



GLOBAL COMPACT  
ON EDUCATION  
ROMA

# A GLOBAL EDUCATIONAL PACT: "LOOKING BEYOND"

Work cards

## 1. HUMAN DIGNITY AND RIGHTS

*"We are experiencing an era of change: a transformation that is not only cultural but also anthropological, creating a new semantics while indiscriminately discarding traditional paradigms. [...] Our very identity loses its solidity and our psychological structure dissolves in the face of constant change that "contrasts with the naturally slow pace of biological evolution" (POPE FRANCIS, Message for the launch of the global compact on education, 12 September 2019).*

*"More than seventy years ago, the 'United Nations Universal Declaration of Human Rights' committed all the Member of the States to care for the poor in their own land and homes, and throughout the world because the whole world is our common home. Governments recognized that social protection, basic incomes, medical care for all and universal education were inherent in fundamental human dignity and it's also the fundamental human rights". (POPE FRANCIS, Address to the participants in the seminar of the Pontifical Academy of Social Sciences, 5 February 2020)*

### **The person in the middle**

Modernity is the age of the progressive affirmation of human rights. They have emerged in different horizons like political and moral (the different interpretations of the principles of equality and freedom that have shaped political rights expressed in various ways). Among these differences, we recognize some are constant: the connection between a sphere of rights considered essential and the dignity of the human being; the growing extension of these rights to the person as a person, beyond his physical, anthropological, cultural, social, religious, etc. The debate remains open to the many fronts of world views, cultural traditions, religious faiths, from which different fundamental rights cultures emanate. In this, the variety of positions expressed in the dignity of the person as a supreme value appears in alienable.

### **Investing the best energy**

In this "change of epoch" the ethical-legal framework of the person is also in transformation. For an example, the challenges posed by transhumanism and the spread of digital technologies indicate new scenario, which call for a new reflection on the identity of the human being and the dignity of the person. To what extent can man correct the less desirable aspects of his physical and cognitive abilities by resorting to technological and scientific innovation? The Message for the Launch of the Educational Pact states that the first foundation on which to fix the attention to the signs of the times is "identity", today captive "in the vortex of technological and digital speed", in which it "loses consistency [...], disintegrates in the face of incessant change".

Under the blows of the advancing technological paradigm, which spreads like an ethic that gives value only to what is useful, the person is at risk of succumbing and having his dignity taken away. Faced with the system of economic and social interests, the person is alone, constantly exposed to the risk of seeing his valid rights are at the formal level and his dignity trampled upon. Only the antidote community is lived and shared at different levels of public life.

This means, on the one hand, valuing the educational role of the community, and on the other hand, making each social actor responsible for his or her commitment to the emergence of the values of

cooperation, subsidiarity and fraternity.

### **Training people who are willing to serve the community**

The necessary condition for this educational dimension is to be expressed in the legal protection and social promotion of the intermediate bodies of society, such as the family, school, religious organizations, trade unions, etc... It means recognizing the positive role played by civil society bodies that enables the citizens to realize their legitimate aspirations.

It means affirming the need for vertical and horizontal subsidiarity rights. But subsidiarity alone still fails to defuse the conflict between social classes, groups, which in relation to public life can demand a higher allocation of resources, useful for the pursuit of their own aims. The other principles that must accompany, is the fraternity.

This principle explains well the condition of today, based on interdependence (everything that happens in any corner of the world can have repercussions in me) and common destiny (if everything is interconnected, one does not save oneself, but one saves oneself all together). Interdependence and common destiny indicate the consideration that it is necessary to have desire for the good of one's own community in harmony with the good of all others. Therefore, the principle of fraternity can fulfil the function of summarizing the human condition in this age of global change.

### **Guiding questions for the Global worker towards Education:**

1. Today's culture often conceives education by adapting it to the technological paradigm, so everyone must become a tool in the productive process of creating the material needs ever new. Does the educational experience conducted and succeed in going beyond the technological paradigm, fostering the full maturation of the person's identity beyond its usefulness?
2. Does the educational experience have the center of its mission all the dimensions of the person, as well as the recognition, protection, promotion and advancement of his rights and universal dignity?
3. Have you conducted any special program for the training of educators in dignity and human rights?

## **2. INTEGRAL ECOLOGY**

*“Young people have a new ecological sensitivity and a generous spirit [...]. Environmental education should facilitate making the leap towards the transcendent which gives ecological ethics its deepest meaning. It needs educators capable of developing an ethics of ecology, and helping people, through effective pedagogy, to grow in solidarity, responsibility and compassionate care” (POPE FRANCIS, Laudato Si', 209-210).*

*“In the development of an integral ecology, a central place must be given to the value proper to each creature in its relationship to the people and realities surrounding it, as well as a lifestyle that rejects the throw-away culture” (POPE FRANCIS, Message for the launch of the global compact on education, 12 September 2019).*

*“The ecology in which we must educate has to be holistic. And above all, education must aim at a sense of responsibility: not to transmit slogans that others should implement, but to inspire the pleasure of experiencing an ecological ethic, starting from choices and gestures in daily life. A style of behavior that in the Christian perspective finds meaning and motivation in the relationship with God the creator and redeemer, with Jesus Christ, center of the cosmos and of history, and with the Holy Spirit, source of harmony in the symphony of creation” (POPE FRANCIS, Address to the Italian*

### **The person in the middle**

"To educate in the alliance between humanity and the environment", as the encyclical *Laudato Si* (chap. 6), is one of the aims of the Global Pact for Education. For such an alliance to serve the care of the "common home", it is necessary to put the person back at the center, solving the ecological challenges that afflict humanity today.

The relationship between human systems and ecological systems have often been conceived in a functional way and has generated dangerous dualistic visions. The facts (pollution, global warming, resource dissipation...) have shown the vulnerability of a reductive approach, whereas "the human and natural environment degrade together, and we will not be able to adequately address environmental degradation if we do not pay attention to the causes related to human and social degradation" (*Laudato Si*, No.48). It is within the horizon of the person that, the understanding of the unity of Creation can be re-established, and this calls for a greater commitment to education in integral ecology.

### **Investing the best energy**

This education is called to create an ecological citizenship, understood not only as mere information on environmental risks and threats to the ecosystem brought about by the unwise and selfish use of natural and productive resources. Education for integral ecology is based on the development of appropriate lifestyles, capable of generating good practices and releasing the best energies in families, schools and communities.

These practices will produce interventions directed to the care of the environment, in the circumstances of daily life and on an even larger scale, and at the same time they will build an authentically planetary consciousness, not only in the sense that it implies awareness of the world aspect of human processes, but in the perspective that the first common good is the planet on which we live together. Pope Francis "observes is part of a generous and dignified creativity that shows the best of the human being" (*Laudato Si*, No. 211).

### **Training people who are willing to serve the community**

The ecological issue implies a consideration of intergenerational justice. The duty to pass on a sustainable world to future generations cannot be deferred or postponed. Yet this awareness has not yet been translated into internationally shared public policies. For this reason, we can see the turmoil in the world of young people on environmental issues.

Many young people today have a pronounced sensitivity to the ecological issue and are at the forefront of advancing the rights of humanity that will inhabit the planet in the future. The conviction that caring for creation is a duty of the entire community is well known and widespread, and education plays a decisive role in the forefront of it.

Perhaps it is just as decisive today to complement this conviction with the idea that the community dealing with the environmental issue must consider the rights of those who are not yet part of it but will do so in the future (posterity). even in a broader sense, the rights of those whom we today consider alien to our vital world, because they are distant, but who may suffer the repercussions of our current lifestyle. The "common house" has no barriers that can distinguish environmental protection from one side to the other.

## **Guiding questions for the Global worker towards Education**

1. *How do you educate yourself about ecological citizenship? And how do you promote good practices in respect to the integral ecology?*
2. *Explain the challenges of "caring for the common home", from the formative point of view into education to the Earth as the first common good and in the reconstruction of principles and values of solidarity?*
3. *Is the integral ecology education based on the value of ethical responsibility projected into the horizon of intergenerational justice?*

## **3. PEACE AND CITIZENSHIP**

*“Another typical aspect of education is that of being a peace-making movement, a bringer of peace. Young people themselves are witnesses to this; with their commitment and their thirst for truth they constantly remind us that “hope is not utopian and that peace is always a good that can be attained” [...].The peace-building educational movement is a force to be nurtured to counter the “egoism” that generates non-peace, rifts between generations, between peoples, between cultures, between rich and poor populations, between men and women, between economy and ethics, between humanity and the environment” (POPE FRANCIS, Address to participants in the Plenary Assembly of the Congregation for Catholic Education, 20 February 2020).*

*“Educating for peace requires giving relief and response to those - many, unfortunately - who are condemned to death or who are forced to abandon their affections, their homes, their countries of origin due to conflicts and wars. We must assume the expectations and anxieties of so many of our brothers and sisters. We cannot remain indifferent, simply invoking peace.*

*All of us, educators and students, are called to build and protect peace every day, directing our prayer to God so that he may give it to us ”( POPE FRANCIS,, Address to the opening of the exhibition« Calligraphy for Dialogue: Promoting the Culture of peace through culture and art ”, at the Pontifical Lateran University, October 31, 2019)*

*“The need to provide adequate training and education as a means of confronting the complex issues of contemporary social and political life represents a priority commitment for the Church today [...] That is why I have wished to launch a worldwide appeal to reconstruct a global Compact on education, a step forward, which can train for peace and justice, the acceptance of peoples and universal solidarity, while also taking into account the care of our ‘common home’. (POPE FRANCIS, Address to participants in the forum of catholic-inspired Non-Governmental Organizations, 7 December 2019)*

### **The person in the middle**

Education contributes to the full realization of human nature, supporting the person on the path towards his or her full maturity. We are not talking about abstract, theoretical individuals, but about concrete people who, in our global world, continuously observe and discover planetary interdependence and common destiny. They share planetary resources and contribute to the well-being of each one, in a relationship of reciprocity. This is possible, and fruitful, only in a context of peace. Pacifying our relations means preventing the logic extraneous to the dynamics on the person (such as the logic of economic profit, political power, selfish exploitation of resources...) from taking over the dignity of persons. The interconnection between all the dimensions of the human person justifies the affirmation that "integral ecology is the new name of peace". Thus today we could accept the invitation that the Church addresses to all people of good will, in continuity with the warnings that



more than fifty years ago Paul VI, in *Populorum Progressio*, launched to the world, conceiving it as centered on integral development.

### **Investing the best energy**

The maturation of the person is the fullness of his or her citizenship, expressed on several levels, by that of the simplest community of reference to planetary citizenship. In this differentiated and plural bond, the citizen bases his conscience and conduct on peace. For this reason, peace is not simply a possibility at the mercy of controllable historical forces. Its stable and lasting fulfilment needs a cultural project and political choices, and an education for citizenship based on the values of freedom, justice and fraternity. Education for global citizenship means fostering the open-mindedness of people, attentive to the needs of every citizen of the world, in the understanding that the principle of interdependence is inevitably always accompanied by the principle of common destiny. Educating for global citizenship means enhancing the paths of sharing, communication and mutual recognition, beyond any artificial social and cultural barrier. All this contributes to the construction of a more fraternal world.

### **Training people who are willing to serve the community**

If peace is the precious good around in which it is possible to build a fraternal world. It is not just any choice, but a universal goal, rich in values and in spiritual meanings. Peace attracts women and men who want to dedicate their best energies and to entrust their most genuine hopes by giving their lives to it.

History has always presented figures who have borne witness to the value of peace, often suffering the consequences of their choice, or even succumbing in the name of that value. Peace is a call that can radically affect the choices of the person. The task of education is also to support and accompany such civil vocations, so that they can play the role of sentinels of peace in the political community among individuals, groups, communities. This is an aspect of education for peace and citizenship which is particularly urgent for the younger generations. Besides transmitting attitudes, knowledge and values, education must accompany vocations to peace as they mature.

### **Guiding questions for the Global worker towards for Education:**

- 1. Peacebuilding is an undertaking that involves a daily commitment. How does the educational experience carried out to promote the birth and growth of ways of consolidating peace at different levels, from the most basic (personal relationships) to the most complex (international order)?*
- 2. Are the educational programs/projects oriented by the principle of universal fraternity, planetary interdependence and the common destiny of all the peoples of the Earth?*
- 3. Is the vocation to peace, which has urged many protagonists of public life in every age to make radical choice preserved and accompanied by adequate educational paths? The vocation to peace, has always prompted many protagonists of public life to make radical decisions. Is it guarded and accompanied by appropriate educational pathways?*

## 4.SOLIDARITY AND DEVELOPMENT

*“All change requires an educational process aimed at developing a new universal solidarity and a more welcoming society. Never has there been such need to unite our efforts in a broad educational alliance, to form mature individuals capable of overcoming division and antagonism, and to restore the fabric of relationships for the sake of a more fraternal humanity [...]. We need to train individuals who are ready to offer themselves in service to the community” (POPE FRANCIS, Message for the launch of the global compact on education, 12 September 2019).*

*“Education requires entering into sincere and genuine dialogue with young people. They are the ones who above all make us aware of the urgent need for that intergenerational solidarity which has sadly been lacking in recent years. There is, in fact, a tendency, in many parts of the world, to be self-absorbed, to defend acquired rights and privileges, and to view the world within a narrow horizon that treats the elderly with indifference and no longer welcomes the newborn. The general ageing of the world population, especially in the West, is a sad and emblematic example of this”. (POPE FRANCIS, Address to the members of the Diplomatic Corps accredited to the Holy See for the traditional exchange of new year greetings, 9 January 2020).*

*“Education is a dynamic reality; it is a movement that brings people to the light. It is a peculiar kind of movement, with characteristics that make it a dynamism of growth, aimed at the full development of the person in his/her individual and social dimension” (POPE FRANCIS, Address to participants in the Plenary Assembly of the Congregation for Catholic Education, 20 February, 2020).*

### **The person in the middle**

Putting the person back at the center of education is the solution to oppose the spread of the culture of waste, which reduces everything to a commodity, including human beings, not sparing the weaker ones, on the contrary, often harassing them (such as children and the elderly).

In order to be adequate to the needs of the person and his dignity, education is called to grasp the intimate connection of the cognitive, operative and affective dimensions. "Hand, mind and heart", Pope Francis has repeatedly exhorted, showing, with this classic expression of the sciences of education, that the goal is always the harmonious development of the person.

This means that education must consider the different endowment of skills, attitudes, resources, of the person, so that educational strategies must be inclusive and designed on the real needs of each one.

### **Investing the best energy**

The concept of development has marked the history of the last century and many studies and debates have arisen around it, involving the different sciences and often influenced by ideologies. Today the connection between the development of the person and the development of the community is evident, in the sense that any regulation of their relationship that sacrifices one to the other has produced injustices and inequalities, i.e. underdevelopment.

In this sense, solidarity is not an ethical option, but the decisive resource for development. The first step is the awareness of living "with others", that is, side by side with other people, the second necessary step is the understanding that we must live "for others", in a dynamic in which the logic of service is decisive for the destiny of each and every one.

This translates into programs in which the solidarity and cooperative dimension finds its proper place within public order. This has two implications on education, for development and solidarity: positive energies are released, because one grows working for and with others; the identity of each one is outlined, no longer fragmented and suffering, but built in the relationship. In this dimension of interdependence,

man perceives himself as part of a whole, interconnected with people and with the environment in which he lives. In this sense, the dimension of solidarity is strongly connected to education in peace, human rights and ecology.

### **Training people who are willing to serve the community**

The diverse educational organisms, of all types and degrees, can fulfill the function of making the members of the educational community live “with others” and “for others”. This means renouncing the logic that conceives the learner as a simple recipient of an educational message, to put into practice a dimension in which each one is the protagonist of the other's learning, in a framework in which solidarity is the main value it gives substance to the common good.

"To educate a child requires an entire village": we often like to repeat this African proverb, to signify the change in educational relationships in complex society. But if we look beyond the purpose of educating the child, and transfer the attention to the development of the village, then it will be the result of the ability to bring each person, even the child, into the process of solidarity that moves the history of the community towards higher ends. Solidarity and development are an inseparable pair; the Global Pact on Education is at their service.

"An entire village is necessary to educate a child": we often like to repeat this African proverb, to signify the change in educational relations in a complex society. But if we look beyond the purpose of educating the child, and pay attention to the development of the people, then it will be the result of the ability to lead each person, including the child, to the process of solidarity that moves the history of the community towards higher ends. Solidarity and development are an inseparable pairing; the Global Educational Pact is at your service.

### **Guiding questions for the Global worker towards Education:**

1. *Solidarity cannot be just a feeling but must become processes of inclusion of the needs of others. It is necessary to educate in solidarity, but it is also necessary to solidarity education. Are the paths of the educational alliance promoted?*
2. *"Hand, mind and heart": Is education attentive to the different circumstances in which the student's abilities are found? Is education inclusive? And what does it do to be more inclusive?*
3. *Do we educate the protagonists of the solidarity of tomorrow? In addition to provide the minimum instruments of civic education aimed at the coexistence of people of different beliefs, values and traditions. Is education also intended to teach how to live "for" others? Are vocations cultivated to give their commitment to the objectives of the communities, from those of belonging to the human family?*