



Message from the Pope, signed by Cardinal Parolin, to the first African Congress of Catholic Education on the reception of the **African Education Pact**

NEW IMPETUS FOR CATHOLIC EDUCATION IN AFRICA



*On 7-10 December 2023, the "First African Congress of Catholic Education" was held in Abidjan (Ivory Coast). Restoring the **African Education Pact** in the spirit of Pope Francis". On that occasion, the Pope sent a message (reproduced below) signed by the Secretary of State Cardinal Pietro Parolin. At the conclusion of the Congress, an official statement was issued by Bishop Philippe Rukamba and Abbot Bernard Lorent, co-presidents of the International Religions and Society Foundation, organisers of the event together with the Episcopal Conference of Africa and Madagascar. The Congress was addressed by H.Exc. Mgr. Giovanni Cesare Pagazzi, Secretary of the Dicastery for Culture and Education, spoke at the Congress with a communication on education in Africa and ideas for building African pedagogies.*

We publish in one of our translations from French the text of the message - signed by Cardinal Secretary of State Pietro Parolin - sent by Pope Francis to Bishop Philippe Rukamba and priest Bernard Lorent, co-presidents of the International Religions and Society Foundation (Kigali), on the occasion of the first African Congress of Catholic Education being held in Abidjan from today, Thursday 7 December, until Sunday 10.

His Holiness Pope Francis joins you in heart and thought as you gather for the first African Catholic Education Congress on the reception of the African Educational Pact. The Pope is pleased to know that this Educational Pact, which you presented to him last 1 June in the Vatican, was not the end of a work undertaken over many years by the International Religions and Society Foundation, but marked a new stage in your commitment to the promotion of education in Africa.

His Holiness therefore applauds the reception of the African Education Pact and hopes that it will increasingly become "a local reality, the result of reflections made from its own context and resources

cultural, and [...] attentive to the educational needs of the territory" (Address of Pope Francis to the delegation of Promoters of the African Educational Pact, 1 June 2023).

Africa is not sheltered from the crisis that the education system is going through today, which has become, as in other places, too selective and elitist (cf. Address to the participants at the World Education Congress, 21 November 2015), aimed at forming only the intelligence and not the whole person. Faced with this situation, Catholic Education, enriched by the African Educational

Pact, will be able to offer a renewed, more open and more inclusive formation, creating in young people a beautiful harmony between thought and action. It will also be able to help form a generation that draws on the socio-cultural values of the African continent, without giving in to the temptation of withdrawal into itself, but capable of dialogue with other cultures and religions.

This objective can only be achieved to the extent that Catholic Education, while imbuing young people with their African identity, does not lose sight of its primordial objective, which is to offer everyone "the Christian proposal, namely Jesus Christ as the meaning of life, the cosmos and history" (Address to Participants at the Plenary Assembly of the Congregation for Catholic Education, 13 February 2014). It is therefore important that all those involved in Catholic Teaching be animated by the desire to communicate the Gospel with their lives, demonstrating coherence and adopting a pedagogical style that favours the human and spiritual growth of students.



The Holy Father invites each of the actors to work so that Catholic Education can prepare young people not for the spirit of competition, which leads to selfishness, but for the spirit of community and solidarity. May they be able to make positive and constructive choices, to be the decision-makers of tomorrow, having at heart the building of a society that is ever more fraternal and at the service of all, with respect for the common good. Indeed, quality education is a sign of hope and a solid basis for the peaceful coexistence that Africa needs today.

The Pope encourages you in your desire to give new impetus to Catholic Education in Africa and thanks you for the work you do every day with dedication. He invokes upon you the graces of the Holy Spirit to give you strength in your delicate mission in favour of the formation of young people in Africa. His Holiness imparts the Apostolic Blessing to you with all his heart.

from *l'Osservatore Romano*, 7-12-2023

<https://www.osservatoreromano.va/it/news/2023-12/quo-281/nuovo-slancio-all-educazione-cattolica-in-africa.html> ■

OFFICIAL FINAL DECLARATION OF THE FIRST AFRICAN CONGRESS ON CATHOLIC EDUCATION



At the close of the "African Congress on Catholic Education. Restitution of the African Educational Pact in the spirit of Pope Francis", held in Abidjan, Côte d'Ivoire, at the Catholic University of West Africa, from December 7 to 10, 2023, we, Bishop Philippe RUKAMBA, Bishop of Butare and CoPresident South, and Dom Bernard LORENT, Abbot of Maredsous and Co-President North, of the International Foundation Religions and Societies, bring the following to the attention of the general public:

Our thanks to:

1. the Holy Father Pope Francis for his confidence and encouragement;
2. the Dicastery for Culture and Education for its closeness;
3. the Dicastery for Evangelization for its availability;
4. the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) for its collaboration;
5. the Catholic University of West Africa for its hospitality;
6. all partner universities;
7. all the cardinals, archbishops, bishops, scientists and delegates from across Africa, Europe and Latin America.

Resolutions:

1. Establishment of bodies to receive and implement the African Educational Pact at the level of: a) SECAM, b) Episcopal Conferences, c) Dioceses, d) Parishes, e) Catholic Universities, f) schools, g) conferences of major superiors, h) congregations, according to local contexts;
2. Establishment of an international research and training center on the African Education Pact and its implementation;
3. Organization of regional meetings to review progress in implementing the African Education Pact;
4. Creation of an African Education Pact Fund to support initiatives aimed at strengthening Catholic education in Africa;
5. Accompany bishops' conferences and other bodies in the process of implementing the African Educational Pact;
6. Organize the second African congress on Catholic education on the reception of the African Educational Pact in 2025 in Nairobi, Kenya

Abidjan, 10 December 2023

+ Philippe RUKAMBA, Bishop of Butare and Co-President South

+ Bernard LORENT, Abbot of Maredsous and North Co-Chairman ■

Speech by H.Exc. Mgr Giovanni Cesare Pagazzi, Secretary of the DCE, at the 1st African Congress of Catholic Education

GLOBAL COMPACT ON EDUCATION AND AFRICAN EDUCATION



*His Exc. Archbishop Mgr. Giovanni Cesare Pagazzi, Secretary of the Dicastery for Culture and Education, participated in the 1st African Education Congress where he presented a long and articulate speech on African education and pedagogies. After presenting the reasons for hope in a promising future for the African continent, he delved into the topic of education in Africa, suggesting ideas for the development of African pedagogies. He then delved into the theme " **Global Compact on Education and African Education**" where he highlighted the affinity of the themes of the **Education Pact** and traditional African education. He concluded his speech by talking about the great challenge of qualified teaching and excellence for all.*

*Here is an excerpt from the paragraph on the **Global Education Pact and African Traditional Education**.*

When Pope Francis launched the **Global Compact on Education** (GCE) project, many affinities with the values of traditional African education were immediately apparent. First of all, the Pope launches the project under the banner of a proverb from African wisdom: 'It takes a whole village to educate a child', i.e. from the typically African idea of conceiving education not as an individual but as a community action. In Africa, as mentioned already, there is an ancient educational tradition that predates the colonial invasion and the establishment of European schools on African soil. Many of the values of **GCE** have an affinity with the values of African culture. In Africa, a 'tacit educational pact' between community members has always existed. In the African village, every woman and man is mother and father of all the children living there, and each has the task of educating and looking after every child, even if it is not their own. Every man and woman is called father and mother by African children. According to the African proverb quoted already, it is the whole village that educates the child, not just the parents or teachers. Even the idea of universal brotherhood, on which Pope Francis insists so much, is an ontological value that has always belonged to African peoples and cultures, synthesised in the aphorism 'I am because we are, and because we are, therefore I am'. The **Global Compact on Education** is therefore not alien to what Africa has always embodied in its educational tradition. [...]

The **Global Compact on Education** aims at the care of the common home. Africans have always had a close relationship with nature because their life depends on it (food, water, sun, animals, oceans and rivers, etc.) as does their death (malaria, floods, cyclones, drought, etc.). Africa is a wonderful and immense green continent with diverse ecosystems, unique flora and fauna, but this heritage is often attacked by the savage exploitation of its natural wealth. Beyond the romantic ecologisms that consider Africa as the Garden of Eden on earth, and beyond the easy victimisms that consider Africa as the victim of an external exploitation from which it does not know how to defend itself, Africa above all needs to strengthen integral ecological education to enhance its sacred relationship with nature and consequently its relationship with humanity. The **GCE** puts the person at the centre in its necessarily relational dimension, capable of dialogue. Putting the person at the centre does not mean putting the individual at the centre, because the person, as we have said, is such if and only if he or she is in relationship with others, is in reference to others, while the individual is detached from any relationship with others, is self-referential. Famously, African culture puts the community and the family, at the centre, as Ubuntuism and Bantuism emphasise, but we should not think that these currents exclude the importance of the person. In fact, the famous aphorism quoted already 'I am because we are, therefore I am' begins with the affirmation of the self 'I am', which is such because in relation to others 'We are'. The person is such if and only if he or she is in relationship with others (community, family, etc.) and with God (ancestors, spirits, etc.). Therefore, in addition to 'I am because we are', we should, as the Pope reminded us on the occasion of the **African Education Pact**, also add 'because I believe and love'. In fact, without love and relationship with God and community, we do not have the person but only the individual. Putting the person at the centre means putting relationships at the centre. One of the greatest characteristics of the African personality is the value of hospitality. Welcoming the other reveals a vision of the other not as an enemy, but as a neighbour to be welcomed and helped. From childhood, African children are taught by their parents to open the door to strangers, to welcome them into their homes by offering water, food and whatever is necessary. In other parts of the world, on the other hand (especially in the West), children are taught exactly the opposite, not to open the door to anyone, not to talk to anyone they do not know, to mistrust others. These are different visions. That is why many Africans do not understand why when they go to other countries no one opens the door to them and they are rejected. Africa can therefore make a great contribution to change this vision and help people to think differently, seeing the other not as an enemy or an adversary to be fought, but as a brother or sister, a human being of equal dignity. Africa can teach the world how to humanise relations between people. ■

On the occasion of the 100th World Meeting, the OIEC Executive meets Pope Francis and Card. J. Tolentino de Mendonça.

THE FUTURE IS IN EDUCATION AND THAT IS WHY WE ARE THE GUARDIANS OF THE FUTURE



From 6 to 7 December 2023, the 100th Council of the OIEC (International Office of Catholic Education) was held at the Generalate in La Salle. A special Council that showed the vitality, necessity and commitment of this worldwide association of Catholic schools that unites us and encourages us to work together for an education that transforms lives and contexts. OIEC is present in 110 countries, with over 210,000 schools, in more than 150,000 cities, welcoming over 68 million students. On the morning of 6 December 2024, the Council attended the general audience of Pope Francis. In his address that morning, the Pope said that "the proclamation of the Gospel must be made with creativity and simplicity [...] enlightened by the Holy Spirit [...] knowing how to return to the sources of the first proclamation and to transmit the essentials of our faith, with freshness and enthusiasm". Afterwards, at the Dicastery for Culture and Education, the OIEC Council met with the Prefect, H.E. Cardinal José Tolentino de Mendonça and his team. The Cardinal thanked, congratulated and blessed the OIEC for their great work, enthusiasm and commitment. He invited them to 'work in chorus', together with everyone, united with the choir, because the work of the OIEC is more necessary and relevant than ever. He thanked them in particular for the great work and active engagement of OIEC in the **Global Compact on Education**. He also called on them to "be experts in humanity and to strengthen the role of teachers as teachers of humanity in this changing world". He added: "Be capable of generating hope in young people, helping them to develop and be their accomplices in the miracle of building their being

as human persons". He offered and made himself available to collaborate and work together. He invited everyone to write him a letter on the challenges and needs of Catholic schools in their respective countries or continents. He concluded the meeting by emphasising that 'the future is in education and that is why we are the custodians of the future'.

During the days of the Council, chaired by the Tunisian President Fr. Jawad Amat and the French Secretary General Hervé Lecomte, the excellent work done by the different Animation Areas of the OIEC and its five continental Regions was reviewed. The commitment to defend freedom and the right to quality education for all in international forums was renewed. Work was promoted to build the Covenant for Education at the local level, wherever there is a Catholic school. The setting up and functioning of the Youth Commission and the progress of the Planet Fraternity Project, which unites schools around the world to work together for the betterment of people's lives and society, were outlined. There was also reflection on how to strengthen and improve the training of teachers and directors; as well as to give greater prominence to children, adolescents and young people in education, in order to concretise Pope Francis' indication that 'to educate is to serve, and we educate in service', promoting an integral education: heart (emotion, compassion), head (mind, wisdom) and hands (commitment and transformative social action).

H. Juan Ojeda, OIEC ■

TOGETHER WITH HOPE IN A CHANGING WORLD



The first thing I want to tell you is the need to form a choir. The institutions we represent come out stronger when we join the choir. I'm very happy that this Association exists, that it's a treasure trove, and that it makes a major contribution, because we're united and we're not alone. And that's the first message: be a choir. Strengthen the Association, revitalise it, breathe life into it, give substance to its initiatives; make your Association a living, relevant, significant reality in every context, because perhaps today more than ever your intervention and your reflection are necessary and relevant. The second thing I want to stress is that we are talking about a changing world. The Holy Father says that we are not only in a time of transformation, but we are in the transformation of time. This is an unprecedented time in history that will have a huge impact on the world of education, and we can already see that many things are going to be transformed. What will schools look like in 10 or 20 years' time? No one dares to say exactly what teaching will look like, for example, because so many changes are on the horizon, but one thing is certain: schools need qualified educators. Educators must not be masters of computer systems, but masters of humanity. Therefore, in a context where technology is taking and will take more and more space in classrooms, it is important to strengthen the role of teachers and educators as teachers of humanity. This is also an important reflection for your Association: to initiate a reflection on the role of educators as educators of humanity in this period of change. How can we do this? What is expected of an educator today and in the near future? The third thing I want to highlight is something that Pope Francis has probably said to you: education is an act of hope. Educators must take the risk of educating, of loving, of looking to the future. An educator is never pessimistic, because pessimism on the part of the educator leads to disaster for the pupil. The great Michelangelo used to say that when he looked at marble that was still in its raw state, he could already see the masterpiece: the Pietà, the Moses,

the David. This is the artist's gaze; it's the gaze of someone who loves. This is how the educator should look, able to see the difficulties, the limits, and able to understand that this is a kind of childbirth. It's a kind of genesis that we can help to develop, to be accomplices in the miracle of the construction of the human person, that is to say to make it become what it should be, and therefore to ensure that this miracle is accomplished. You are experts in this humanity, with your patience, your perseverance and your far-sightedness. You are the accomplices of the obstetricians of the soul of all the generations who pass through this important and fundamental place that is the school.

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The Holy Father wanted to unite these two realities, education and culture, because he believes that culture is nothing other than offering people the opportunity to cultivate themselves. Education is this exercise in self-cultivation, not just in the various disciplines, but in an integral education, an education that creates the unity of the human person. Thank you for everything you do, including your commitment, for example, to the project so dear to the Holy Father, the **Global Compact on Education**. Thank you for the passion with which you live the educational cause. This passion is necessary, your enthusiasm, your passion, your critical sense, your ability to dream up alternatives, your resilience. All this is essential at this time of transition. Education is developing today in a context of emergency in many situations: war, lack of development, inequality, various crises, etc. So education is surrounded by many difficulties and obstacles. Even today, in affluent societies, we see a lot of fatigue, for example. One thing that impresses me a lot when I talk to teachers is to see a generation that is tired; I've heard some very good teachers who have worked all their lives in school say today, I can't wait to retire. This makes me sad and worried because schools have certainly become so bureaucratic, there are so many procedures to go through that it sometimes seems that the most important things, like

relationships, passing on knowledge and getting to know people, are less valued. I think we also need to say a word of enthusiasm and gratitude to teachers and educators, who are under-appreciated in our society. Today it seems that a YouTube video is enough to educate a child, but that's not the case. Education will always have its role, we believe in education. We don't believe with an abstract, illuminist faith, but we do believe that education is one of the areas where we can see the process of growth, but at the same time we can see certain aspects being transformed. This is a source of hope. May God bless each of you and your Association. I am very happy about this important meeting. The Dicastery is at your disposal for anything you may need. All the members of the Dicastery present here with me at this time are available to accompany you, to plan initiatives with you, to strengthen your work and your dreams, because this is a decisive mission. We have no doubt that the future lies in education. In this sense, we are the guardians of the future. Thank you for your support! After the thanks of the Secretary General, the Cardinal invited all the members to introduce themselves personally. He then asked for a Christmas gift, saying: "I would like to ask you for a Christmas present, if possible. Given that you represent the ecclesial realities of the Catholic world at different levels: different continents, different points of view, I am asking each of you to write me a letter that expresses what is closest to your heart in your educational mission, giving some



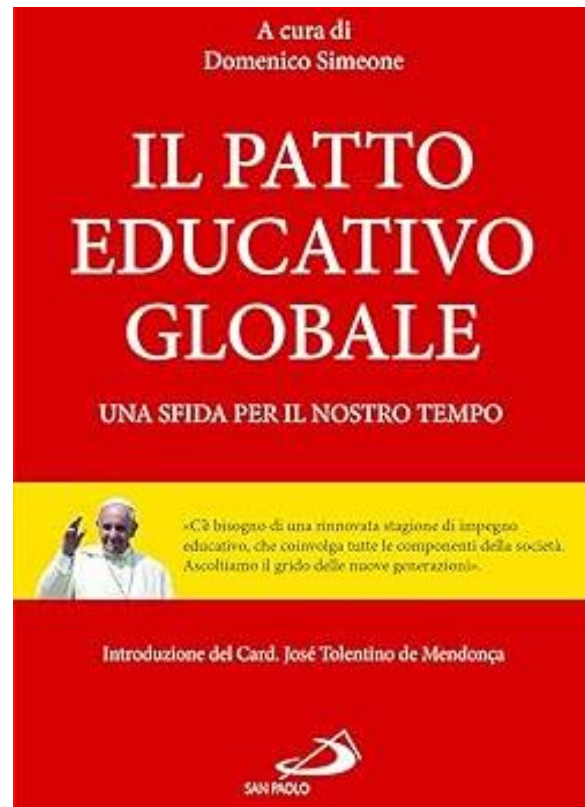
advice on the path that the Church needs to take in the area of the vision of education. I promise to get back to you, but I'm interested in receiving a letter from you saying how you see education today

and what you recommend, what would be important for the Church to convey in its teaching, in other words something that is at the centre of the Church's teaching. I'm asking you for this gift because we too need to be a choir, to listen to reality in all its diversity and to find forms of vigilance and communion. Certainly, each of you represents a precious heritage of experience and vision that is very useful to us in the Dicastery. The Lord pours his Spirit of wisdom, serenity, joy and hope into your hearts and into the realities you represent.

I bless you in the name of the Father, the Son and the Holy Spirit. Amen."

Cardinal José Tolentino de Mendonça
Prefect of the Dicastery for Culture and Education ■

A new book on the **Global Compact on Education**
THE GLOBAL COMPACT ON EDUCATION
A CHALLENGE FOR OUR TIME



The Catholic University of the Sacred Heart (Milan) published at the end of 2023 a volume entitled 'The **Global Compact on Education**. A challenge for our time'. The volume takes up the 7 educational paths suggested by Pope Francis, entrusting the treatment to an expert in the field who helps to understand how to implement these paths.

The book is introduced by a text by His Eminence Cardinal José Tolentino de Mendonça entitled "**Global Compact on Education: An Epochal Challenge to the University**". Here the Cardinal Prefect, after taking up some of the main and classic "ideas of the university", retraces the seven paths of the **Global Compact on Education** starting from Pope Francis' idea of the university.

The introductory chapter is by the project coordinator and curator, Prof. Domenico Simeone, Dean of the Faculty of Education at the Università Cattolica del Sacro Cuore.

Among the various chapters, we would like to highlight the one by Prof. Antonella Sciarrone Alibrandi, former Undersecretary of the Dicastery for Culture and Education, and recently appointed judge of the Italian Constitutional Court, entitled 'Promoting Women'. After a general introduction, Prof. Sciarrone reinterprets the seven commitments of the **Educational Pact** from a female perspective, in the sense of "imagining whether, and if so how, women involved in educational processes can interpret these *commitments in such a way as to make the most of the peculiarities of their approach*".

WORLD CHILDREN'S DAY 2024. A BEAUTIFUL IDEA



In 1985, thanks to the intuition of Pope Saint John Paul II, the World Youth Days (WYD) began, which in almost forty years have mobilised millions of young people all over the world. The Pope claimed that the founder of the WYD was not him but that "young people created them" (Dario Di Giosia, *La pastorale dei giovani. Una studio sul magistero di Giovanni Paolo II*, Libreria editrice vaticana, 2011, p. 106).

May 2024 will see the celebration of the first World Day of Children and Girls (Gmb), and again the idea did not come from the Pope but from the children themselves who, through 9-year-old Alexander in a podcast (Popecast) last July, made this proposal to the Pope. As was to be expected, the Pope took the ball and responded immediately with enthusiasm: "I like it so much! We can have the grandparents organise it. A nice idea. I will think about it and see how to do it'.

As was the case for the event "The Pope meets the children" on 6 November, which saw the Holy Father surrounded by 7,500 children from five continents in the Aula Paolo VI, the Gmb will also take place under the patronage of the Dicastery for Culture and Education in collaboration with the Franciscan Community, the Community of Sant'Egidio and the Cooperativa Auxilium, for which there will be a special focus on the educational and cultural aspect.

We can imagine that it will be an extraordinary event (as we have already tasted in the 'prelude' of 6 November) and that it will certainly have a worldwide resonance. Wanting a World Children's Day means wanting to put the children themselves at the centre of the world's attention. They take on an important role with regard to their education in which they are not simply recipients but also co-protagonists. It is therefore not only the children's duty to listen to their parents and educators, but also their duty to listen to the children themselves. Listening to children can guide the planning of paths that reflect their interests and not just those of adults.

One of the objectives of the Gmb will precisely be to listen to the children (which is also one of the seven objectives of the **Global Compact on Education**). Listening becomes an educational act in itself, because it transmits trust to the child, increases his or her self-esteem by feeling valued and welcomed, develops their social skills and openness to others, thus counteracting the phenomenon of self-isolation to which so many adolescents and young people condemn themselves (as in the case of the so-called hikikomori youngsters, for example, who lock themselves in their rooms for months and only come out at night or at dawn so as not to meet anyone). A child who from the very beginning develops his or her ability to relate serenely with others will be less likely to isolate himself or herself or to clash with parents

and adults, thus avoiding the intergenerational rift advocated by Pope Francis.

Listening is taking personal care of each one because each one is unique and for this there is a need for targeted educational interventions.

The act of listening that is asked of adults is that of attentive and active listening, done not only with the ears but also with the eyes and heart: to listen one must lower oneself to the stature of children to really look at them. To listen is to converse with them with poetic eyes full of wonder and questions, like Jesus who, when he met the rich young man, "stared at him and loved him" (Mk 10:21). Listening and speaking happens more with the eyes than with the ears and mouth, because words may lie, but eyes never.

The celebration of the Gmb will also be an opportunity to activate a series of initiatives related to the world of children, through studies, seminars, workshops, etc., to stimulate renewed educational attention and the emergence of pedagogies that aim at the integral education of children. With the **Global Compact on Education**, Pope Francis has launched the challenge to change the world by changing education, and this is especially true for the education of children, who from an early age must be educated to universal brotherhood (the final objective of the **Educational Pact**) and to recognise themselves as brothers and sisters of all the world's children.

The Gmb could also be an opportunity to take stock of the situation of children worldwide, to learn about the strengths and good practices, as well as the many critical issues, such as the still widespread illiteracy, cases of violence and exploitation, educational poverty, the tragedy of child soldiers and child labourers from whom childhood is stolen, and *last but not least*, the problem of the digital divide. On the occasion of the International Day of Childhood and Adolescence on 20 November, the theme of which was 'One day to reinvent a better future for every child', Unicef called on governments around the world to adopt the six-point plan to protect children, the first of which is to 'ensure learning for all children and close the digital divide'. In this regard, we hope that the Gmb can foster multifaceted and joint work to develop more effective educational strategies together.

The Gmb will also be a unique moment of exchange with educational traditions and pedagogies from all over the world, respecting the cultural diversity of each (as in a kind of 'City of Joy' along the lines of the 2023 Lisbon WYD).

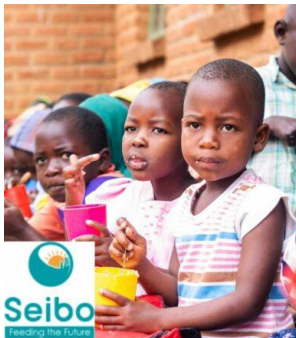
Finally, we are confident that the Gmb represents a propitious and generative moment of new futures not only for the children, but also for us adults to learn again to know how to welcome everyone without discrimination, to be simple and capable of pure dreams like them.

God's promise to us is nothing less than this: "Behold, I make all things new" (Rev 21:5).

José Tolentino de Mendonça
Cardinal Prefect of the Dicastery for Culture and Education

A Japanese Non-Profit Organisation committed to the implementation of the Global Education Pact

THE GLOBAL COMPACT ON EDUCATION TO BUILD THE 'VILLAGE OF EDUCATION' IN JAPAN



SEIBO is a Japanese NPO (Non-Profit Organisation) committed to implementing educational activities inspired by Pope Francis' **Global Compact on Education** (GCE) project, which promotes an integral person-centred education.

This organisation has partnered with more than 20 Catholic middle and high schools to develop the ideas of Catholic education inspired by global movements for students to build peace and "an educational process aimed at developing a new universal solidarity and a more welcoming society" (GCE Vademecum - ENGLISH, p. 4)

SEIBO is in harmony with the 7 commitments of the Global Compact on Education (GCE Vademecum - ENGLISH, pp. 8-9), particularly with regard to point 1, 'Putting the human person at the centre' and point 6, 'Finding new ways of understanding economics and politics'.

The goal is to make Catholic schools in Japan a 'village of education', as Pope Francis says in the GCE, together with NPOs, supporting companies and local churches (GCE Vademecum - ENGLISH, p. 33).

As of 2022, the subject of integrated inquiry learning was introduced in every high school, and there was an increasing need for proactive learning and a broad perspective on society in school education. This movement originated from the Ministry of Education, Culture, Sports, Science and Technology, which had already established the policy of 'integrated inquiry learning' instead of traditional 'integrated learning' in 2018. Universities emphasise the need for experiential learning beyond traditional lecture-based approaches.

In the Catholic field, education is confronted with the '**Global Compact on Education**', which aims to promote attitudes of peace, justice and mutual acceptance among people. The term 'educational village' emphasises the need for collaboration with society, openness to all and person-centred education (GCE Vademecum - ENGLISH, pp. 4-5). In the context described above, what kind of system is needed to maintain the identity of a Catholic school in the educational process? Until now, religious education was carried out by the

Church or religious orders. We believe that the involvement of NPOs could be of valuable help in the implementation of the educational village.

Since 2016, SEIBO has been providing support to a number of schools in Malawi by supplying meals to pupils (as part of this support, it runs Malawi Fairtrade Coffee).

By collaborating with the activities of this organisation, Catholic schools act as an intermediary presence for the education of society and create a link to the practical pastoral fields of the Church and its apostolic activities. In addition, there is a collaborative effort with businesses. SEIBO receives support from Mobell, a UK telecommunications company, for staff salaries, operating expenses, etc., and the money obtained from the sale of coffee as a donation goes entirely to support school meals in Malawi.



Working with these corporate executives and the involvement of Catholic schools as charitable partners creates opportunities to connect with society through collaboration with organisations such as companies and NPOs.

SEIBO will collaborate with the Salesian Media Company, Don Bosco, to continue our research on GCE and implement it in some case studies.

Finally, we inform you that we are in the final stage of publishing the Japanese translation of the **Global Compact on Education** Vademecum.

Makoto Yamada

director of NPO Seibo and member of the International Youth Advisory Body (IYAB) at the Dicastery for the Laity, Family and Life ■



NOTE: The original edition of the Journal is in Italian. Please refer to it regarding any eventual translation inaccuracies.