



Women and men for a Global Citizenship

A challenge for Society of Jesus
schools in the 21st century

November 2020

CONTENTS

INTRODUCTION. GLOBAL CITIZENSHIP IN THE SOCIETY OF JESUS SCHOOLS	2
DEFINITION OF GLOBAL CITIZENSHIP	5
AREAS OF EDUCATION FOR GLOBAL CITIZENSHIP	9
1. SOCIAL JUSTICE	9
2. MULTICULTURALISM AND INCLUSION	11
3. GENDER EQUALITY AND COEDUCATION	14
4. SUSTAINABLE HUMAN DEVELOPMENT	16
5. DEMOCRATIC PARTICIPATION	18
SUMMARY OF THE AREAS OF EDUCATION FOR GLOBAL CITIZENSHIP	20
BIBLIOGRAPHY	22

"Our schools are a wonderful platform for listening, serving and allowing the children and young people of today to dream of a new world, more reconciled, fair and in harmony with creation, which they themselves must be the builders of".

(P. Arturo Sosa, 2017)

INTRODUCTION

GLOBAL CITIZENSHIP IN THE SOCIETY OF JESUS SCHOOLS¹

Global Citizenship may be a relatively new term, but the aspiration to educate in a global dimension by making the world the home of all is rooted in the very experience of St. Ignatius and his first companions. From the beginning of the Society of Jesus, they ventured all over the world in the hope of bringing Good News. They came across cultures and people who enriched and broadened their own experience of the Society and that of all those who are part of it.

During these 500 years, Jesuit education has never abandoned the aspiration to educate people capable of working on all kinds of issues in order to break down barriers, build bridges and avoid separation and discrimination. This apostolic mission of the Society has always existed, but it can be said that the formulation of the mission as the service of faith and the promotion of justice, in General Congregation 32², is a turning point in the search for global answers to problems arising in all parts of the world. One example is the telegram sent by Pedro Arrupe in 1979 to all provinces calling for a global response to the tragedy of the Vietnamese refugee population, which became the origin of the Jesuit Refugee Service (JRS).

Since then, almost half a century has passed, and if we briefly review the reflections and contributions of the different General Congregations that have followed, we can conclude that the search for Global Citizenship is a consequence and continuation of the work developed by the Society throughout all these years.

GC32 (1975), especially in its decree *Our Mission Today*, advocates a faith that must necessarily and irrevocably be incarnated in justice. It is the Society's response to the challenge of a world characterized by opposing blocks and cultural revolutions that will give rise to post-modernity. Faith that serves justice does not emerge as an ideological position, but as a prophetic cry in the face of the growing awareness of dehumanization and the forgetfulness or ignorance of God that is perceived from one end of the globe to the other.

Injustice, exercised both by individuals and by institutions and structures, deepens and widens the divisions between people and individuals. The GC32, recognizing a growing interdependence, points out the divisions and proclaims, in a strong and prophetic way, the need to fight against injustice as the way to incarnate faith: *"There is no true proclamation of Christ, no true proclamation of his gospel, without a resolute commitment to the promotion of justice"* (d.4, 27).

If GC32 emphasises social justice, GC34 (1995) extends the vision of the faith/justice binomial to the recognition and acceptance of cultural and religious plurality: *"Our service of faith, aimed at the justice of the Kingdom of God, cannot do without these other dimensions: dialogue and integration into*

¹ This document takes its inspiration from the extensive documentation on Global Citizenship in the Society of Jesus, as well as in other organizations close to it. Among other inspirations, we have considered the work of the *Global Task Force on Global Citizenship* (ICAJE), the documents of the *General Congregation XXXVI*, and that of *Transforming Educational Centres*, and the *Framework Document on the Social Dimension* of the Southern Zone.

² General Congregation XXXII of the Society of Jesus (1974-75)

cultures" (GC34, d.2, 16). Diversity is manifested as the richness and presence of God, identifying the role of believers with the collaboration of God's action in this diversity³ and making multicultural and multi-religious dialogue two indispensable conditions for the search for the justice willed by God. That pursuit, which remains at the heart of the mission, is now expanded and enriched by diversity and dialogue.

More than a decade later, in 2008, GC35 deepened the universality of the mission, inviting people to work on the healing of a world fractured in multiple dimensions: *"As servants of Christ's mission, we are invited to work with him in restoring our relationship with God, with others and with creation"* (GC 35, d.4, 18). It is an invitation to situate ourselves in some concrete places: the frontiers which, as a bitter contradiction in an ever more globalised world, do not cease to grow both physically and symbolically. *"The Jesuit tradition of building bridges across borders is crucial in today's world"* (GC35, d.4, 27). Frontiers are the place from which to develop the mission and the way to do it can no longer be isolated or particular, for the apostolic body is universal: *"Serving Christ's mission today means paying special attention to its global context. This context requires that we act as a universal body with a universal mission, while being aware of the radical diversity of our situations. It is a world community, and simultaneously a network of local communities, that we seek to serve others throughout the world. Our mission of faith and justice, a dialogue of religions and cultures, has taken on dimensions that no longer allow us to conceive of the world as composed of separate entities; we must see it as a unified whole in which we depend on one another"* (GC 35, d.2, 20).

This message to the frontiers will be supported and extended at the recent GC36 (2016) which invites to renew and strengthen the call to reconciliation with God, with others and with creation. To this end, it insists on the need to return to being a *community of discernment*, not as a strategic process in the business or organizational mode, but as a way of placing oneself at the service of the Spirit to be women and men moved by the Gospel.

As we can see, over the past 50 years, the Society has been refining and broadening its mission to better serve the challenges and requirements of the world at any given time. Therefore, to seek that our centres educate in Global Citizenship is to join this long tradition of service, faith and justice, dialogue, reconciliation and frontier, which aims to make the schools a privileged place to form these men and women for others that Arrupe formulated, and that Kolvenbach explained as competent men and women, aware and committed in compassion (what today we call *The 4Cs*)⁴.

This educational horizon is the same one that Father Arturo Sosa pointed out in his speech in Rio⁵, when he posed the six challenges facing education today. The sixth challenge invites us to participate in *"a formation for an multicultural vision of the world, in which all human beings and their peoples possess a 'global citizenship', in which rights and duties are linked, beyond one's own culture, nationalisms and political or religious fanaticisms, which prevent the recognition of our radical fraternity"* (Fr. Arturo Sosa, 2017).

As stated in the apostolic preferences of the Society for the next ten years (2019-2029) and in the apostolic project of our Province, this exercise of global citizenship has multiple dimensions and faces old challenges (the fight against poverty, situations of injustice and discrimination of any kind); and also new situations that we now perceive in a more conscious way (the care of the common house, the question of gender or the

³ "The ministry of dialogue presupposes the awareness that God's action precedes ours. We do not plant the seed of his presence because he has already done so in culture and is making it bear fruit, embracing all the diversity of creation. Our role is to collaborate with this activity of God" (GC34, d.4, 17).

⁴ Kolvenbach, SJ, P.H. (April, 1993). *The Ignatian Pedagogy today*. Speech to the participants of the working group on "Ignatian Pedagogy: a practical approach". Villa Cavalletti, Italy.

⁵ Sosa, SJ, A. (October, 2017). *Education of the Society: a pedagogy at the service of the formation of a human being reconciled with his fellow human beings, with creation and with God*. Speech at the International Congress of the Education Delegates of the Society of Jesus (JESSEDU). Rio de Janeiro, Brazil.

discrediting of democratic participation in the face of threats such as post-truth)⁶. Educating for a Global Citizenship is understood today as the main response to the urgent challenges we face and, although it is still a concept to be qualified, the way to approach it must start, in the first place, from the following and imitation of Jesus as shown in the Gospel.

Jesus who highlights the mercy of the foreigner-Samaritan, who invites us to look at the lilies and birds of the field to recognize the Father, or what never ceases to praise and admire the faith and compassion of the women he meets, is the absolute and ultimate reference for exercising the Global Citizenship we desire. Jesus shows us the way to God, which is the first of the apostolic preferences and, as Francis says in his letter of approval of these preferences: *"The first preference is capital because it presupposes as a basic condition the dealings with the Lord [...]. Without this prayerful attitude, the rest does not work."*

It is from this desire to build the Kingdom that we receive the mandate to form our students and their families in a Global Citizenship that, far from being something vague and timeless, is situated in a concrete context that we must consider. The goal is to guarantee human rights in a globalised, commercialized world, with growing inequality and an apparently omnipresent digital culture (some even speak of a fourth generation of human rights that would be digital); a world where the greatest challenges that will be faced by the people who are now in our classrooms of the EDUCSI network will be of an ethical and spiritual nature, and not so much of a technical nature.

We gratefully acknowledge that we are not starting from scratch in this education proposal. The educational institutions of the Educsi network have been educating in these dimensions for a long time with the invaluable help of the Society's NGOs, especially Alboan and Entreculturas, which for years have been providing training for teachers, connections with international networks and animation of groups of students. Furthermore, in examining what we have done during this time in educating a faith that realizes justice, we also recognize the enthusiasm, competence and dedication of many educators and management teams of our institutions who have promoted and carried out very diverse initiatives that we gather today under this concept of Global Citizenship.

Therefore, based on the fact that the drive of Global Citizenship is the search for a greater common good, we are convinced that it is through education that we can better and more effectively build Global Citizenship. A second reason to summon up hope is that this is a mission clearly shared, not only between the laity and religious life, or between apostolic sectors, but with all those people throughout the world who are working to achieve aim 4.7 of Agenda 2030: *"By 2030, ensure that all learners have the knowledge and skills to promote sustainable development, including through education for sustainable development and sustainable lifestyles, human rights, gender equality, the promotion of a culture of peace and non-violence, global citizenship and the appreciation of cultural diversity and the contribution of culture to sustainable development"*⁷.

⁶ Universal Apostolic Preferences of the Society of Jesus from 2019 to 2029

⁷ Aim 4.7. *Sustainable development and world citizenship*. As part of *Agenda 2030*. United Nations (UN)

DEFINITION OF GLOBAL CITIZENSHIP

Global Citizenship is a concept under construction that has become especially present in the Society of Jesus in recent years. We have seen it mentioned in the Challenges of JESU, in the document *A Living Tradition in the 21st Century* and, especially, in the latest document of ICAJE *Global Citizenship. An Ignatian perspective*.

In some cases, its dimension of universality and diversity is further emphasized, considering Global Citizenship as a concept in itself (a *what*). In others, Global Citizenship is more emphasized as a transversal approach (a *how*), a way of understanding education for social transformation today, the result of a long tradition that takes on new nuances in light of the reality of the current context. The ICAJE *Global Citizenship. An Ignatian perspective* document has a bearing on the latter:

"We embrace the challenge of accompanying our students, our colleagues, our school leaders, our parents and families towards a renewed sense of their presence in today's reality. We create the conditions in our schools to promote our understanding and capacity to be aware of the human family, and of our place and responsibility in the global community; to embrace the dynamics of multiculturalism; to care for our common home; to promote peace and reconciliation; to protect gender equity; to engage in constructive social and political participation. We strive to identify what does not make human development possible, on earth, both locally and globally, and are willing to change it" (pp.3-4).

This will also be the focus of Global Citizenship in this Framework Document.

Although both perspectives are complementary and will be present, the emphasis will be on its transversal dimension, as is the case in the aforementioned document:

"In the promotion of a responsible Global Citizenship, and the participation of young people in its success, the importance and urgency of this initiative needs to be felt in all areas and at all levels of an educational community. Education for Global Citizenship is not an additional program or a complementary subject in the curriculum. In fact, it is a deeply felt mandate that permeates the core values, the curriculum, and the culture of the entire educational community. In this sense, Global Citizenship must be seen and conceived as a constitutive dimension of the holistic Jesuit approach to education today" (p.5).

From this starting point, and in line with other Global Citizenship⁸ proposals, the following definition is formulated:

Inspired by the Ignatian Vision - reconciliation with God, Creation and Humanity, a global citizen is someone who is able to understand in depth the web of interdependencies that make up our world and take his or her own place in this global reality. One feels part of and co-responsible for the human family and the ecosystem of our planet. Through an attitude of continuous discernment, one seeks to be an agent of change and transformation through commitment to one's local environment. Its actions are based on the deep desire to build a more just and equitable world, in solidarity and collaboration with others, promoting human and sustainable development in its daily work, both personally and institutionally.

In this definition, the awareness of the interrelationship between the local and the global is particularly emphasized, as well as the feeling of belonging to the universal human and ecological community. Both are considered conditions to influence the transformation of the current reality in a deep and effective way.

⁸ As the Global Citizenship proposal of the Global Task Force, mentioned above

To this end, a COMPREHENSIVE EDUCATIONAL PROPOSAL is necessary for the promotion:

O To educate in an open **religious experience** that, starting from a Christian education, welcomes the diversity of ways of experiencing the transcendent dimension of the human being; that encourages the exploration of the different traditions of wisdom that have developed it, as well as the cultivation of insight and contact with one's own emotional dimension as preconditions for a personal and community religious experience; a religious experience which, seeking first the kingdom of God and his justice (Mt 6:26), invites each person to discover his personal call, that is, his vocation, and therefore to find his particular way of committing himself to the world and to its transformation into a more just and fraternal society.

O To educate for **critical analysis**, which finds its source of meaning in compassion; and which, through discernment, gives a responsible and committed response, **to promote justice** by developing a sense of common responsibility in the face of local and global concerns, problems and challenges.

O To educate for **inclusion and equity**, helping to recognize differences and transform inequalities from a gender focus and perspective.

O To educate in **multiculturalism** from the respect, the valuation of the diversity and the welcome, as source of enrichment of the own cultural framework; as opportunity to extend the own way of understanding the life and the world.

O To educate in the care of **nature and the environment**, promoting values, skills and attitudes that allow us to take charge of the world that we have to "work and care for", knowing that "the ultimate goal of other creatures is not us, but that all of them advance together with us and through us towards a common goal which is God" (Laudato sí, 42).

O To educate in **democratic participation** as a mechanism of co-responsibility and commitment in the construction of a just, equitable and solidarity society.

O To educate in the value of **dialogue** as a tool for the peaceful resolution of conflicts and for an active and responsible exercise of citizenship, from the Christian understanding of human relations based on reconciliation, forgiveness and mercy.

O To educate in **interdisciplinary**, working from and for the integral development of the person, and thus helping to generate a complex and interconnected view of reality. For us, this integral development of the person means educating in the 4Cs (conscious, competent, compassionate and committed). The whole effort of interdisciplinary must be directed towards deepening this understanding of comprehensive education as the four dimensions that complement and nourish each other.

O To educate in Global Citizenship has a strong impact on what we could call the international dimension of our schools. It should lead us to a pedagogy and programming that aspires to prepare students to understand and respect the cultures of the world, to respect and value diversity, to be open to experiences of countries, customs and cultures that are different from their own and to have a global perspective of social injustices. Jesuit schools have an established network to connect, participate and relate around the world: Educate Magis. It provides a platform for all our institutions and educators to engage each other in dynamic and creative processes.

Making Global Citizenship a reality in schools: culture, policy and practice

From an Ignatian vision of the world, an educational centre for Global Citizenship offers a great impulse to our mission of forming men and women for others as a priority commitment, above any other objective. It identifies us as Ignatian educators and keeps us rooted in the teachings of St. Ignatius. For this reason, if we are to ensure that Global Citizenship becomes part of the core of Jesuit education, we must act consistently to achieve its INCORPORATION into the culture, policies and practices of the institution.

O Centre culture: In the framework of an educational centre, culture is made up of all those values, beliefs, attitudes and ways of proceeding that establish the development of practices and ways of doing things of the members of the educational community. In other words, what defines the identity of the centre and which should be reflected in its founding and mission documents. This culture should be the fruit of reflection and joint construction of all the members of the community and its management team, and transmitted to the new members as the agreed upon way of feeling, thinking and executing the different actions and relationships that will constitute the daily life of the centre.

O Centre politics: These are features related to the operation, planning and structure of the centre; which covers, among other levels, the organisational system, decision-making processes, forms of participation and official roles, distribution of spaces, ways of communication, obtaining and using resources, quality standards, etc. It also includes the relations that the centre decides to have with its environment and with the local community. Specifically, these are the measures that can allow the principles that we have detected in the culture of a centre to materialise in an educational project.

Thus, a centre working on Global Citizenship should have a participatory and integrating decision-making process, and should facilitate a mode of networking, both internally and with the environment. Other measures would point to the commitment to global initiatives when planning or promoting training and networking, both between centres and with other global educational institutions (Educate Magis), as well as with non-educational institutions.

In the same way, the conditions should be created for the free and profound adhesion of educators - the more, the better - to the aims of the institution. A commitment lived out from the Christian vocation, as a generous commitment to the mission that goes beyond professional performance.

O Centre practices: These are all those pedagogical and methodological guidelines that are consistent with the values and principles in which we want to educate. They should be framed in processes of educational innovation in which they are reviewed, renewed and reaffirmed as carrying out processes of teaching-learning, co-educational and multicultural, which allow the development of the official curriculum, and that at the same time are oriented to global justice, human rights, gender equity and sustainable development. These transformative pedagogical and methodological tools must permeate all dimensions (academic, tutorial, pastoral and para-school).

Thinking about educating for global citizenship implies **deepening and updating our identity and purposes as Jesuit institutions**, connected in turn to the **new realities** we live in the 21st century. We must assume the need to face **changes in the personal and pedagogical aspects**. On a personal level, it is urgent to dare to question our way of life, the values that move us, the prejudices and stereotypes that condition our daily actions. On a pedagogical level, it is essential to review our school (relationship models, curriculum, training objectives and educational practices) in order to undertake projects of pedagogical innovation more in line with the model of school -and of humanity- that we want. We are living a critical socio-historical moment

and we have the **opportunity to be part of the response** that our current world is crying out for. Therefore, it is essential that Global Citizenship is reflected in these **three levels of the centre**, through work in the five areas in which it is specified and which will be developed next.

AREAS OF EDUCATION FOR GLOBAL CITIZENSHIP

1. SOCIAL JUSTICE

Inspiration

"2nd Appeal: reconciliation with humanity:

Throughout our preparation for this congregation, we have heard stories of the appalling forms of suffering and injustice suffered by millions of our brothers and sisters. As we reflect on all this, we listen to Christ who calls us anew to carry out a service of justice and peace, serving the poor and the excluded.

Among the various forms of suffering, three appear with greater consistency:

a) The displacement of population. Our faith invites the Society to promote a more generous culture of hospitality.

b) The injustices and inequalities experienced by marginalized peoples: along with an enormous growth of wealth and power in the world, there is a huge and continuous growth of inequality.

c) Fundamentalism, intolerance and ethnic, religious and political conflicts are a source of violence: in many societies there is a growing level of conflict and polarization.

(General Congregation XXXVI, Decree 1)

How to understand this area?

A centre that incorporates social justice into its culture

When we use the label "social justice", we are essentially talking about the right of all people to live with dignity. Jesuit education is based on the defence of the rights of the individual and his dignity above economic and political interests. In the same way, it places people and life in its broadest sense as the central and priority value of any action and decision.

The field of social justice is also based on human rights, especially the rights of the weakest. We must be aware of the rights of each person and of the obligations that the rights of others generate in us. In this sense, we should speak of human rights and duties as an indissoluble binomial. In other words, it is time to bring rights and responsibilities together. The law protects and guarantees autonomy; responsibility respects, links and humanizes; it does not stop at narrow circles of belonging, but has a global view.

This area also speaks of the need to live in the school a culture of solidarity and inclusion with all people, especially with the migrant and refugee population. In the current global context, it is essential to generate a culture of hospitality with people who suffer forced mobility as a result of war, economic inequalities or climatic reasons, among others. Solidarity understood in this way is not a desire for goodness, but the materialization of the moral duty that derives from the urgency of recognizing the right of every person to live with dignity and in an environment of peace. Only the deep desire to include and welcome can make the experience of feeling welcome real.

Finally, "social justice" also challenges us to our responsibility for social transformation, locally and globally, in relation to the various situations of injustice that exist today: inequality and poverty, conflicts and wars, forced mobility. We must encourage participation in public affairs without leaving them exclusively in the hands of the political class and the market. A renewed citizenship aspires to participate in action and decision making in all areas of life from the closest to the most global. Action - doing and acting from a prism of social commitment is therefore a fundamental element in this area.

How could it be done?

This culture of social justice must be translated into policy and practice. Examples of this could be:

- Centre policies:
 - o To generate conditions to welcome students from vulnerable groups, as well as their families, under equitable conditions (admissions policy, scholarships, etc.).
 - o To work for the universality of the right to quality education specifically oriented to the reduction of inequalities, for the improvement of the educational system of our cities and communities, participating in broader networks that strengthen our capacity to influence.
 - o To create an atmosphere and a school structure that educates in the approach of rights and duties, involving students, families and the wider educational community (rules of coexistence, management of authority, conflict management, mobilizations).
 - o To work to improve the working conditions of the people who work at the school (teachers, PAS, etc.) and being attentive to their specific demands and needs (timetables, family reconciliation...).
 - o To participate as an educational institution, positioning itself and actively contributing to the work for a culture of peace and hospitality, to the fight against racism, etc., promoting the practice of solidarity through citizen initiatives in the environment.
 - o To review and put into practice the *Modes of Procedure of the centres of the Society*⁹.
 - o To promote ethical purchasing in the relationship with suppliers.

- Educational practices:
 - o To seek human excellence (the best of each person) as a source of wealth for society and solidarity with others.
 - o To carry out a systematic and curricular study of the different generations of Human Rights, of the inequalities generated by the current economic model and its possible alternatives; all this, with special attention to the phenomenon of mobility.
 - o To incorporate at a curricular level the knowledge and reflection on Human Rights, connecting them with classroom actions that involve research and the search for solutions to realities of injustice in the students' immediate environment.
 - o To bring closer the realities of injustice, poverty and inequality that exist, both in our society and in the rest of the world.
 - o To develop specific practices of solidarity and hospitality which are relevant to the real life of the students.
 - o To present to students the different possibilities of social participation in initiatives related to social justice: ecclesiastic movements, associations, NGOs, political parties, unions, etc., depending on age and context.

⁹ Ways of proceeding in a Society of Jesus educational centre. Inspired by *Characteristics* (Conedsi, 2006). Chapter III: Social commitment and attention to the disadvantaged. <http://www.jesuitasleon.es/docsinstitucionales/modosdeproceder.pdf>

2. MULTICULTURALISM AND INCLUSION

Inspiration

"It's another especially complex challenge because it has many dimensions. Multiculturalism, that is, respecting differences is one step; being happy with differences is a second step; living together is a third step; learning from differences is a fourth step. There are steps to be taken. In order to learn from differences, one must learn from oneself, be critical of one's culture. This is where the Gospel has enormous strength. A global citizen is one who is able to put the common good above his or her own particular good."

(Speech by Fr. Arturo Sosa on his visit to Spain, 2018)

How to understand this area?

A centre that incorporates multiculturalism and inclusion into its culture

Diversity is an intrinsic characteristic of any human group. But it is also inherent to every person, as an incessant dynamism of growth throughout their life cycle. It could be said, in this way, that every person and social group is, in itself, diverse.

Diversity is understood as part of reality at its multiple levels and facets: cultural, ethnic, linguistic, geographic origin, gender, religious, social, functional, family, identity, ways of learning, capacities and intelligences, etc. In fact, multiculturalism arises from the positive recognition of this diversity, both socially, as well as in groups and individually.

For this reason, a multicultural school is not one that simply welcomes a diverse student body from other backgrounds. Being a multicultural school implies a commitment to a way of understanding the management of relationships in which not only are differences recognized and respected, but also similarities are considered as human beings and dialogue, coexistence, and the desire to learn mutually are actively sought, assuming as a maximum value the joint construction of possibilities. In this sense, relationships are built from openness and trust in the potential that exchange implies.

In a particular way, a multicultural and inclusive centre of the Society of Jesus should promote interreligious dialogue, as a privileged means to give place to the mutual enrichment that arises from sharing the transcendent dimension of life. Without renouncing our own confessional identity, we open ourselves to other ways of experiencing transcendence. To this end, education in insight and contact with the emotional dimension is again considered as a condition for the possibility of this type of encounter.

Inclusion, as a fundamental element of the Right to Education, coincides with the multicultural model in the way of conceiving diversity and the management of relationships. Thus, an inclusive school bets on a dynamic of fair and equitable relations. In it, every person is recognized in his or her uniqueness and value. The participation of each person is promoted, enabling them to offer their strengths and learning as a way of enriching and optimizing collective possibilities.

In this sense, for our centres to be truly multicultural and inclusive, they must feel deeply committed to the fight against any form of discrimination and, in particular, those that present the greatest challenges in our current context, such as racism, xenophobia, aporophobia or homophobia.

Contemporary societies are increasingly complex, diverse and fluid. Knowing how to relate from respect and exchange of world views and ways of life is considered an essential competence for present and future global citizens. This requires skills that allow a constructive approach to conflicts as an essential part of human communication and that enable growth dynamics. And educational centres must be their main promoters.

From this perspective, the purpose of a multicultural education would be the promotion of a multicultural Global Citizenship, approaching the multiple intra- and interpersonal diversities in an inclusive way and guaranteeing social cohesion in a reality increasingly diverse.

How could it be done?

This culture of multiculturalism and inclusion must be translated into policies and practice. Examples of this could be:

- Centre policies:
 - o To take an open stand against all forms of discrimination, explicit or implicit.
 - o To explicitly declare itself as an multicultural and inclusive centre.
 - o To have protocols and persons responsible for the entire educational community (teachers, students, parents, administrative personnel, etc.) that allow for the effective management of cases of racism, xenophobia, aporophobia or homophobia.
 - o To review the institutional policies of schools in order to question and deconstruct the hegemonic power frameworks on which institutional dynamics are often based, which make minorities and the most disadvantaged groups invisible or exacerbate differences.
 - o To review educational practices, including discourses and attitudes, related to diversity and the way of working with students from different social, economic, cultural or religious backgrounds.
 - o To promote (reflect, raise awareness and influence) educational policies at a local level that guarantee the real possibility that all educational centres in our environments welcome the diversity that constitutes our society, eliminating the various barriers to access (cultural, religious, economic, etc.)
 - o To train teachers and students in multiculturalism, inclusion and conflict resolution.
 - o To encourage, in a special way, that families feel part of the educational community and contribute their knowledge, traditions and wealth at the various levels of life in the schools, both inside and outside the classroom.
- Educational practices:
 - o To prioritise educational practices that encourage dialogue and exchange between students with different social, economic, cultural or religious backgrounds.
 - o To use and promote language that respects diversity, as well as the fight against any kind of discriminatory language.
 - o To redirect incidents that are generated in the school as opportunities to learn to dialogue and resolve conflicts.
 - o To promote inclusive dynamics that favour the active participation of individuals, families and groups that are particularly vulnerable or made vulnerable when living in the centre.
 - o To promote actions with the students that allow them to mobilize in favour of the rights of minorities that suffer a special level of discrimination in the closest contexts.
 - o To generate reflection that raises awareness and promotes attitudes of solidarity towards groups that suffer discrimination or even persecution in their condition of diversity in this or other contexts.
 - o To promote, as quoted in the document Jesuit Schools, A Living Tradition in the 21st Century:
 - Foreign language dialogue skills, partnership between schools around the world, collaborative programs between schools to study global problems and to initiate common projects.

- Cultural immersion trips, academic exchange programs that can be face-to-face or based on virtual technology, multicultural community service programs, seminars and courses, and even spiritual exercises and liturgies that reflect the diversity of our global Church.
- With special emphasis, that students from impoverished backgrounds be well represented in these activities.

3. GENDER EQUALITY AND COEDUCATION

Inspiration

"Equality between women and men is a human rights issue, a condition for social justice and also a necessary and fundamental requirement for achieving equality, development and peace".

(IV World Conference on Women, Beijing, 1995)

A Church that is too fearful and structured can be permanently critical of all discourses on the defence of women's rights, and constantly point out the risks and possible errors of these claims. On the other hand, a modern Church can react by paying attention to the legitimate demands of women for more justice and equality. It can recall history and recognize a long pattern of authoritarianism on the part of men, of subjugation, of various forms of slavery, of abuse and of male violence.

(Pope Francis, Apostolic Exhortation "Christus vivit", no.42)

How to understand this area?

A centre that incorporates gender equity and coeducation into its culture

EDUCSI takes up the words of the Province's Apostolic Project, which states that "although there is no consensus on what equality consists of, this society seems somewhat more aware of the need to correct institutionalized machismo.

The greater awareness of the existence of inequalities, and the need to correct them, also seems to point in the right direction, even if later we may become entangled in discussions about what this equality should consist of ... At this point, we find ourselves in the midst of a transformation that should lead neither to the triumphalism that all is well, nor to the defeatism that nothing moves" (Province's Apostolic Project. Analysis of reality, no.53).

Schools that want to educate in global citizenship must join this social movement that seeks to end inequality in the domestic, labour and cultural spheres.

Training men and women for others implies assuming the task of educating people who have the freedom and capacity to explore the meaning of their vocation, without being conditioned by gender roles and stereotypes. A school is co-educational when it encourages each person to reach their maximum potential and to commit themselves to equal rights and opportunities. Working for gender equity is the way to achieve it.

The school is one of the most important agents of socialization; and coeducation, the tool that favours that all people are formed equally in a system of values, behaviours, norms and expectations that are not hierarchical according to sex.

The main objective of coeducation is the disappearance of discriminatory mechanisms present in schools for reasons of gender, both those referring to their *formal structure* (school policies) and those related to their *school culture* (principles, mission and values), as well as their *educational practice* (pedagogical keys and methodologies).

The co-educational school develops a critical view of the dynamics of care and access to productive work (conditioned by gender stereotypes) in order to develop in students' autonomy to care for themselves and shared responsibility in caring for others, all focused on the common good. Therefore, the ultimate goal of a co-educational school is to adopt a cross-cutting approach in the teaching-learning process that blends objectives, methodologies, content and forms of relationship, and is based on equality and non-discrimination on the basis of sex. In other words, an approach that allows all people to be trained in a system of values, expectations and behaviour that is free of violence and discrimination, that is not hierarchical according to sex and that has as its priority and essential objective the free and integral development of each student, promoting their abilities to the maximum from non-stereotyped models.

How could it be done?

This culture of gender equity and coeducation must be translated into policies and practice. Examples of this could be:

- Centre policies:
 - o Preparation of an Equality Plan, after a prior diagnosis of the situation, in which the specific objectives to be achieved are set, as well as the strategies and practices to be adopted for their achievement, and the establishment of effective systems for monitoring and evaluating the objectives set. The objective would be to achieve in our institutions equal treatment, equal opportunities between women and men and the elimination of discrimination on the basis of sex.
 - o Reflection and critical analysis of the curriculum and choice of school materials, so that the educational actions developed will make visible the contribution of men and women to the history and development of peoples.
 - o Use of a language in which all persons, men and women, feel recognized and treated with respect and dignity
 - o Training and awareness of teachers and staff of the centre in this area.
 - o Promotion of policies that allow for the conciliation of personal and working life of teaching and administrative staff.
 - o Access to positions of responsibility and decision-making in the centre without gender discrimination.
- Educational practices:
 - o To incorporate critical analysis of reality into curriculum development in the area of gender equity and co-education.
 - o To contribute to the reduction of the gender gap in the choice of future employment for students.
 - o To promote spaces for dialogue and reflection with students on this educational dimension.
 - o To include in classroom activities experiences that work on affective-emotional aspects of students as part of the learning process.

4. SUSTAINABLE HUMAN DEVELOPMENT

Inspiration

"3rd Appeal: Reconciliation with creation

Pope Francis stressed the fundamental connection between the environmental crisis and the social crisis we are currently experiencing. These are not independent crises but a single crisis that is a symptom of something much deeper: the wrong way our societies and economies are organized. The current economic system, with its predatory approach, discards both natural resources and people. For this reason, Pope Francis insists that the only adequate solution is a radical one. The direction of development must be changed so that it is sustainable. We Jesuits are called to assist in the healing of a wounded world by promoting a new form of production and consumption that places creation at its centre.

(General Congregation XXXVI, Decree 1)

How to understand this area?

A centre that incorporates human and sustainable development and into its culture

This area challenges us on how to attain an educational centre involved in economic and environmental sustainability, that is, a centre that focuses on achieving a dignified life for all people; to take care of nature and the common home of all. For this reason, the schools of the Society of Jesus must ask themselves a question: how can the task of "helping to heal a wounded world by promoting a new form of production and consumption that places creation at the centre" be made concrete?

Educational institutions committed to "human and sustainable development" should be involved in promoting alternative systems of production and consumption that are responsible for the environment and people's lives. To this end, it is necessary to focus on the consequences that human activity and educational action have on the environment in which they are carried out, with special attention to the analysis of aspects such as the ecological footprint and the ecological debt.

The school involved with sustainability is the one that promotes the commitment with the environment to face poverty and environmental degradation together. It is a school that considers the interrelationship between social limits (hunger, inequality or lack of health) and planetary or environmental limits (climate change or loss of biodiversity). In short, a school that is aware that the current model of economic development is not compatible with economic and environmental sustainability, since it is putting at risk the present and future life of our planet and all those who inhabit it. A school that is aware that global sustainability means questioning our ways of life, in order to promote the culture of austerity and the economy of decline: living with less is the only real and possible alternative to achieve this.

If in the past the understanding of environmental problems remained at the local level as a cause and effect, now the local has global consequences: climate change, reduction of the ozone layer, extinction of species, refugees due to drought and natural disasters... The current society of over-consumption and, consequently, unsustainable lifestyles and lack of personal commitment to caring for the common home are incompatible with maintaining the conditions that make life possible, both for people and for the planet. This has been established by the international community for decades and is reflected in the new development¹⁰ agenda, which prioritizes education for sustainable development in the coming years.

The centres of the Society of Jesus cannot remain on the side-lines of the central issue of caring for the planet. Therefore, it is necessary to develop this area which, in short, speaks to us of promoting personal ways of life and consumption that bring us closer to a more sustainable and fairer project for all.

¹⁰ Agenda 2030. United Nations (UN) Available online at: https://unctad.org/meetings/es/SessionalDocuments/ares70d1_es.pdf

How could it be done?

This culture of human and sustainable development must be translated into policies and practice. Examples of this could be:

- Centre policies:
 - o To prioritise concrete measures to move towards a more ecologically sustainable educational centre (building, heating, use of paper, water, etc.).
 - o To carry out energy audits, assessing the ecological footprint, establishing environmental management plans, reviewing energy certifications and committing to sustainable certifications when renewing infrastructures, etc.
 - o To apply environmental responsibility policies in the management of waste, energy consumption, water, heating, paper, etc.
 - o To commit ourselves to a decision-making process that includes ethical criteria in the centre's consumption and purchases (clothing, food, technology, fair trade, etc.).
 - o To manage transport in a sustainable way: promote collective transport and other alternative, non-polluting means, such as the bicycle.
 - o To encourage recycling and reuse of materials.
 - o To use ecological and local food.
 - o To reduce the use of plastic (especially bottled water).
 - o To promote, through training the educational community, a culture of austerity that makes the sustainability of the planet possible.

- Educational practices:
 - o To raise awareness of the harmful consequences for the environment of the use of materials such as plastic, fossil fuels ...
 - o To raise awareness of the socio-economic implications of the prevailing system of overconsumption (plundering and contamination of territories and ecosystems, forced mobility of the population, destruction of labour rights, child exploitation...)
 - o To use the potential of new methodologies to implement projects, tasks and activities of great importance on fair trade, the three Rs (reduce, reuse, recycle), technological consumption and its implications.
 - o To promote contact with nature as a means of facilitating the experience of a common home, whether with excursions, with the construction of an organic garden in the centre, etc.
 - o To implement a vital experience of environmental justice and contact with nature, in such a way that our students become aware of the great possibilities of change in our daily habits that affect the care of the common house.
 - o To implement specific practices inside and outside the classroom, such as recycling and reusing materials.
 - o To make families aware of the importance of environmental sustainability and to extend the sustainable practices promoted in the centre to the family environment.

5. DEMOCRATIC PARTICIPATION

Inspiration

"Participation allows the collective and team construction of knowledge from the classroom to the democratic structures of representation and decision making, which give prominence to the entire educational community, taking into account the differences in the instances of representation and decision making".

(Transformation Educational Centres, p. 24)

"We must continue to advance in education for the formation of a critical and intelligent conscience in the face of unequal social processes, without participation, centred on consumption, the accumulation of money and the exploitation of the environment; and [...], a constructive and dialogue attitude, which allows solutions to be found".

(Speech by Fr. Arturo Sosa in Rio de Janeiro, 2017)

How to understand this area?

A centre that incorporates democratic participation into its culture

Education is not neutral, nor does it have a technocratic objective.

Education, as understood by the Society of Jesus, must be committed to values of equality, critical citizenship, social and economic justice, and democracy, which are born of the transcendent dimension and dignity of each person. To this end, it is increasingly necessary to create a school of reflection and integral learning in which processes of collective creation of knowledge are managed, in which the entire educational community, starting from personal experiences and concrete proposals, can analyse, evaluate, reflect and learn individually and collectively; and which can give rise to joint proposals for internal and external action.

The school to which we should aspire is based on the promotion of active and democratic participation of the educational community as a shared social and educational project. Democratic participation makes possible the collective construction of knowledge from the classroom to democratic structures of representation and decision-making, which highlight the entire educational community. It is crucial to convert the school into a centre of participation where social subjects, in their entirety, contribute to each student being able to exercise local and global citizenship in a responsible manner, learning the knowledge and skills necessary to live an authentic democracy and thus construct a just and supportive society.

We must make students aware of the importance of participating in civic life in an active, free, responsible, supportive and critical way. Students should recognize themselves as active members of society (friends, family, school, country, continent, planet). To this end, it is essential to promote team and/or group spirit and mutual help, a feeling of belonging, debate and the presentation of opinions, the recognition of differences and the search for consensus as an added value in society. Of course, the best way to train students in this area is to have spaces within the school that allow participation and effective decision-making in matters involving the school and its own environment.

However, educational institutions need and have a managerial structure, the leadership, commitment and responsibility of which is fundamental in the maintenance of the identity, the development of the educational project and the good functioning of the school. There is no doubt about the crucial role of the management teams and the organizational structure in all this. However, we invite you, from these instances, to look for the best way to favour a greater leadership, participation and responsibility of the students and

their families in the life of the school, and to promote the necessary competences to assume commitments in the transformation of their environment.

For this reason, in each school and according to its circumstances, efforts should be made to create spaces that favour the exercise of democratic participation; on the one hand, recognising that the school and educational actions have a religious, social, cultural and political dimension that can lead to social change; on the other hand, learning to debate, dialogue and make decisions collectively from the inside and out: in the daily tasks of the class group, in relation to other groups of equals, in relation to the objectives of the school or its local environment.

How could it be done?

This culture of democratic participation must be translated into policies and practice. Examples of this could be:

- Centre policies:
 - o To understand schools as spaces for learning to exercise democratic participation: to debate, dialogue, and make decisions in a participatory manner, as a way of building active citizenship.
 - o To foster the recognition of the social, cultural and political dimension of schools and of educational and pedagogical actions as tools for training and for transforming the current reality and the social model.
 - o To rethink the structures of executive management and of government, as a means of activating a responsible and participatory educational community, especially promoting networking as a way of building community and generating systemic change.
 - o To promote processes of common discernment for the governance of the centre.
 - o To open the centre to the whole community, especially the families, so that they can feel part of it, participate and enrich the perspective of the centre in relation to the challenges of the education of their children.
 - o To guide the educational action in order to participate in the spaces of dialogue and social commitment of each local context.
- Educational practices:
 - o To recognize and integrate in a participative and multicultural way the knowledge of the different communities present in the centre, promoting a collective construction of knowledge.
 - o To encourage the participation of families in educational activities inside and outside the classroom.
 - o To create spaces for debate, dialogue and decision making in a collective manner, as a way of building active citizenship.
 - o To learn to work in a network and to learn in a cooperative way.
 - o To promote the leadership of the students in their educational processes, being active agents of their learning and human development itineraries.
 - o To promote the active participation of students in the promotion of non-violent communication, mediation and conflict resolution, and the improvement of coexistence.
 - o To involve students in the decision-making process, both in the classroom and in the governance of the school.

SUMMARY OF THE AREAS OF EDUCATION FOR GLOBAL CITIZENSHIP

1. SOCIAL JUSTICE

- HUMAN RIGHTS... AND HUMAN DUTIES
 - The right to live with dignity and awareness of the obligations generated by the rights of others.
- INEQUALITY AND POVERTY
 - The value of solidarity as a response to the injustices of the world.
- FORCED MOBILITY AND HOSPITALITY
 - To generate a culture of hospitality to people who suffer from forced mobility as a result of war, economic inequalities, climate reasons, as their right and as our moral and humanitarian duty.
- RECONCILIATION WITH HUMANITY
 - To understand the service of justice and peace to which Jesus calls us as the main way to combat the suffering of our brothers and sisters.

2. MULTICULTURALISM AND INCLUSION

- DIVERSITY
 - To recognize, value and learn from cultural, ethnic, linguistic, sexual, religious, functional diversity.
- RESPECT AND EQUALITY
 - To promote the fight against racism, xenophobia, aporophobia, homophobia and any other form of discrimination.
- COEXISTENCE AND DIALOGUE
 - Beyond simple acceptance or respect: multiculturalism is actively seeking dialogue, coexistence and the desire to learn from others.
- PEACEFUL RESOLUTION OF CONFLICTS
 - The exchange of world views, an essential competence of global citizens.

3. GENDER EQUALITY AND COEDUCATION

- GENDER RELATIONS
 - A critical view of the patriarchal model, power relations, discrimination against women and stereotypes linked to the masculine and feminine.
- THE CO-EDUCATIONAL SCHOOL
 - A response from education to get women and men to incorporate new references and new ways of living masculinity and femininity and train people in equality, free, autonomous and responsible.
- ETHICS OF CARING
 - To learn to take care of oneself and others, valuing the importance of taking on the tasks of care in an equitable manner, as a commitment to the common good.

4. SUSTAINABLE HUMAN DEVELOPMENT

- **CRITICAL ANALYSIS OF REALITY**
 - A critical vision that exposes without ambiguity the socio-economic crisis, climate change, the non-sustainability of the current economic development model, the local-global connection, the overexploitation of natural resources and the responsibility we have in all this.
- **CARE FOR THE COMMON HOUSE**
 - Collaborate in the mission to "assist in the healing of a wounded world by promoting a new form of production and consumption that places creation at the centre.
- **SUSTAINABLE LIFESTYLES**
 - A commitment to responsible and fair consumption, the search for alternative systems of production and consumption and the promotion of new forms of relationship with nature.

5. DEMOCRATIC PARTICIPATION

- **GLOBAL CITIZENSHIP, FREE, CRITICAL AND RESPONSIBLE**
 - Prepare in competences to exercise a responsible local-global citizenship (capacity of debate and dialogue from the difference, shared decision making, team spirit, sense of belonging, etc.).
- **PARTICIPATION**
 - Exercise the ways to participate and engage in and out of the centre as a first contact with democratic participation.
- **TRANSFORMATION OF SOCIETY**
 - Commitment to the transformation of society, with the construction of a fair and supportive society, being active members of civil society.

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