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**A Future for
Education
The Principles
of the Global
Compact on
Education**

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Contents

Foreword	1
Introduction	2
How did the idea of a compact on education come about and what does it mean?	3
A context marked by deep divisions to be healed	4
The objectives of the compact on education	5
The fields of application of the compact's content	7
Methodological considerations	8
To (not) conclude...	9
New ACU Master of Educational Leadership	10
New Masterclass - Leadership in Practice	12
ACU International Study Tours	14
References	16

Foreword

In a provocative and confronting article in *The New York Times* in 2018, the US political and cultural commentator David Brooks lamented what he sees as the failure of education in the developed world. He asserts that we have created a meritocracy: an educated class characterised by attributes that work against the enhancement of the common good. Among his list of undesirable attributes, he names three of particular interest to us as Catholic educators.

First, an exaggerated faith in intelligence, as distinct from wisdom – a canonisation of smartness without due consideration of the ethical application of knowledge. Second, a misplaced faith in autonomy – a view that I, and I alone, shape my destiny; a view characterised by narcissism. And third, a misplaced notion of self where achievement trumps character, and competition prevails over harmony. The three combined result in a moral decline; a commitment to the common good is diminished, and we see one another through a utilitarian lens, rather than one of respect and dignity.

What Brooks describes is the antithesis of our aspiration in Catholic education. In an address to Catholic educators this year, on the Feast of the Patron Saint of Teachers, St John Baptiste de la Salle, Pope Francis described our task this way: “You educate to responsibility, creativity, coexistence, justice and peace. You educate to the interior life, to be open to the transcendent dimension, to the sense of wonder and contemplation in the face of the mystery of life and creation. You live all this and interpret it in Christ and translate it into the fullness of humanity.”

Seeking to work against the tide described by Brooks, Pope Francis has asked educators across the world to commit to making the younger generation become the protagonists of a civilisation of harmony – a living leaven promoting the common good and a new humanity in the 21st century. He has called all to this common aspiration in his *Global Compact on Education*. In this edition of La Salle Academy Publications, Archbishop Zani from the Holy See explains the compact and the principles underpinning this initiative of the Holy Father in the hope that all educators will undertake their work with a common intention to build a more flourishing humanity, understood and realised in the person of Jesus Christ.

We have at hand many policies, charters and frameworks by which we evaluate the authenticity of our endeavours in Catholic education. The compact sits above all of these, asking the ultimate question of our purpose in education in these times of plurality and internationality. I commend Archbishop Zani’s reflections to you as further stimuli in your discernment around mission integrity.



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A Future for Education: The Principles of the Global Compact on Education¹

Introduction

On 12 September 2019, Pope Francis launched an invitation to participate in an event that was to take place in Rome on 14 May 2020 on the *Global Compact on Education*, but everything was postponed due to the Covid-19 pandemic. Prior to the pandemic, the topic had been explored in depth on several occasions by the Pope himself with various addresses, while the initiatives launched in many parts of the world had multiplied expectations and outlined specific training paths, aimed above all at educators and the younger generations.

A new stage began on 15 October 2020 with a new video message, in which the Holy Father placed the *Global Compact on Education* in the context of the dramatic phenomenon of the pandemic and correlated it not

only to the encyclical *Laudato si'*, as he had already done in the previous message, but also to the new encyclical *Fratelli tutti*. Subsequently, Pope Francis referred again to the need to invest in education to help respond to the new challenges “together”. He did so on three significant occasions: in a message of 12 November 2020 to the President of the UISG-USG Commission on Education, on the occasion of the Conference for Major Superiors of Religious Congregations; in his annual message for the World Day of Peace on 1 January 2021 (8 December 2020); and in his message to the UN on the occasion of the fifth anniversary of COP25 (12 December 2020).

With these addresses, the Pope places the compact on education

within an increasingly broader, more challenging and concrete framework from which a line of thought and a precise strategy emerge, encouraging the promotion of paths and projects at all educational, scientific, social and ecclesial levels. The Pope’s invitation to commit to making the younger generations become the protagonists of a civilisation of harmony becomes a strong and challenging mandate for the world of education in general, and especially for the school and academic sectors. This mosaic of principles and suggestions should be taken as a point of reference to give a new direction to our vocation as Christians, called to be a living leaven promoting the common good and a new humanity in the 21st century.

1. How did the idea of a compact on education come about and what does it mean?

The proposed initiative is a result of the attention to the educational world that has always been the mark of Jorge Mario Bergoglio, especially his concern for the formation of the younger generations. Moreover, he aims to respond to the appeals of numerous personalities from different cultures and religious and social backgrounds who have asked him to provide some ideas that could influence today’s humanity, which is experiencing an “epochal change” and needs adequately prepared leaders. In fact, many people are looking for reliable points of reference in terms of values, capable of influencing the most relevant choices to be made to contribute to the common good.

Hence the idea of proposing, at the world level, a specific initiative on the theme ‘Reinventing the Global Compact on Education’, particularly attentive to the expectations of the younger generations. There are two elements in this proposal that help us better understand it. At the ecclesial level, Pope Francis’s proposal takes up and relaunches the principles that have always guided the action of the Christian community in its commitment to education in schools and universities, in all informal education initiatives, and in the paths of interreligious and intercultural dialogue.

The theme of the compact on education has its deepest roots and

motivation in the Council Declaration *Gravissimum educationis*, according to which education must respond to the needs of the individual, but at the same time be open to fraternal association with other peoples in order to foster true unity and peace on Earth. Moreover, the educational process is authentic and effective when it succeeds in preparing people to become protagonists in promoting the common good, and to take on public responsibilities (cf. Introduction and no. 1). Immediately after the Council, in the encyclical *Populorum Progressio*, Paul VI highlighted the decisive role of education “of the whole man and of every man” in promoting true progress in the world in order to

be able to respond to serious lack of thought, poverty of references to an anthropology open to Transcendence, and lack of fraternity among persons and among peoples.

In the following decades, John Paul II developed these themes extensively by linking education to culture, as he did in his memorable address to UNESCO (2 June 1980). He emphasised the convergence between Christianity and humanism and, therefore, between Christianity and culture. Everything human is of interest to culture, because human beings, through whom culture passes, also represent the path on which the Church and culture meet. For the Christian, “educating” and “making culture” means helping human beings to “be” more, bringing the truth about human beings back to the original features of the image of Christ. These considerations are at the basis of the encyclical *Sollicitudo Rei Socialis*, with which John Paul II relaunched Paul VI’s encyclical, denouncing the presence in the world of structures of sin that prevent the harmonious growth of human beings and peoples.

Benedict XVI in his encyclical *Caritas in Veritate*, and in many other addresses, takes up these themes and develops them by drawing attention to the educational emergency which constitutes a great challenge for mankind and for today’s culture, and for this reason questions today’s society in its entirety and consequently also the Christian community. The emergency can be overcome if, through education, we become aware that charity in truth places human beings before the astonishing experience of gift; the human being is made for gift, which expresses and makes present his transcendent dimension (cf. *Caritas in Veritate* no. 34). “Today humanity appears much more interactive than in the past: this shared sense of being close to one another must be transformed into true communion. The

development of peoples depends, above all, on a recognition that the human race is a single family working together in true communion, not simply a group of subjects who happen to live side by side.” (no. 53).

Pope Francis follows in the footsteps of the magisterium of the Church traced out since the Council, and summarises the set of issues mentioned above by calling for a global compact on education. To this end, he invites everyone – scientists and thinkers, economists, educators, sociologists and politicians, artists and sportspersons, together with the representatives of religions – to concretely commit to building the “Earth Village” through education in order to give the younger generations a solid and safe common home. The compact on education therefore opens a new chapter in the journey that the Congregation for Catholic Education has undertaken over the past 10 years, which I will try to revisit briefly.

In 2011, meeting the members of the Congregation on the occasion of their Plenary Assembly, Benedict XVI invited them to celebrate the 50th anniversary of the Declaration *Gravissimum educationis* in order to take up again its contents and respond to the challenges of the “educational emergency”. The preparation for the event made it possible to collect an extraordinary documentation about the experiences of Catholic education in the world, organising them around four aspects: the identity of Catholic education, the subjects involved in the educating community, the formation of formators, and attention to the new challenges to be faced.

In 2015, the 50th anniversary of the Council Declaration was celebrated with two events: a study seminar at UNESCO and a World Congress in Rome, the documentation of which was collected. On that occasion, the following were established: the postgraduate school Educating to

Encounter and Solidarity (EIS) at the LUMSA University to deepen the pedagogy of Pope Francis, and the Pontifical Foundation Gravissimum Educationis. In the same year, the encyclical *Laudato si’* was published. In 2017, the Congregation for Catholic Education published the document *Educating to fraternal humanism: Building a ‘civilisation of love’*, to commemorate the 50th anniversary of Paul VI’s *Populorum Progressio*. According to this encyclical, for the development of peoples it was necessary to invest in education and, above all, to *humanise education* in order to make it a process in which every person may develop his or her deepest aptitudes and vocation, and contribute to the growth of the community. That document already established that “Humanising education also means to realise that we need to modernise the compact on education between generations” (no. 9), underlining a theme very dear to Pope Francis.

In 2018, the Pope was asked to deliver a message recalling the global commitment to the education of the younger generations. On 4 February 2019 in Abu Dhabi, Pope Francis signed a document on universal brotherhood with the Muslim world. On 12 September of the same year, he published the message which launched the *Global Compact on Education*, and on 15 October 2020, in the middle of the pandemic, the Holy Father relaunched the compact indicating seven concrete objectives to be achieved. Thus, we have before us a broad theme that is open to all, to the point of including international bodies, various humanitarian institutions and world leaders, since it includes topics and dimensions that can find concrete application in the various fields of social, economic, cultural, political and religious life.

2. A context marked by deep divisions to be healed

In his addresses on educational issues, Pope Francis constantly highlights the great challenges that must be met in order to rebuild the future. He does so especially in his two messages of 12 September 2019 and 15 October 2020, where he describes the context in which it is necessary to act based on a new planning to heal the present divisions and look to the future with hope. The ideas outlined in the first message are taken up and expanded in the second, which refers to the encyclical *Fratelli tutti*, published a few days earlier. Let us go through these ideas.

An essential element is the central paragraph in the first message which takes up a theme dear to the Holy Father: that of an “era of change”, to which the proposal of the compact on education is closely connected. Today’s humanity, writes the Pope, is experiencing a profound change marked by multiple crises producing a metamorphosis which is not only cultural but above all anthropological, that generates new languages and discards, without discernment, traditional paradigms. We are therefore faced with an “anthropological crisis”² and a “socio-environmental crisis”³ in which we can increasingly see “signs that things are now reaching a breaking point, due to the rapid pace of change and degradation; these are evident in large-scale natural disasters as well as social and even financial crises”⁴. Education clashes with this set of transformations that imprisons existence in a whirlwind of technological and digital speed, constantly changing points of reference, thus jeopardising the psychological structure of people, which requires specific lengths of time and methods to be formed. It is therefore necessary to change the global development model and redefine the idea of progress by developing a cultural vision, and training leaders capable of finding new avenues. This formidable and non-deferrable task requires – at the cultural level of school, academic and scientific training – a generous and convergent commitment to a radical paradigm shift. But every change needs an educational journey that involves everyone.

In the subsequent message of 15 October 2020, this complex issue was placed in the context of the Covid-19

pandemic. The raging pandemic and the severity of the measures that had to be taken have led to unresolved issues in our society: the elderly, undeclared workers, the poor, people with disability, prisoners, the excluded, social imbalances and political choices paying no heed to the common good, national selfishness, and the unreasonable if not unfair distribution of resources. Education systems throughout the world, both at school and academic level, have suffered the consequences of the pandemic, not only because of the marked disparity in educational and technological opportunities, but also because of the exclusion of millions of children and adolescents, which has increased an already alarming educational gap. This has produced, as the Pope said, a veritable “educational catastrophe”. In this context of deep crises affecting human dignity and rights, as well as cultural, socio-economic and developmental models, several divisions are coming to light that compromise our way of understanding reality and relating to one another. Some are particularly evident. A first division is that which *separates reality from transcendence*. The greatest crisis in education in general, and especially from the Christian perspective, is the closure to transcendence. If it is true that human beings are not limited to the temporal horizon alone but, living in history, fully preserves their eternal vocation, then education consists in introducing children and young people to the whole reality, a fundamental dimension of which is openness to the transcendent, an openness that makes it possible to be open to hope. In order to heal this vertical division between human beings and the Absolute, it is necessary to have as a point of reference an “integral” and at the same time “concrete” anthropology allowing the human person to look beyond, to open up the horizons of reason and of the heart. A restricted reason corresponds to an abstract vision of humanity, while an enlarged reason corresponds to a concrete anthropology, ie one that is adequate to the totality of reality. A second division that education is called upon to heal is the *horizontal division*, ie the relationship between the generations and between different

individuals, between different cultures and provenances. In other words, it is a question of restoring a compact on education with the family, with people having different socio-cultural and religious views, with those who find themselves in economic, social and moral difficulties. Education achieves its purpose if it succeeds in forming people capable of walking together along the paths of encounter, dialogue and sharing, in mutual respect, esteem and acceptance. It is necessary to reach out to the various “peripheries” where the disadvantaged need help to grow in humanity, intelligence, values and habits in order to become the protagonists of their own lives and, in turn, share with the others experiences they are not familiar with. In this sense, we need to introduce a paradigm shift in educational planning, where the transmission of knowledge should not be considered as a “positional” or “selective” good, but a “relational” good, capable of promoting the person’s emotional and sensitive potential to be open to relationships with others in a supportive and constructive way. A third division to be healed is that *among human beings, society, nature and the environment*. The person, educated according to a sound anthropology, is a subject who loves the world and history, who makes culture, who takes responsibility for public life; he or she will therefore be a person who not only cultivates the subjective and personal dimension, but also the political, social and economic one, the good of nature, of the environment, in a word, who knows how to build the common good. “Educating for the covenant between humanity and the environment” – according to the mandate set out in the encyclical *Laudato si’* – is one of the most important educational priorities, so much so that “an awareness of the gravity of today’s cultural and ecological crisis must be translated into new habits”⁵. In fact, it appears urgent to create the conditions for an “ecological citizenship” to be developed in different educational contexts in order to provide an education in “responsible simplicity of life, in grateful contemplation of God’s world, and in concern for the needs of the poor and the protection of the environment”⁶.

3. The objectives of the compact on education

In a fragmented and constantly changing context, it becomes even more urgent and indispensable to have well-defined objectives as a guiding compass to make educational practice effective at every level, both formal and informal. In the Pope's two main messages, which renew the urgent appeal to unite efforts in a broad educational compact to form mature people and rebuild the fabric of relationships for a more fraternal humanity, there are clear indications in this regard, that can be summarised in the following points.

First, the Pope refers to the *courage of placing the human person at the centre*. It is an invitation to enter the heart of education, which requires a sound anthropology, and follows in the footsteps of the most recent and modern pedagogical theories. If, in the society of the future, knowledge becomes the most important personal resource and if, on the other hand, "man's principal resource is *man himself*", as we read in John Paul II's *Centesimus annus* (no. 32), we need to invest in education to promote the whole human person and all human persons.

The question then arises: "Which vision of human person?" The transparency of the goals that guide educational action and give meaning to the daily effort of this challenging task⁷ seems to have disappeared. Faced with the excessive confidence that educational institutions often place on tools, techniques, technologies and bureaucratic procedures, it is necessary to reflect, first of all, on the "what" and the "how", but above all on the "why"; and all this in order to avoid the risk of an eclipse of the educational consciousness into which one may fall when forgetting the fundamental objective of all educational action, which consists in placing human persons at the centre, to promote them in their distinctiveness. This objective cannot be achieved only by perfecting the means, but primarily by rediscovering *the ends*, to which all means must be subordinated, and by recovering the capacity to grasp and consider the problems of education in their human immediacy.

Indeed, to educate is to promote the human person in their human *proprium*. After all, according to its etymology, to educate means "to lead someone towards him or herself", in some way taking responsibility for

this person; hence the questions that all educators must ask themselves: "How to educate?" or "To educate to what?", "Who does one educate?", or perhaps even more appropriately, "To-become-who does one educate?"⁸. In his message of 15 October 2020, Pope Francis explains this objective by stating that it is necessary "to make human persons in their value and dignity the centre of every educational program, both formal and informal, in order to foster their distinctiveness, beauty and uniqueness, and their capacity for relationship with others and with the world around them, while at the same time teaching them to reject lifestyles that encourage the spread of the throwaway culture". Since it is evident that every educational action has to do with human persons, the question arises: Who is *the human person*? This is where the well-known reflections of the philosophers and pedagogists of personalism come to the rescue and, in particular, in the words of Emmanuel Mounier, the person is "presence, assertion, but not presence to *oneself*, *self*-assertion: he or she is the answer" (our translation)⁹. The human person is, therefore, a being that is his or herself insofar as he or she is open to a relationship with others. If we were to look for a precedent in the tradition of classical thought, we may say that the person is *consciousness*, in the etymological sense of this term, which refers to a *cum-scire*, that is, of a "knowing-in-relation to".

The knowledge of consciousness, therefore, consists in *learning in relationship to*. It follows that the *locus* of learning for a person is that the relationship and education takes place as interpersonal communication in an educational environment made up of an organic interweaving of relationships between all those involved in the educational relationship. Undoubtedly, the Christian vision of the human person offers an anthropological 'plus': a communitarian personalism emphasising the social nature of human beings¹⁰. This is why the Holy Father considers educational action to be closely linked to its influence on new ways of understanding economics, politics, growth and progress, and of relating to reality.

The second objective is represented by *the courage to invest our best energies*

with creativity and responsibility. In order to be able to go in this direction, Francis indicates the need to have "a long-term vision unfettered by the status quo. This will result in men and women who are open, responsible, prepared to listen, dialogue and reflect with others, and capable of weaving relationships with families, between generations, and with civil society, and thus to create a new humanism"¹¹. These passages condense a rich range of ideas, such as: planning, strategic vision, long-term time frames, characteristics and quality of education, family, cultural and social effects of education. They are addressed in particular to all the institutions involved in the various educational experiences and should be decoded and developed into proactive practices. I think it is important to underline two terms used by the Pope: creativity and responsibility as perspectives to be kept in mind in educational processes. *Creativity* is the capacity to be developed in individuals allowing them to discover relationships among ideas, things and situations, to produce new ideas, to have intuitions and to conclude the mental and practical process with a valid and useful product in the scientific, aesthetic, social and technical fields in a given social and cultural context. Creativity is also measured by the ability of the product developed by the person to exert a certain influence on the lives of others, enriching or producing positive changes in them.

From the point of view of pedagogy and educational practice, children's and young people's abilities can be promoted by enhancing their original production, making them aware of the various stimuli coming from the social environment, adopting an open learning model, stimulating dialogue and the search for alternative interpretations, proposing activities that promote exploration, using various teaching methods and cultivating higher learning processes (application, synthesis and evaluation). The training of creative skills is one of the most ambitious goals of education. The theme of *responsibility* is also highly relevant to educational processes, and indeed education to responsibility is one of the most important educational responses at a time in history when, from a pedagogical perspective, negative

aspects make the object of an ever-abundant series of observations (epochal change; age of uncertainty; existential disorder; culture of fragmentation, indifference, pleasure; age without language; environmental issues, etc) whose manifestations (including the decline in respect for life; the resurgence of religious, ethnic and racial conflicts; the increase in the gap between wealth and poverty and the formation of large pockets of hardship, exclusion and marginalisation) cannot fail to raise the most anxious concerns about the present and future of our civilisation.¹²

In continuity with the need to place the person at the centre of educational action, responsibility is placed within the framework of moral education, whose essential motives and justifications it refers to. Basically, it is once again a matter of placing oneself in the perspective of relational behaviours, which engage the freedom and inter-subjectivity of the person and his or her relationship with rules, norms, boundaries, duties and rights. In this sense, education to responsibility can be seen as one of the expressions of *education to otherness* in general, and *to freedom* in particular. From this, a multiplicity of educational itineraries can unfold, which must be placed along a continuum of activities, experiences and proposals to be arranged along the axis of cognitive development on the one hand, and affective development on the other, in order to arrive at behavioural outcomes and lifestyles. It can therefore be said that education to responsibility incorporates all the potential and resolutions inherent in the dimension of *reciprocity* that underlies the culture of encounter and dialogue.

As a third objective, consequential to the second, Pope Francis indicates the *courage to train individuals who are ready to offer themselves in service to the community* and, in this way, to experience that there is more joy in giving than in receiving (cf. *Acts of the Apostles 20:35*). This is an objective that refers to the contents of the Magisterium of the Church, especially that concerning social teachings, and which the Pope has developed extensively in his two encyclicals *Laudato si'* and *Fratelli tutti*. He states this when, in his message of 15 October 2020, he recommends referring to the social doctrine which, inspired by the teachings of Revelation and Christian humanism, provides a solid basis and a vital resource to find the paths to follow

in the present emergency situation. Referring to *Fratelli tutti* (no. 231), Francis recalls that the great transformations we need today cannot be produced from behind desks or in offices; what we need is to implement an “architecture” of peace and harmony in which the various institutions and persons making up society take part. In this perspective, it becomes urgent to promote the various forms of education that aim to form in the person the capacity both for coexistence and positive reciprocity and for responsible and constructive participation in the exercise of power as a service to build the common good. For this reason, education to active citizenship is indispensable for a civic and peaceful coexistence¹³.

In concrete terms, it is a matter of educating to the ability to identify, interpret and assess the cultural and socio-political problems of a society in which information is very often manipulated, by enabling young people to acquire the knowledge that allows them to penetrate social reality and solve the concrete problems of living together¹⁴. To this end, a thorough scientific education is needed, instilling in children and young people the importance of intellectual rigour and testing through experience so as to immunise them from the simplism, dogmatism and adventurism of so many social activities that risk becoming fragmented and ineffective. The indispensable evaluation parameters in this formative process are those of the value of human beings, freedom, justice, equality, peace, love, and spiritual and religious values. It is necessary to form the will to participate in the realisation of the common good, shaping an ethical-social habitus encouraging the individual to go out of him or herself to make a creative contribution to human affairs, to the point of taking personal responsibility for the consequences. Serving the others and people must be the objective to be pursued in view of the common good. The preferred methodology for an effective education to service consists in involving young persons in concrete actions, accompanying them in the field in the process of learning to evaluate, discern and decide.

It should be pointed out that, in addition to the three objectives illustrated above, the proposal of the compact on education is inextricably linked to the commitment to build and *protect our common home*, since

our existence is *inter-connected* and “genuine care for our own lives and our relationships with nature is inseparable from fraternity, justice and faithfulness to others”¹⁵. Nothing and no one is excluded from this fraternity, which is *universal*. The idea that *everything is connected*, as conceived and lived by Saint Francis of Assisi, was already contained in the very ancient stories, rich in profound symbolism¹⁶, of the *Book of Genesis*.

Through the encyclical *Fratelli tutti*, the Pope contextualises the concept of fraternity and highlights its meaning in our time, the age of *complexity*, transformed by a rapid and simultaneous increase in technological power and planetary interdependence. It is necessary, in fact, to replace the “technocratic paradigm” with a new paradigm. The technology linked to finance is “incapable of seeing the mysterious network of relations between things and so sometimes solves one problem only to create others”¹⁷. It is therefore necessary to take a leap towards a new way of life, approaching reality respectfully, avoiding feeling like absolute masters of our lives and of everything that exists¹⁸.

And this means, precisely, recognising and placing the idea of complexity¹⁹, the idea that everything is connected²⁰, at the basis of every thought and action focusing on the world. And that, therefore, individual technical answers to individual problems are not enough, just as the marketplace is not enough, as “by itself, (it) cannot resolve every problem”²¹. The impact of the educational action is thus directly related to the vitality of the relationships established and to the cohesion and capacity for cooperation of an educating community.

4. The fields of application of the compact's content

The contents of the compact on education are not to be found only in the Pope's short launch messages, but in his more important documents, quoted in the messages, in which his reflections are developed in a broader way; I refer to the Apostolic Exhortation *Evangelii gaudium*, the Encyclical Letters *Laudato si'* and *Fratelli tutti*, as well as the *Document on Human Fraternity* signed on 4 February 2019 in Abu Dhabi with the Grand Imam of al-Azhar al-Tayyib. Starting from the objectives pointed out in the messages, and rereading the documents of the Holy Father's Magisterium, the Congregation for Catholic Education has identified five main areas in which the compact on education can be implemented in the coming years and which will have to be developed at various levels and with various projects. The work plan – which will be organised around five study and research areas: dignity and human rights; peace and citizenship; technology and integral ecology; fraternity and development; cultures and religions – will involve a wide network of Catholic and secular universities that over the next few years will promote projects aimed at training leaders capable of taking up responsible positions at various institutional levels and of spreading a culture of encounter, inclusion and solidarity throughout the world. These themes, expanded on and developed at a scientific-academic level, will be able to offer many ideas to be translated into pedagogical-educational paths or tools for schools of all levels and for the educational agencies wishing to adopt them. I will dwell on a few examples of how the themes are structured. The Congregation for Catholic Education, which has the task of accompanying its implementation, in addition to collecting and monitoring the most significant experiences promoted in many countries around the world, coordinates a committee established to this end, together with the Foundation Gravissimum Educationis and the postgraduate school Educating to Encounter and Solidarity (EIS) of the LUMSA University.

Dignity and human rights. Dignity is directly linked to the notion of the human person and their fundamental value, which plays an essential role in the educational project of Catholic

schools. Men and women, as human persons, are beings-in-themselves, subjects open to the others, “beings in communion”, who become self-fulfilled in their relationships with the world (through work), with others (through interpersonal relationships and community life), with God (in religion and in the communion of faith). In these ways of being lies the human person's dignity and absoluteness of purpose and value, which can never be reduced to a means or an instrument. Human rights belong to the human person. There are “first-generation” rights: the right to life, personal identity, privacy, freedom of thought, conscience and religion, free and secret vote, freedom of association and procedural guarantees.

The “second set” of human rights consist of economic, social and cultural rights and are called positive rights that the public authorities must undertake to codify and enforce. These “second-generation” rights include the rights to food, housing, education, work, health and health care. Recently, there has also been talk of “third-generation” human rights, or solidarity rights such as the right to peace, a healthy environment and development. Having clarified the concept of dignity and rights, we must then move on to human rights education. The development curricular disciplines have led to the identification of their objectives, content and teaching methods. All this must obviously be worked out in terms of educational content so as to take into account the age of the pupils, their circumstances and the particular situation of the schools and the education system.

Fraternity and cooperation. On this topic, the encyclical *Fratelli tutti* provides a wealth of ideas which, although inspired by Christian revelation, can also offer significant suggestions at the pedagogical-teaching level, to be collected and studied in depth. I will limit myself to recalling that the theme of the other has become central to the contemporary cultural debate. In the past, difference was mostly seen as a threat to one's identity. There is a general consensus over the idea that European thought revolves around identity, where the other, the person who is different, remains an outsider, is removed or concealed. The Jewish philosopher E Lévinas developed a

concept of human person starting from the other, from the “you”, from the face-to-face.

Because it “comes from outside”, the face of the other is always presented as a threat that causes us to lose control, dominion over ourselves, because it will always retain its heterogeneity. Reflection on the themes of the other, of difference, of inter-subjective and intercultural relations, is leading towards the centrality of the category of reciprocity. P Ricoeur goes as far as to speak of an “ethos of reciprocity”, as a paradigm of the relationship based on the value of difference. Attention to the other and the experience of fraternity provides the context and the basis for community, in which people experience the relationships of friendship, communion and mutual aid. The cooperation experienced in the school community can be experienced at wider levels, local, national and international, leading to an understanding of the value of the common good.

Technology and integral ecology. This then opens up a very interesting and topical pedagogical and didactic area such as, for example, that of the issues related to artificial intelligence and human beings' relationship with the environment: these are the issues that characterise the era of change in which we are immersed. It is necessary to educate people in the ethical use of technologies, by aiming to transform innovation into development. This means directing technology towards and in favour of development and not simply seeking progress as an end in itself. Although it is not possible to conceive and implement technology without specific forms of rationality (technical and scientific thinking), placing development at the centre means saying that technical-scientific thinking is not self-sufficient. Different approaches are required, including the humanistic approach and the contribution of faith.

The choices dictated by ethics are those that go in the direction of gentle development. Integral ecology also makes reference to the encyclical *Laudato si'*, which has been widely commented on and which the Dicastery for Promoting Integral Human Development also made the object of its recent publication, touching on the educational dimension²². The task of quality ecological and environmental

education is to foster awareness that the human person is an integral and certainly fundamental part of nature and the environment without being its sole, priority and absolute element. But it is humankind that bears the moral responsibility of fulfilling the process of safeguarding the integrity of the environment in all its aspects. There is a spiritual ecology, a human ecology, a social ecology and an environmental ecology.

Peace and citizenship. These are two fundamental aspects of education. One of the main aims of education to peace is the formation of a “non-violent” human person, who has confidence in him or herself and in others; who knows how to act creatively and personally in the surrounding reality in order to change it in a human perspective; who is committed to actively resolving conflicts without violence and abuse of power, by making use of the constructive resources already possessed and developing others; who knows how to operate in daily life with broader connections to the world dimension, who is always in search of the truth, without taking it for granted or claiming to be the exclusive repository of truth. In its ethical-political dimension,

education to peace is always, at the same time, education to change and justice, to solidarity and to global coexistence between cultures and peoples. The term citizenship refers both to the relationship between an individual and a state, and to the rights and duties that this relationship entails for the individual. In the focus on citizenship, the prevailing pedagogical categories are education to responsibility (understood in the double sense of personal responsibility and community responsibility), to going beyond oneself, to social participation, to placing value on collective “memory” in which every personal experience is embedded. *Cultures and religions.* This fifth pair is also particularly rich in potential applications of the global compact on education. Culture is a constitutive part of human nature, because only culture makes us specifically human, rational, critical and ethically committed beings. It is through culture that we discern values and make choices. Human beings express themselves through culture, become aware of themselves, recognise themselves as unfinished projects, question their own achievements, tirelessly search for new meanings and create works that

transcend themselves. When we speak of religions in a general sense, in theory we are convinced that religion, in which human beings place themselves at God’s disposal, is undoubtedly one of the most essential origins of culture. Moving on to the existential level in the relationship between religion and culture, we believe that religion will increasingly become a source of cultural values the more it is perceived as a “value” (and not simply as a cold adherence to truths), is purified of arbitrary exploitation, and presented as a “reasonable” proposal (which is not synonymous with “rational”), fully respecting human dignity and rejecting fundamentalism (holy wars, despotic theocracies, fanaticism, etc). In particular, in order not to separate religion from culture, Christians are invited to start again from the profound meaning of the proclamation of Christ, from the *kerygma* that possesses in itself the dynamic force to reach the heart of human beings, but also to make it the protagonist of a presence in the world capable of influencing all its expressions, promoting humanism and a sociality. Open to the Transcendent, making the world a “*spatium verae fraternitatis*”.

5. Methodological considerations

A careful reading of the Pope’s messages reveals many suggestions that outline a working method to implement the compact on education at a local and global level. A basic component is undoubtedly the quotation of the African proverb according to which, “It takes a whole village to educate a child.” Every change, says the Pope, needs an educational journey that involves everyone, which is why it is necessary to build an “educational village”. This is the starting point for any educational action, which leads to considering as a central element the community, in which diversity converges, relationships are experienced, networks of communication are built, social dynamics are experienced, values are encountered, etc. In pedagogical terms, it is necessary to set as a fundamental precondition the existence and irreplaceable role of the *educational community*, which is the driving force behind and responsible for the whole educational,

cultural and social experience. And it is precisely on this aspect that the message of 12 September 2019 dwells to underline that this village (or this community) must be built to establish the necessary conditions to educate. A village or community is not always given, nor is it a place or environment that is immediately educational; for this reason, the starting reality is a terrain that must be reclaimed from the discriminations that condition relationships at various levels and into which the fundamental value of fraternity must be introduced. It is therefore necessary first of all to set in motion a purifying action with the aim of tilling a ground made stony by obstacles preventing an effective educational process, and which can be of a physical, psychological, social, moral and economic nature. Nor should we exclude a patient work of purification of the memory held by adults and society and passed on to young people, which must therefore be freed from erroneous visions. Pedagogy

also places value on the environment as an educational factor: in other words, it refers to the need to prepare converging conditions of habitats, presences, relationships, proposals, activities and structures which promote growth processes because they cause human and cultural values to circulate within a group, neutralise contrary stimuli, and establish an enriching exchange between the various educational agencies. Once the basic context has been created and restored, specific educational action takes place through a number of fundamental steps that Pope Francis illustrated in clear words in his message of 15 October 2020: “To listen to the voices of children and young people to whom we pass on values and knowledge, in order to build together a future of justice, peace and a dignified life for every person”. *Listening, passing on, building together:* these are methodological guidelines that place at the centre the person to be formed, who must

be helped to grow and mature. On the basis of this principle, educators can choose from a variety of teaching methods to alternate and adapt in relation to the context and the specific

objectives to be pursued. They can vary from methods that place the action of passing on contents at the centre, to heuristically oriented methods if the focus is on stages requiring

students to work autonomously, where learning, induction, problem solving, the involvement of the creativity of the students are stimulated²³.

To (not) conclude...

The launch of the *Global Compact on Education* is part of this horizon, which has initiated a process that has been unfolding everywhere for months, in different ways and at various institutional levels. In order to respond adequately to the challenges just mentioned, Pope Francis explicitly points to the urgency of finding “global agreement about an education that integrates and respects all aspects of the person, uniting studies and everyday life, teachers, students and their families, and civil society in its intellectual, scientific, artistic, athletic, political, business and charitable dimensions. An alliance, in other words, between the earth’s inhabitants and our ‘common home’, which we are bound to care for and respect. An alliance that generates peace, justice and hospitality among all peoples of the human family, as well as dialogue between religions.”²⁴

To achieve these global objectives, it is necessary to work together according to a specific notion of human person. The Christian anthropological vision makes it possible to develop an educational project capable of forming responsible people with a strong passion for humanity and its destiny²⁵. Faced with the dramatic reality we are experiencing, simplistic solutions and wishful thinking are not enough, but – as Pope Francis says – we must focus on education because of its transformative power: “To educate is to take a risk and to

hold out to the present a hope that can shatter the determinism and fatalism that the selfishness of the strong, the conformism of the weak and the ideology of the utopians would convince us is the only way forward”²⁶. Education is an act of hope because it invites us to co-participate in and transform ways of thinking and living, it helps to respond to the emergencies and challenges of the contemporary world, and it is a way of humanising the world and history. That is why it is urgent to train people capable of affecting the heart of society by proposing a new culture. As E. Morin observed, “We live in a desert era of thought, which struggles to grasp the complexity of the human condition in the global age [...]. It is in fact a thought crumbled into many fragments, which struggles to see the relationships among the many dimensions of our crisis: economic, political, social, cultural, moral, spiritual...”²⁷. The disease of our time is *simplification*, which prevents us from grasping non-monetisable dimensions such as mutual aid, the use of common goods, the gratuitous part of existence, and ignores what makes up the very fabric of our lives: joy, love, suffering, dignity, fraternity²⁸.

Hence, Pope Francis observes that we need to rethink “the outdated criteria which continue to rule the world”²⁹, and find new ways to conceive and dwell on the complexity of our global human condition, in the awareness that the

solutions to its crises, both material and spiritual, will have to pass through the formation of a new planetary consciousness of fraternity, which binds human beings together and all of us to earthly nature. We must learn to think of ourselves as “humanity” and develop an awareness of planetary, universal fraternity, precisely in light of the common danger that now binds all peoples to the same destiny. Fraternity is inscribed in the new human condition. Today, for the first time in human history, the terrestrial *oecumene* has become a concrete reality. “Interdependence obliges us,” writes Pope Francis, “to think of one world with a common plan”³⁰ for the development of all humanity. The *Global Compact on Education* delves into these aspects in greater depth, both in the school and academic sphere. It also extends more specifically to the *third mission of universities* and to the many informal processes, embracing all the realities of social and cultural life to develop a new humanity inspired by the values of the Revelation and aimed at illuminating and promoting a sense of truth, goodness and beauty.

2023 New Master of Educational Leadership at ACU

A course designed in collaboration with Catholic school authorities



Dr Paul Kidson

Head of Postgraduate Education
National School of Education
Faculty of Education and Arts

In May 2022, a new Master of Educational Leadership (MEdLead) course was approved by the University's Academic Board and will commence in the 2023 academic year. All university courses are reviewed on a five-year cycle as part of the University's and the Commonwealth Government's quality assurance processes, however, rather than approach the review of the MEdLead as a compliance and assurance process, it presents an opportunity for a complete renewal of why and how we support educational leaders in Catholic schools across the nation and beyond.

The aspirations of both the National School of Education and the La Salle Academy coalesced during 2021 to set off on this new journey: the National School of Education engaged Prof Judyth Sachs and Ms Hilary Johnston-Croke to conduct an extensive review of postgraduate offerings, while the Morley Review brought together 60 Catholic school, system, and university leaders to enrich the partnerships we have between ACU and Catholic educators. Both reviews affirmed the priority of supporting leaders in Catholic schools and systems; this is the foundation of the new course.

Many of the MEdLead's core design and educational principles emerged from the Morley Review consultation process, in which Prof Sachs and Ms Johnston-Croke also participated. In particular, the desire of the University to engage openly and directly with diocesan and RI/MPJP educationalists has resulted

in a rich and inclusive range of units that are explicitly grounded in Catholic faith, mission, ecclesiology, and lived practice. Each unit will now engage students in interdisciplinary readings, discussions, and reflections, drawing from diverse literatures in educational leadership, philosophy, theology, church documents, and wider social sciences and humanities. The guiding curriculum and assessment design has a clear logic: exploration of key research and literature, reflection on how this relates to professional practice, then application through a practical task in students' professional contexts (e.g., school principal, curriculum leader, system leader).

A desire for currency and practical relevance underpins the new approach to course delivery. ACU is blessed already to have outstanding award-winning academics, and this will be complemented by drawing from a wide and extensive range of current educational leaders. School and system practitioners will be invited to deliver lectures or modules on key areas of their expertise, with the support of an ACU scholar; this provides students with a diversity of professional voices and perspectives, as well as focusing their learning on contemporary practical application.

New students in 2023 will commence with the units listed below, while continuing students will continue in their previous version of the course, including if they have named specialisations.

CORE UNITS

Foundations: Vision and Mission of Catholic Education in the Contemporary World

After completing this unit, you will understand and be able to articulate the function and purpose of Catholic schools as an expression of the mission of the Church. You will learn how to identify and apply appropriate leadership theories and practices within your context.

Leading Learning in Catholic Educational Communities and Cultures

You will critically analyse contemporary theory and research on the leadership of teaching and learning, particularly in the context of the mission and vision of Catholic education. Central to this analysis is a focus on the role of leadership in supporting quality teaching and improved outcomes of schooling for all students, and the challenges and opportunities these pose for leaders to transform schools, teaching and learning. Key aspects include leadership practices that have a positive impact on learning for leaders, teachers and students.

Educational Leadership as Vocation and Service

You will explore this dynamic in educational settings, by using philosophical and/or faith frameworks that clarify how values and ethics impact leadership behaviours, such as sense-making and framing, and decision-making. The aim of this unit is to support you to reflect, explore and

identify your own inner values and promote personal and professional growth through an experiential, reflective critique of personal and contemporary educational challenges.

Integrating Capabilities for Renewal and Sustainability in Leadership

You will consider how your personal renewal and sustainability is enhanced through a range of theories, theologies, spiritual practices and contemporary research in health and wellbeing. The aim of the unit is to promote understanding, affect and behaviours that reflect the fullness of Christian life within self, relationships, professional practice and communal participation.

Leadership in Context: Educational Narratives and Literacies for Learning Communities

This unit establishes a critical dialogue between Catholic social teaching, non-materialist ontologies (including Indigenous), and contemporary educational policy and pedagogical discourses (eg Mparntwe Declaration, UN Sustainable Development Goals, OECD Future of Education and Skills 2030, virtual and augmented realities, social and emotional learning, entrepreneurialism). You will critique use of research, data and epistemic privilege in education policy, measurement and evaluation.

This unit aims to develop skills in critique of contemporary educational discourse. Students develop confidence in crafting and telling their own educational narrative.

Data Information Systems: Using Research and Data for Learning

You will develop skills in using and interpreting qualitative, quantitative and mixed data types, understanding research design and methodologies, and interrogating research critically, as well as consider the benefits and limitations in the purposeful use of evidence. The aim of this unit is to develop your knowledge and skills to assist students in understanding, using and critiquing a range of relevant system and school data.

FURTHER STUDY

The Master of Educational Leadership provides a pathway for further study into higher degree programs including doctoral studies.

MASTER OF EDUCATIONAL LEADERSHIP – SAMPLE COURSE MAP				
YEAR 1				
Semester 1	Foundations: Vision and Mission of Catholic Education in the Contemporary World	Leadership in Context: Educational Narratives and Literacies for Learning Communities	Educational Leadership as Vocation and Service	Elective
Semester 2	Leading Learning in Catholic Educational Communities and Cultures	Data Information Systems: Using Research and Data for Learning	Integrating Capabilities for Renewal and Sustainability in Leadership	Elective
YEAR 2				
Semester 1	Capstone	Elective	Elective	

Masterclass – Leadership in Practice

Developed and presented by: Professor Christopher Branson and Dr Maureen Marra

What makes this three-day Masterclass globally unique is that it not only provides a practical understanding of contemporary leadership theory but also it seamlessly integrates this into all the key aspects of organisational leadership as outlined in the program illustration opposite.

Rather than describing each of these key aspects as differentiated and isolated, this Masterclass presents them as united, coherent, and connected leadership responsibilities that can be readily and successfully embraced through the leadership practices promoted in this Masterclass.

Thus, in this **Masterclass - Leadership in Practice** you will learn how to:

1. Become an effective leader in today's world
2. Align self and others to the core mission of your organisation
3. Understand and positively influence workplace culture as a connected ecosystem within which positive energy flows
4. Create a workplace where people thrive through wellness, engagement, learning and innovation
5. Evaluate your progress towards achieving your organisation's Mission
6. Create effective change through understanding the DNA of decision-making
7. Enhance your strategic thinking and organisational planning skills
8. Implement successful organisational change

Contact Professor Chris Branson for more information.

E: christopher.branson@acu.edu.au

Summary of program components:

Section A: Leadership that inspires people to work together for success

1. Leadership for 2022 and beyond
2. Mission alignment
3. Leadership wisdom: morality and ethics in the workplace
4. Self-knowledge and the leader
5. Leadership legacy: creating a leadership platform

Section B: Creating a connected organisation

6. Interpreting organisational culture
7. Organisational ecology: knowing how to influence the culture
8. Teamwork: belonging, wellness, and investment in the purpose
9. Evaluating success

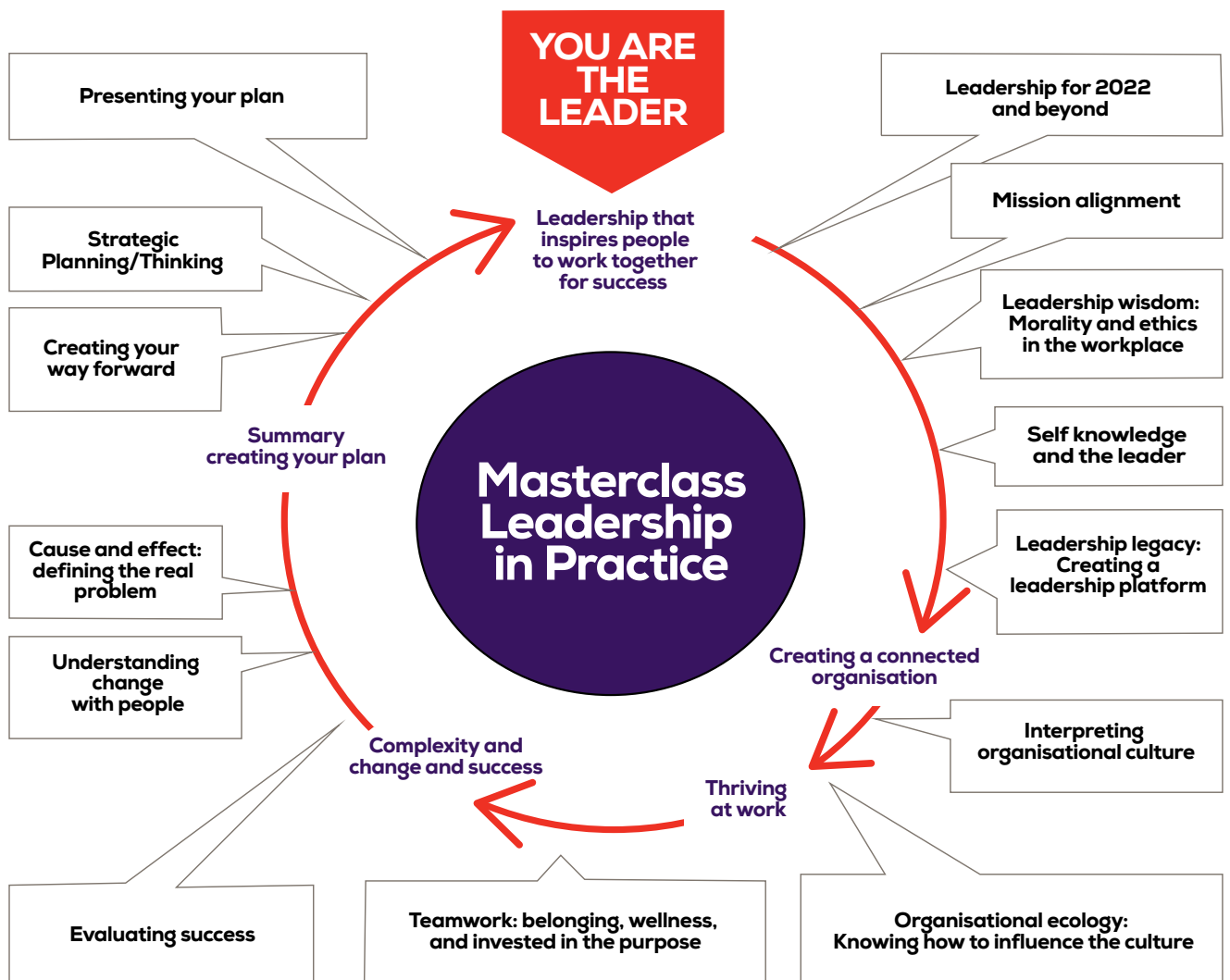
Section C: Complexity and change

10. Implementing change with people
11. Cause and effect: Defining the real problem

Section D: Putting your knowledge and skills into practice

12. Strategic planning and thinking
13. Creating your way forward
14. Presenting your plan





Professor Christopher Branson
 Professor of Educational Leadership
 National Director of Catholic
 Leadership Studies, La Salle Academy



Dr Maureen Marra
 inLeadership Consultant
 Organisational Ecologist

ACU 2023 international study tours for catholic school and system leaders

After three years in suspension, ACU international study tours for Catholic school leaders are back in 2023. This message is to alert you to the four that are on offer and to invite you to express your interest so that we can determine which ones are preferred. The first three of the programs detailed below are ones we have offered previously, the fourth is a new one. We are in a position to offer all four should there be sufficient interest.

Catholic education: Mission culture and spirituality

PROGRAM DATES

Sunday 25 June 2023 – Friday 14 July 2023

LOCATION

Italy: Rome and Assisi. Lectures and workshops at the ACU Rome Campus.

ACCOMMODATION & FLIGHTS

Participants organise their own Rome accommodation and flights.

TYPE OF PROGRAM

The program can be undertaken as professional learning or as 20 credit points in postgraduate courses. All participants undertake the same lectures, and visits, with separate workshops for those undertaking the program for professional learning, and those enrolled in academic units.

Each year this program was offered prior to COVID participants comprised about 15 principals from MACS, school leaders from other Catholic schools, and middle leaders enrolled in the MRE and MEeL.

PROGRAM LEADERS

Professor Peta Goldberg, Professor Br David Hall, Fr Anthony Casamento (Chaplain)

PROGRAM DESCRIPTION

This program explores the role of the Catholic school in realising the mission of the Church, and the implications this has for those who lead Catholic schools. It also explores how spiritualities and charisms can contribute to the culture of Catholic schools and communio. The program consists of three modules: Mission and Purpose of Catholic Schools; Realising Mission; and Schools as Communities of Faith. In addition to lectures and workshops, participants will take part in visits to various churches, museums and basilicas of Rome, where Rome beyond the campus becomes the classroom. We also engage with various Vatican Dicasteries and theological colleges.

Living traditions, unfolding futures

PROGRAM DATES

Thursday 7 September 2023 – Friday 22 September 2023

LOCATION

Scotland (Glasgow and Edinburgh) and Rome. We meet in Glasgow on 7 September, travel to Rome on 15 September, concluding in Rome on 22 September.

ACCOMMODATION & FLIGHTS

Accommodation is booked for you, and you arrange your own flights, including Glasgow to Rome.

TYPE OF PROGRAM

The program is a study tour for experienced school principals and system leaders.

PROGRAM LEADERS

Dr Michael Bezzina and Professor Br David Hall

PROGRAM DESCRIPTION

Scotland is an opportunity to look at an education system similar, yet different to our own. We have partnered with influential academics from the St Andrew's Foundation for Catholic Teacher Education at the University of Glasgow and Scottish Catholic Education to lead a week of activities and events that will include: Workshops with University of Glasgow academics; Meetings with leaders from Education Scotland; Meetings with leaders from Scottish Catholic Education Services; School visits and engagement with principals from leading schools. Rome will be our classroom as we explore the identity and mission of the contemporary Catholic school. This week will draw on experts from various Vatican departments and other Church agencies, along with visits to religious sites in Rome.



Spiritus

PROGRAM DATES

Sunday 24 September 2023 – Friday 6 October 2023

LOCATION

England (Worth School, Sussex & London), and Italy (Rome & Assisi)

ACCOMMODATION & FLIGHTS

Accommodation is booked for you in London and Assisi, and you arrange your own flights, including London to Rome.

PROGRAM TYPE

The program can be undertaken as professional learning or as 20 credit points in postgraduate courses. All participants undertake the same lectures, site visits and retreat experiences. Assessment tasks are completed by those enrolled in academic units. The program is for school and other Church ministry leaders, ranging from teachers, through middle leaders, to senior school and system leaders.

PROGRAM LEADERS

Mr Peter Woods and Professor Br David Hall

PROGRAM DESCRIPTION

The program seeks to give participants an understanding of the evangelising mission of the Church and how schools can be centres of evangelisation. There are three parts to the program: 1. At Worth Abby School Australian participants will join with Catholic school educators from England and Ireland for lectures, workshops and retreat experiences. This will include a visit to Catholic Education in London as well as visits to significant religious sites. 2. In Rome Australian participants will engage in lectures, workshops, visits to various Vatican departments and other Church agencies, as well as visits to religious sites. 3. The program concludes with a retreat experience in Assisi.

EXPRESSIONS OF INTEREST

We are planning to confirm each of these programs once we have received sufficient expressions of interest. Please register your interest by sending an email with your name, school/institution, and the program you are interested in, to Sue Vesperman: susanne.vesperman@acu.edu.au

Please register your interest by 9 December 2022.

ENQUIRIES

Contact David Hall if you have any enquiries:

E: david.hall@acu.edu.au

M: 0475 824 759

Leading the catholic school in a change of era

PROGRAM DATES

Sunday 4 June 2023 – Friday 16 June 2023

LOCATION

Rome (ACU and University of Notre Dame, Indiana campuses), and Assisi.

ACCOMMODATION & FLIGHTS

Accommodation is booked for you, and you arrange your own flights.

PROGRAM TYPE

The program is a study tour for experienced school principals and system leaders. Participants will be Australian Catholic educators and USA Catholic educators. The program is a collaborative venture between ACU and the University of Notre Dame (UND), Indiana, USA.

PROGRAM LEADERS

Professor Br David Hall (ACU) Dr TJ D'agostino (UND), Dr Kevin Baxter (UND)

PROGRAM DESCRIPTION

The program uses Rome as the classroom and draws on the resources of the Eternal City to explore the opportunities and challenges of leading an authentic Catholic school in our plural, global context. Unique to this program will be Catholic educators from Australia and the USA studying together and sharing experiences of their professional contexts. Topics to be covered: Lay Leadership; The Great Spiritualities of the Church; The Catholic Intellectual Tradition; Encountering Culture; Witnessing to a Culture of Life; Dialogue and the Identity of the Catholic School. The program includes a retreat experience in Assisi.

COSTS

Approximate costs below. Final costing available February 2023. Additional costs apply for programs undertaken as units within an academic course.

Catholic education: Mission, culture and Spirituality
\$4500 (not including flights and Rome accommodation)

Living traditions, unfolding futures
\$9000 (not including flights)

Spiritus
\$4500 (not including flights and Rome accommodation)

Leading the Catholic school in a change of era
\$9000 (not including flights)

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1. This article is based on: A. V. ZANI, "A Future for Education. Guidelines of the *Global Compact on Education*" in A. V. ZANI (ed.), *A Future for Education. The Global Compact on Education. Guidelines*, Congregation for Catholic Education- Libreria Editrice Vaticana, Vatican City State 2022, pp. 9-33.
2. 2 Cf. POPE FRANCIS, Apostolic Exhortation *Evangelii Gaudium*, no. 55.
3. Cf. POPE FRANCIS, Encyclical *Laudato si'*, no. 139.
4. *Ibid.*, no. 61.
5. POPE FRANCIS, Encyclical on care for our Common Home *Laudato si'* (24 May 2015), no. 209.
6. *Ibid.*, 214.
7. Cf. VICO G. *I fini dell'educazione*, La Scuola, Brescia 1995.
8. Cf. ZAPPALÀ R., *Educazione e scuola nel mondo*, op.cit., 17.
9. MOUNIER E. *Personnalisme et christianisme*, in *Oeuvres*, vol. I, Seuil, Paris 1961, 742.
10. Cf. CICCHESE G.. «Pensare l'intersoggettività. Contesto antropologico e provocazione teologica», in *La Trinità e il pensare. Figure, percorsi, prospettive* (CODA P., TAPKEN A. edd.), Città Nuova, Rome 1997, 327-328.
11. POPE FRANCIS, *Message for the launch of the Global Compact on Education*, 12 September 2019.
12. Cf. C. SCURATI, Voce "Responsabilità", in *FACOLTÀ DI SCIENZE DELL'EDUCAZIONE - UNIVERSITÀ PONTIFICIA SALESIANA*, Dizionario di scienze dell'educazione, LDC-LAS-SEI, Leumann (TO), 1997.
13. Cf. F. REIMERS, *Educación global para mejorar el mundo. Cómo impulsar la ciudadanía global desde la escuela*, Biblioteca Innovación Educativa, SM, Madrid 2020.
14. Cf. G. MALIZIA, "Educazione socio-politica", in *FACOLTÀ DI SCIENZE DELL'EDUCAZIONE - UNIVERSITÀ PONTIFICIA SALESIANA*, Dizionario di scienze dell'educazione, LDC-LAS-SEI, Leumann (TO), 1997.
15. POPE FRANCIS, Encyclical *Laudato si'* (2015), no. 70.
16. Cf. *Ibid.*
17. POPE FRANCIS, Encyclical *Laudato si'*, no. 20.
18. Pope Francis, Encyclical *Fratelli tutti*, no. 34.
19. Cf. M. CERUTI, *Il tempo della complessità*, Raffaello Cortina, Milan 2018.
20. Our society is complex because it is diverse and embraces within itself different identities and customs, which imply the risk of dispersion. But *complexus* is what is held together while respecting diversity, and this should not be considered negatively by education which, being always related to freedom, cannot express itself in a condition of total homogeneity where conformism prevails. It is therefore a question of considering complexity as an opportunity to educate people who are mature because they are capable of bringing together – by themselves – the different proposals they encounter in everyday reality (cf. G. MARI, *Educazione come sfida della libertà*, Editrice La Scuola, Brescia 2013).
21. *Ibid.*, no. 167.
22. Cf. INTERDIOCESEAN WORKING GROUP OF THE HOLY SEE ON INTEGRAL ECOLOGY, *Journeying towards care for our Common Home. Five years after Laudato si'*, LEV, Vatican City 2020.
23. Cf. I. FIORIN, *Insegnare ad apprendere. Orientamenti per una buona didattica*, Editrice La Scuola, Brescia 2014.
24. POPE FRANCIS, *Message for the launch of the Global Compact on Education*, 12 September 2019.
25. "The 'consciousness that we are responsible for the fragility of others' (Fratelli Tutti, no. 115) ought to inspire every effort to create concrete opportunities for progress, not only economically, but also in terms of education and care for our common home." POPE FRANCIS, *Meeting with Authorities, Civil Society and the Diplomatic Corps in the Presidential Palace in Baghdad*, 5 March 2021.
26. Cf. M. DE CERTEAU, *Lo straniero o l'unione nella differenza*, Vita e Pensiero, Milan 2010, 30.
27. E. MORIN, Preface to M. CERUTI, *Sulla stessa barca. Laudato si' e l'umanesimo planetario*, Qiqajon, Magnano 2020, 7. (Our translation)
28. Cf. E. MORIN - M. CERUTI, *La nostra Europa*, Raffaello Cortina, Milan 2018, 112.
29. *Ibid.*, n. 170.
30. POPE FRANCIS, Encyclical *Laudato si'*, no. 164.

Image used in this publication

Image 1: Pope, permission and credit: presidenciamx / Alamy.com (cover page)

Image 2: Global Compact on Education (cover page)



Archbishop Angelo Vincenzo Zani studied philosophy and theology at the Priest Seminary of Brescia and at the papal universities of St Thomas of Aquino (Angelicum) and of the Lateran in Rome. He studied social sciences at the Gregoriana. He was ordained a priest in Brescia in 1975. From 1983 to 1995, he taught at the Salesian Philosophical Theological Institute and the Theological Institute of Paul VI. At the Catholic University of Brescia, he helped establish a centre for religious studies, where he also taught from 1990 to 1995. From 1981 to 1995, at the request of Cardinal Carlo Maria Martini, he was responsible for the pastoral care in Catholic schools within the ecclesiastical region of Lombardy (the church province of Milan). In 1995, Zani became the head of the education office of the Italian Bishops' Conference and, in 2002, he was appointed to be Under Secretary of the Congregation for Catholic Education. Ten years later, Pope Benedict XVI promoted him as Secretary of the same dicastery in the Roman Curia. In 2022, Pope Francis appointed him Archivist and Librarian of the Holy Roman Church.



Vive Spiritu Fidei
Live by the Spirit of Faith