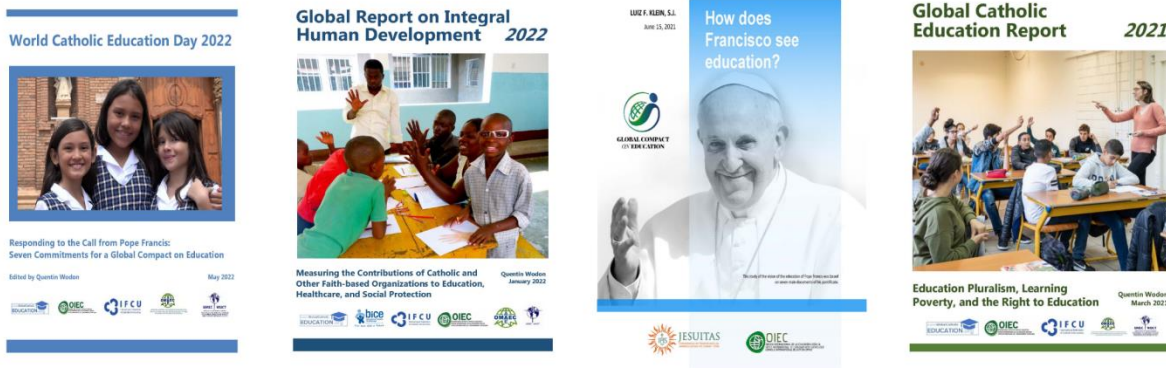


Photo: © OIEC



 *“Consideramos que la educación es una de las formas más efectivas de hacer nuestro mundo y nuestra historia más humanos. La educación es ante todo una cuestión de amor y responsabilidad transmitida de una generación a otra”. Papa Francisco.*

Recursos seleccionados (disponible en <https://www.globalcatholiceducation.org/>)



Las escuelas y universidades católicas atienden a 68,0 millones de estudiantes en todo el mundo. En los países de bajos ingresos, 1 de cada 7 estudiantes de primaria aprende en una escuela católica.



Celebrating World Catholic Education Day 2022

May 26, 2022 (Ascension, 40 days after Easter)



Responding to Pope Francis' Call for a Global Compact on Education



October 2021 Meeting with Religious Leaders

Excerpts from Remarks by Pope Francis

"Two years ago [...] I promoted the initiative of a Global Compact on Education in order "to rekindle our dedication for and with young people, renewing our passion for a more open and inclusive education, including patient listening, constructive dialogue and better mutual understanding". I invited everyone "to unite our efforts in a broad educational alliance, to form mature individuals capable of overcoming division and antagonism, and to restore the fabric of relationships for the sake of a more fraternal humanity."



Photo: © Korea.net (Jeon Han)



Photo: © Vatican News

"Today we want to state that our religious traditions, which have always played a leading role in schooling, from teaching literacy to higher education, reaffirm their mission of integrally educating each individual: head, hands, heart and soul. [...] The beauty and harmony of what it is to be fully human."

Source: Message from Pope Francis for the meeting with representatives of religions on the theme "Religions and Education: towards a Global Compact on Education", October 5, 2021.

7 Commitments for the Global Compact

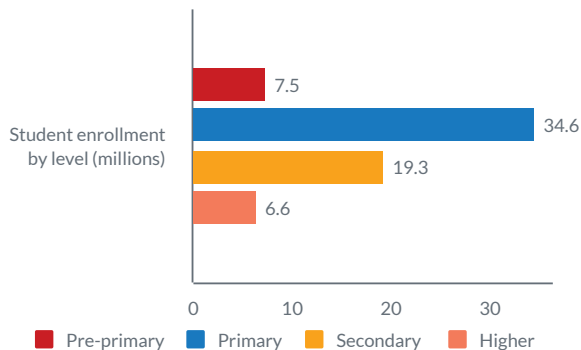
Vademecum, Congregation for Catholic Education

- 1** To make human persons the centre
To make human persons the centre of every educational programme, in order to foster their distinctiveness and their capacity for relationship with others against the spread of the throwaway culture. 
- 2** To listen to the voices of children and young people
To listen to the voices of children and young people in order to build together a future of justice, peace and a dignified life for every person. 
- 3** To advance the women
To encourage the full participation of girls and young women in education. 
- 4** To empower the family
To consider the family as the first and essential place of education. 
- 5** To welcome
To educate and be educated on the need for acceptance and in particular, openness to the most vulnerable and marginalized. 
- 6** To find new ways of understanding economy and politics
To be committed to finding new ways of understanding the economy, politics, growth, and progress that can truly stand at the service of the human person and the entire human family, within the context of an integral ecology. 
- 7** To safeguard our common home
To safeguard and cultivate our common home, protecting it from the exploitation of its resources and to adopt a more sober lifestyle marked by the use of renewable energy sources and respect for the natural and human environment. 

Statistics about Catholic Education

Global enrollment in Catholic education in 2020

68.0 million students, including 34.6 million in primary school



The 5 top countries by enrolment at the pre-school, primary, and secondary levels are all low or lower-middle income: DR Congo, Kenya, Malawi, India, Uganda (income classification from the World Bank)



Share of all primary school students in low- and lower-middle income countries

7 in 10

Selected statistics on the contributions of Catholic schools and universities from [Global Catholic Education Reports](#)

Contributions to education systems

- In sub-Saharan Africa, 11.0% of all primary school students are in a Catholic school
- In low income countries, 13.7% of all primary school students are in a Catholic school
- Catholic education contributes to education pluralism and the right to education
- In many Catholic schools, student learning tends to be comparatively higher

Contributions to communities

- Catholic schools and universities emphasize values and integral human development
- Catholic schools and universities enroll children from all backgrounds and faiths

Economic contributions

- Budget savings for states of more than US\$ 100 billion (PPP) per year in 38 countries
- Contribution to the future earnings of today's workers of at least US\$12 trillion

Source: [Global Catholic Education Report 2021: Education Pluralism, Learning Poverty, and the Right to Education](#) and 2020 Statistical Yearbook of the Church.

Celebrating Educators

Global Catholic Education Interview Series

To access more than 130 interviews celebrating educators globally, including a collection for World Catholic Education Day 2022, go to <https://www.globalcatholiceducation.org/interviews>.

World Catholic Education Day 2022



Responding to the Call from Pope Francis: Seven Commitments for a Global Compact on Education

Edited by Quentin Wodon

May 2022



Research in Service of Catholic Education Practice



Interviews in Honor of Professor Gerald Grace
Edited by Quentin Wodon, February 2022



Ensuring a Bright Future for All Children



Interviews at the Frontline of Working with Children at Risk Globally
Edited by Quentin Wodon, April 2021



Catholic Education in Africa and the Middle East



Perspectives from National Leaders
Edited by Quentin Wodon, June 2022



World Catholic Education Day 2021



Celebrating Educators and Working Together for the Global Compact on Education
May 2021



Values, Economics, and Catholic Social Thought: Interviews with Catholic Economists



Volume 1: North America

Edited by Quentin Wodon, July 2022



Science, Philosophy, and Theology in Dialogue



Interviews with Expanded Reason Awards Recipients

Edited by Quentin Wodon

April 2022



If you would like to suggest an individual for an interview in the interview series, contact us at <https://www.globalcatholiceducation.org/contact>.

Resources

Selected reports available for download

To download reports, click on the visuals below.

Global Report on Integral Human Development 2022



Measuring the Contributions of Catholic and Other Faith-based Organizations to Education, Healthcare, and Social Protection

Quentin Wodon
January 2022



LUIZ F. KLEIN, S.J.
June 15, 2021

How does Francisco see education?



Global Catholic Education Report 2021



Education Pluralism, Learning Poverty, and the Right to Education

Quentin Wodon
March 2021



Educatio Si Bulletin

Issue 8, Spring 2021

GLOBAL REPORT 2021 AND COMMITTING OIEC TO THE GLOBAL COMPACT

Edited by Philippe Richard and Quentin Wodon
Spring 2021

GLOBAL CATHOLIC EDUCATION REPORT 2021
INFORME MONDIAL SUR L'EDUCATION CATHOLIQUE 2021
RAPPORT MONDIAL SUR L'EDUCATION CATHOLIQUE 2021

Catholic schools and universities serve 68 million students and contribute to the right to education especially in low income countries.
 Les écoles et universités catholiques accueillent 68 millions d'étudiants et contribuent au droit à l'éducation, en particulier dans les pays à faible revenu.

COMMITTING OIEC TO THE GLOBAL COMPACT
COMPROMETER A LA OIEC CON EL PACTO MUNDIAL
ENGAGER L'OIEC DANS LE PACTE MONDIAL

Proceedings of the OIEC Event Held on February 25, 2021 - Actes de l'événement tenu par l'OIEC le 25 février 2021

Paul Barber, Vincente Zam, Peter Pedro Agudo, Philippe Richard, Anna Baker, Maria de Jesus Zambrano, Heleno de Resende Araujo, Father Tarciso Morais

Letter of Commitment from OIEC for the Global Compact - Carta de compromiso de la OIEC con el Pacto Global por la Educación - Lettre d'engagement de l'OIEC avec le Pacte Educatif Mondial

Road Map: Promoting and Building the OIEC Commitment from the Bottom Up - Hoja de Ruta: Promover y construir el Pacto Educativo Global desde lo local - Feuille de Route: Promouvoir et construire le Pacte éducatif global depuis le local

Perspectiva: Reforzar juntos el Pacto Educativo Global - Educar con sentido, en la cultura del encuentro
 In collaboration with - Avec la collaboration de - En colaboración con



CHRISTIAN SCHOOLS AND THE FUTURES OF EDUCATION: A Contribution to UNESCO's Futures of Education Commission by the International Office of Catholic Education and the Global Pedagogical Network - Joining in Reformation

Paul Barber, Michel Bertier, John Cho, Katerina Cerwicki, Njabu Frederick Fondearway, Ignasi Grau i Gellós, Heide Hambrusch, Joseph Henkens, Annela Kottner, Jonathan Leake, Alan Marshall, José Mesa, Samuel Mutabazi, Augusta Muthigan, Philippe Richard, Annette Scheunpflug, Birgit Sender-Koschel, Maureen White, and Quentin Wodon*

November 2020

This document is available among others at www.GlobalCatholicEducation.org
www.unesco.org/en/futuresofeducation/



*Several of the authors serve with OIEC or IFCU in a volunteer capacity. These authors endorse this contribution on a personal basis. The contribution need not necessarily reflect the views of their employer.

For a short (9') video on key findings from the Global Catholic Education Report 2021, click on the visual on the right.

IHD (Integral Human Development) Shorts

The Global Catholic Education Report 2021: Education Pluralism, Learning Poverty, and the Right to Education

Quentin Wodon
March 21, 2021

Global Catholic Education Report 2021



Other resources are available at Global Catholic Education (<https://www.globalcatholiceducation.org/>).

Committing to the Global Compact

For more information, visit our websites



ORGANIZACION MUNDIAL DE ANTIGUOS ALUMNOS DE LA EDUCACION CATOLICA
ORGANISATION MONDIALE DES ANCIENS ELEVES DE L'ENSEIGNEMENT CATHOLIQUE
WORLD ORGANIZATION OF ALUMNI OF CATHOLIC EDUCATION

Click on the logos to access the websites.



This brochure was designed by the volunteer team at Global Catholic Education.



Celebrating World Catholic Education Day 2022: Responding to Pope Francis' Call for a Global Compact on Education



Célébration de la Journée mondiale de l'éducation catholique 2022

26 Mai 2022 (Ascension, 40 jours après Pâques)



Répondre à l'appel du pape François pour un Pacte mondial sur l'éducation



Rencontre avec les chefs religieux, Octobre 2021

Extraits des remarques du Pape François

Il y a deux ans [...], j'appelais tous ceux qui sont engagés de diverses manières dans le domaine de l'éducation à « dialoguer sur la façon dont nous façonnons l'avenir de notre planète et sur la nécessité d'employer les talents de tous, car tout changement nécessite un processus éducatif visant à développer une nouvelle solidarité universelle et une société plus accueillante ». [...] J'ai invité chacun « à unir nos efforts dans une large alliance éducative, à former des individus mûrs capables de surmonter les divisions et les antagonismes, et de restaurer le tissu des relations pour une humanité plus fraternelle ».



Photo : © Vatican News



Photo: © Korea.net (Jeon Han)

“Aujourd'hui, nous voulons affirmer que nos traditions religieuses, qui ont toujours joué un rôle de premier plan dans l'enseignement, de l'alphabétisation à l'enseignement supérieur, réaffirment leur mission d'éduquer intégralement chaque individu : la tête, les mains, le cœur et l'âme. [...] La beauté et l'harmonie de ce que c'est que d'être pleinement humain.”

Source : Message du Pape François pour la rencontre avec les représentants des religions sur le thème « Religions et éducation : vers un Pacte mondial sur l'éducation », 5 octobre 2021.

7 engagements pour le Pacte mondial

Vademecum, Congrégation pour l'éducation catholique

1

Mettre la personne au centre

Mettre au centre de tout processus éducatif la personne, pour faire émerger sa spécificité et sa capacité d'être en relation avec les autres, contre la culture du déchet.



2

Écouter les jeunes générations

Écouter la voix des enfants, des adolescents et des jeunes pour construire ensemble un futur de justice et de paix, une vie digne de toute personne humaine.



3

Promouvoir la femme

Favoriser la pleine participation des fillettes et des adolescentes à l'instruction.



4

Responsabiliser la famille

Considérer la famille comme le premier et indispensable sujet éducateur.



5

Ouvrir à l'accueil

Éduquer et s'éduquer à l'accueil, en s'ouvrant aux plus vulnérables et marginalisés.



6

Renouveler l'économie et la politique

Étudier de nouvelles manières de concevoir l'économie, la politique, la croissance et le progrès, au service de l'homme et de toute la famille humaine dans la perspective d'une écologie intégrale.



7

Prendre soin de la maison commune

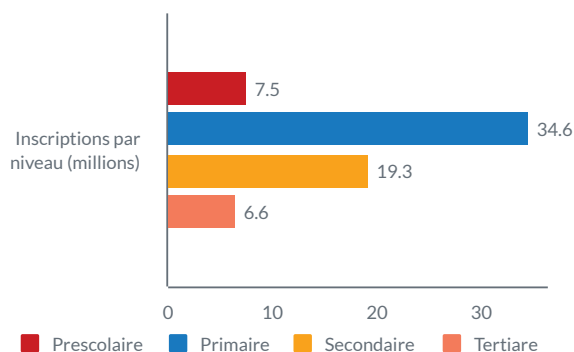
Préserver et cultiver notre maison commune en protégeant ses ressources, en adoptant des modes de vie plus sobres et en misant sur les énergies renouvelables et respectueuses de l'environnement.



Statistiques sur l'éducation catholique

Inscriptions dans l'enseignement catholique en 2020

68,0 millions d'élèves, dont 34,6 millions au niveau du primaire



Les 5 principaux pays en termes d'inscriptions en préscolaire, primaire et secondaire sont à revenu faible ou intermédiaire-inférieur (classification de la Banque mondiale)



Part des élèves du primaire dans les pays à revenu faible et intermédiaire inférieur

7 sur 10

Certaines statistiques sur les contributions des écoles et universités catholiques (Global Catholic Education Reports)

Contributions aux systèmes éducatifs

- En Afrique subsaharienne, 11,0% des élèves du primaire sont dans une école catholique
- Dans les pays à faible revenu, 13,7% des élèves du primaire sont dans une école catholique
- L'éducation catholique contribue au pluralisme dans l'éducation et au droit à l'éducation
- Dans de nombreuses écoles catholiques, l'apprentissage tend à être comparativement meilleur

Contributions aux communautés

- L'enseignement catholique met l'accent sur les valeurs et le développement humain intégral
- L'enseignement catholique accueille des enfants de toutes origines et confessions

Contributions économiques

- Économies budgétaires pour les États de plus de US\$ 100 milliards (PPA) par an dans 38 pays
- Contribution aux revenus futurs des travailleurs d'au moins US\$ 12 trillions

Source : Global Catholic Education Report 2021: Education Pluralism, Learning Poverty, and the Right to Education et Annuaire statistique de l'Église 2020.

Célébrer les éducateurs

Série d'entretiens Global Catholic Education

Pour accéder à plus de 130 entretiens célébrant les éducateurs du monde entier, y compris une collection pour la Journée mondiale de l'éducation catholique 2022, allez sur <https://fr.globalcatholiceducation.org/interviews>.

Research in Service of Catholic Education Practice



Interviews in Honor of Professor Gerald Grace
Edited by Quentin Wodon, February 2022



Ensuring a Bright Future for All Children



Interviews at the Frontline of Working with Children at Risk Globally
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Edited by Quentin Wodon, June 2022



World Catholic Education Day 2021



Celebrating Educators and Working Together for the Global Compact on Education
May 2021



Values, Economics, and Catholic Social Thought: Interviews with Catholic Economists



Volume 1: North America

Edited by Quentin Wodon, July 2022



Science, Philosophy, and Theology in Dialogue



Interviews with Expanded Reason Awards Recipients

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April 2022



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Ressources

Rapports sélectionnés disponibles pour téléchargement

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Global Report on Integral Human Development 2022



Measuring the Contributions of Catholic and Other Faith-based Organizations to Education, Healthcare, and Social Protection

Quentin Wodon
January 2022



LUIS F. KLEIN, S.J.
June 15, 2021

How does Francisco see education?



Global Catholic Education Report 2021



Education Pluralism, Learning Poverty, and the Right to Education

Quentin Wodon
March 2021



Educatio Si Bulletin

Issue 8, Spring 2021

GLOBAL REPORT 2021 AND COMMITTING OIEC TO THE GLOBAL COMPACT

Edited by Philippe Richard and Quentin Wodon
Spring 2021

GLOBAL CATHOLIC EDUCATION REPORT 2021
INFORME MUNDIAL SOBRE EDUCACION CATOLICA 2021
RAPPORT MONDIAL SUR L'EDUCATION CATHOLIQUE 2021

Catholic schools and universities serve 88 million students and contribute to the right to education especially in low income countries.
Les écoles et universités catholiques attendent à 88 millions de étudiants et contribuent au droit à l'éducation, spécialement en ces pays de faible revenu.
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Miguel Vitoriano Zam
Père Pedro Aguado
Philippe Richard
Anna Baker
Isabel Trullas
Azel Hülbert-Schwend
Father Tarciso Morais

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Hermano Rector Anaya
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November 2020

This document is available among others at www.GlobalCatholicEducation.org
www.unesco.org/en/education/futures-of-education



*Several of the authors serve with OIEC or IFCU in a volunteer capacity. These authors endorse this contribution on a personal basis. The contribution does not necessarily reflect the views of their employer.

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Pour une courte vidéo (9') sur les principales conclusions du Rapport mondial sur l'éducation catholique 2021, cliquez sur le visuel à droite.

IHD (Integral Human Development) Shorts

The Global Catholic Education Report 2021: Education Pluralism, Learning Poverty, and the Right to Education

Quentin Wodon
March 21, 2021

Global Catholic Education Report 2021



D'autres ressources sont disponibles sur le site Web de Global Catholic Education (<https://fr.globalcatholiceducation.org/>)

S'engager dans le Pacte mondial

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ORGANIZACION MUNDIAL DE ANTIGUOS ALUMNOS DE LA EDUCACION CATOLICA
ORGANISATION MONDIALE DES ANCIENS ELEVES DE L'ENSEIGNEMENT CATHOLIQUE
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Comité Européen pour l'Enseignement Catholique

Europees Comité voor het Katholiek Onderwijs

Cette brochure a été conçue par le projet Global Catholic Education



Célébration de la Journée mondiale de l'éducation catholique 2022 : Répondre à l'appel du pape François en faveur d'un pacte mondial sur l'éducation



Celebrando el Día Mundial de la Educación Católica 2022

26 de mayo de 2022 (Ascensión, 40 días después de Pascua)



Respondiendo al llamado del Papa Francisco para un Pacto Mundial sobre Educación



Reunión con líderes religiosos de octubre de 2021

Extractos del mensaje del Papa Francisco

"Hace dos años [...] he promovido la iniciativa de un Pacto Educativo Global, "para reavivar el compromiso por y con las jóvenes generaciones, renovando la pasión por una educación más abierta e incluyente, capaz de la escucha paciente, del diálogo constructivo y de la mutua comprensión". Hoy más que nunca, es necesario unir los esfuerzos por una alianza educativa amplia para formar personas maduras, capaces de superar fragmentaciones y contraposiciones y reconstruir el tejido de las relaciones por una humanidad más fraterna."



Photo: © Korea.net (Jeon Han)



Photo: © Vatican News

"Queremos hoy declarar que nuestras tradiciones religiosas, desde siempre protagonistas de la alfabetización hasta la educación superior, refuerzan su misión de educar cada persona en su integridad, es decir, cabeza, manos, corazón y alma. [...] La armonía de la integridad humana, es decir, toda la belleza propia de esta armonía."

Fuente: Mensaje del Papa Francisco para el encuentro con representantes de las religiones sobre el tema "Religiones y educación: hacia un Pacto Mundial sobre Educación", 5 de octubre de 2021.

7 Compromisos para el Pacto Mundial

Vademecum, Congregación para la Educación Católica

1 Poner a la persona en el centro
Contra la cultura del descarte, poner en el centro de todo proceso educativo a la persona, para hacer emerger su especificidad y su capacidad de estar en relación con los demás.



2 Escuchar a las jóvenes generaciones
Escuchar la voz de los niños, adolescentes y jóvenes para construir juntos un futuro de justicia y de paz, una vida digna de toda persona.



3 Promover a la mujer
Favorecer la plena participación de las niñas y las jóvenes en la educación.



4 Responsabilizar a la familia
Ver en la familia al primer e indispensable sujeto educador.



5 Abrirse a la acogida
Educar y educarnos en la acogida, abriéndonos a los más vulnerables y marginados.



6 Renovar la economía y la política
Estudiar nuevas formas de entender la economía, la política, el desarrollo y el progreso, al servicio del hombre y de toda la familia humana en la perspectiva de una ecología integral.



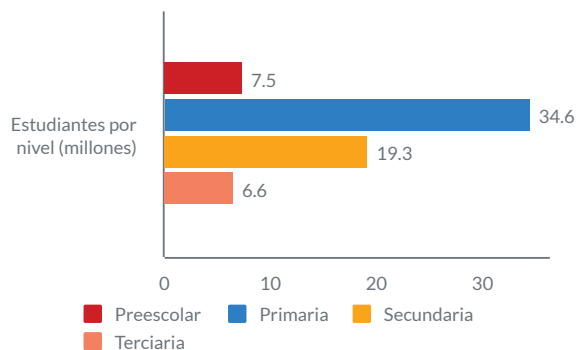
7 Cuidar la casa común
Custodiar y cultivar nuestra casa común, protegiendo sus recursos, adoptando estilos de vida más sobrios y apostando por las energías renovables y respetuosas del medio ambiente.



Estadísticas sobre la educación católica

Matrícula mundial en educación católica en 2020

68.0 millones de estudiantes, incluidos 34,6 millones en la escuela primaria



Los 5 principales países por matriculación en los niveles de preescolar, primaria y secundaria son todos de ingresos bajos o medios-bajos: RD Congo, Kenia, Malawi, India, Uganda (clasificación de ingresos del Banco Mundial)



Proporción de todos los estudiantes de escuela primaria en países de ingresos bajos y medianos bajos

7 en 10

Estadísticas seleccionadas sobre las contribuciones de las escuelas y universidades católicas de [Global Catholic Education Reports](#)

Contribuciones a los sistemas educativos

- En África subsahariana, el 11,0% de los estudiantes de primaria están en una escuela católica
- En países de bajos ingresos, el 13,7% de los estudiantes de primaria están en una escuela católica
- La educación católica contribuye al pluralismo educativo y al derecho a la educación
- En muchas escuelas católicas, el aprendizaje tiende a ser comparativamente más alto

Contribuciones a las comunidades

- Las escuelas y universidades católicas enfatizan los valores y el desarrollo humano integral
- Las escuelas y universidades católicas inscriben a niños de todos los orígenes y religiones

Contribuciones económicas

- Ahorros presupuestarios para estados de más de US\$ 100 mil millones (PPA) por año en 38 países
- Contribución a los ingresos futuros de los trabajadores actuales de al menos US\$ 12 trillones

Fuente: [Global Catholic Education Report 2021: Education Pluralism, Learning Poverty, and the Right to Education](#) y Anuario Estadístico de la Iglesia 2020.

Celebrando a los educadores

Serie de entrevistas Global Catholic Education

Para acceder a más de 130 entrevistas que celebran a los educadores en todo el mundo, incluida una colección para el Día Mundial de la Educación Católica 2022, vaya a <https://es.globalcatholiceducation.org/interviews>.

Research in Service of Catholic Education Practice



Interviews in Honor of Professor Gerald Grace

Edited by Quentin Wodon, February 2022



Ensuring a Bright Future for All Children



Interviews at the Frontline of Working with Children at Risk Globally

Edited by Quentin Wodon, April 2021



World Catholic Education Day 2022



Catholic Education in Africa and the Middle East



Perspectives from National Leaders

Edited by Quentin Wodon, June 2022



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Recursos

Informes seleccionados disponibles para descargar

Para descargar informes, haga clic en las imágenes a continuación.

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Catholic schools and universities serve 68 million students and contribute to the right to education especially in low-income countries.
Las escuelas y universidades católicas atienden a 68 millones de estudiantes y contribuyen al derecho a la educación, especialmente en los países de bajos ingresos.
Les écoles et universités catholiques accueillent 68 millions d'étudiants et contribuent au droit à l'éducation, en particulier dans les pays à faible revenu.

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November 2020

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Para ver un video breve (9') sobre los hallazgos clave del Informe sobre la educación católica mundial 2021, haga clic en la imagen de la derecha.

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Quentin Wodon
March 21, 2021

Global Catholic Education Report 2021



Education Pluralism, Learning Poverty, and the Right to Education



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Global Catholic Education.



Celebración del Día Mundial de la Educación Católica 2022: respuesta al llamado del Papa Francisco para un Pacto Mundial sobre Educación



REPORT: RESPONDING TO THE CALL FROM POPE FRANCIS



Introduction to the Report “Responding to the Call from Pope Francis: Seven Commitments for a Global Compact on Education”

Quentin Wodon, OIEC & Loyola University New Orleans

This article reproduces the introduction to the report. The full report is available [here](#). It consists of an introduction, an essay, and seven interviews. The report is in English only, although some of the interviews included are in Spanish and French. The interviews themselves are provided after this introduction (two interviews were included in previous issues of the Educatio Si Bulletin – for those a link to those issues is simply provided).

Catholic schools serve 62 million pre-primary, primary, and secondary school students globally, and close to seven million students enrolled in universities and other institutions of higher learning. While in some countries Catholic education is celebrated on a particular day or week, at the global level World Catholic Education Day is observed each year 40 days after Easter.

The principle of observing the Day was agreed upon at a Congress of the International Office of Catholic Education (OIEC in French) in Brasilia in 2002. In 2021, for the 20th anniversary of the adoption of the Day, the Global Catholic Education project prepared in collaboration with OIEC a series of resources that could be used by Catholic schools to celebrate the day all over the world. This included a series of 25 interviews of Catholic education leaders and practitioners.

This year again, resources are being made available for the celebration of the Day, including this report based on interviews with educators. The theme for this year’s report is “*Responding to the Call from Pope Francis: Seven Commitments for a Global Compact on Education.*” This focus comes from the fact that in September 2019, Pope Francis suggested the need for a Global Compact on

Education to renew our passion for a more open and inclusive education. He called for a broad alliance “to form mature individuals capable of overcoming division and antagonism, and to restore the fabric of relationships for the sake of a more fraternal humanity.”

A year later, in a video message for a meeting on the Global Compact, the Pope called for seven commitments related to the Global Compact on education: (1) to make human persons the center; (2) to listen to the voices of children and young people; (3) to advance the women; (4) to empower the family; (5) to welcome; (6) to find new ways of understanding (the) economy and politics; and (7) to safeguard our common home.

To share examples of what educators are already doing to help implement the vision of Pope Francis, the first part of this report reproduces a text to be published (possibly with some minor changes) in the Spring 2022 issue of the *Journal of Global Catholicism*. The text builds on stories and insights from about 130 interviews conducted to date with educators for the Global Catholic Education project. Insights from those interviews are shared as they relate to each of the seven commitments called for by Pope Francis.

World Catholic Education Day 2022



Responding to the Call from Pope Francis: Seven Commitments for a Global Compact on Education

Edited by Quentin Wodon

May 2022



The second part of the report consists of seven interviews illustrating how Catholic educators and others are putting these commitments into practice.

One interview is provided to illustrate each of the seven commitments.

The first interview with Sister María Antonieta García Carrizales from Peru is broad on the mission of Catholic schools. It illustrates how Catholic schools aim to fulfil the first commitment called for by Pope Francis, which is to make human persons the center.

The second interview with Sr. Antoinette Nneka Opara from the Africa Province of the Society of the Holy Child Jesus illustrates the second commitment, which is to listen to the voice of children and youth. Sr. Antoinette shares the example of a survey implemented in two schools for girls in Nigeria to understand the nature of violence in schools and how to end such violence. These online surveys were a unique approach to give voice to children in confidentiality.

The third interview with Sr. Mickerlyne Cadet in Haiti relates to the commitment in the Global Compact to advance the women. Sr. Mickerlyne belongs to the FMA congregation which runs schools and other institutions globally with a focus on educating girls. She currently heads a vocational school in Haiti that prepares young women for work in the hospitality industry.

The fourth interview is with Cathy Low, a permanent volunteer of the International Movement ATD Fourth World in Switzerland. Cathy talks among others about street libraries, and how building on the aspiration of parents for their children is essential to the fight against extreme poverty. The interview relates to the commitment under the Global Compact to empower the family. The International Fourth World Movement for which Cathy works has long argued that the family is the first line of defense against extreme poverty. In the realm of education as well, parents and siblings have an essential role to play for children to learn.

The fifth interview with Father René Micallef, SJ, in Rome is about the commitment to welcome under the Global Compact. Catholic schools must be inclusive. This applies to children with disabilities, those from minorities or other religions, as well as the poor. It also applies to refugees. Fr. René talks about the importance of education for refugees, a topic that is especially relevant today given the dramatic increase in the number of refugees globally.

The sixth commitment under the Global Compact is about finding new ways of understanding the economy and politics. The interview with Idesbald Nicaise, a Professor of Economics at KU Leuven,

Belgium, illustrates how this can be done. That interview is part of a broader series of interviews with Catholic economists.

Finally, the seventh commitment is about care for the environment. The interview with Myriam Gesché, also from Belgium, explains an initiative taken to promote a better understanding among Catholic school students of the need to safeguard our common home, with a particular emphasis on the energy sector. That interview is part of a series on digitalization in education.

These interviews are illustrative of the efforts already made by educators all over the world to “live” the commitments suggested under the Global Compact on Education. Rather than attempting to summarize the interviews in this introduction, it seems best to simply highlight some of the key messages of the interviewees as outlined in excerpts from the interviews. Two excerpts from each interview are provided below, with the interviews listed according to the seven commitments of the global compact. The hope is that the stories and interviews in this report will inspire you in your own work to implement the vision and seven commitments suggested by Pope Francis towards a Global Compact on Education.

**Sor María Antonieta
García Carrizales,
Presidenta del Consejo
de la CIEC, Perú**



“Tener el amparo del Concordato (Iglesia-Estado), favorece la existencia de las escuelas católicas en el Perú, cuya finalidad es la evangelización y obras de caridad. La escuela católica supone para las familias, no solamente una elección de valores culturales sino una elección de valores de vida que debemos hacer evidentes en cualquier circunstancia, buscando siempre servir al prójimo.”

“Estamos en momentos de pandemia y necesitamos profundizar en el desarrollo de la interioridad por el valor de la vida y fortalecer el espíritu de esperanza y trascendencia del ser y la certeza de que nuestras acciones deben estar orientadas a hacer el bien y todo lo demás será añadido.”

**Sr. Antoinette Nneka
Opara, Society of the
Holy Child Jesus,
African Province**



“Education is crucial; it is a fundamental human right. So, my worst nightmare is the children who do not get admitted into the schools. Africa is already notorious for too many out-of-school children, those who live either in rural areas with few educational facilities or in communities besieged by conflicts.”

“Fear of violence is widespread... To better understand what violence students were experiencing in school, I used an avenue (google form) that could provide anonymity to the students so that they would have the freedom to express themselves and give me a clearer perspective on school discipline, disciplinary measures, violence and the result. I was interested in creating awareness...”

**Sœur Mickerlyne
Cadet, École Hôtelière
Marie Auxiliatrice,
Haïti**



« L'École Hôtelière Marie Auxiliatrice (EHMA) a pour objectif de former des techniciens de la restauration et de l'hôtellerie aptes à assumer avec responsabilité, compétence et honnêteté les différentes tâches dans la... Nos étudiants ont la compétence pour travailler dans n'importe quel hôtel au niveau national comme International. »

« Comme l'a dit notre Fondateur Saint Jean Bosco « Sans affection pas de confiance. Sans confiance, pas d'éducation. » Pour Jean Bosco, c'est seulement lorsque l'enfant ou le jeune prend conscience de son savoir-faire qu'il devient capable d'enrichir. »

**Cathy Low, Volunteer of
the International
Movement ATD Fourth
World, Switzerland**



“Father Wresinski’s core message engraved in the Trocadero in Paris [was that] “Wherever men and women are condemned to live in extreme poverty, human rights are violated. To come together to ensure that these rights be respected is our solemn

duty.”

“We brought Sonia and the children to meet the President of the national council in Switzerland. They prepared intensively for this meeting. They talked about their life, what it meant to be separated from their family, growing up in poverty, and their dreams. Children and their words can change the world!”

**Father René Micallef SJ,
Associate Lecturer at
the Gregorian
University, Italy**



“Efforts focused on immediate needs that could evoke generosity when portrayed in a photo or short video... Yet refugees have little material capital (e.g. fertile agricultural land) and providing them with human capital and skills through education is the only viable way of helping them stand on their feet.”

“A holistic education of students about the current mass migration and asylum phenomena should weave together personal elements (encounters with the “stranger”), imaginative ones (art, movies), ethical and political reflection, as well as critical analysis of data from social science and economics.”

**Idesbald Nicaise,
Professor of
Economics at KU
Leuven, Belgium**



“Especially in the human sciences, research is always value-driven. The most ‘dangerous’ theoretical frameworks are those that claim to be neutral, disguised in mathematical models, without making their assumptions explicit.”

“For many years, I have felt like an outsider at university, frustrated by the terrible competition as well as the arrogance of some scientists. I kept doubting whether an academic career was my destiny. My friends convinced me that this was the way for me to follow my ideals. Today, I’m happy that I stayed.”

**Myriam Gesché,
Déléguée épiscopale
pour l'enseignement,
Belgique**



« En Belgique francophone, à l'instar d'autres pays, une Éducation à la Philosophie et à la Citoyenneté a été introduite dans l'ensemble cursus scolaire... Les responsables de deux disciplines [cours de religion et de géographie] ont décidé de créer ensemble un outil numérique qui permet de faire la jonction entre leurs cours ... en se centrant sur la problématique de la vulnérabilité énergétique. »

« Il me semble que l'outil est novateur de quatre manières : en raison de sa forme numérique, de son contenu, de l'activité proposée aux élèves, et de l'accessibilité et des interactions que l'outil permet. »

INTERVIEWS FROM THE REPORT FOR WORLD CATHOLIC EDUCATION DAY

Two of the seven interviews included in the report for World Catholic Education Day 2022 were published in previous issues of the Educatio Si Bulletin. A link to the issues of the Bulletin in which these interviews were published are provided below. The other interviews are reproduced in their entirety.

**Sor María Antonieta
García Carrizales,
Presidenta del Consejo
de la CIEC, Péru**



The interview with Sr. María Antonieta García Carrizales was published in the Summer 2021 issue of the Educatio Si Bulletin, which is available [here](#).

**Sr. Antoinette Nneka
Opara, Society of the
Holy Child Jesus,
African Province**



Would you describe your work, and some of the particularities of your organization?

I am a Sister of the Society of the Holy Child Jesus (SHCJ), and I am currently in the last phase of a sabbatical program of renewal and transformation in

Nairobi, Kenya. From 2014 to 2020, I was on my congregation's Province Leadership Team and the Coordinator of Education for the Sisters for three years.

Currently, during my sabbatical, my only formal responsibility for the SHCJ is as a member in the Education Committee of the SHCJ African Province and privately mentoring some teachers. Because it is a time of renewal, I have used the opportunity to study a bit of spiritual and formation at Tangaza University College, got a certificate program on counselling psychology and another certificate program on Spiritual Guidance. These have produced the needed renewal for ministry that I desired. After the sabbatical, I hope to teach at the university and I will spend the holidays creating awareness among Religious who teach in secondary schools on 'restorative justice practice'. I hope to develop capacity to institutionalize restorative justice through a group of Religious in their schools and apostolates.

Until recently, you were working in Nigeria as the principal of a Catholic School for girls. What were some of the challenges you faced?

We all agree that education is crucial; it is a fundamental human right. So, my worst nightmare is the children who do not get admitted into the schools. Africa is already notorious for too many out-of-school children, those who live either in rural areas with few educational facilities or in communities besieged by conflicts. I wish that I could admit every child that applied to the school or sustain attendance for those in the schools, but this is not feasible, and our schools face a wide range of challenges that I can only briefly mention here.

Some challenges are internal. They include a lack of basic infrastructure, issues related to the fact that many schools tend to focus only on high achieving students, which leaves other students unable to join our schools, and a context of exacerbated competition. Competition can be a good thing, but when competition becomes an end in itself, it defeats the purpose of learning. External challenges include a lack of skilled teachers, insecurity which remains pervasive in Nigeria, and at times discordant priorities due to financial pressure to ensure schools are sustainable. A lack of discipline is also an issue, and how to deal with this issue is not always straightforward. The fact that teacher pay is low is also a major issue, as is the fact that many students learn in a "foreign" language as opposed to their native language.

And what are some of the opportunities that you see for Catholic Schools?

I have an addictive positive mindset, so I tend to see opportunities everywhere. For example, during COVID-19 restrictions, in Nigeria Catholic schools were among the few schools that could avail learning opportunities to their students through various online learning platforms. When schools reopened, our student population scaled up.

I think we have several opportunities and some are underutilized. Pope Francis' leadership and his teachings on education, community, solidarity, etc. provide the impetus for reinventing educational pedagogies for Catholic schools. Catholic schools in Africa see their role in educating young people as preparing leaders, family makers, nation builders, and society role models and trailblazers. Therefore, staff leave no stone unturned in the holistic formation of the students. We have the resources to enable such formation to happen. Catholic schools enjoy the trust of parents, governments and the public to have the capacity to deliver results. You find out that even Muslims and people of no religion still bring their children to Catholic schools. We cannot and should never take this trust for granted but must work hard to justify it.

Other assets include networks as well as a pool of highly educated and experienced religious men and women. In Nigeria, there are multiple religious congregations with an envious educational tradition. They include the Society of Jesus, the Society of the Holy Child Jesus, St Louis Sisters, School Sisters of Notre Dame, etc. The nation stands to benefit tremendously when we effectively harness these resources. Alumni are another asset. These individuals are often willing to support school development projects and programs. Most schools connect with them, but we should do more.

In Nigeria, you conducted an interesting survey about violence in two schools. How did this idea come about?

As a principal and administrator, students could speak directly with me or send feedback notes. Despite these communication links, I knew that some students felt not heard, especially in discipline matters. I learned school discipline to be like this: a student misbehaves, and you discipline them in whatever appropriate way the school management wants. We need to do better, but for this we need to understand what students go through. Students need to be able to comfortably voice their perceptions and views on school discipline.

The fear of violence is widespread, including violence external to the schools. In Lagos, one day, a student played a prank by lighting a bunch of fireworks in the hostel. The explosion was unexpected that I thought terrorists had invaded the college. I called the Army and the police for security support before realizing that it was fireworks. I was not alone in this fear of attack, every student and staff that heard that sound felt the same way. The counsellors had sessions with the students to rid them of the attendant stress from that experience. Violence is a real threat to education in Nigeria. When I left the college and had the chance to revisit vital moments and experiences in that school, I realized that this could be just one instance of the impact of violence, minor or critical, on learners in a school community.

So, to better understand what violence students were experiencing in school, I used an avenue (google form) that could provide anonymity to the students so that they would have the freedom to express themselves and give me a clearer perspective on school discipline, disciplinary measures, violence and the result. I was interested in creating awareness on discipline as well as violence.

What did you learn from the survey? How was it useful for the schools?

The survey was an eye-opener. The students and staff responded honestly and confidently. It was an inspirational project because it revealed feelings and perceptions on management actions concerning discipline. If the school management team felt that their procedures were adequate, the survey created loopholes and questions seeking answers. Students may view things that the Management team would consider minor as critical; our actions, thoughts, words, and inactions offend people more than we imagine. Secondly, students in Catholic schools experience violence and are concerned about and understand the impact of violence on themselves and others. Issues around safety and security are majorly external but can lead to deep-seated socio-emotional crises for some individuals. So every infringement that harms another must be given adequate attention through a well-thought-out relationship healing and restoration process. Simple technology can support an important project like this one. Some people might consider Google forms an eccentric part of academic research, but it served the purpose in this case and effectively. Relationships among teens need support, and the school community must be alert to the prompts indicating that it needs attention. Bullying is one of the prompts, and 'suicide attempt' is another.



Photo: First graduation at LN school, Oghara.

After we implemented the surveys to better understand students' experience with violence in the schools, the schools received the survey results as a working document to improve the school culture and learning environment. The disciplinary committee and the Management team studied the responses and identified areas of conflict in school procedures and students relationships. In one of the schools, the students' Council also discussed some aspects of the survey to create awareness of available techniques for resolving conflict. The document proved to be worthwhile for creating awareness of the issues that can lead to violence in the school and how the available strategies can enable the resolution and rebuilding of strained relationships among staff and students.

What is your advice to other school principals or teachers on finding ways to listen to the voice of children and youth?

Listening and giving a voice are critical aspects of empowering young people. Most teens would complain that their parents do not listen to them, and therefore the school has to be intentional and regularly listen to their feelings by creating the right atmosphere. It is the responsibility of the principal to

ensure this happens. I thought that a pastoral counselling office would resolve this issue considerably for us. And it did, when I set it up. A pastoral counsellor, if well trained, provides an active and empathetic listening to students' problems and liaises with the principal and parents in a manner that satisfies students' needs.

During the study on violence, I encountered the expression 'restorative justice', and I delved into it. I believe it is one of the strategies that would build the skill and attitude of open conversation around delicate issues, such as relationships and violence, solidarity, deliberate harm and human dignity. Restorative justice is an area I would like to work further on, and if I get support in terms of grants, I hope to develop a training package for Religious who work in the classrooms to learn the principle and practice of restorative justice. With all the socialization of young people into wars and conflict, Africa needs more of this strategy in our classrooms.

After conducting the survey, I was excited and convinced that if this is replicated in other Catholic schools, the results might be similar. I have contacted some colleagues and have encouraged them to permit me to repeat the survey for their

schools. We need these opportunities to hear our students and staff on such and many other issues.

Another piece of information I want to share with other school principals relates to our understanding of the essence of schooling. Scores and grades are critical, but children also need the education to cultivate social and emotional skills. That is why any place, person, or situation that enables you to acquire a skill is an educational experience. Many schools may not have realized that successful people did not rely solely on their certificates, i.e. their cognitive abilities, but also on skills. We often hear of soft skills necessary for the workplace. Some experts have broken these skills into effective communication and negotiation skills, compassion and empathy, learning continuously, ability to manage relationships with others, and adaptability and flexibility. I will also add resilience. I insisted that our students learn and practice effective communication, critical thinking and supportive collaboration. We must enable them to actively connect with other children, learning to cooperate, support and be in solidarity with others. How a school is structured will enable its students to imbibe and practice these skills. They are not in books, but the school can tweak its curricula to accommodate activities, projects, and research work that will generate these skills.

In addition, a vigorous supportive network of fellow professionals is crucial if you want to succeed. No one can do it alone and do it well. As the saying goes, if you want to travel fast, you go alone, but you go with others if you desire to travel far. I connected with principals interested in school improvement. This connection was not just for excellent exit records but for producing skilled individuals confident about improving the world. I also had links with educational businesses that create programs and services. Presently I am a member of the Board for CogniLearn Limited, as a non-executive director. This group develops student skills for assessment in English and Mathematics. The school was a beehive of learning events and programs outside the traditional curricula.

Finally, Catholic educational institutions work towards human flourishing. Everyone who attends Catholic schools in Africa is enabled to rise from poverty. The quality of education – the whole package – ensures that life improves tremendously for that individual and, through them, the family members. Policymakers understand this education cycle – life improvement, more education, more improvement. The more people get educated, the more they access knowledge, rights, especially education, and privileges. Leadership is one of those

privileges that the poor who become well educated may access. We must continue to take this task seriously!

There is an issue that Catholic school principals need to evaluate and reinvigorate for students. African children do not question real or perceived reality. But the new narrative must include serious questioning of educational content and assumptions, supposed facts about people, and their rights and privileges. This is an aspect of the education that African children need – searching and seeking truth – the truth that sets one free - to rise out of the deplorable situation. The global community is contending with diversified problems such as the pandemic, global warming, political instability and conflicts, financial insecurities and unequal distribution of wealth. Our children must be trained to grapple with world issues to prepare themselves for communion, collaboration and stupendous global impact. Think of Pope Francis' Global Compact on Education.

Could you please share how you ended up in your current position, and what was your personal journey?

Joining an educational, religious order cut short my dream of majoring in Parasitology. My first degree was in zoology and I wanted to continue to parasitology to research the causes of ill health. After my first profession, in September 1996, I was sent to a school to teach at Loyola Jesuit College (LJC) Abuja where I taught Science and Mathematics. That environment groomed me so I was sold on teaching, although not just teaching but also knowledge production. At LJC, the principal and vice-principal were excellent. I noted and replicated some of their strategies when I became principal for the first time. They introduced me to 'Reflection on Action' in teaching and learning. That has stayed with me since then. I employed and practiced this outstanding learning and improvement tool for school leadership. The 'reflection on action' principle motivated me to write my first book - a memoir of my schooling experience. In between my years as a teacher, I worked at the Centre for Renewal Jos, where the Sisters organized workshops on Spirituality and Formation. I learnt the skills of facilitation from there.

After some years as a teacher, the sisters sent me to study Educational management and policy studies at King's College, London in 2005. While studying, I visited some schools in London and Milton Keynes and expanded my knowledge base of school leadership. On my return to Nigeria in 2007, I became the principal of Our Lady of Nigeria School

– an all-girls boarding school in Oghara Delta state. It was an exciting and fulfilling first time in school leadership. The staff and students and parents supported all my initiatives for the growth of the school. I knew every child by first name and surname; knew their parents and some siblings. It was like a family school. Later I was re-missioned to begin another school, Holy Child College Asa – Benue state, in the middle belt region of Nigeria. It was a poor area but I knew that the SHCJ Education paradigm could work there too.

I had the opportunity of participating in Educational conferences and I was one of the delegates to the Education Conference of 2017 in Rome, where outstanding educationists like Professor Grace of St Mary's University were featured. At that conference, Pope Francis charged us to 'go to the peripheries' 'stop looking at the world from the balcony' and teach the students the language of 'head, heart and hands.' From then I have continued to unpack what these expressions entailed for me as a principal. After all these years in school leadership, I want to teach again and directly offer teachers what I have been privileged to receive!

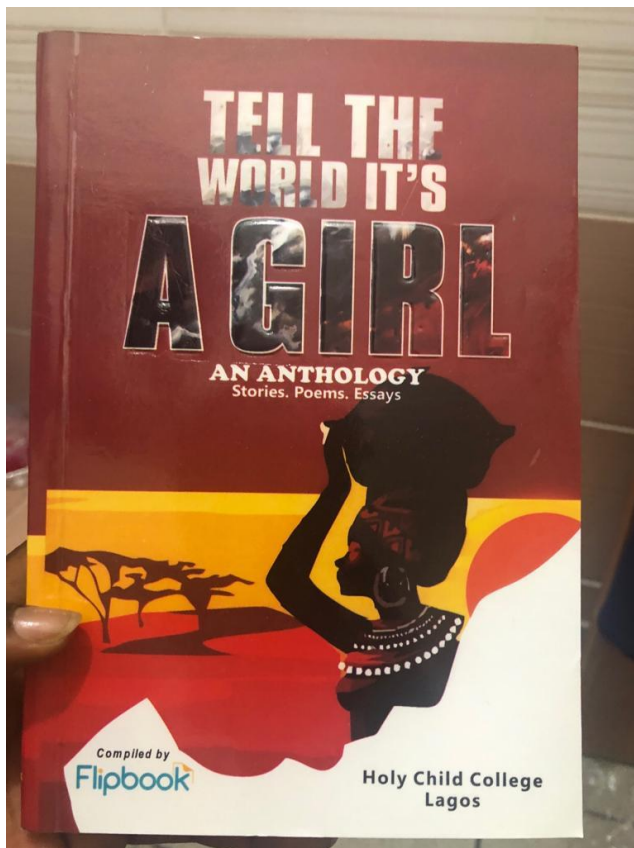


Photo: Holy Child College Knowledge Project.

Is there anything else you would like to share with readers?

I would like to conclude with the following suggestions regarding access to education for school children in Africa. We must tinker with establishing free community day schools in partnership with whoever is willing to help – whether at the primary or secondary level. Imagine the situation where we would have one free school in each Diocese in Africa! How do we provide staff for these free schools? We either have a Catholic schools graduate scheme to serve these schools or initiate a voluntary teaching program. Voluntary service is an excellent source of happiness for a Christian. We may be surprised that a voluntary teaching scheme will attract many Catholic professionals, even retired ones and young people with no faith orientation. Also, while we do what is possible as a Church, we must also lobby the government and policymakers to increase the budget for the education sector yearly. Although budget increment does not translate to more action for education, we would continue to hold each other accountable for our actions or inaction concerning the welfare of young people.

**Sœur Mickerlyne
Cadet, École Hôtelière
Marie Auxiliatrice,
Haïti**



The interview with Sr. Mickerlyne Cadet was published in the Winter 2022 issue of the Educatio Si Bulletin, which is available [here](#).

**Cathy Low, Volunteer of
the International
Movement ATD Fourth
World, Switzerland**



You are a member of the volunteer corps of the International Movement ATD Fourth World. What are the Movement and its volunteer corps?

ATD (All Together in Dignity) is a Movement that gathers people from all backgrounds to think, act and live together differently for a world without extreme poverty. Since the foundation of the organization 60 years ago, ATD Fourth World has been inspired by Father Joseph Wresinski's own experience as a child in a poverty-stricken family

and his daily contacts with very poor families. His purpose was to unite all sections of society around those in extreme poverty.

When he joined a homeless camp near Paris where more than 300 families lived in 1957, he asked women and men from diverse social and cultural origins to join him on a long-term goal to overcome extreme poverty. The volunteer corps consists of full time staff working with the organization and rallying around Father Wresinski's core message engraved in the Trocadero in Paris: "Wherever men and women are condemned to live in extreme poverty, human rights are violated. To come together to ensure that these rights be respected is our solemn duty." **Today, we are around 400 full time volunteers in 30 countries.** Although we have different missions, our main purpose is to stay close to very poor families.

What kind of work do you do in the Movement?

For more than eight years in Geneva, Switzerland, my focus was on reaching poor families with young children, facilitating street libraries, and developing a network of organizations and friends through the October 17th committee (International Day to Overcome Extreme Poverty) and advocacy at the United Nations.

Families in extreme poverty are hard to reach. How do you manage to meet them and work with them?

It is true that these families are hard to reach, especially in a country like Switzerland because poverty is hidden. They are very dependent on institutions and suffer a lot about it. It takes time for people to understand that we are not an institution and not a threat to them. Being in Geneva for more than 30 years, we have established links with families and their children, sometimes even their grandchildren through street libraries and creative workshops and by accompanying them in their daily struggles.

Some of these families have become activists and have been very much involved in ATD for many years, but it is also important that we try to reach out to new families with young children. The families we have known for some time helped me to reach younger families, like Michelle who insisted that it is through their children that I could reach these young families. I ran a street library in a neighborhood with families living on welfare and asylum-seekers. Each week, little by little, as they enjoyed reading books, the children and their parents opened up to me. They trusted me and opened their doors to me. I

understood their lives better, the challenges they face, the hope for their children to have a better future.

I also began to share with them our concerns about reaching other families living in poverty. As a result, some families introduce me to other families. Reaching these families requires time and humility but also support and training. Some of them today participate in our projects, including week-ends of respite or research using our merging of knowledge approach whereby the knowledge of all, and especially the poor, is valued.

Could you share an example of a family whom you worked with and how her experience may have affected you?

I got to know a family through the street library. The couple has four children and is on welfare. The parents are illiterate. They had quite a difficult relationship with the Swiss social services. I first met them eight years ago and the father was quite wary of me. But the mother and the children loved the books I was bringing and the time we spent together. I could see that their life was chaotic and uncertain. But we shared very beautiful moments in their home, usually around a book with the children. The eldest daughter, Sonia, is now 17. She shared a lot about her own life to me, her difficulties between the expectations of her family and the Swiss society, the values she learnt from her family, the exclusion she experienced at school. It was a lot for her to deal with.

Eventually, the social services decided to put the children into foster care. They recognized the love for each other that the family members had, but they thought that the parents could not provide a good education and upbringing to their children. I accompanied them to court to try to defend them. After the verdict, Alex, the father, told me that although they lost the case, my support for them had given him his dignity back during the hearing, and that was important for him. Although I could understand the concerns of the institutions, the voices of the parents were not really respected during the whole process and the parents were not considered as partners in the upbringing of their children. It was even said that they were not « a normal Swiss family ».

I also think of a young Swiss couple, Jean and Sophie. Their life has been very chaotic, as they had to live in one hotel after another. Sophie was discriminated against at work because she is Swiss in a context of low-paid jobs where many of the other workers were foreigners. Jean has learning

difficulties and he was excluded at school because of his inability to learn how to read and write. He had endured the violence of this exclusion on a daily basis. I see his rejection of institutions as a resistance, in order not to be told by others what to do. It made me think of the research done by ATD Fourth World and Oxford University on the hidden dimensions of poverty in 2019¹. One of the main sources of suffering expressed by people living in poverty is to be denied to right to act by themselves, to be disempowered.

What are the main challenges that families in extreme poverty face today because of the pandemic?

In the beginning of the pandemic, one of the main difficulties we faced was to keep in contact with the families. We could see that social distancing had put mental stress on people, especially as their children were not able to continue to learn in schools. And for parents who had children in foster care, it was nearly impossible for them to be in contacts with their children. Not being able to participate in various activities had an impact on the families' mental health. Some people we know, even young persons, died of COVID-19 because their health was already poor before the pandemic.

Paul Uzell, an activist in Ireland summarized quite well what many families we know would say. *"In this period of lockdown we have all in many ways been made aware of what it means to lose your freedom... to live in isolation... to have reduced choices... to have a finger pointed at you. This is giving people an insight into what we are living – me and many people struggling in our own community live this reality day-to-day."* Another activist in France says *"Maybe we could also teach people to live with little, it is something that we know how to do."* They could also help society to face the pandemic if we listen to them.

How can we respond to these challenges? What is needed?

We first need to recognize that people living in extreme poverty are the first to fight it. Instead of blaming them for their poverty, we need to find a path together. Extreme poverty is a challenge for the whole society, but it is not a fatality. Answers are diverse and everyone can play a role where he/she is, given his/her own responsibilities. Father Wresinski's vision was to unite all, from citizens to politicians and organizations around people in

poverty as the first partners to end it. We can find solutions to promote a society respectful of all people and of the earth as a pre-condition for peace.

Could you share your personal journey? How did you end up joining the Movement's volunteer corps?

I grew up in a farm in a rural area. My father was close to travelling families even though his neighbors were always telling him not to be. He and my mother were also very much involved in the community through sports, their parish, and a cooperative. Growing up in the village, I could see the gap between people from different social backgrounds and the exclusion some experienced. This questioned me. Meeting ATD Fourth World changed my life. It provided me with a space where this issue could be discussed. We can be close to those living in exclusion and try to understand them and also find some support when needed. Still, today, it is a school of life for me.

Could you finally share a personal anecdote with our readers? What else are you passionate about, or particularly interested in?

I am passionate about working with children. The streets libraries have always been an opportunity where I found myself so at ease, even if they are challenging. In 2019 in Geneva, we worked with the children on the rights of the child. I could see that over the years, the children gained in confidence. They started to speak for themselves in the street libraries. I decided to use the story of Nobel Laureate Malala, the young girl who fights for education in her country Pakistan. Children were really interested by her story and her commitment. I could see how important it is to give them opportunities to discover people who are models of inspiration.

That year, we brought Sonia and the children to meet the President of the National Council in Switzerland. They had prepared intensively and seriously for this meeting. They talked about their life in their community, what it meant to be separated from their family, growing up in poverty, and their dreams. They experienced speaking in front of a public and being listened to. It was a memorable moment for all of us and they gained so much confidence and pride. I really love being part of that. I know that children and their words can change the world.

¹ <https://www.atd-fourthworld.org/international-advocacy/dimensions-of-poverty/>



Photo: Cathy Low animating in a street library in Geneva.

Father René Micallef SJ,
Associate Lecturer at the
Gregorian University,
Italy



You teach at the Gregorian University. Could you tell us a bit about the university's history and its role today?

The Pontifical Gregorian University is a prestigious institution in the Catholic world, since it is the major university in Rome entrusted by the Holy See to the Society of Jesus, that is, to the Jesuits, a religious order famous for its standards of excellence in tertiary and secondary education since the 1500s, and for its network of secondary schools and universities all over the world.

The “Greg”, as it is fondly called by students and professors, traces its history back to an experiment in free education launched in a house in Rome in 1551, where the first Jesuits taught poor youths

grammar, humanities, and Christian Doctrine at a time when quality education offered in a pedagogically effective manner was sorely needed in Europe. The “Jesuit recipe” was immensely successful, and the tiny school rapidly grew into a centre of learning that provided secondary and tertiary education to lay persons and Jesuits in formation. Already in 1552 it was authorized by the Pope to grant academic degrees.

The “Roman College”, as it was known at the time, received grants and privileges from various Popes and other benefactors in the 1500s and 1600s; the main benefactor was pope Gregory XIII who provided a large and prestigious new seat (inaugurated in 1584) and sources of income to support the students and professors. Its model offering free education to the poor, its organization of student life and teaching, and its well-designed curriculum of studies (known as the “Ratio studiorum”) were emulated in hundreds of cities all over the world first by the Jesuits themselves and later (especially after the suppression of the Society

of Jesus in 1773) by other religious orders and national governments.

The Roman College attracted brilliant scholars and students from all over the world. It also used scientific knowledge to finance itself; for instance, it had a famous herbal and pharmaceutical dispensary which imported and sold “Jesuit bark” from South America (a malarial remedy which forms the basis of anti-malarial compounds still widely used today). During the time of the Suppression of the Jesuit Order (due in part to political concerns about the influence of the Jesuit education network), the Roman College was dissolved, though some non-Jesuit students and lecturers organized themselves to complete their courses, and found a new school that eventually became the Pontifical Lateran University.



Photo: Conference at the Greg on *Evangelii Gaudium*.

In 1814, the Society of Jesus was restored and the Jesuits started rebuilding their major education centre in Rome; 10 years later the traditional seat of the Roman College was returned by the Pope to the Jesuits, as well as the rights and privileges that the Roman College had before the Suppression. The edifices of the old “Roman College” were lost again due to confiscation by civil authorities in the late 1800s, and in the process, pope Pius IX ordered that the university become known as the “Gregorian University” (in honour of Gregory XIII); this decision, taken in 1873, provided name recognition to the main Jesuit tertiary education institution in Rome, independently of its historical seat.

Here in Italy, several decades of secularist ideology as regards tertiary education, before and even after the Bologna Process (harmonization of tertiary education standards and institutions in Europe), have made it very hard to offer programmes in non-ecclesiastical disciplines in Pontifical universities. In this context, the “Greg” is mainly focused on

Theology and ecclesiastical formation (about half of its students and resources), and has one of the best theological libraries in the world. It however has important faculties of Philosophy, History and Cultural Heritage of the Church, Canon Law, Social Sciences and Mission Studies, as well as well-respected institutes of Psychology and Spirituality and several Centres.

The Pontifical Gregorian University, though relatively small by modern state university standards (with less than 3000 students), is known as the “university of the nations” since both the student body and the faculty are extremely diverse (around 120 nationalities). Many important Catholic theologians and religious leaders have studied at the university. The institution is famous in the Catholic world for its personal accompaniment of students in their learning process, and its unwavering promotion of intellectual honesty, academic rigour and freedom (which, properly understood, go hand-in-hand with a mature respect of Church authority as regards its competence in certain matters of doctrine).

One of your main areas of work relates to migration and refugees. Why did you choose that field?

The Jesuits have a long history of wandering around the world and being expelled and deported (the State of New York and the Commonwealth of Massachusetts in the past had severe laws prohibiting “infiltration” by Jesuits). St. Ignatius of Loyola was a pilgrim and migrant, and travelled widely before finding himself tied down in Rome as first superior general of the Jesuits and engaged in founding universities and other institutions that require “stability”. Yet, to some extent, the adoption in all Jesuit centres of higher learning of the standardized curriculum of the Roman College in the late 1500s (coupled with the use of Latin) allowed Jesuit lecturers and students to move around the world within the network with relative ease, and retain some element of the charism of “wandering priests” that characterized the style of Ignatius and his first companions.

I myself have been “on the move” for most of my life, having resided and studied in Genoa, Padua, London, Malta, Paris, Madrid, Boston, Rome and Nairobi in the last 23 years. I believe this sense of inhabiting one world not segregated by political national boundaries, and being available to go and serve the Church and the World wherever we are needed, is something which attracts people to the Society of Jesus and imbues all we do with an international flavour.

This ability to empathise with and accompany people on the move must surely have influenced the decision, taken in November 1980 by Fr. Pedro Arrupe SJ, the then superior general of the Society of Jesus, to respond to the plight of Vietnamese boat people by founding the Jesuit Refugee Service (JRS), as well as its rapid expansion, as hundreds of Jesuits responded to Arrupe's call. JRS now works in 45 countries and accompanies over 700,000 people (specializing in the provision of education services to refugees and migrants, as can be expected from the Jesuits). Today Jesuits are known for their commitment to the accompaniment of migrants and refugees (as well as spiritual accompaniment according to the method of the "Spiritual Exercises", and higher education).

I got to know JRS in Malta in the 1990s before becoming a Jesuit. I did some volunteering there, and was attracted to this work. After joining the Jesuits, I had other experiences of accompanying refugees and migrants during my formation.

As regards my academic life, my wide-ranging intellectual interests led me in various directions during my formation, until eventually my superiors asked me to do a licentiate and a doctorate in Moral Theology. I was initially inclined towards doing research on the sources of moral knowledge, but eventually, after some months getting to know the faculty at Boston College, I decided to ask Fr David Hollenbach to be my thesis mentor. Given his interest and mine in forced migration, I decided to focus my doctoral research on the ethical underpinnings of immigration policymaking. As I got to know this field of studies better, I became more and more passionate about it.

What are some of the programs that work best to support refugees? And what does not seem to work well?

My studies in the field of migration focus on ethics of hospitality and human rights; I have no personal experience of administering programmes and have not done social-science research into the effectiveness of different types of programmes in favour of refugees run by NGOs, international relief agencies, Churches and universities. I believe, however, that education is a basic need, and programmes which provide food and shelter for refugees (in camps or urban settings) while offering little in terms of education are short-sighted and do not allow the most vulnerable to flourish and lead independent lives.

To be sure, for many decades, given the difficulty to fundraise for "strangers" in faraway lands, many

efforts focused on immediate needs that could evoke generosity when portrayed in a photo or short video: from this perspective, keeping people from starving and freezing to death seems "urgent" while teaching them to read and write (let alone secondary and tertiary education) seems more of a "luxury". Furthermore, offering decent education to millions of "strangers" in camps in remote areas of third-world countries could create envy and tensions with local populations (especially in places where the state provision of education was or still is rudimentary or practically nonexistent, and most children do not finish primary schooling).

Yet, refugees have little material capital (e.g. fertile agricultural land) and providing them with human capital and skills through education is the only viable way of helping them stand on their two feet and not become dependent on aid for generations. Education also prepares them to return to their country when the persecution or conflict is over with the skills needed to support themselves and to build healthier institutions and a vibrant civil society, capable of unrooting the evils that created the refugee situation in the first place, so to avoid new cycles of violence and oppression that may cause new cycles of flight.

How involved are the Catholic Church and in particular the Jesuits in supporting refugees? What more could be done? What should not be done?

I have already mentioned the work of the JRS. There are many other religious orders who work with vulnerable migrants and refugees; I have collaborated in the past with the Scalabrini missionaries, in particular. Various Catholic foundations (such as CARITAS or Catholic Relief Services), charities and universities support this work providing funding for various projects, resources and staff. Other important sources of commitment to "welcome, protect, promote, and integrate" refugees and vulnerable migrants (the "four verbs" Pope Francis likes to underline) include the work of some Church movements (e.g. Sant'Egidio's promotion of "humanitarian corridors") as well as private persons nourished by their personal faith (e.g. lay people and parish priests in Mexico who founded their own immigrant shelter, some of whom I have met).

The recently founded "Migrants and Refugees" section within the Integral Human Development Dicastery at the Vatican has in recent years also organized many conferences, published important "pastoral orientation" documents (e.g. the one on climate-displaced persons, published in March 2021)

and coordinated various international initiatives to raise awareness of the mass migration phenomenon among Catholics, challenging populist fear-mongering, fake news, popular myths and misconceptions. There is of course much more to do in the direct accompaniment of refugees and internally displaced persons (in countries of origin, transit and destination) since most never pass through or reach "traditionally Catholic-majority-countries" where the Catholic Church has a rich network of institutions (3/5 of persons displaced across a national border are hosted in just 10 countries, of which only one is a first-world western country, namely Germany – cfr. UNHCR Mid-Year Trends 2020).

Working with local NGOs, governments and religious authorities in places like Syria, Myanmar, Afghanistan and their neighbouring countries can be challenging. Yet in some cases, helping some Catholics in traditionally Christian countries to overcome fears and misconceptions (e.g. those linking crime, terrorism and unemployment to asylum), and to open their eyes and hearts to the realities of exploitation, social exclusion and human trafficking happening in their own back yard, could be even more challenging. In the light of Catholic Social Thought and the teaching of recent popes, I believe however we should go even further, and help our Christian brethren to start seeing vulnerable migrants and refugees as bearers of rights, persons with agency who have much to contribute to our societies, rather than seeing them mainly as "needy aid recipients", "welfare queens" or "trauma victims".

Are Catholic universities doing enough in terms of teaching or research in this area? What should be their priorities?

I think they can do much more. A few years ago, in 2017, with the support of the International Federation of Catholic Universities (IFCU), Being the Blessing Foundation and the Pontifical Gregorian University, we held a conference in Rome challenging universities to respond to the call of Pope Francis to face this challenge using their own resources (namely education and research), collaborating with NGOs working in the field, as part of the "social responsibility of universities". The result was the foundation of a network which is currently called the "Refugee and Migrant Education Network" (RMEN), and which now also includes secular, Muslim and Jewish universities and NGOs. The chairperson is Dr. Anthony Cernera, former IFCU president and former president of Sacred Heart University (Connecticut); I myself have been on the coordination committee since its origins.

Though it is still an incipient organization mostly dependent on the work of volunteers and with few resources, it is a source of hope for me. RMEN networks initiatives focused on the education of refugees and vulnerable migrants (especially by universities and education NGOs), the education of students and staff about the reality of people on the move in the world (both in specialization courses and within general undergraduate programmes and pastoral and social outreach activities) as well as research (especially on the effectiveness of such education). Yet, in spite of the importance and magnitude of the issue, few of our members have consistent, well-funded and well-staffed initiatives to report and share, at this point in time, and most of our energies are dedicated to present the few examples of best practices and getting members to talk among themselves, hoping that they will find the will and resources to launch new initiatives themselves.



Photo: Session with Pope Francis at the 2017 conference.

As regards priorities, much depends on the context. Firstly, the education of refugees and vulnerable migrants in wealthy destination countries should focus on scholarships, individual accompaniment and mentoring (many migrants suffering from PTSD and years of destructed life on the move need help to complete their studies successfully); in terms of content, refugees often need help to achieve the recognition of past academic titles (the certification for which has been lost or is controlled by hostile persons in their home-countries), as well as secondary and tertiary education that offer training that provides realistic access to the job market, makes good use of the personal skills learnt during their life on the move, but also offers some intellectual tools to make sense, critically, of their personal experiences (e.g. some elements of a "liberal arts" formation). To some extent, education of migrants in camps and cities in transit countries and poorer destination countries should have the same focus, but be more pragmatic.

Secondly, a holistic education of students in our universities about the current mass migration and asylum phenomena should weave together personal elements (encounters with the "stranger"), imaginative ones (art, movies), ethical and political reflection, as well as critical analysis of data from social science and economics. I am wary about starting with "hard" scientific data, since in our world of social media and "creative" online spin-doctoring of scientific data, presenting statistics and graphs will not convince students with deeply-held ideological beliefs about refugees and migrants.

Finally, as regards research, I think universities should collaborate more with NGOs in the field, which can provide data points and interesting concrete research questions for our research staff and doctoral students, while universities can share some of their resources and manpower with education NGOs, and push to take a long-term view of the core issues, rather than just prepare themselves to face the next emergency, which is what many NGOs often do best.

What is your advice for students or others who may be Catholic and are contemplating doing graduate work or specializing in this area?

I think some personal contact with migrants and refugees is helpful. As noted above, I volunteered in a JRS Office in Malta in the 1990s, working with refugees from the First Gulf War and the conflict in the former Yugoslavia, doing little errands and editing newsletters for the office staff. Later, I helped migrant children with their homework when I lived in Spain, ministered to migrants in a prison in the US during my doctoral studies, travelled the migrant corridor between Guatemala City and Mexico City following the railway tracks and meeting migrants and staff in the shelters along the way. I also spent some time teaching English in Kampala, Uganda, to refugees from South Sudan, the Democratic Republic of Congo, and Burundi. These experiences helped me know certain realities first-hand, while also helping me construct in my mind a series of (idealized) intelligent and experienced interlocutors whom my hypothesis and arguments needed to convince, so as to be truly honest and grounded in the lives of the people I was writing about. The memories of particular migrants and relief workers help me overcome my writing blocks: in those moments when research and teaching become stale and lifeless, especially during a pandemic year as the one we have been living, I remind myself that I am doing it "for them."

The other bit of advice is to network with people on the ground to figure out the emerging trends and

seek their help to ask the deeper questions, to delve into issues that are neglected. NGO staff are wary of researchers dropping in from the global north for a few days or weeks, using up their precious resources (internet connection, guest rooms, driver time and gasoline) and asking lofty and sensitive questions while expecting to be catered to continuously and entertained; they have thousands of more urgent problems and more vulnerable people to tend to. Thus, they will only open up and provide interesting insights for research when graduate students and researchers come along with something concrete and useful to offer in return, and are willing to spend a number of months with them, facing the messy, beautiful, and tragic realities of their work, diving below the surface showcased by "humanitarian tourism."

Finally, could you share a personal anecdote about yourself, what you are passionate about?

I like cooking, especially concocting "fusion" dishes without using a fixed recipe, mixing flavours and elements from many cuisines. It reminds me of my chemistry studies before becoming a Jesuit (I understand some of the reactions happening when I prepare food) as well as the places I have been and people I have met. I love good Italian and Mediterranean cuisine, but I get that every day while I am here in Rome, so I usually rely on Asian, South-American, North-African and Northern-European flavours when I am cooking. Some years ago I spent eight months in Africa, and was asked to cook some Italian and Maltese food. One particular challenge was to prepare a good lasagna in Kampala using only ingredients sourced from a local supermarket (that is, without going to a shopping mall for expats and buying imported pasta, bechamel, parmesan, canned tomatoes, etc. that often cost more than they do in Italy, given that Uganda is a landlocked country). Taking into account that I have very little experience preparing baked pasta and making bechamel and slow-cooking meat sauces from scratch, I believe I managed to prepare a decent dish, though it was a far cry from the mouth-watering lasagna served here by our community cooks on great feast days.



Photos: Teaching with refugees in Uganda.



It was also instructive in many ways: in poorer countries, it is not easy to find certain "simple" ingredients, such as tender ground beef (animals are slaughtered at an older age, meat cuts are different from what we are used to), good cheese (people are not used to the flavour of seasoned

cheeses, and to the consumption of hard cheeses in general), or locally-made durum wheat pasta. It is probably easier to find some of the more "exotic flavours" we associate with Asian and North African cuisines: I particularly enjoyed a visit to a spice plantation in Zanzibar during those months in East Africa, as well as the peculiar spicy and tangy flavours of Ethiopian cuisine during a two-week visit to Addis. Ugandans, on the other hand, make delicious dishes with plantains, cassava and rice, for instance, mixed with ground peanuts and other spices.

This story also reminds me also of the times I collaborated or volunteered with JRS in Malta. There was a Jesuit (who is now in Iraq working with Chaldean Christians, Muslims and Yasidis) who visited Ethiopia regularly with Maltese medical students to minister to sisters who accompany AIDS and drug-resistant TB patients there. After each visit, he used to bring back large bags of Horn-of-Africa spice mixes (berberé, mitmitá) for the Eritrean refugees in Malta. For many of the women refugees, it was an extremely precious gift: being able to prepare dishes from one's home country and give them the cherished traditional flavours is a great source of pride and self-esteem. It is very humiliating and depressing for a woman refugee, especially in cultures where family roles are very clearly gendered, not to be able to cook a delicious meal according to the traditional standards of taste and texture, especially when she is facing the effects of PTSD. This is why flavours and spices are such a very serious thing.

Photo: Orientation week for licentiate students in moral theology.



Idesbald Nicaise,
Professor of
Economics at KU
Leuven, Belgium



You recently retired as Professor of Economics in the School of Education at KU Leuven. Could you tell us a bit about the University?

KU Leuven was founded in 1425 and is a comprehensive university. It is one of the largest and most dynamic universities in Europe, with over 60 000 students (1 in 5 are international students). It scores very high in international rankings. As the name suggests, it is a catholic university, although the links with the church have weakened in the past decades.

This Catholic denomination implies that a balance is sought between a value-driven, engaged and inclusive policy on the one hand, and the very competitive business that characterizes universities worldwide. It is a difficult exercise: the pressure on faculty staff has grown out of hand, with a worrying impact on their work-life balance, on gender equity and mental health. Students and young researchers also experience that pressure, along with the wonderful opportunities that we offer them. All in all, teaching at university is a fascinating job, and I'm happy to continue working as emeritus.

What has been your main area of research and what did you teach? Why did you choose these fields within economics?

My research focuses on social inclusion, linked with social protection, labor market policies and – mainly - education. My PhD research in the economics of education dealt with the role of education as a leverage to grow out of poverty. When I started doing research in this field, economists had very stereotyped views about the intergenerational transmission of poverty and educational inequalities: research had revealed very attractive rates of return on education; hence, if poor children tend to drop out early from school, it was assumed that the returns were lower for them due to lack of ability, or that the poor don't behave rationally.

Together with other researchers in this field, I concentrated on alternative explanations such as inequalities in material, human, social and cultural resources at home, as well as social and ethnic discrimination and systemic barriers in education. The logical next step was the study of the effectiveness of policy reforms to foster equity and inclusion in education. I have been teaching subjects

such as 'education and society', 'equal opportunities in education and lifelong learning' and 'educational economics', which allowed me to share my research insights with students.

Were you able to share your values in your teaching? What seemed to work and what does not?

Belgium is one of the most secularized countries in the world. I have never openly shown my religious affiliation with students, but given that education is always value-driven, my courses focused very explicitly on equity, social inclusion and anti-discrimination policy. In lectures on intercultural education, I referred to religion as a key dimension of intercultural tensions. One of my most interesting research projects related to interfaith relationships in primary schools: we found that children discuss issues such as creationism versus the big bang theory on the playground, while paradoxically, most teachers tend to avoid them in class. It was an opportunity for me to emphasize that school education needs to be holistic (including the children's religious and philosophical development), and to advocate active intercultural dialogue rather than so-called neutrality.

Do your values affect your research? In what way? And what are some challenges you faced or still face today?

Especially in the human sciences, research is ALWAYS value-driven. The most 'dangerous' theoretical frameworks are those that claim to be neutral, disguised in mathematical models, without making their assumptions explicit. Economic research often lacks that critical reflection, resulting in caricatures of human behavior and indeed harmful prejudices. In the economics of poverty, for example, one of the popular topics is the alleged dilemma between the adequacy of social protection and work incentives: decent benefits are considered at odds with poor people's motivation to take up work. Implicitly, the behavior of unemployed people is reduced to a choice between leisure time and earnings from work. To begin with, this approach ignores the whole demand side of the labor market; but also the intrinsic desire of job seekers to work, their need for personal fulfilment, their quest for citizenship, etc. A more holistic labor market policy should rather invest in the skills, health, connectedness and well-being of job seekers and their families.

In the economics of education, I already alluded to the simplistic view that attributes early school dropout to irrational behavior or lack of ability or

motivation, as if home resources and unequal treatment in education did not matter. More fundamentally, there are different concepts of 'equity' that reflect different worldviews and conceptions of mankind. The meritocratic view of equity, which attributes a major role to innate abilities in the explanation of educational achievement, tends to accept more 'natural' inequalities in education than the egalitarian view; the latter tends to grant more credit to children's potential to develop their cognitive skills (the so-called 'growth mindset'). Although the opposition between both theories offers interesting avenues for empirical research, I think that the egalitarian view is more consistent with the 'Christian worldview' than the meritocratic one.

Is being a Catholic economist easy or hard, and why is that?

I don't think that there is any tension between being a Christian and an economist. Being a follower of Christ is demanding, just because the key message of the gospel (the Sermon on the Mount) rows against the stream. It puts our worldly values (wealth, success, competition and power) upside down, and it calls upon us to identify with humble and suffering people.

I carried out a lot of policy-oriented research on social inclusion, social protection and equity in education, trying to foster social and educational reforms in my own country. Yet I saw some of our governments do the opposite: tighten access to social protection, reduce social benefits, push people into poverty and turn back equal opportunity measures in education. It can be frustrating – but this is not commensurate with the suffering of people at the bottom of the social ladder. We have no right to be discouraged, as long as this injustice persists.

What is your advice for graduates who may be Catholic or have an affinity with Catholic values and are contemplating doing a PhD?

I would encourage them to be critical: to check all assumptions of the models they use against their own values and examine the implications for the models they test. Of course, this does not mean that empirical evidence needs to be 'molded' into ideological straightjackets: we rather need to test alternative hypotheses against each other. This is genuine scientific research.

I would also encourage them not to hide their religious affiliation. I have a lot of respect for our Muslim co-citizens who publicly affirm their faith. Religion is, after all, the 'cement' of society. A secular society is OK, but this does not mean that religion should be banned from the public sphere. I have always felt that our students and young researchers are searching for more than just knowledge and methods: young people are searching how to build a meaningful future, and many of them have great ideals. Should we then hide our own values from them?

Could you share how you ended up in your current position, what was your personal journey?

For many years, I have felt like an outsider at university, frustrated by the terrible competition as well as the arrogance of some scientists. I kept doubting whether an academic career was my destiny. My friends convinced me that this was the way for me to follow my ideals. Today, I'm happy that I stayed; I discovered that many academics share the same ideals and I feel much more comfortable.

Looking back, I'm also surprised how flexible scientific careers can be. Ending up teaching in education sciences as an economist is rather uncommon. But the university provides the freedom to follow your own creative path and to achieve what you deem valuable.

Finally, could you share a personal anecdote about yourself, what you are passionate about?

University is also an incredible cultural crossroads. In our international masters' programme in education studies, we have students from all continents: from the Philippines to Peru, from Canada to Ghana and China and Japan, from Russia to Bolivia. It is a real privilege to teach such an audience. I learned so much from those students: many of them already have some professional experience. Each class is an unbelievable experience of comparative co-construction. I asked some of them to write down their own journey for a "friends' album" at the occasion of my retirement. I secretly hope to visit some of them in the coming years.



Photos: A school visit in Phnomh Penh in the context of a programme impact evaluation for a Belgian NGO; a visit to some alumni in Hanoi; and a 'debate' between classes in The Swallow, a primary school in The Gambia.

Myriam Gesché,
Déléguée épiscopale
pour l'enseignement,
Belgique



Lorsque vous étiez avec le Secrétariat général de l'enseignement catholique (SeGEC) en Communautés française et germanophone de Belgique, vous avez créé un outil numérique sur les questions de religion et géographie. Pourquoi cette initiative ?

En Belgique francophone, à l'instar d'autres pays, une Education à la Philosophie et à la Citoyenneté (EPC) a été introduite dans l'ensemble du cursus scolaire depuis 2016, plus précisément depuis 2017 dans le secondaire. Un référentiel inter-réseaux a été rédigé pour préciser le contenu de cette EPC. Ce référentiel est mis en œuvre de façon différenciée selon les réseaux d'enseignement. Il fait l'objet d'un cours distinct dans l'Enseignement officiel. L'Enseignement catholique, en raison de son projet éducatif, s'est saisi de cette matière d'une manière propre. Son choix a été de l'incarner de manière transversale, dans des disciplines de la grille horaire ou dans des activités éducatives citoyennes solidaires et culturelles développées au sein ou à l'extérieur de l'établissement scolaire.

Ce choix offre l'avantage de confier à une équipe d'enseignants un objet d'enseignement commun transversal, favorisant ainsi l'émergence de pratiques collaboratives et les regards croisés d'enseignants de disciplines différentes sur le cheminement citoyen des élèves.

Dans une visée humaniste, l'enseignement catholique a saisi l'opportunité de cette réforme pour conjuguer, au travers de cette orientation pédagogique intégrative, les valeurs de l'Évangile auxquelles son projet se réfère et les compétences liées à la philosophie et à la citoyenneté, dans la mesure où elles se renforcent mutuellement.

Votre outil porte sur la religion et la géographie, en référence à l'encyclique du Pape François Laudato Si'. Pourquoi ce choix ?

Une thématique de ce référentiel d'EPC au 3^{ème} degré du secondaire *Liberté et responsabilité* a été attribuée conjointement au cours de religion et au cours de géographie. Les responsables de ces deux disciplines ont décidé de créer ensemble un outil numérique qui permet de faire la jonction entre leurs cours autour de cette thématique, en se centrant sur la problématique de la vulnérabilité énergétique. C'est cet outil qui a fait l'objet d'une présentation dans un Lab du congrès de l'OIEC en juin 2019 à New York.

Religion - Géographie
Mise oeuvre transversale de l'éducation à la philosophie et la citoyenneté (EPC)

CADRE GÉNÉRAL

Depuis les décrets « Missions » (1997) et, plus encore, « Citoyenneté » (2007), le législateur a manifesté la volonté de placer l'éducation à la citoyenneté au cœur des objectifs éducatifs de l'enseignement obligatoire en Communauté française.

Le décret du 22 octobre 2015 prévoit, quant à lui, que les établissements scolaires de tous les réseaux d'enseignement participent à l'acquisition d'une série de compétences liées à la philosophie et à la citoyenneté.

Dans son article 60bis §3, le décret précise un double objectif :

- le développement de compétences et de savoirs relatifs notamment à l'éducation philosophique et éthique et à l'éducation au fonctionnement démocratique, y compris l'éducation au bien-être ;
- le développement de modes de pensées, de capacités d'argumentation et de raisonnement critiques et autonomes ainsi que le développement d'attitudes responsables, citoyennes et solidaires.

Le choix de l'enseignement catholique a été d'incarner cette éducation à la philosophie et à la citoyenneté dans des disciplines de la grille horaire ou dans « des activités éducatives citoyennes solidaires et culturelles développées au sein ou à l'extérieur de l'établissement scolaire ».

La mise en œuvre de ce nouveau référentiel de compétences ne signifie évidemment pas que ces apprentissages « philosophiques et citoyens » étaient absents du travail quotidien mené par les équipes d'enseignants et qu'il s'agit donc de lancer de tout nouveaux chantiers. Il s'agit ici de formaliser des pratiques pédagogiques porteuses et déjà bien implantées dans nos programmes et dans la vie de nos écoles.

À propos

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SÉLECTION DE DOCUMENTS

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Exemples de supports pour une production hypermédias collaborative

Quels sont les objectifs visés par l'outil ?

(voir <http://epc.scienceshumaines.be/wordpress/>)

La compétence générale qui y est ciblée est *Problématiser les concepts de responsabilité et de liberté comme conditions de possibilité de l'engagement individuel et collectif*. Cet outil constitue un ensemble de supports documentaires mis à disposition des élèves. L'objectif qui leur est donné est la réalisation d'une production hyper-médiatique² pour sensibiliser des pairs face à cette problématique de la vulnérabilité énergétique.

Chacune des disciplines apporte des éclairages, d'une part pour permettre aux élèves de comprendre les composantes et les enjeux liés à cette problématique, d'autre part pour les guider dans la réalisation de leur production : une exposition virtuelle en vue de faire prendre conscience à leurs pairs de la manière dont se jouent la liberté et la responsabilité, à une échelle locale et globale, au regard de la problématique de la vulnérabilité énergétique. L'idée est de les inviter à un engagement individuel ou collectif au service du bien commun, en vue de réduire la dépendance énergétique.

Parmi les éclairages fournis aux élèves, l'encyclique *Laudato si'* du Pape François représente un élément clé. Le cours de géographie quant à lui apporte des données spatiales qui permettent de se représenter concrètement différentes données du problème: déplacements, cartes illustrant l'état de l'habitat sous l'angle énergétique... Des consignes précises sont données aux élèves pour la réalisation de la tâche. Un schéma de parcours ainsi que des ressources supplémentaires sont proposés aux professeurs pour leur permettre d'approfondir certains objets liés à la problématique traitée.

Le blog peut être utilisé selon des modalités variables : soit pour mettre les élèves au travail en vue de réaliser la production numérique proposée, soit comme un manuel électronique à disposition des enseignants leur permettant de choisir des ressources à exploiter par leurs élèves selon les consignes qu'ils définiront. Si l'outil est prévu au départ pour des élèves du troisième degré qualifiant, une série de ressources et de tâches peuvent être adaptées pour des élèves plus jeunes. A mon sens, chacun pourra en tirer des idées, quel que soit son contexte, quel que soit son pays.

² Pratique artistique intégrant un principe associatif entre des images, du texte et du son dans une interface de type écran. Elle se caractérise par des hyperliens, une non-linéarité, la présence d'une interactivité soutenue, l'interconnexion, et une grande hétérogénéité.

Selon vous, en quoi l'outil est-il novateur ?

Il me semble que l'outil est novateur de quatre manières : en raison de sa forme numérique, de son contenu, de l'activité proposée aux élèves, et de l'accessibilité et des interactions que l'outil permet.

En raison de sa forme numérique. Il permet d'intégrer des documents variés (images, textes, son et vidéos), de faire des liens vers d'autres documents, des revues et des sites. D'un simple clic, les ressources sélectionnées sont mises à disposition. Cette forme lui permet aussi de rester évolutif. En fonction de l'actualité, de nouvelles ressources peuvent être rapidement intégrées dans l'outil : un blog Wordpress. La crise du coronavirus qui sévit au moment où j'écris cet article ajoute une plus-value toute particulière à cette forme numérique à l'heure où les enseignants doivent organiser leur enseignement à distance .

En raison de son contenu. La problématique de la vulnérabilité énergétique est une question d'actualité importante pour chacun et pour l'ensemble des citoyens. Traitée dans l'optique d'une recherche du bien commun inspirée par l'encyclique *Laudato si'*, elle représente un angle d'approche qui permet de percevoir combien les dimensions écologiques, économiques et sociales sont liées. Le sujet se prête donc très bien à une approche décloisonnée, interdisciplinaire. Si le cours de religion, le cours de géographie et l'éducation à la philosophie et à la citoyenneté sont directement concernés par cet outil, les cours de sciences, de sciences économiques, d'art, d'informatique ainsi que d'autres disciplines et même des cours pratiques peuvent aussi apporter leur contribution à ce parcours pédagogique.

En raison de l'activité proposée aux élèves. La réalisation d'une production hyper-médiatique sous la forme d'une exposition numérique est une forme de production nouvelle qui permet aux élèves d'être créatifs et de se familiariser avec des outils numériques qui seront de plus en plus présents dans leur environnement. La présélection de ressources et les consignes qui leurs sont données les guident dans la recherche d'informations sur Internet et dans l'usage critique et pertinent qu'ils peuvent en faire. En outre, l'activité suppose des démarches individuelles et collectives que les élèves doivent articuler dans leur production, ce qui représente aussi un apprentissage intéressant.

En raison de l'accessibilité et des interactions que l'outil permet. Cet outil est accessible gratuitement en ligne. Il permet des interactions avec les internautes par des commentaires sur le blog. Il

favorise le partage d'idées et les réflexions critiques. Il peut participer au développement d'une culture pédagogique collective et donner l'idée à d'autres enseignants de réaliser de tels outils sur d'autres thématiques à partager sur la toile.

Pourriez-vous nous donner un aperçu de quelques ressources dans l'outil pour les professeurs ?

La référence aux programmes et aux référentiels des différentes disciplines concernées et le cadrage proposé aux professeurs de religion et de géographie leur donnent les éléments utiles pour situer leur séquence d'apprentissage dans l'ensemble de la matière à voir.

Parmi les [documents](#) proposés aux élèves, en voici quelques-uns sans ordre logique ou chronologique établi, qui vous donneront, je l'espère, l'envie de découvrir le blog et surtout de l'utiliser. Un article titré [Des penseurs s'expriment](#) propose aux élèves quatre courtes vidéos par lesquelles quatre personnalités expriment leur manière d'envisager le rapport au monde en partant d'un sujet relatif à l'usage de l'énergie : Dominique Bourg, Elon Musk, Bertrand Picard et Pierre Rabhi. Les élèves ayant par ailleurs exploré avec leur professeur la notion de « bien commun », doivent discerner ce qui selon eux, dans le propos de chacune des personnalités, va dans le sens du bien commun ou bien s'en éloigne. On les invite à chercher et analyser le discours d'autres personnalités avec la même clé d'analyse.

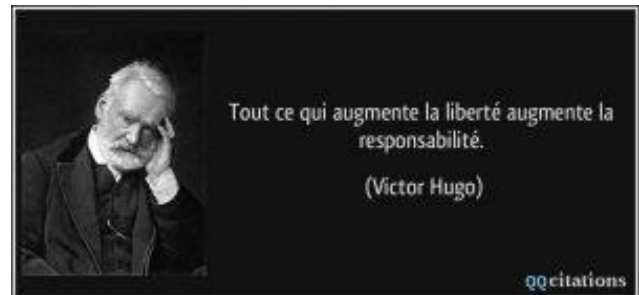
[Les récits bibliques de la création](#) sont donnés à lire, avec le support de deux dessins animés très suggestifs de bonne qualité. Ces textes seront à aborder de façon méthodique avec l'appui de l'enseignant. Il s'agira ensuite pour les élèves d'y discerner à quel mode de rapport à la nature et aux autres humains ces récits invitent.

Une prise en compte de [La diversité des représentations culturelles du rapport entre l'homme et la nature](#) est nécessaire pour gérer la transition écologique. Entre rapport de maîtrise ou d'exploitation d'une part et symbiose d'autre part, entre anthropocentrisme (mettre l'homme au centre de l'univers) et bio-centrisme (mettre la vie comme fin en soi au centre de tout, l'homme n'étant qu'un vivant parmi d'autres), quelle transition graduelle pouvons-nous entrevoir ? Des œuvres artistiques qui illustrent des points de vue différents du rapport à la nature sont proposées aux élèves. Ceux-ci doivent les analyser et en choisir d'autres pour enrichir leur exposition numérique.

Un travail un peu analogue est proposé à partir de [chansons](#). Il s'agira pour les élèves de discerner celles qui sont des appels à l'engagement ou qui au contraire sont démobilisatrices.



[L'encyclique Laudato si' du Pape François pour une écologie intégrale](#) est évidemment largement présentée dans le blog. Une série de passages directement reliés à la problématique de la vulnérabilité énergétique ou liés à des concepts abordés dans le parcours sont sélectionnés. Il est demandé notamment aux élèves de traduire quelques idées clés de cette encyclique et de les illustrer dans leur exposition numérique.



Un article titré ["Harceler le politique" face à l'urgence écologique](#) propose une vidéo de l'astrophysicien Aurélien Barreau. Dans son message, les élèves sont amenés à discerner ce qui relève de la responsabilité individuelle et/ou collective et ce qu'il dit de la liberté des individus. Les élèves sont invités à s'inspirer des propos de ce conférencier pour illustrer les mondes possibles vers lesquels nous pouvons encore choisir de nous orienter.

Qu'en est-il des ressources disponibles dans l'outil pour les élèves?

Voici quelques exemples de *documents élèves*. Vous en trouverez bien d'autres, accompagnés de consignes pour les exploiter. S'y trouvent également une série d'informations sur l'énergie, la notion de précarité ou de vulnérabilité énergétique, des données sur la mobilité en Belgique, une carte des navetteurs, une carte de la vulnérabilité énergétique...

Comme les élèves ciblés par cet outil sont dans l'enseignement qualifiant, ils seront amenés à réfléchir à ce que pourraient être [des choix énergétiques responsables dans leur secteur professionnelle](#). Sous l'onglet [Ressources professeurs](#), les enseignants trouveront un lien vers [les Cahiers du développement durable](#), une publication à destination des écoles techniques et professionnelles en Fédération Wallonie-Bruxelles. Un chapitre y est consacré à l'énergie.

Un article [« Trajectoire vers le bien commun », boussole éthique](#) renvoie à une étude de la Commission Justice et Paix. Cette étude contient un outil pratique sous forme de tableau qui constitue "une boussole éthique" à l'usage de toute personne sur le point de prendre une décision sociétale. Il est conçu selon trois volets: Bien commun et justice sociale ; Bien commun et environnement ; Bien commun et démocratie. Il est proposé aux enseignants d'adapter les questions qui constituent cette boussole à la problématique de la vulnérabilité énergétique, en interaction avec les élèves.

Une fiche technique synthétique pour faire entrer les élèves dans [la démarche philosophique](#), des compléments philosophiques, le lien vers l'ouvrage en ligne de Michel Sauquet et Martin Vielajus sur *L'intelligence interculturelle* et d'autres références utiles viennent compléter les *ressources professeurs*.

Quelques mots de conclusion sur votre expérience ?

Je voudrais vous proposer de découvrir vous-même l'[outil](#), de le partager avec d'autres, de vous en servir comme il vous semblera le plus pertinent pour vos élèves et de créer de nouveaux outils à partager sur la toile. Vous verrez que les dernières ressources de l'outil datent de 2019, en partie parce que j'ai quitté le Secrétariat général de l'enseignement catholique pour prendre de nouvelles fonctions au diocèse de Tournai. Mais il reste bien d'actualité, continue d'être une référence pour les enseignants et est utilisé de diverses manières. C'est un outil précurseur pour la mise en œuvre de l'éducation philosophique et citoyenne à travers plusieurs disciplines. Il pourra, je l'espère, continuer à en inspirer d'autres.

OBJECTIVE OF THE BULLETIN AND CALL FOR CONTRIBUTIONS



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

This Bulletin was launched in the summer of 2019 by OIEC (*Office International de l'Éducation Catholique* or International Office of Catholic Education in English). The organization federates national Catholic education associations in more than 100 countries and represents Catholic K12 education to international organizations, including the United Nations. Since January 2021, following the launch of the [Global Catholic Education](#) website in November 2020, while OIEC remains in charge of the Bulletin, the Bulletin is also co-sponsored by IFCU (International Federation of Catholic Universities), OMAEC (Organisation Mondiale des Anciens de l'Enseignement Catholique), UMEC-WUCT (World Union of Catholic Teachers), and the Global Catholic Education website.

The name of the Bulletin comes from the 2019 Congress of OIEC which was an opportunity for participants – including especially school teachers and principals, to share their experiences and achievements, as well as the challenges they face. The Congress is organized every three to four years. In June 2019, its name or theme was *Educatio Si*. It took place in New York in partnership with Fordham University. *Educatio Si* can be loosely 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 have been featured in various issue of this bulletin. In addition, 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 was originally 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. When we launched the Bulletin, we hoped to publish three issues to share materials from the Congress and other contributions.

Given interest in the Bulletin, we have continued its publication, and now also welcome articles related to the missions of FIUC, OMAEC, and UMEC-WUCT, and more generally about global Catholic education in all its forms. Catholic schools and universities 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, we hope that this Bulletin will partially fill that gap.

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

The 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; (6) 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. These various topics have been pursued in subsequent issues as well.

The second issue included the address by Msgr. Zani at the OIEC Congress, contributions of the role of education for sustainable development, as well as other articles on various aspects of Catholic education. In the third issue, a stronger focus was placed on Catholic schools in the Spanish speaking world with a set of articles written in Spanish. The fourth issue was devoted to the Global Catholic Education Report 2020 and the COVID-19 crisis. The fifth issue focused on Catholic schools in the French speaking world with a set of articles in French. The sixth issue was devoted to the event for the Global Compact on Education held in Rome in

October 2020. The seventh issue features interviews from the new [Global Catholic Education](#) website and in particular its interview series. The eighth issue focused on the Global Catholic Education Report 2021 and the proceedings of the event held by OIEC in February 2021 to mark its commitments to the Global Compact on Education. The ninth issue shared interviews with Catholic education leaders. The tenth issue was about recent development from the Global Compact on Education and some of the activities of OIEC. The eleventh issue was about integral human development and also featured interviews about Professor Gerald Grace.

We are hoping to put together additional issues of the Bulletin based on submissions of articles received or commissioned. Please feel free to suggest ideas - the aim is to include articles that are relatively short, neither too long to read, but also not too short to risk lacking substance. We expect to keep each issue of the Bulletin at about 40 pages.

We encourage you to share the Bulletin broadly with friends and colleagues, including teachers,

principals and professors in Catholic school and universities in your country, as well as alumni of Catholic education and others who may be interested. All issues of the *Educatio Si* Bulletin are freely available for download on the [OIEC](#) and on the [Global Catholic Education](#) websites.

Guidelines for Submission of Articles

Articles can be submitted by participants to the OIEC Congress and any other individuals with an interest in Catholic and faith-based education. Articles should typically be between 1,500 and 4,000 words in length. 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).

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