



LINKING GCE WITH CME

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INTRODUCTION

The Pope's call to establish a Global Education Pact is an opportunity for Marianist education to broaden and deepen its "pedagogical-pastoral field of vision **and deepen its "pedagogical-pastoral field of vision"**. In the words of André Fétis, *"it requires us to broaden our vision, to look deeper, farther and wider."***[1]**. In the face of fragmentation, lack of hope and individualism, **show and live a culture of encounter and a paradigm of fraternity.**

This proposal cannot be seen by Marianist education as SOMETHING ELSE to do. Because the PEG is not a document to be elaborated, goals to be achieved, a strategic plan to be designed, but a MOVEMENT **a MOVEMENT**, a frequency of renewal in order to **"to be born again"**. An innovative education (in evangelical terms, let us remember Jesus' dialogue with Nicodemus) and a prophetic one, which announces a project of fraternity, with all and for all (in evangelical terms, the Kingdom of God). If the Educational Pact is taken by us and presented in our works as "just another thing" it will serve no purpose.

The Global Education Pact is not a "technical" initiative, but a call to shape another type of social organization, another way of living and another way of weaving relationships among peoples. A call for a global commitment to **to build a CULTURE**, i.e. a way of



understanding of life, where quality education is guaranteed for all. Our Superior General quoted verbatim this purpose of the Pope: an education that allows "to influence the heart of a society and give birth to a new culture" [2], which has as its horizon to collaborate in the building of a different world.

Therefore, the PEG is configured with a qualitative, not quantitative, approach. It aims at the heart and meaning of what we do. It wants to provoke a process to review, discern, deepen, gain in fidelity, become better educators. It is an opportunity to **enlighten real Marianist education, that of every day**: see better to decide better; decide well to act better (discover the signs of these times, tune in to the challenges of our cultures and the needs of our students) and also grow in ecclesial dimension (antidote against the temptation of inbreeding), put us "on the way out". In light of the commitments of the PEG, we need to make a complete analysis of our educational practices **a thorough analysis of our educational practices**, this will help us to better calibrate our own renewal processes and projects.

A "new agenda" requires discernment processes in order to grasp the newness that the Holy Spirit always inspires. That we face difficult and challenging questions, even annoying ones, questions that illuminate and question what we have been doing. To be able to ask ourselves: what will we do differently from what we have been doing? what will we stop doing, because it is no longer useful? what can be disruptive, innovative and break us out of habit and comfort? what do we need to change in our agendas and priorities? how can we discover the "gospel standards" on which to set priorities, guide processes and evaluate them? The type and depth of the questions we ask ourselves, the reflection that emerges from the dialogues we engage in, the sensitivity and honesty to know and respond to the reality of our works is what will determine whether we take advantage (or not) of this opportunity that the Global Education Pact opens up to us.

The Global Education Pact is a reflection of the needs and demands of our time and has become the compass that should guide Catholic education today. We Marianists, in spite of having an educational tradition of more than 200 years, cannot remain on the sidelines of these contemporary calls, taking refuge in the conformism of "we are already doing it". The PEG strongly invites us to renew our educational proposal: can we turn it into a **Kairos** an opportune moment to enlighten and improve our schools? We have to find original and creative ways to respond to this call of our time. We are certain that, by being in tune with the Pope's call and by dialoguing frankly and courageously among ourselves, we will succeed.



[1] Presentation at the World Encounter on Marianist Education, October 2022

[2] Ibidem

EXPLANATION OF THE PEG COMMITMENT: DEFINITION, MEANING AND IMPORTANCE FOR AN INTEGRAL EDUCATION	LINKAGE WITH CEM	WHAT CONCRETE CHANGES WOULD THEY IMPLY/IMPLY (INTERPELLATIONS) FOR OUR MARIANIST SCHOOLS?
<p>Commitment 1: Put the person at the center.</p> <p>Against the culture of discarding, to place the person at the center of every educational process, in order to bring out his or her specificity and capacity to be in relationship with others.</p> <p>In the first objective, he emphasizes the need to place at the basis of all educational action a solid anthropological foundation, a healthy and accurate vision of the</p>	<p>The Marianist pedagogical tradition insists on the respect due to each person as a unique and individual child of God. We respect their differences and try to adapt our teaching styles to their needs and abilities. (CEM 34)</p> <p>As the people of our time come into greater contact with one another, the differences between them become more apparent. If we want the world of the future to live in peace, it is necessary for the</p>	<p>Jesus Christ is the model par excellence for placing the person at the center, the center of actions, the center of mercy, the center of his evangelizing work. Therefore, at the right time and at the wrong time, a Marianist school must root its educational work explicitly with the Jesus of Nazareth model in dialogue with the anthropological characteristics of today's society.</p> <p>1. Integration / inclusion. Review the selection processes for admission</p>



<p>person. Pope Francis affirms that every change needs an educational path to rebuild the fabric of relationships, to bring to maturity a new universal solidarity and to give life to a more welcoming society. For this reason, it is necessary to shape a new humanism, for which it is necessary to overcome the cultural and anthropological metamorphosis of today's society.</p> <p>This makes it possible to give consistency to each person's identity, taking care of all its dimensions, consolidating its psychological structure, thus preventing it from fragmenting and disintegrating in the face of incessant and rapid change.</p> <p>values:</p> <ol style="list-style-type: none"> 1. Respecting and valuing the identity of each person, without discrimination of sex, age, race, religion, ideology, social condition or other. 2. Education for an integral formation that values all human dimensions. 3. Defense of the universal and inalienable rights of every person. 	<p>today's students learn to value cultural differences and to work with people who are different from themselves. To achieve this, we cultivate in our students attitudes that favor dialogue, consensus and teamwork; we educate in the acceptance of others and in the sincere and trusting search for truth. (CEM 66)</p> <p>A Marianist school discerns the needs of our world and adapts its pedagogy to the demands of the new times. (CEM 69)</p>	<p>to our schools. Emphasize the person rather than his or her skills or socioeconomic status.</p> <ol style="list-style-type: none"> 2. Training programs in affective-sexual and gender education according to the different levels. 3. Development of resilient skills in a society where young people show traits of weakness and difficulty when facing complex situations. 4. Development of emotional and spiritual skills. 5. training on the ethical use and management of today's social networks and communication channels. 6. teacher training on subjects that are directly related to the above topics.
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<p>COMMITMENT 2: to listen to the voice of children, adolescents and young people to whom we transmit values and knowledge, in order to build together a future of justice and peace, a life of dignity for each person.</p> <p>This objective calls attention to the need to adopt a pedagogical paradigm based on listening and attentive and respectful dialogue with the younger generations. The Pope uses three verbs: <i>listening, transmitting, building together</i>. It is always necessary to begin by listening to the person, welcoming their questions, their needs, their wounds, their poverty, discovering their talents, knowing their dreams, their ideals, etc. Before "instruere" it is necessary to "educere", to bring to light, to bring out, to highlight, to prepare the good ground, predisposing to welcome the seed of knowledge. But, writes the Pope, this is done by transmitting and sharing values, that is to say, life, the style of existence; only in a second stage is knowledge communicated, which permits understand and appreciate the values. In addition, the</p>	<p>24 Response personal, free and responsible A Marianist educational work seeks to form adults in the faith. Therefore, while offering a concept of man consistent with the Gospel and explicitly presenting the person and message of Jesus Christ, it respects the free and responsible choices of its students. Collegial education prepares young people to assume responsibilities both in the school itself and in other areas of their lives, so that they become capable of giving a personal, free and authentic response to the Christian message.</p> <p>The Catholic school must form persons who are responsible and of great inner spirit; capable of choosing freely according to their conscience</p> <p>55 Fair and just and supportive Committed to the common good, we value human life in all its dignity from its beginning until death. We live our commitment in favor of human dignity and a more equitable society</p>	<p>"Let the little children come to me" (Mt 19:14) "He who is not like a child shall not enter the kingdom of heaven" (Mt 18:3)</p> <p>Following the model of Jesus, a Marianist school must create structures, times and spaces to give voice to children and young people. This is how it has been in the Marianist pedagogical tradition. Today, moreover, it is essential to educate in participation as a means of forming essential global and citizenship competencies. To this end,</p> <ol style="list-style-type: none"> 1. Create structures for student participation in the classroom from kindergarten onwards: class delegates, pastoral care, school assemblies in the morning, student ambassadors, etc. 2. Create Student Pedagogical Councils that participate in school life in different areas. 3. Use methodological proposals that favor student participation and at the same time have a transformative purpose (learning and development) Service, Designa for Change...)



<p>the process is like a construction, a building that is done "together", and this highlights the value of the relationship and the community in which we grow together.</p> <p>Values at stake</p> <ol style="list-style-type: none"> 1. Democratic participation 2. Education in values 3. Freedom and equality 4. Recognition of the individual and his or her uniqueness 	<p>solidarity, establishing adequate and fair internal structures in our schools. We ensure that the school organization enables participation. Our educational guidelines and projects clearly articulate appropriate and fair criteria for the evaluation of students and teachers. We always promote cooperation within the educational community.</p> <p>46 Educational community A true educational community must be characterized by the ability to share decision-making responsibilities at all levels. Effective collaboration requires good communication, clear lines of authority, and respect for the principle of subsidiarity. It is important to create working teams among teachers and among students, and to find ways to collaborate with families to support each other and reinforce our common mission. We also cooperate with other Marianist works, with diocesan structures and with national and international organizations.</p>	<ol style="list-style-type: none"> 4. Encourage participation in public and community affairs. Openness to the neighborhood, city, town.. 5. Encourage participation in groups (associations) of all types in the school (faith groups, solidarity groups, workshops, specific activities, leisure time, etc.) 6. Establish periodic meetings between the student body and the teachers/management of the center for school improvement. 7. To count on the students especially for the improvement of coexistence in the center: student assistants, mediators.. 8. Develop a Mentoring Plan based on student participation. 9. To train educators for the integral accompaniment of the student, emphasizing vocational and spiritual aspects.
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	<p>66 Acceptance and respect for differences As the people of our time come into greater contact with one another, we are becoming more and more aware of others, the differences between them are more evident. If the world of the future is to live in peace, today's students need to learn to value cultural differences and to work with people who are different from themselves. To achieve this, we cultivate in our students attitudes that favor dialogue, consensus and teamwork; we educate in the acceptance of others and in the sincere and trusting search for truth.</p> <p>When properly helped and loved, children themselves know how to become protagonists of peace, builders of a fraternal and supportive world. With their enthusiasm and the naturalness of their dedication, they can become "witnesses" and "teachers" of hope and peace for the benefit of the adults themselves</p> <p>58 Forming christian service groups The Marianist school helps its students to listen and respond to the call of faith,</p>	
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	<p>that drives us to service. Education is itself communitarian, so it should aspire to serve its local community through various activities. This service trains the students, links them to their local communities and create in them the necessary sensitivity to be able to understand and serve their needs in the future. To this end, it encourages the creation of aid and volunteer groups in favor of the most needy.</p>	
<p>Commitment 3: Encourage the full participation of girls and young women in education.</p> <p>Pay special attention to the issue of girls who are marginalized by education and society. This is a priority and strategic choice. Pope Francis writes in the Encyclical "Fratelli Totti" (n. 23): "the organization of societies around the world is still far from clearly reflecting that women have exactly the same dignity and identical rights as men. Something is affirmed with words, but decisions and reality shout another message. It is a fact that "doubly poor are the women who suffer from situations</p>	<p>55 Fair and just and supportive Committed to the common good, we value human life in all its dignity from its beginning until death. We live our commitment to human dignity and a more caring society by establishing adequate and fair internal structures in our schools. We ensure that the school organization enables participation. Our educational guidelines and projects clearly articulate appropriate and fair criteria for the evaluation of students and teachers.</p> <p>We always promote cooperation within</p>	<p>"There is no longer any distinction between Jew and Gentile, between slave and free, between male and female, for you are all one in Christ Jesus." (Gal 3:28)</p> <p>So God created man in his own image, in the image of God he created him; male and female he created them. (Gen 1:27)</p> <p>Equality between men and women has not been achieved in all societies. Even in societies where equality is apparently achieved, in reality it is often not effective. A Marianist school must contribute to educate in this equality from an early age.</p>



<p>of exclusion, mistreatment and violence, because they often find themselves with fewer possibilities to defend their rights". Values at stake</p> <ol style="list-style-type: none"> 1. Recognition of equal rights, dignity and equality between men and women. 2. Greater participation of girls and young women in education, through concrete inclusion policies. 3. Fair inclusion of women in collegiate decision-making bodies. 	<p>of the educational community.</p> <p>57 Equality and dignity of men and women Created in the image and likeness of God, all men and women possess the full dignity of human persons and are called to live in peace, respecting the rights and responsibilities of others. Marianist schools promote the social equality of women and their participation in the cultural progress and mission of the Church school. Beyond its achievements as institution, the Marianist school seeks to educate and influence to achieve effective equality of social rights between men and women.</p> <p>...Pope John Paul II committed the more than 300,000 educational, service and social care institutions of the Catholic Church to concerted and priority action to ensure equal consideration, assistance and opportunities for girls and young women, particularly the poorest....</p>	<ol style="list-style-type: none"> 1. Guarantee the presence of girls, young women and women in the school's decision-making and participation bodies. 2. Working on education for equality through affective-sexual education. 3. Incorporate education for equality in the school curriculum through areas, subjects, using a pedagogy based on observe-interpret-intervene. 4. In those places where this situation is particularly
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	<p>67 Critical thinking and the search for truth</p> <p>The intellectual formation in the school aims to help the student to understand the created world and to make him/her capable of collaborating in the transformation and improvement of this world. To this end, they must be taught to discern with critical thinking, to judge reflectively and to decide prudently, to choose with a sense of responsibility among the different alternatives presented by a changing world. All of this requires a passionate love for the truth. Educating in the discipline of truth, in the search for truth, in the value of truth, is one of our best educational services.</p>	
<p>Commitment 4: to have the family as the first and indispensable educator.</p> <p>The family is the first and indispensable educating subject. It is the fundamental cell of society and, as such, must be able to fulfill its mission as a source of generative and constitutive relationships of the person to which all other subjects must contribute. The Gravissimum Educationis affirms that the</p>	<p><i>Parents are the natural educators of their children, and even the best teachers cannot fully replace them. They are also primarily responsible for their children's education, even when they attend school. Therefore, the school should be like an extension of the family, creating, as much as possible, a family spirit and working side by side with it. It is, therefore, a question of organizing the collaboration between the family and the</i></p>	<p>One of the backbones of Marianist education is relationships, our relational educational style. Within these relationships, we highlight here the one that links the school and the family.</p> <p>We must take into account three pillars:</p> <ol style="list-style-type: none"> 1. Sense of educational community



<p>parents are the first and foremost educators of their children and "when they are absent, it is difficult to make up for" this educational function. She, "is, therefore, the first school of social virtues, which all societies need. Above all, in the Christian family... it is necessary that children learn from their earliest years to know the faith received in baptism. In it they have their first experience of a healthy human society and of the Church" (n. 3).</p> <p>Values at stake</p> <ol style="list-style-type: none"> 1. Priority of the family in the education of children. 2. Participation of parent representatives in collegiate decision-making bodies. 3. Increased policies in favor of families, especially the most socioeconomically disadvantaged. 	<p><i>school. This collaboration will be' all the more easy and fruitful when the division of labor between the two environments is better defined and better accepted on both sides. On both sides, it is necessary to renounce certain susceptibilities and see only the greater good of the child. (P. Hoffer)</i></p> <p>15 Fr. Chaminade wanted the educational works to be not only functional communities but strong communities of faith. To keep these communities together, he instilled and encouraged a "family spirit" among religious and laity, teachers and students, school and parents, so that all would maintain friendly relations and mutual trust. If a school is to be a community of faith, our Founder wanted educators - lay and religious - to see their work not only as a profession but as a ministry of love and service. (CEM 15)</p> <p>44 educational environment The family spirit is a way of life with specific traits, recognizable in our</p>	<ol style="list-style-type: none"> 2. Family spirit 3. Openness, trust and listening <p>From there, analyze and make proposals on these six elements:</p> <ol style="list-style-type: none"> 1. ATTITUDES ON WHICH TO BASE THIS RELATIONSHIP <ul style="list-style-type: none"> - Search for a meeting place - Caring for our families to care for our students - Making families feel at home - Family-school complementarity - Respect and acceptance without renouncing our purpose <p>Good practices: create a style book of the school-family relationship in the Marianist school.</p> 2. FORMAL MEETING MOMENTS <ul style="list-style-type: none"> - Group moments: <ol style="list-style-type: none"> a. Meetings with families: Conduct vertical planning of family meetings.
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	<p>schools. By offering a climate of acceptance, welcome, discipline and love, the school acts as a "second family", fostering human maturity and growth. The norms, beliefs, values, attitudes and ways of working of people constitute the culture of a school. All members of the school community share the responsibility for creating and maintaining an environment in which beauty, simplicity, harmony, discipline and creativity can flourish. When this responsibility is assumed, the result benefits and satisfies all participants.</p> <p>In this way, the educational community becomes an experience of communion and a place of grace in which the pedagogical project contributes to unite in a harmonious synthesis the divine and the human, the Gospel and culture, faith and life (CEM 44)</p> <p>45 Respect in relationships In the Marianist pedagogical tradition, all members of the educational community - the school administration, the teaching staff, the parents, the administrative and administrative personnel, the teachers, and the students - are involved in the educational process</p>	<p>Joint guidelines for open doors: participation of other families and students.</p> <p>b. School for parents: Joint planning of topics.</p> <p>Generate spaces for family self-management.</p> <p>Promote the training and self-education of mothers and fathers</p> <p>c. Tutoring: Frequent communication system.</p> <p>Co-tutoring</p> <p>Tutor-family action protocol.</p> <p>Student's notebook.</p> <p>Personal self-assessment with families.</p> <p>3. INFORMAL MEETINGS</p> <ul style="list-style-type: none"> ● Opening beyond school hours ● Creation of recreational spaces (bar, cafe)
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	<p>the students maintain good communication, recognizing each other's rights. We strive to create a pleasant and respectful environment. Since we educate with "our words, looks and gestures", we listen attentively and dialogue with trust and openness.</p> <p>By being available and open to others, we practice an evangelical attitude in the daily life of our schools.</p>	<ul style="list-style-type: none"> ● Celebrations ● Openness to the neighborhood ● Offering leisure activities and classes for families <p>3. STRUCTURED PARTICIPATION IN SCHOOL LIFE</p> <ul style="list-style-type: none"> - Participation bodies - Parent schools - Evaluative participation - Participation in other areas <p>Best practices:</p> <p>Elaboration of a participation protocol to inform them of the existing structures for participation, their function and operation, and to establish channels for participation.</p> <p>Greater visibility of the AMPA in schools.</p> <p>Creation of joint work commissions made up of parents, teachers and students. (library commission, festivities, coexistence...)</p> <p>4. PARTICIPATION IN THE LEARNING PROCESS</p>
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		<p>Involve families in major school projects (school garden, renovation of playgrounds...).</p> <p>To further promote the participation of the pastoral care of families in the classroom.</p> <p>Creating learning communities</p> <p>Tertulias Dialogical Talks</p> <p>Workshops</p> <p>Tutored libraries</p> <p>5. COMUNICACIÓN</p> <ul style="list-style-type: none">- Internal: <p>Prudent, clear and transparent</p> <p>Good information handling</p> <p>Training for educators in com. Reglas de comunicación</p> <ul style="list-style-type: none">- External <p>Image</p>
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		<p>Websites</p> <p>Social networks and groups</p> <p>Exemplarity</p> <p>Best practices:</p> <ul style="list-style-type: none"> ● Center communication plan. ● Information to families on communication style.
<p><u>Commitment 5: Educate and educate ourselves to welcome, opening ourselves to the most vulnerable and marginalized.</u></p> <p>In our diverse and globalized world, many forms of social, economic and cultural imbalances are accentuated. In addition to citizens who obtain adequate means for their personal and family development, there are many "non-citizens", "half-citizens" or "half-citizens" "urban leftovers", the excluded (cf. Gospel Gaudium, n. 74).</p>	<ul style="list-style-type: none"> · We welcome students from diverse social and ethnic backgrounds, and offer our educational service to people with different gifts and abilities. Awareness of one's personal talents and cultural heritage fosters greater respect and appreciation for others (CEM 32) · Family spirit is a way of life with specific traits, recognizable in our educational centers. Offering a climate of acceptance, <i>welcome</i>, discipline and love... (CEM 34) 	<p>One of the axes of the MS should be "EDUCATING FOR FRATERNITY". It involves a proposal that favors:</p> <ul style="list-style-type: none"> ● The culture of encounter ● The presence of the Kingdom of God in our communities ● Building a culture, a way of being and acting, inspired by the values of the Gospel <p>This involves:</p> <ol style="list-style-type: none"> a) Review the degree of openness we have towards other social realities different from those of our environment



<p>A society is healthy when it knows how to welcome the most vulnerable, when it cares for the excluded so that they can become full citizens. For this reason, we aspire to form a cordial and fraternal welcome to the least, to a culture of inclusion, to cultivate in everyone the attention to the social and existential peripheries and to heal the deepest wounds of the person and of society.</p> <p><u>Values at stake:</u></p> <ol style="list-style-type: none"> 1. Education for openness and encounter with the other. 2. Welcoming and integrating vulnerable and marginalized people through inclusion policies. 3. Overcoming the culture of discarding through inclusion projects 	<ul style="list-style-type: none"> · In the daily life of a <i>welcoming community</i>, we give and receive freely and gratuitously, in the style of Mary (CEM 36) · Marianist educational centers live the Christian commitment in favor of the poor, preparing people capable of offering an authentic service to the most disinherited (...) The study programs must help students to understand the causes of poverty and the roots of injustice, and to undertake actions that respond to the solution of these moral and social problems (CEM 41) · If we want the world of the future to live in peace, it is necessary that today's students learn to value cultural differences and to work with people who are different from them (...) we educate in the acceptance of the other (CEM 46) 	<ol style="list-style-type: none"> b) Review the degree of social plurality that exists in our schools c) Review our systems and mechanisms (explicit and implicit) for student admission d) Progressively remove barriers or obstacles to the reception of people with different social and cultural backgrounds e) Establish a broad but educationally feasible inclusion policy in each school. f) Analyze the type of educational works we have in a country and those to which we could be called by the needs of national education.
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<p>Commitment 6: To commit ourselves to study in order to find other ways of understanding the economy, politics, growth and progress, so that they may be truly at the service of man and the entire human family in the perspective of an integral ecology.</p> <p>This objective summarizes many aspects. Economics, politics, growth and progress are aspects that are part of a way of life, of the culture of the people in which education must aspire to form men and women capable of being protagonists of the common good. To be able to do this it is indispensable to spread a culture of encounter, in which points of contact are always sought, bridges are built, and something is planned that includes everyone (cf. Fratelli Totti n. 216). This implies educating the capacity to recognize the right of others to be themselves and to be able to be different. Within this lifestyle of values and cultures, it must be present and</p>	<ul style="list-style-type: none"> · Dialogue between faith and culture is a stimulus for the search for truth. Gospel faith, integrating intelligence and heart, enlightens our knowledge of particular cultures and helps us to see reality from the perspective of the Gospel. In turn, science, technology and knowledge of other religions broaden our understanding of the search for truth (CEM 22). · The academic curriculum is the school's primary vehicle for teaching and learning. The witness of faith and ethical living of the educational community has its necessary complement in a coherent and well-sequenced curriculum. (CEM 28). · Committed to the common good, we value human life in all its dignity from its beginning until death. We live our commitment in favor of 	<p>If we want to educate for fraternity and the transformation of reality, we Marianist educators are called to:</p> <ul style="list-style-type: none"> → Encourage and stimulate critical thinking to analyze, understand and be willing to be agents of change → Encourage knowledge of different cultures so that students understand the world in which they live and what their own culture influences, developing an awareness of global citizenship → Develop citizen education programs based on human rights and democratic behaviors → To present the essential components to achieve a sustainable political and economic system that allows building more integrated and just societies → Using technology with a humanistic and humanizing approach <p>This requires:</p> <ol style="list-style-type: none"> a) Design and implement a curriculum based on integral ecology, which will be based on the following
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<p>the active participation of all in a "social pact", thanks to which all are willing to give something for the common good (cf. n. 221). For this reason, education must help people to live the value of respect, it must teach "love capable of accepting every difference, the priority of the dignity of every human being over any ideas, feelings or practices" (n. 191).</p> <p><u>Values at stake</u></p> <ol style="list-style-type: none"> 1. Renewal of the idea of economy, politics, growth and progress in the perspective of inclusion. 2. Sustainable development and commitment to building the common good through a "social pact". 	<p>human dignity and of a more solidary society... (CEM 40)</p> <ul style="list-style-type: none"> · Curricula should help students to understand the causes of poverty and the roots of injustice, and to take actions that respond to the solution of these moral and social problems (CEM 41) · The intellectual formation in the school aims to help the student to understand the created world and to make him/her capable of collaborating in the transformation and improvement of this world. To this end, he must be taught to discern with critical thinking, to judge reflectively and to decide prudently, to choose with a sense of responsibility among the different alternatives presented by a changing world... (CEM 47). 	<p>which involves in-depth, shared study among educators.</p> <ol style="list-style-type: none"> b) Elaborate in each educational center a pedagogical itinerary that allows the identification of the educational nuclei of this curriculum and guarantees curricular coherence c) Promote competency-based learning based on rigorous knowledge, skills and values d) Design a joint project for students and educators from different Marianist educational works, so that all Marianist students and educators, at some point in their careers, study and reflect together with their peers from different parts of the world on some problem. Examples: <i>respect for the dignity of every person; fraternity and cooperation; the impact of technology on the cultural ecosystem; peace and citizenship; culture and religions; personal and national identities; migrations and refugees; contemporary inequalities and poverty..</i>
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		<p>A MARIANIST CURRICULUM WITH A FOCUS ON THE INTEGRAL ECOLOGY means placing integral ecology integral ecology as the axis of our anthropological and social worldview. It implies explicitly linking spirituality, social justice and care for the Common Home.</p> <p>From this paradigm,</p> <ul style="list-style-type: none">★ To elaborate a "Marianist institutional" curriculum that includes the educational objectives and the fundamental competencies to be achieved in order to educate the person in an integral and committed manner. This requires stimulating a profound reflection on the curriculum (<i>"where the faith-culture dialogue is made concrete"</i>), its foundations and priorities, in each school.★ Explain the worldview, the meaning it gives to life, history, people, the reality in times of little argumentative soundness.
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		<p>★ Define and live a project of education for justice, peace and care for the Common Home.</p>
<p>Commitment 7: caring for the common home. To care for and cultivate our common home, protecting its resources, adopting more sober lifestyles, and opting for renewable and environmentally friendly energies.</p> <p>The last objective clearly refers to the encyclical Laudato si, which highlights the global dimension of the current crisis. It is not only an "environmental" crisis, or an economic, financial, political or social crisis: it is a crisis without adjectives, because it is an inner crisis, which is projected outwards in all dimensions of the human being, in the relationship with others, with society, with things, with the environment. The question at stake, then, is of an existential order and refers to the position that man assigns to himself in reality, to the way in which he perceives his existence in the world. For this reason, the Pontiff, already in the first message of the launch of the</p>	<p>The school environment is the primary context in which to educate, and the academic curriculum is the school's primary vehicle for teaching and learning. The witness of faith and ethical living of the educational community has its necessary complement in a coherent and well-sequenced curriculum. Marianist pedagogy encourages everyone to improve their own unique professional skills. It is the mission of the management team to provide the appropriate means to carry out an integral education. (CEM 33)</p> <p>Marianist schools strive to facilitate access to new technologies for their students. They learn to value them as tools at the service of humanity, which allow us to use the world's resources appropriately. Include concern for the environment in our theory and in our educational practice involves recognizing</p>	<p>What changes our planet is awareness and what creates awareness is education.</p> <p>The proposal is to have a process that involves:</p> <p>Know: Devise a training itinerary that covers all levels, each one according to its characteristics, including:</p> <ul style="list-style-type: none"> ● knowledge of the causes and consequences of environmental degradation, the benefits of simple lifestyles that add to the care of the common home, ways to collaborate explicitly from each one at school, at home and at the neighborhood level. To be part of networks, with municipalities, institutions and similar schools. ● Ecological leadership training for students, parents and teachers.



<p>PEG, had renewed the invitation to dialogue on how we are building the common home and the future of the planet. The answer lies in the need to invest the talents of all, because every change needs an educational path to bring to maturity a new universal solidarity and a more welcoming society.</p> <p>values:</p> <ol style="list-style-type: none"> 1. education in the respect and care of the common home and in a more sober and environmentally friendly way of life. 2. Investment in renewable energy. 3. Preservation and dissemination of green spaces in its territory and educational center. 	<p>the value of all life and expresses our desire to cooperate with God's creation. (CEM 36)</p> <p>In the Marianist pedagogical tradition, all members of the educational community - the administration, the teaching staff, the parents, the administrative and service personnel, the students - maintain good communication, each recognizing the rights of the others. We strive to create a pleasant and respectful environment. Since we educate with "our words, looks and gestures", we listen attentively and dialogue with trust and openness.</p> <p>By being available and open to others, we practice an evangelical attitude in the daily life of our schools. (CEM 45)</p> <p>Committed to the common good, we value human life in all its dignity from its beginning until death. We live our commitment in favor of human dignity and a more caring society by establishing in our schools adequate and fair internal structures. Contact us at</p>	<ul style="list-style-type: none"> ● knowledge of the magisterium, making the corresponding descents at each level, with respect to the theme (laudato si, dear Amazon for children and youth), valuing the great contribution of Pope Francis. <p>Spirituality: within the formative itinerary, there must be the formation and living of the spirituality of the care of the common home.</p> <ul style="list-style-type: none"> ● Ecological prayer experiences, contemplation with nature directly linked to the experience of Jesus Christ, the Gospel of Creation (parables, comparisons that he made). Experience feeling part of the whole ● retreats and/or eco-spiritual days. ● integrating art into ecological awareness. ● to know and connect with the native peoples and their great contribution from their cosmovision, their customs, their way of relating with mother earth.
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	<p>we ensure that the school organization enables participation. Our educational guidelines and projects clearly articulate appropriate and fair criteria for the evaluation of students and teachers.</p> <p>We always promote cooperation within the educational community. (CEM 55)</p>	<p>actions: involve the entire educational community, and its internal organizations, student centers, pastoral, parents' center.</p> <ul style="list-style-type: none"> ● Elaboration of projects to be carried out with synergy of the different actors of the community. ● An efficient communication system that motivates, informs and challenges. ● Each level assumes a time challenge (monthly, semi-annual or annual) ● Meeting at the level of Marianist and/or similar schools on integral ecology or care of the common home, where projects, challenges and formation are shared. ● Each educational center becomes aware of the needs of its immediate environment and makes a contribution to preserve and spread green spaces. <p>May the culture of caring for our common home become an attitude of life in our students.</p>
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		<p>Reinforce from the Marianist identity these proposals also from the graphics, which are attached to this work.</p>
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QUESTIONS FOR DISCERNMENT

PEG COMMITMENT	Questions
1,	<ul style="list-style-type: none"> ● We are witnessing profound changes in the cultural perception of moral and anthropological issues. how far are we Marianist educators willing to dialogue with the new concerns brought to us by our students and families? how can we incorporate in our pedagogical agendas issues such as gender, xenophobia, aporophobia, economic inequality, international order, the beginning and end of life, etc.?



PEG COMMITMENT	Questions
	<ul style="list-style-type: none"> ● what personalized attention devices should we design to attend to the trajectories of each student, in the midst of academic structures based on large groups? ● how do we effectively integrate the cultivation and formation of interiority, especially in contexts of secularization, with a culture so hostile to the ecclesial?
2,	<ul style="list-style-type: none"> ● what is the degree of participation in the progress of each educational community that we are willing to offer our students? voice, representativeness, voice and vote...? ● how to integrate the voice of children and youth in school decisions? ● in which areas should we incorporate the voice of children and adolescents?
3,	<ul style="list-style-type: none"> ● The situation of girls and young women is particularly unequal in some places. how to detect it and incorporate it into the school's educational project? ● how to incorporate an egalitarian education from tutoring, the coexistence plan, affective-sexual education?
4,	<ul style="list-style-type: none"> ● We speak of renewing the alliance with families, of establishing an authentic educational complementation between families and schools. to what extent are we willing to allow parental participation in the life of educational communities? ● in what ways should we address the growing influence of "parent clients" over "parent educators" in our schools? ● what is the "place" of families in the school in each of the school's areas: curricular, pastoral and extracurricular?
5,	<ul style="list-style-type: none"> ● what mechanisms are we willing to use (with their costs) to increase social and cultural heterogeneity within our schools? ● do we want our schools to develop tasks together with other people and entities in their area?



PEG COMMITMENT	Questions
	<p>environment? how to transform it into a "habitual and necessary practice" in every Marianist school?</p> <p>are we willing to take on the time and energy required?</p>
6,	<ul style="list-style-type: none"> ● Curriculum is not only a technical instrument, but a declaration of intentions on the part of a school about its educational objectives, the student's exit profile and the educational realities it offers to achieve its goals. what do we want our students to learn these days? ● what is the "Marianist institutional curriculum"? (that which is proper to Marianist education in order to achieve its purpose beyond the legislative aspects of each place) ● are we willing to bear the costs of assuming positions that are often "countercultural" or far from "politically correct" or do we prefer to guarantee our tuition and avoid problems?
7,	<ul style="list-style-type: none"> ● what habits should we live in our schools to favor sustainability and ecological balance? what processes (starting with educators) should we strongly point out? ● in what concrete ways can we connect, pedagogically speaking, spirituality, social justice and care for Creation? ● what are the criteria for balancing pedagogy and economics?



PROPOSALS TO MOVE FORWARD-CONCRETE

The path taken before and during the World Meeting, linking the Pope's call with our Marianist Education Characteristics, is an opportunity to **broaden and deepen our "pedagogical-pastoral field of vision"**. In the words of André Fétis, *"it requires us to broaden our vision, to look deeper, further and wider"* (October 2022). In the face of fragmentation, lack of hope and individualism, **show and live a culture of encounter and a paradigm of fraternity**.

To do so, we need to have some **REVULSIVES**: options, paths, guidelines that allow us to move forward in more Christian, more Marianist, more open schools, more open and going out. That they give rise to programs and applications in accordance with the reality and needs of each place (respecting historical and cultural diversity), but that are nourished from the same source, the Gospel and our charism.

SIX guidelines to think about itineraries, common projects, training and service experiences:

a) **EDUCATORS FOR THE MISSION**. There is no possibility of Marianist education (more Christian, open and outgoing) without educators vitally identified with the values of the Gospel and -hopefully- its source, the person of Jesus Christ. Some proposals:

★ **Promote training programs for educators. Formation for identity and mission.**

★ To present, in a way that is appropriate for the people of today and tomorrow, the Christian and Marianist identity

★ Elaborate a diagnostic instrument on the levels of adherence of the teaching staff to the Christian and Marianist project (cf. Javier Cortés, *La Escuela Católica*, p.239 et seq.) and orientations for the management of the reality that emerges.

★ Propose a map of formation itineraries for identity and mission.

b) **PROYECTO DE VIDA**. We educate for the construction of the personal life project of each of our students. To this end, it is essential to have tutoring/mentoring/accompanying projects for students with specific axes and specific educational objectives. In addition, generate structures for student participation in the centers.

★ Propose a framework for mentoring in the Marianist school.

★ Incorporate vocational culture in the schools' educational projects.



- c) **SCHOOL-FAMILY EDUCATIONAL ALLIANCE.** *When a child enters a Marianist school, so do his parents",* a traditional phrase of our pedagogical tradition. In an era of enormous transformations, also for families and their roles, it is necessary to reformulate the role of families in the school.
- ★ Define the role of families in the Marianist school from the diversity of cultures and contexts.
 - ★ **Design systematic spaces** (in addition to personal and social encounters) **for parental accompaniment and educational empowerment.**
- a) **EMMAUS PEDAGOGY.** **Elaboration of evangelization programs based on listening and encounter:** *"The only thing that has the force of attraction today is testimony, listening and life stories. There is a great need to get back to basics. The first announcement must be made again. To return to a Gospel that is not only intellectual or spiritual, but one that hits you in the head, heart and viscera. Let's try to be creative, using all imaginable languages to evangelize"* (Andrea Torielli)
- ★ Systematize the Encounter with Jesus in the Marianist school.
 - ★ Elaborate the guidelines for a methodology suitable for bringing the Gospel closer to the members of today's educational communities.
- b) **CURRICULUM BASED ON INTEGRAL ECOLOGY.** **To place integral ecology as the axis of our anthropological and social worldview. Explicit linkage between spirituality, social justice and care for the Common Home.** From this paradigm,
- ★ **Elaborate a "Marianist institutional" curriculum** that gathers the educational objectives and fundamental competencies to be achieved in order to educate the person in an integral and committed manner. This requires stimulating a profound reflection on the curriculum (*"where the faith-culture dialogue is made concrete"*), its foundations and priorities, in each school.
 - ★ To make explicit the worldview, the sense it gives to life, history, people, reality in times of little argumentative solidity.
 - ★ Define and live a project of education for justice, peace and care for the Common Home.
- c) **MARIANIST EDUCATIONAL NETWORK WORLDWIDE REM+** **Togrow, through common projects and specific meetings, the Marianist Educational Network as a space of reference, collaborative learning and spiritual communion.** Implement the initiatives mentioned in the point *"Actions to develop with Marianist educational works"* of the Application Guide:



- ★ Develop some joint project for students and educators. For example: that every Marianist student and every Marianist educator, at some point in his or her career as such, be part of a study and reflection project with other Marianist students from different cultural areas of the world.
- ★ Design teacher exchange programs, from the closest to the most international.
- ★ Create a global prayer network among educational communities around the world
- ★ Create networks of Marianist alumni/ae, in each country where Marianist education is present.

In addition, without being a master line, a very concrete project: to elaborate a **MARIANIST EDUCATIONAL GLOSSARY**. To know what we are talking about when we use certain concepts and expressions.

