

# REBUILD THE GLOBAL COMPACT ON EDUCATION

## The Global Compact on Education from APPRECIATIVE INQUIRY



**Declarations concerning our aspirations  
and action plans**



**IDEIA**  
Instituto Diálogos  
e Indagación Apreciativa



**GLOBAL  
COMPACT  
ON EDUCATION**



## DEAR PARTICIPANTS TO THE SEMINAR “REBUILD THE GLOBAL COMPACT ON EDUCATION”

The Commission on Education of the two Unions of Superiors General (UISG-USG), echoing the suggestions made by several of you, has compiled the work done at the 2020 Seminar "Rebuilding the Global Compact on Education", held on 12, 13 and 14 November, and led by Miriam Subirana and Pep Buetas on the basis of the Appreciative Inquiry. This document we are presenting to you is the resulting contribution of the declarations of aspirations and guidelines for action, organized after a work of synthesis.

We have simply tried to present contributions from the meeting in an organised manner and with as few repetitions as possible. How was this done?

Initially, the statements have been reorganised grouping similar ones, gathered under an umbrella title or theme created for each set of opportunity areas.

Subsequently, an exercise of synthesis lead to a total of 10 opportunity areas uniting together statements that were in the same line, or which can be comprised in such area.

For some very broad statements, it has been difficult to assign lines of action. In which case, it was decided to group them together by describing them as ‘inspirations’ rather than statements. It seemed appropriate to place this group at the beginning as first chapter of the document.

Chapters 2 to 10, include statements with their corresponding lines of action.<sup>1</sup>

We would like to offer you this material as guide and support for the work of the teams and the centres where you are. It should always be adapted to the actual reality and context. It may serve also as basis for networking.

We encourage you to continue deepening the Appreciative Inquiry as a working tool based on those values also shared by the Global Compact on Education: putting the person at the centre, listening to others, committing oneself to looking at this world with discerning eyes capable of proposing solutions. It is a tool for promoting change at a personal, social and institutional level, from the heart of the person, based precisely on what is positive in us and with us, both as individuals and as groups.

Our thanks to Miriam Subirana and Pep Buetas who helped so much in the preparation of this synthesis, and to all of you who have provided the basis for this work.

We hope that the launch of the [Global Compact on Education](#) will be an initiative that will encourage change in our way of educating, in our way of viewing people, of being present in the world we live in. May our dreams for a different future and a different school in a world we want to change, converge.

Let us dream together in the construction of a more humane world for all!

“ When you dream alone,  
it is only a dream;  
when you dream with others,  
it is the beginning of reality

– Helder Camara – ”

<sup>1</sup> NOTE - The numbering does not indicate an order of importance, it is only meant to help identify more easily the various declarations.

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AND ACTION PLANS**

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# 1. ASPIRATIONAL INSPIRATIONS

**1.1.** Inspired by the Covenant of God with humanity, we joined our forces with many people from all over the world, forging a pact that is to give momentum to a global education plan, in which we recognize ourselves and others, in a circle of dance, encounter and dialogue. This is a covenant that opens up our hearts to give life, to fill gaps and walk bridges, to offer next generations trust and hope in the culture of encounter.

**1.2.** Jesus inspires us to treat all human beings as brothers and sisters, in order to create a fraternal and inclusive world, at the service of the most vulnerable. We are stewards of our common home and, together with the young generations, we have been drafting projects to make this world more humane, filled with love, and our humankind peaceful, fraternal and in solidarity.

**1.3.** I am a creature, I am Earth: I am aware of my common origins, my mutual belonging and shared future (Laudato si' 202). I am worthy, in every corner of our planet and in every personal situation. Equality makes us brothers and sisters, it connects us to one another, and God reveals us that His universe grows with humanity and, by doing so, He engages us in its protection and care. We are learning a global wisdom.

**1.4.** Blessed be those who are free from prejudices and discrimination. We welcome every person as a gift to be unwrapped, serving his/her human and spiritual development, in order to make God's dream come true in him/her. Blessed are we, because we are interconnected and committed to the development of an education plan for everyone's joy and happiness.

**1.5.** Educational action transforms the world and give hope to humankind.

**1.6.** We aim at creating a world that draws richness from its diversity, in which everyone is given a shining face, with which to mirror the beauty and greatness of God.

**1.7.** We are living in a new humanism, centred on the person and based on equality, inclusion, and improvement, within the framework of fraternal relationships. We, as human beings, are holistically linked to ourselves, to others, to God and to the care for our common home, being engaged in the process of changing the world.

**1.8.** We have been trying to build a world rich in fraternity and communion among us and with God. In this world there are collaboration, inner peace, trust in ourselves and in others, mutual help, communion of thoughts, and forgiveness. Everyone has his/her own place, everyone is committed and involved, and we all experience a new, human synergy.



## 2. WALKING TOGETHER

2.1. We walk together in the synodality that fascinates and challenges us. We are an orchestra, in which each of us plays his/her own instrument, nobody feels marginalized and, always looking at our Master, we all keep the same rhythm and time, playing the notes that we have been given by our score and caring for every human being that participates in this melody. Each of us does his/her own best, feeling responsible for the blossoming of his/her own skills, knowing that the contribution of each and every instrument is unique and crucial, if we want to achieve the goal of a harmonious melody. Even in our fragility, we all feel a sense of belonging, thus experiencing happiness, completeness, strength, and solidity, which all enable us to contrast the storms of time and to gift others with the beauty of this harmony.

2.2. Keep being synodal! As educators, we want to keep learning how to walk or, better said, swim (on the high seas!) together. Following the example of Jesus, walking on water, guided by the Spirit, and cared by our Merciful Father, we want to keep sailing, in this time of so many liquid tides; we newly head towards the other shore, where the Global Compact on Education is already being followed. We know that, if we want to go the distance, we need to keep swimming slowly; we are convinced that the only way to understand if we are really moving ahead, is to know if with and among us also the most marginalized, those that our society rejects, are moving ahead.

2.3. Walking together, we have been living our dream: renewing our society from the very flower of humanity, namely the child, thanks to fraternal groups that put at risk and transform what is old, making a new education commitment bloom. Crossing boundaries, we deeply feel the necessity of mutually giving and receiving. We make all people develop, educating them to life, caring for the future of our children and young people, training their skills, ethics, and spirit for an unknown future.

2.4. Coming generations can see the goodness of God through our personal assumption of responsibility. We want to show our collective understanding of what walking with others means. Through our transparency, others can be deeply and passionately motivated to undertake the responsibility of what each of us says and does. Nobody is left outside, and all are involved and committed.

2.5. We are happy of having had the possibility of gathering in many, different charisms; thusly, we adhere to the Church' communion, devoting the necessary time to the creation of a shared dialogue among the various pastoral agents. Through multicultural and intercultural covenants, we have been building the Kingdom, generously trying to always accomplish the common good.

2.6. With cheerfulness and hope, we have been building a Catholic school, which mirrors its essence, mission, and vision, and which is always committed to a high-quality education that evangelizes by educating and educates by evangelizing. In its heart, the educational community, which identifies with the school's charism, bears witness to Jesus' values through its shared mission. Our roots are also our networks that support and push us to move forward in the care of life.

### Action plans

- a. *Rekindling the covenant between the school and families, congregations, churches, and society itself, by means of cooperative and brotherly networks.*
- b. *Working in synodality.*
- c. *Fostering inter-congregational covenants.*
- d. *Working together for a shared project.*

## 2. WALKING TOGETHER

- e. *Uniting, so as to address the concrete needs of our reality in an innovative way.*
- f. *Drafting a clear declaration of our mission and vision (being fully aware of our commitments).*
- g. *Promoting new participatory methods, e.g. appreciative inquiries and other forms of social commitment, that support the launching and activation of the Global Compact on Education*
- h. *Promoting those human relationships to whose adjective we can add the prefix “inter” – e.g., interpersonal, intercommunity, interinstitutional and intercultural relationships –, in order to join forces and be mutually enriched.*
- i. *Stimulating the creative capacity of the educational community, starting from what we are (Gospel, charisms).*
- j. *Imbuing the Institutional Educational Project with the ideas and inspirations of the Global Compact on Education*
- k. *Creating common spaces, to share our dreams and strengths and walk together.*
- l. *Starting processes of analysis, listening and dialogue to help the assumption of responsibilities, enriching our personal knowledge and the interaction with others, by being empathetic and caring for others.*
- m. *Developing an international team that promotes and manages our common educational projects.*



### 3. CHILDREN AND YOUNG PEOPLE AT THE VERY CENTRE

3.1. We believe that every child is a gift of God and has his/her own gifts. We welcome every child and help him/her to discover their gifts, thus generating an energy that flows in the right direction, making children important members of our society.

3.2. In our community, we put every person at the very centre of our educational process. We consider each person as a human being that lives in relation with God, with him/herself, with others and with the environment that surrounds him/her; we believe that everyone needs to feel loved and to be able to love, being the very protagonist of his/her own history. Every person is a conscientious citizen that promotes the culture of peace, fraternity, equality, solidarity and respect for our common home, aiming at his/her own happiness and that of others.

3.3. Every student is a unique gift for the world! By putting students at the centre and making every person concerned involved, we can develop a holistic educational approach. It is based on the strengths of every student and it enables him/her to grow in self-confidence and to develop significant relationships with him/herself, with others, with God and with the creation.

3.4. We offer an education model, which is focused on students and values, and which aims at an experiential and inclusive learning process. We promote harmony, research, dialogue, cooperation, resilience, integration, good relationships, fraternity, critical thinking, creativity, and discernment, by means of a holistic analysis with which students will be prepared to face the threats of life and to give their positive contribution to our society.

#### Action plans

- a. *Newly putting the human being at the very heart of our educational projects.*
- b. *Fostering an educational process, whose very centre is the dignity of every human being and where the learning rhythms of every young person are respected.*
- c. *Putting young people and the care for our common home at the centre of the educational process.*
- d. *Raising awareness about the centrality of the person and her values.*
- e. *Acknowledging the diversity and uniqueness of every person, fostering inclusion.*
- f. *Welcoming every child without any distinction and guiding them in their growth in our educating communities, taking into account and highlighting their differences and peculiarities.*
- g. *Considering children and young people as the core of every educational process, enhancing the creation of spaces of welcoming, listening and support.*
- h. *Greeting every person, looking them in their eyes and smiling them.*
- i. *Caring for the human person, being sensitive to their gifts and talents.*

## 4. THE VILLAGE OF EDUCATION

4.1. Creating a dynamic and variegated space, open to everyone, an inclusive place for encounter, where people can share their experiences and gain mutual inspiration, to learn from the experiences of others, to collectively reflect upon the problems that arose inside their community. An extraordinary place, where everyone feels involved in the joined building process of our development. This action is the practical expression of that African saying, that goes: “If we go alone, we go faster, and if we go together, we go farther; if you want to go fast, go alone, if you want to go far, go together”.

4.2. As “a global village of a holistic humanism in solidarity”, we state: that every person, as a whole, is our focus, is sacred and respected in his/her dignity; that we move together towards the encounter with others. We aim at building a universal fraternity, where we are all brothers/sisters and equal, living in a missionary attitude, practicing solidarity, service and sharing.

4.3. Thanks to the strengthening of the brotherly relationships among people, communities, and institutions, we have created profound and meaningful bonds, centred in Christ, that radiate light and push others to join our cause, creating new villages of education that revolutionize all aspects of our world.

4.4. We aim at establishing a world communion and, to achieve this goal, we believe it necessary to foster a sustainable ecosystem, in which everyone is connected to others and through which we can involve a wide range of interest groups. In this space everyone will feel involved and will be able to give their contribution to the promotion of the Global Compact on Education, in order to mend the tissues of relationships, consciousness, ecological divinity, of the multiplying means through which we can enhance our charism and foster the culture of encounter. We can do that. We search for the common good in our everyday life and we count on the support of our school communities and congregations. We also have the opportunity of creating relationships with others, supported by the wide range of resources that we have at our disposal. Connectivity is currently a must and we can make good use of it, to build a new movement that consistently mirrors our nature and code of conduct.

4.5. We educate by continuously learning: education goes beyond institutional barriers, because it is a way of living, of considering life and mending our bonds. Something new has been blossoming in our educational, cultural, social, and political institutions, in our civil society and even inside associations and organizations; this change is going to revolutionize the way in which we create our covenants and commitments: a new global citizenship is being born.

4.6. We have been building new relationships for a more fraternal humanity! To all children and young people, we offer an equal and successful education. This has been taking place all over the world, as we build relationships with governments, religious communities, all faiths, agencies, institutions, NGOs, and other educational bodies. This extraordinary network creates opportunities for sharing needs, dreams, good practices, and resources.

4.7. By pooling our dreams and strengths, we are more united and stronger in the values of the Gospel. We are now becoming a global Community, which bears witness and is more visible, without any fear. We live in the hope of going farther, because we now have a stronger voice, and creating dialoguing relationships. We take on this commitment, because we can empathize with the identity of a Catholic education, always aiming at innovating, because by the constant analysis of our reality we can continue evolving... We aim at binding covenants with other Churches and ideologies, for the common good and for the defence of Life.

## 4. THE VILLAGE OF EDUCATION

### Action plans

- a. *Refining our listening abilities: listening to the Teacher; listening to one another; listening to the cry of the little and poor ones and of our Mother Earth.*
- b. *Fostering our commitment to inform and involve families, schools and the State... in this common dream of the Global Compact on Education.*
- c. *Harmonizing dialogue in diversity. Stopping fearing those who are different from us. Stopping being "bunker-schools".*
- d. *Binding covenants with other external institutions: social and educational institutions, NGOs... that can have a great impact in the achievement of our goals.*
- e. *Being open, looking for and binding covenants, to converge towards shared objectives and create harmony in the educative profession.*
- f. *Drafting short-, mid- and long-term plans, in accordance with the Global Compact on Education, to include criteria that have been elaborated over previous analyses.*
- g. *Stimulating memberships and covenants of every kind (moral, material, financial, spiritual covenants...).*  
*Coordinating networks at all levels: at the local level (congregations), at the national level (coordination of Catholic Schools) and at the international level (UISG).*
- i. *Opening spaces of dialogue in every educational field, in order to strengthen the existing bonds.*
- j. *Training and raising awareness about the reality of poverty and about the consequences of our life styles; formation and development of skills.*



## 5. EDUCATIONAL COMMUNITY

5.1. We are lively, open and fraternal educational communities, able to take decisions in a synodal way, with well-defined priorities that our community as a whole approved. As educators and members of families, we have been passionately experiencing the systemic revolution of the educational paradigm, always putting children at the core of our action, them being responsible subjects and agents of their learning process; we are constantly involved in accompaniment processes for young people and watch after children' safety.

5.2. We are a committed and brave educational community, always oriented towards the common good, where educational practices coincide with our will of making our students responsible, creative, and skilful, in order to revolutionize our surrounding world.

5.3. We state that, in our educational community, everyone's dignity is respected; the differences, uniqueness and rights of everyone are welcomed, and an egalitarian dialogue is promoted. We trust in the potential of every student and grant the freedom of all. We listen to the needs, opportunities, and dreams of every person with whom we live; we guide their personal development and, together, we enhance their vocation to the transformation of society. We are a community of peace and fraternity, because in it the human dignity is respected.

5.4. We represent dignity, because we live as brothers and sisters, able to love and be loved, to dialogue, respect, collaborate, appreciate others, and pray together.

5.5. As educational communities, our critical conscience derives from dialogue and discernment, that enable us to analyse our local contexts, to committedly search for the truth and for concrete solutions to the challenges of our times, thus fostering welcoming, supportive, righteous, inclusive, and participative societies.

5.6. As an orchestra, whose nature is encounter, we are a networking educational community that listens to the various sounds produced by the plurality of faces, voices and sounds of contemporaneity. Full of happiness, we live in the symphony of commitment, always unselfishly serving and caring for others, in a creative participation and cooperation, to generate life and promote education.

5.7. The core values of the Catholic Social Teaching are active and integrated at every level of our educational environment. Being a lively model, the educational community inspires, animates, and educates children and young people to be agents of change, protagonists of their society's development and guardians of our common home.

5.8. We are an inclusive school that educates the youth to be open to the world; in our schools, all members know how to live as brothers and sisters. – To create such a school, we need a space to involve all protagonists in our discussion and dialogue, to define our objectives and action plans: we have established committees, organized several meetings, and information seminars. - To prevent and mend any breaking in our harmony, we have some dedicated spaces for meeting and dialoguing, in which we discuss what can enhance our work: this is done in school councils, in assessment meetings, in problem solving. - To continue developing and growing, our school looks for good practices, always being open and collaborating with other institutions (inside the school, in the geographic area of the country and at a national level, as well as at the international level), in local and international networks. Our school's motto, as the saying goes, is "alone, we go faster, but together we go farther".

5.9. We educate and carry out our task in a council, where we work with our vocation, living in an environment of colleagues, in a harmonic community and environment, constantly becoming more aware of our task from what we can learn from the past, from the present and from the future. We aim at building fraternity by integrating diversity, that destroys walls with social, ecological, and empathetic consciousness.

## 5. EDUCATIONAL COMMUNITY

5.10. Our school is open to everyone. Inspired by its very nature, it creates bonds, weaves relationships, and connects with reality. We all participate in it, making good use of diversity, richness, originality, and change. Everyone is important and is involved in the development of the others' potential, this especially being an opportunity for the marginalized of our society. Ours is a "humane" school, that gets moved when a child smiles, that gives voice to what it feels, accepting its drawbacks and being brave enough to prioritize what really matters.

### Action plans

- a. *Promoting spaces for encounter, dialogue and welcoming, in order to harmonically build the community we desire and to share what we like and what gives us energy.*
- b. *Creating bonds at all levels, including families. All actors of the educational community must be equally protagonists of our action, in a comprehensive network involving other institutions and organizations, even those concerning economy.*
- c. *Developing a school where processes of humanization are widespread in every action we undertake, creating bonds of communion and sharing the available resources.*
- d. *Working in the beauty and organizational model of the school environment, in order to welcome all, with special attention to those who have special needs.*
- e. *Involving educators, students, managers, families, executive committees, etc., in the educational project and the most urgent matters, concerning: human dignity, human rights and responsibilities (e.g. the care for the creation and integral ecology, the empowerment of vulnerable people, economic justice and the promotion of peace in our fragmented world).*
- f. *Involving the educational community as a whole and especially families, the first educators of a child.*
- g. *Forging covenants by forming heterogeneous groups, where all participants feel represented and at the service of their community.*
- h. *Connecting with interest groups and cooperating with them in local and regional plans.*
- i. *Welcoming and involving those people that we are trying to reach out to in our educational action.*
- j. *Accepting and enhancing the richness of multicultural diversity.*
- k. *Paving the way for community participation in the school life.*
- l. *Raising awareness in all people involved about the importance of education, participation and openness to creativity.*
- m. *Building religious communities to become points of reference.*
- n. *Dedicating some time every day to the individual and joint meditation with people from our educational community.*
- o. *Arranging a celebration meeting to get to know one another.*
- p. *Drafting a list of our current interest groups and a map of the external stakeholders*
- q. *Fostering intergenerational cooperation and dialogue.*

## 6. EDUCATION PLAN

6.1. We teach in and outside the classroom, in accordance with the reflection-on-action methodology and with the community service-learning approach; therefore, we try to adapt and balance learning experiences in the real world, so as to develop in our students a strong self-awareness, empathy, public spirit and care for the environment and to involve them in a holistic development.

6.2. In our educational processes, we know how to analyse the surrounding reality and we defend human rights. We know how to develop critical thinking; we are creative, free, and committed to change; we express our opinions and give voice to those who are silenced, thus building a more righteous world.

6.3. Are you looking for an education offer that expresses unity in diversity and that considers differences as a blessing for our identity? We are happy to announce the launching of a new value-based syllabus for all our schools. Over just one generation, this syllabus will allow us to promote unity, human dignity, equality, justice, peace, and the respect and care for our common home. Join us! We know that you are interested in improving education for all children. This is the reason why we are inviting you to join this initiative... Be a pioneer in the development of a shared syllabus and in the creation of bridges, to forge crucial covenants that will enable us to create welcoming spaces for all. If you are interested in this initiative, you can contact us at [www.globalelearning.com](http://www.globalelearning.com)

6.4. We educate our children and young boys and girls to build up their inner life and to be open to the transcendent, in order for them to be able to discover the profound meaning of their life, which is the basis of fraternity.

6.5. As educational communities, we offer a global common syllabus that involves all citizens and acts for the creation of a more human world, promoting all the human dimensions of every human being.

### Action plans

- a. *Re-planning the educational objectives and its results inside the school dynamics: what we need is a syllabus which focuses on multifaceted and environmental issues, but we also need a new methodology, focused on the care of others, as well as a new definition of the role of teachers.*
- b. *Paving the way for a new educational vocation, based on the values of the Gospel.*
- c. *Rejecting the dichotomy between pastoral and academic education. Contrariwise, we advocate for a curricular inspiration, focused on integrating faith and life: this will require us to integrate the various subject areas. In other words: integrating the pastoral element in our syllabus.*
- d. *Building a pastoral-based school, where the pastoral element inspires the whole syllabus.*
- e. *Launching a community discernment process, to draft a shared syllabus.*
- f. *Drafting a syllabus that includes the commitment and involvement in global social issues (Sustainable Development Goals SDG Agenda UN 2030).*

## 6. EDUCATION PLAN

- g. Fostering the discovery and analysis of other religions during the educational process.*
- h. Educating the youth to be responsible and committed to the service for fraternity.*
- i. Adapting the schools' facilities and educational spaces, so as to create meeting spaces where to spend time in silence.*
- j. Creating and taking care of spaces for silence, reflection, prayer and positive relationships that encourage lifelong learning-unlearning.*
- k. In the planning of school hours, allocating some time for the development of the students' inner life.*
- l. Launching new pedagogical methods at the service of inner life, allowing the youth to discover contemplation, the beauty of silence and the openness to transcendence. - By means of tailored pedagogical methods, we aim at developing the students' reflection, analysis and judging skills, as well as their critical thinking.*
- m. Fostering and strengthening the identity of Catholic schools and education centres, by means of courses, workshops and retreats.*
- n. Fostering the creation of youth clubs and organizations that aim at defending the interests of children. Developing extracurricular activities. Employing group dynamics during class.*
- o. Developing people's skills: this will enable them to complete their projects concerning enterprise building, as well as business and agricultural activities, to be sustainable enough as to allow self- sufficiency. Learning from our experiences in the implementation of our projects.*
- p. Developing the educators' skills in differentiated, personalised and inclusive pedagogy.*
- q. Developing the staff's skills: learning how to highlight and make good use of the children's gifts, including through refresher courses and seminars on Multiple Intelligences.*
- r. Training educators, teachers and families to innovation and to the change in the educational paradigm.*
- s. Training teachers/educators to educate students to inner life.*
- t. Training teachers/educators to value-oriented education, by means of cooperative activities and workshops.*
- u. Involving and training educators, so as to make them fully embrace the institutional ideology in which sympathetic integral humanism is indirectly linked to those who work for education.*
- v. Training ourselves to be able to communicate assertively and to develop a community-discernment.*



## 7. NETWORKING

7.1. We joyfully feel that, together, we have been aiming at the common good, forging educational covenants that will allow us to build, among other things, institutions of peace, justice, and productivity.

7.2. Our educational centres cooperate in fraternal and collaborative networks; dialogue and open cooperation flows continuously, thanks to the joint search for covenants that can have a great impact on society, transforming it and generating life thanks to the sense of belonging and to the commitment of all, in an excellent teamwork that creates widespread synergy and happiness.

7.3. We have been experiencing the great prophecy of the Global Compact on Education, inspired by universal love and fraternity, which puts people at the centre of its action. We collaborate in a network with deliberative skills and gifts that lead us in our common path. We aim at empowering people, acknowledging and enhancing “their voice”; this voice is unique and plural, always open to the diversity that enriches the spiritual and human experience. We share a common dream: educating. Educating means caring for the person in him/herself, living and putting at his/her disposal a whole world of opportunities, skills and dreams that make up the human village.

7.4. Thanks to networking, we can really give life to the Global Compact on Education. We are a great, collaborative, and international team that works in educational environments where all boys and girls are educated. The school we strive for is open, inclusive, missionary and evangelizing: it has no barriers, it offers solutions, it goes forth, it works with skilled and trained educators inside learning communities. We support one another and we feel supported by the strength and energy of networking.

7.5. Education institutions and family cooperate in networks as well, promoting human dignity and ensuring that all feel involved; both schools and families are committed to the development of the person, aiming at a high-quality universal education, understood in its broadest sense.

### Action plans

- a. *Deepening the analysis and implementing the core principles of the Global Compact on Education and its implications, to transform it in an educational practice to be followed as teams, weaving networks.*
- b. *Under the coordination of the International Office of Catholic Education, we at UISG-USG will create bridges between existing covenants and networks.*
- c. *Creating an international network for the educators/teachers’ formation in the strategic guidelines of the Global Compact on Education.*
- d. *Weaving communication networks with other Catholic schools.*
- e. *Planning the creation of international digital and thematic meetings.*
- f. *Cooperating with existing networks, to work for the common good and for the defence of life.*
- g. *Creating a communication platform that binds our action to shared educational projects.*
- h. *Participating in a ‘pilgrim school of collaboration’, to walk together in our common path of educational fraternity.*
- i. *Sharing resources – such as the necessary background and skills to draft scholarships, material, articles, education-related texts, etc. – with those schools which don’t have equal access to high-quality education.*

## 8. IN HARMONY WITH NATURE

8.1. Our main objective is that of being able to peacefully interact with our surrounding environment, be it animals or plants, in order to live in peace and serenity. Our main objective is that of building bridges with the youngest generations, because there is only one Earth to welcome us all. Starting a relationship with others, we aim at fostering our sense of communication, as symbolized by the necessity of teaching children to love the singing of birds.

8.2. How beautiful is the world we live in! Our community is convinced of the importance of caring for and restoring our common home, where we are all loved. We deal with and integrate processes of integral ecology: we live in contact with Nature, we can bathe in every river, drink water from clear springs; we can eat every fruit, because our homes are always open; we are all brothers and sisters; neighbours help one another and cities are always pleasant, clean and with a temperate climate. God's dream can come true!

8.3. We live in a space of shared silence, where we meet with others, with ourselves and with transcendence that enables us to profoundly perceive reality through self-awareness and emotional autoregulation, and to become sensitive people that build healthy relationships and are interconnected with our common home.

### Action plans

- a. *Promoting contact with Nature, solidarity, contemplation, and silence.*
- b. *Starting education processes concerning human beings and the care for our common home, by promoting educational courses on inner life.*
- c. *Starting education/formation courses that enable participants to discover vulnerability and the richness of diversity, in the name of the dignity of every human and living being:*
  - A) *Fostering self-awareness and the sense of belonging to the Earth*
  - B) *Feeling our identity as part of a whole (universal fraternity)*
  - C) *Starting a process of conversion in our daily life, by means of experiences of encounter with Earth, Nature and others.*
- d. *Educating to the ability to feel admiration, to wonder, to contemplate the little things of our daily life and the Nature that surrounds us.*
- e. *Educating children to love the singing of birds.*
- f. *Drafting inclusive action plans that enable social inclusion and transformation, and that never neglect the care of our common home.*
- g. *Informing on and promoting the study of the encyclical letter *Laudato si'*.*
- h. *Educating children and the youth to the correct management of water resources, waste and energy.*

## 9. LEADERSHIP

9.1. With powerful commitment, strength, and enthusiasm, we have been living in a Samaritan, humble and sympathetic leadership, which is able to work from dialogue and which bears witness to the life of Jesus with its actions. Our leadership is careful: it listens to the experiences of our elder members, but it is also able to listen to the younger ones, combining all points of view. Our leadership promotes a collaborative work, by working in communion and in communities. We have been living this great experience because we want to generate positive attitudes, inspiring and training new leaders, understanding the good in everyone, enhancing the positivity of each person that participates in our community; only in this way we will build a new society, where people can live in the civilization of love.

9.2. Considering the model of Jesus as our horizon, our educational style is based on good, fraternal relationships and on an inclusive leadership work, that facilitates participation and strengthens the capacities of each member of our community; it not only conveys information, but also values; it is at the service of the most needy and vulnerable people, in the name of the shared mission between lay and consecrated people. We have been developing projects in favour of a humane and humanizing pedagogy; what inspires us is the dynamics of service in the formation of every person, and our priorities are the common good and collaborative work. In fact, we have been weaving covenants and networks with communities, institutions and organizations, whose objectives are similar to ours.

9.3. The very basis of the leadership of our institutions and communities is the vocation to a generous service. Enlightened and inspired by the Global Compact on Education, we feel called and sent for by Jesus, the leader that rekindles compassion in the Good Samaritan and awakens care and attention in whoever meets us. Our main mission is that of stimulating and discovering the skills of each of our members; we always respect our members' differences, because they enrich and motivate us to become an intercultural, apostolic institution, being creative and innovative thanks to the collaboration and covenants with other congregations, which offer us charismatic richness.

### Action plans

- a. *Redefining the mission and vision of each educational community, together with their syllabuses and strategic planning, in order to give them a more profound meaning or to enrich them with a view to our declarations of aspirations.*
- b. *Developing an inclusive leadership, based on the stimulus of our shared mission.*
- c. *Putting the pedagogy of service into practice.*
- d. *Practicing discernment and the analysis of reality. Refining our listening abilities: listening to the Educator; listening to one another; listening to the cry of the little and poor ones and of our Mother Earth.*
- e. *Implementing appreciative analysis in our focus on education. This will also require us to train our educating & teaching staff to apply this method.*
- f. *Each of us makes use of his/her power, influence and position to implement our declaration of aspirations; this is concretely carried out when we try to provide equal opportunities in the field of education, to finally bridge the gap between rich and poor people; furthermore, part of our mission is that of inspiring others to follow this example.*
- g. *Creating groups of animation and pastoral discernment, to support the work of management team.*

## 9. LEADERSHIP

- g. Creating groups of animation and pastoral discernment, to support the work of management team.*
- h. Creating interdisciplinary animation groups to lead the process of discernment, to interpret reality and to make choices, being able to adopt a critical perspective and to discern what can help our students grow and commit themselves to the common good.*
- i. Discovering, educating children and young people to the discovery of their identity, supporting leaders. Respecting individual and community processes.*
- j. Once singled out those people with a greater ability of influence, we can invite them to a joint meeting, in order to share our common vision in relation to our “village”.*
- k. Electing people/leaders that can be at the head of our school, caring for and implementing its plans and objectives.*
- l. Training people in an appreciative vision of their self, of others and of our common home, in order for them to be able to create bonds that generate life.*
- m. Training people and communities in a Samaritan and cooperative leadership.*
- n. Keeping up-to-date about the education systems of other countries. Sharing what others have been doing, always ensuring equal access to education.*



## 10. WE ARE RESPONSIBLE FOR CHANGE

10.1. We offer equal education opportunities, based on human dignity and gender equality. Thusly, we can bridge the gap between the rich and poor, eliminating poverty, making people become socially responsible and finally establishing peace in our world.

10.2. Be rich or poor, we are all aware of our strengths, skills, and knowledge. Poor people have been drafting projects and they can complete them on their own strength: this empowerment makes them independent and worthier. Rich people have become aware of their responsibility in the equal distribution of goods, to ensure equal access to opportunities.

10.3. Creating an inclusive, mutual and cooperative environment, everyone will be convinced and bravely committed to starting loving themselves and to being the change they wish to see in others.

10.4. We are the change that we wish to see: we are inspired, bright, enthusiastic men and women, working in creative teams and transforming the environment and life of our educational spaces and environment.

10.5. We, as educators/teachers, passionately take up the mission of educating with courage, love, hope, optimism, happiness, and sense of belonging, looking at the future and celebrating life for all.

10.6. As educators/teachers, we are men and women who are passionate about our vocation to support people's development and, starting from our inner life, we aim at transforming the world with the Gospel's values: we believe in love, respect, hope, truth, inclusion, openness to others and to Other, flexibility, and the care for our common home and for life.

10.7. We, as educators/teachers, passionately take up the mission of educating with courage, love, hope, optimism, happiness, and sense of belonging, looking at the future and celebrating life for all. We are brave enough to look at one another and to dive into our inner life, stimulating that of others, basing on the values of contemplation and closeness to the whole education community; assertive communication made us become passionate about the encounter with others and we always marvel at the building of a global citizenship and the care for our common home.

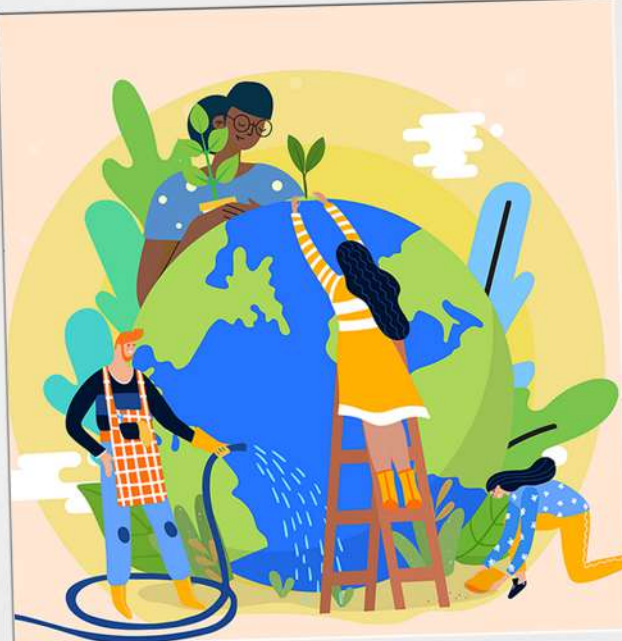
10.8. As educators/teachers, we are committed to a cooperative, responsible, creative and appeasing work, to form fully-rounded people, citizens that are able to address global needs.

### Action plans

- a. *Become actors of peace, unity, and communion. Refining our listening ability and welcoming others. Caring for those in need. Giving thanks, asking for forgiveness.*
- b. *Being leaders of the Global Compact on Education.*
- c. *Caring for our relationship with God as spring of life; caring for the encounter with others and for our relationship with the common home.*
- d. *Creating a family and dialogue-based environment, that originates positive relationships, based on common spirit and in line with the Global Compact on Education.*
- e. *Participating in various forums and places of encounter.*

## 10. WE ARE RESPONSIBLE FOR CHANGE

- f. Fommiting others and being committed to the creation of brotherly and change-inspired villages.*
- g. Visiting schools, churches, neighbourhoods and institutions, to raise awareness about the necessity of acknowledging the richness of the poor; planning specific meeting days.*
- h. Enhancing the right to education for all and equal opportunities.*
- i. Creating open spaces, to weave inclusive relations in and out of school.*
- j. Paying special attention to fragility and to the “marginalized” of our society.*
- k. Encouraging and strengthening associations and local networks, based on this new global mind-set.*



*Global Compact on Education*