

SIESC - TODAY

English Edition

n° 48 - July 2011

EDITORIAL

For an open and brotherly society

As ordinary Christians we are called to give account of our hope, while we live in a world very fragmentary in reality, where personal profit is seen as the only acceptable value. Reflection on the place of Christians in the world is always to be done, and we must after an analysis realize the necessary means to render our service to the world.

As citizens of various countries and disciples of Christ, we are called to develop a new culture of living together by partaking in or creating spaces of dialogue. There you will respect the cultural diversity and take into account the plurality of strong convictions which give their meaning to existence and orientate towards life in common. That dialogue will be facilitated by educational systems which programme *"the knowledge and the understanding of different cultures, including the faiths and the convictions which characterise them"*.

The role of school is crucial. You can therefore deplore the transformations of a school by permanent reforms or be indignant at measures of the government causing difficulties for young ingoing teachers. And you could wish for an educational system where every pupil can find the school form fitting to his/her talents and where all children can have their chances of education because of the offers of education and care in early childhood. It is also important that all pupils are attended to by correctly trained teachers. Let's make efforts *"to organise school so that it can be one of the places where an open and brotherly society will be born!"*

Agnès ROSE

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SIESC–European Federation of Christian Teachers

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Directeur de la publication : Wolfgang RANK
Responsable de la rédaction : Agnès ROSE

Imprimeur : Association diocésaine de Troyes, 10, rue de l'Isle, F-10000 Troyes

Parution et dépôt légal : july 2011

ISSN 1779-5648

Prix du numéro : 4, 50 EUR

Für eine aufgeschlossene und brüderliche Gesellschaft

Als einfache Christ/inn/en sind wir berufen, über unsere Hoffnung Rechenschaft zu geben, wo wir doch in einer in Wirklichkeit sehr fragmentierten Welt leben, wo man den persönlichen Profit als einzigen annehmbaren Wert sieht. Das Nachdenken über den Platz der Christen in der Welt ist immer zu leisten, und wir müssen nach einer Analyse die notwendigen Mittel einsetzen, um unseren Dienst an der Welt zu erfüllen.

Als Bürger/innen verschiedener Länder und Jünger/innen Christi sind wir berufen, eine neue Kultur des Zusammenlebens zu entwickeln, indem wir an Orten des Dialogs teilnehmen oder sie schaffen. Man wird dort die kulturellen Unterschiede achten und die Pluralität fester Überzeugungen berücksichtigen, die dem Dasein ihren Sinn geben und auf das gemeinsame Leben hinordnen. Dieser Dialog wird erleichtert durch Bildungssysteme, die „das Kennenlernen und das Verstehen der unterschiedlichen Kulturen, einschließlich der Glaubensinhalte und der Überzeugungen, die sie charakterisieren,“ zum Programm machen.

Die Rolle der Schule ist grundlegend. Man kann daher die Umwälzungen einer Schule in ständigen Reformen beklagen oder sich über Regierungsmaßnahmen entrüsten, welche die jungen angehenden Lehrer/innen in Schwierigkeiten bringen. Und man kann ein Bildungssystem wünschen, wo jedes Kind die Schulform finden kann, die seinen Begabungen entspricht und wo alle Kinder Bildungschancen haben durch frühkindliches Bildungsangebot und Betreuung. Es ist auch von Bedeutung, dass alle Schüler/innen durch richtig ausgebildete Lehrer/innen betreut werden. Arbeiten wir daran, die Schule so zu organisieren, dass „sie einer der Orte sei, wo eine aufgeschlossene und brüderliche Gesellschaft entstehen kann!“

Pour une société ouverte et fraternelle

Comme simples chrétiens, nous sommes appelés à rendre compte de notre espérance alors que nous vivons dans un monde en réalité très fragmenté où l'on prend le profit personnel pour la seule valeur acceptable. La réflexion sur la place des chrétiens dans le monde est toujours à mener, et il nous faut, après analyse, mettre en oeuvre les moyens nécessaires pour accomplir notre service du monde.

Citoyens de pays différents et disciples de Jésus-Christ, nous sommes appelés à développer une nouvelle culture du vivre ensemble en partageant ou en créant des espaces de dialogue. On y respectera les diversités culturelles et prendra en compte la pluralité des convictions fortes qui donnent leur sens à l'existence et orientent la vie commune. Ce dialogue sera facilité par des systèmes éducatifs programmant «la connaissance et la compréhension des différentes cultures, y compris les croyances et les convictions qui les caractérisent».

Le rôle de l'Ecole est capital. On peut donc déplorer les bouleversements d'une école en réformes permanentes ou s'indigner de mesures gouvernementales mettant en difficulté les jeunes enseignants débutants. Et l'on peut souhaiter un système éducatif où chaque enfant pourra trouver la situation scolaire convenant à ses talents et où tous les enfants pourront avoir des chances d'éducation par l'offre de l'éducation et de l'accueil de la petite enfance. Il importe aussi que tous les élèves soient pris en charge par des enseignants correctement formés. Travailloons à organiser l'Ecole pour qu'elle soit «un des lieux où une société ouverte et fraternelle pourra naître».

SIESC'S LIFE

HOMAGE TO CESARINA CHECCACCI



Cesarina Checcacci,
Alsopahok, July 1998

The older ones among us remember Cesarina Checcacci well, a woman of strong personality. As president of UCIIM, she participated very actively in the life of SIESC as vice-president until 2000. She had organized several summer meetings in Italy; in many a country where a meeting took place she always arrived with a numerous group of Italian participants. In the Council she introduced all her reflections on the place of Christians in the world, often decisive reflections. Later her age and her illness separated her step by step from life in the community and she can't exercise her honorary presidency of SIESC.

UCIIM has decided to consecrate one edition of the magazine «La scuola et l'uomo» to her on her 90th anniversary. Yves Calais has written a long article to pay homage to her, reminding of her sense for international life and of her interest in SIESC. She preferred it to be a meeting place not of national responsible leaders nor of delegates of movements, but a real encounter of teachers of our institutions of formation, assembled round a topic at the same time common and liable to cause various positions, a place of dialogue, where everyone could grow, for citizens of different countries and disciples of Jesus Christ.

The editor of SIESC-Today

Warsaw : old town



INTERNATIONAL LIFE

UNESCO

UNESCO and the promotion of books

UNESCO has been traditionally promoting books as key vehicles of human development, cultural pluralism and sustainable diversity but from the year 2005 this activity has been launched according to the Convention on the Protection and Promotion of the Diversity of Cultural Expressions (<http://www.bing.com/search?q=Convention+on+the+Protection+and+Promotion+of+the+Diversity+of+Cultural+Expressions.>) The Convention ensures artists, cultural professionals and citizens worldwide can create, produce, disseminate and enjoy a broad range of cultural goods, services and activities.

However, in 2001 the book as the oldest print media was accorded a special position when Madrid was proclaimed the first UNESCO World Book Capital. Every year another city had the honour to be bestowed with this title and to organize special events in cooperation with national and international organisations operating in the field of books, as PEN – the Worldwide Association of Writers, national agencies, translators' associations, publishers and libraries. In 2010 this tradition was carried on by Ljubljana where the sustainable effort to present the book as one of the contemporary media the importance of which has not diminished with the launching of the audiovisual, electronic, or multi-media. Various documents, highlighting the responsibilities of local and national authorities, professional associations and civil society in this context were published by the organisers.

Ljubljana was not only the World Book Capital but it is also the organiser of the World Book Summit 2011 to which prominent researchers of the media took place. The two events gave rise to *The Ljubljana Resolution on Books* which was published in accordance with the guidelines of UNESCO and the above cited Convention. The *Resolution* proposes fundamental directives for bearers of public book-related policies and professional associations that operate in this field. These directives are derived from specific good practices related to print media production. Their aim is to facilitate friendly access to print media and the book related media and to increase the level of reading literacy. They should not only promote creativity, strengthen knowledge and develop language awareness, but also enhance cultural diversity and help increase the level of intercultural dialogue. This *Resolution* is derived on the comprehension of books as one of the foundations for the development of individuals and society, it underlines that books can contribute to better social cohesion and higher quality of leisure time. It presents books as public goods and it conveys the message in 9 points.

This article highlights only two of the points which may be of particular interest for printed publications addressing international teachers' associations. Point No. 4 claims, among others, that "state authorities should pay special attention to translations of literary works from different languages, especially if underrepresented on the world book market, as in this way, the readers will be able to access the production of diffe-

rent language environments, which is the best way to facilitate intercultural dialogue, multilingualism and cultural diversity." Point no. 8 is crucial as it says, "electronic books and electronic book readers do not pose a threat to printed books, instead increasing access to books (<http://en.ljubljanasvetovnaprestolnicaknjige.si/>). So, the book remains "part of life as a tree, a horse or a star" (Henry Miller).

Darja MAZI-LESKOVAR

THE COUNCIL OF EUROPE

The religious dimension of intercultural dialogue

That's the title of a report and a "Recommendation" of the Parliamentary Assembly of the Council of Europe, accessible in French and English on the website of the Council of Europe/Parliamentary Assembly/texts adopted on 22/04/2011. (assembly.coe.int) They call to a new type of "partnership for democracy and the human rights" between the public powers, the religious communities and the non-religious groups in the form of "a stable platform" with a view of "developing a new culture of living together".

The topic is not new at the Council of Europe, nor in a lot of European countries, including France, considered as "laic", which has its instances of dialogue between the government and the religions. The Recommendation introduces two novelties.

– It takes into account the dialogues with all groups presenting strong convictions which give sense to life and orientate towards common life, including political life; that they can be religious or non-religious, is the novelty. The ones and the others often have conflicting relations; it is a matter of putting them into a relationship of dialogue without privileging the ones more than the others, taking into account the realities of life. In fact if Europe has Christian and religious roots, it also has rationalist roots.

– On the other hand the Recommendation connects that dialogue with the cultural dialogue which it is an element of in our multicultural, multi-religious and secularized societies. The question deserves reflection: religions and philosophies really are components of cultures with their variants due to history, but at least the religions exceed the various cultures and have their proper identity. The recognition of religions as what they are as a whole is not limited to their cultural dimension.

The implication for the States is underlined in numerous paragraphs. They especially have to favour "a dynamic and fruitful partnership between the public institutions, the religious communities and the groups inspired by a non-religious vision", respecting the neutrality of the State in religious matters. Therefore the creation of a space of dialogue between the Council of Europe and the high representatives of religions and non-religious organisations. The Recommendation also insists on «the importance and the role of educational systems for the knowledge and the understanding of different cultures, including the faiths and the convictions which characterise them, and for the learning of democratic values and the respect of the human rights». Therefore it emphasizes religious and philosophical teaching in the framework of school.

There we find the concerns of SIESC again, marked by the diversity of our various countries. The national cultures, the religious and philosophical history of the ones and the others, the political and social history are at the basis of all discussions. It's on that common awareness that the European consciousness is construed, recognizing a plurality whose totality gives Europe its character of a common space, partaken, not uniform, open and one you would wish to be more solidary.

Yves CALAIS

In its turn the EU organises annual meetings between its responsible persons and the representatives of the Christian, the Jewish and the Muslim religions and of Buddhism. The seventh one took place on May 30th, 2011. (europa.eu/rapid/press)

PAX ROMANA

Against discriminations

This excerpt is taken from two interesting articles on
– RACISM, RACIAL DISCRIMINATION, XENOPHOBIA
AND ALL FORMS OF DISCRIMINATION
– STRUCTURAL TRANFORMATION AND PERSONAL
COHERENCE

In our time, when belligerent nations are showing their power and hate, taking people's lives and freedom, we are called upon to denounce cultures and attitudes postulating a clash of civilisations. As a consequence, we are called towards a culture of dialogue between different cultures and nations.

The question of human solidarity and togetherness has not been answered by science and technology. In spite of the impression of worldwide unity created by the process of globalization we live in a highly fragmented world, in which many different ethnical, religious or political groups are trying to find their identity by making their own rules and laws, their own ways of living. All existing societies have come to know racism, sexism, authoritarianism and xenophobia or deprivation of human dignity and freedom in their history.

Some of the world's states and nations have even incorporated discrimination (based on class, caste, gender or religion) into their institutions. In some societies children and young people are used as weapons of ethnic and racial wars, they have used and advocated violence. On the one hand they have become victims of killing, raping or torturing, on the other hand they kill, torture and victimize. Those who themselves have been victims are easily manipulated and motivated to revenge.

That's why especially young people should not only give their testimonies, but become the engaged authors in all activities directed against all forms of racism.

States – which usually proclaim themselves to save freedom and equality - should be made to accept the anti-discriminatory concept because a lot of forms of discrimination are

based on so-called STRUCTURAL VIOLENCE – race, gender and regional inequality, incorporated in law, which especially affects families (by causing unemployment and poverty as a consequence with all the logical social impacts). In recent years, the problem of structural violence has developed in various parts of the world.

The governments should create active (also youth) involvement in the struggle against racism at the national, regional and international levels. But structures, based on historical and social context, are always difficult to change. It requires nothing less but social changes that might be called a kind of "social revolution".

Nevertheless such changes don't liberate individuals from making their own everyday decisions, those that should be taken in their daily lives – in favour of equality; within families or at work.

Dagmar PAROHOVÁ, may 2011

THE EUROPEAN LAITY FORUM

Working for a network of the European Laity Forum on European questions

In the last months debates and decisions on the European level rather often involved Christian values (religious freedom, bioethics, family values, free Sunday etc.). Reaction, contribution, and lobbying by Catholic lay people and the hierarchy of the Catholic Church often seemed to be not enough, not early enough and not effective enough. Anyway it was not coordinated.

As political decisions by the EU and (even more) the Council of Europe are becoming more and more relevant for our lives as Christians, a coordinated involvement of Catholic lay people is becoming more urgent. That's why an email network initiated by the European Laity Forum, whose members are the National Laity Commissions or Committees, seems to be a necessary means for the Catholic laity to fulfil their service for the world.

The following procedure could be realized:

1) A list of email addresses should be established of Catholic lay people or committees and of members of the hierarchy who are interested (and experienced) in European political debates concerning Christian values

2) A similar list should be established within the countries, containing first of all the addresses of the national Members of the European Parliament, the national Commissioner, the national members of the Parliamentary Assembly of the Council of Europe, the Foreign Minister as a member of the Ministers' Committee of the Council of Europe.

3) If the addressees accept the inclusion in the European mailing list, they should be asked to cooperate in the following two cases:

– If anyone of them gets information that a report, a motion, a bill, a recommendation, a resolution that concerns Christian values is introduced in the political bodies on the European level, they should inform the others and draw their attention to that document.

– If anyone of them passes a statement on that document or a letter to the national representatives, they should inform the others and provide them with the text. It is up to the others to decide in which form they send letters or take other initiatives.

4) The members of the network should inform one another about successful ways of intervention and cooperation with national representatives to the European institutions.

5) An ideal form of intervention would be a concerted action or a common resolution, which can probably only be realized in rare cases.

If you are one of these persons interested in and committed to Europe and would like to collaborate, please inform me: w.rank@gmx.at. If you know such a person, then please ask him/her to get into contact with me.

Wolfgang RANK, president of SIESC
and member of the Steering Committee of ELF

The synod for the evangelisation

From October 7th to 28th, 2012 a bishops' synod for the evangelisation will be held at Rome: that concerns us as simple Christians called to account for our hope and to make the good news of Jesus Christ known to our contemporaries. There are so many among them who don't know Him or have a negative image of Him and the Church, which they cannot accept.

The preparatory document, the «lineamenta», has been made public last March; it is very interesting. You find its text on the Internet and in national publications. It invites the bishops' conferences to organise workgroups and consultations to make the experiences of different groups known in common and to submit the life of the Church to the criterion of the evangelisation.

Wherever we are, in our schools of different statuses, everyone to his/her measure with our responsibility and our practice as teachers and Christians, we have to make our contribution and to vivify our responsibilities and our practice in the light of that call.

Yves CALAIS

NEWS FROM MEMBER ASSOCIATIONS

Germany VkDL

School in deep-rooted change

School laws and decisions on educational policy belong to the responsibility of the Bundesländer in Germany. The federal system protects the independence of the Länder and allows forming one's own profile. As a rule these are long-grown systems of education, which have stood the test of many years. In the last months a situation of deep-rooted change has emerged in some Länder because of a change of political power: New Länder governments point different

ways to the future and want to realize their ideas on education and formation politically. For some years a tendency to change the school forms can be noticed. The traditional school forms "Grundschule", "Hauptschule", "Realschule", "Gymnasium" and professional schools are not only changed in contents, but are also partly united to new school forms, and they are made use of in changing numbers. Especially the Hauptschule is less made use of by the parents for their children, while the Gymnasium leading to the GCE is booming.

By means of press releases and statements the VkdL of several Länder has spoken up in public on the topic of "change of structures". The VkdL presidents of Länder have made clear by letters to the relevant ministries of culture that a lot of unrest is introduced into the schools by permanent and pedagogically not grounded changes (reforms). The VkdL gives its view on bills in written form. Before changes of laws which are debated in a Länder parliament the VkdL is invited to hearings and seizes the opportunity to pronounce its opinion in public. As a professional association the VkdL considers this work of forming and presenting opinions a fundamentally important task, although it needs a lot of time.

Example : Nordrhein-Westfalen : In connection with the political change to a red-green minority government in NRW changes were started under the pretext of "reform" whose proof is still missing:

– Abolishment of the "Kopfnoten" (marks for behaviour) without any substitute – what possibilities do schools have to evaluate social behaviour, motivation and willingness of pupils?

– After most Bundesländer had agreed on an 8-year "Gymnasium" (G8), NRW now additionally introduces the 9-year course of formation (G9). That does not only cause difficulties of organisation for the schools, but raises a series of problems, e.g. for university entrance.

– Under the pretext of an educational experiment the so-called "Gemeinschaftsschule" is introduced, with the obvious intention to offer it as the only school form besides the reformed Gymnasium in the future. If the Gemeinschaftsschule can fulfil the high-flown expectations of the ideologues of education, is still unknown.

Communities, teachers and parents have been unnerved. Together with the "Aktionsbündnis Schule" the VkdL stands up for maintaining and improving the tripartite and performance-oriented school system in which children and youngsters can find the fitting school form according to their talents and gifts.

For the VkdL the maxim is : School reforms and changes in the school system must be based on pedagogical ideas, prepared in the long term and accompanied by scientific evaluation, before they can be realized in general, otherwise they are irresponsible experiments with children and youngsters and don't contribute anything to the improvement of the educational system.

How can chances for education be distributed to all children of a country in as just a way as possible ?

In spite of all answers repeated again and again to that question, seeing the comprehensive school, the "new middle school", or the "grammar school for everybody" as the solution, statements in the media have recently grown in number which differ hearteningly from the propaganda-driven mainstream and approach the true core of the matter: The key to an indeed socially more just world of education is care and education in early childhood. There is an increasing number of voices which want the early childhood and the primary school time to be the focus of the education debate ... And even BIFIE-director DDr. Haider affirms that for PISA, too, the decisive die is cast long before the age of 10 ...

That does of course not mean that school can sneak out of its great responsibility. But it must mean that a consensus of society must be established on who is responsible for the education of our children on the whole: we all together: family, nursery school and our fortunately (still?) manifold school system, which can – on condition of good framework conditions and the correct choice of careers - do justice to the various talents of our children and youngsters relatively successfully, as long as it is not completely demolished.

And not at least it needs an achievement-friendly climate in Austria's society. It should no more be considered as cool to have failed at school. That "*achievement at school is less recognized in the Austrian society than in other countries*", was only a short time ago criticized by Univ.-Prof. Dr. Christiane Spiel (Die PRESSE, 27.11.2010), who seems to speak out something that has been bothering a lot of people for a long time: our society gives a bad example by feeling paradoxically sorry for our pupils, when they have to learn a lot, but in spite of that demanding ambition, efficiency, commitment, flexibility, resistance to stress etc. from the young people in their jobs after their time at school or their studies ...

The European Commission has even dedicated a study in 2009 (Eurydice) to early stimulation in institutions of education, which would deserve greater attention: "*Early Childhood Education and Care (ECEC) in Europe: Tackling Social and Cultural Inequalities*". ... Some results of this study carried out in 30 member countries show :

- Early childhood has a great influence on a successful school career.
- An especially important role is played by literacy (reading and writing competence) in the family.
- Attending pre-school institutions of high quality at an age as early as possible (2 or 3 years) helps to equalize backward stages of development, especially with children from under-privileged families or of migration background.
- Access to ECEC offers in early childhood and at as low as possible costs is one of the key factors for social justice and integration.
- The "formula of success" is constituted by the combination of institutional offers of early childhood education and care with offers of support for the parents, pedagogical quality, professional formation and a favourable ratio between trainers and trainees playing an important role.

Isabella ZINS

The Bible with the addition of five books

The bible of the Greek and Russian orthodox churches include five books that are not to be found in the other Christian bibles. They have been integrated, at last, into the TOB (Ecumenical Translation of the Bible). These texts have been written between the second century B.C. and the second century A.C., so they stand between the Old and the New Testament.

With this introduction, ecumenism takes a step forward and, for the first time, a bible includes all the texts that are common to the three denominations. The Protestants have kept the Hebraic bible and the Orthodox, the Greek one. As for the Catholics, they stand in-between those two, since they add to the Hebraic bible some Greek texts.

The wonderful adventure of the TOB, that started 50 years ago, is still in progress. The first edition published in 1975 and the two revisions in 1988 and 2004 have required a task of translations and notes for 10 years, more than 150 translators and two publishers : a protestant and a catholic. The 2010 edition includes a number of corrections and an improved critical corpus. This bible is a reference for the teachers who use its translation in their text books. Only the French speaking Christians have succeeded to reach an agreement on a common translation. Shall we go as far as considering it as a prophetic bible ... !

Among these new books, we'll mention the third book of Esdras. A fifth of the work is dedicated to verbal jousting in front of the Persian king Darius. Which is the strongest : women, wine, truth or the king ? The piece on women is quite refreshing.

«My lords, isn't the king great, aren't the men numerous and isn't wine strong ? Well, which is their lord and master ? Aren't the women ? The women have given birth to the king and to all the people who are lords over land and sea; from women, they were born; women have brought up those who grow the vines that will produce wine; they make men's clothes and men's glory : men cannot exist without women. If they have gathered gold, silver or any pleasant thing, as soon as they see one woman who may be beautiful and attractive, they leave everything and stand speechless and gape at her. They'll rather choose her than gold, silver or any pleasant thing. A man leaves his father who has brought him up and his country and he gets attached to his wife. He surrenders to his wife and forgets his father, his mother and his country. Thus you must concede women's domination». (3 Esdras, 4, 14-22).

And moral is safe as the text ends up stressing that truth is the strongest !

(Ed) «On the other hand, truth remains and is strong forever. It has lived and prevailed for ages. It doesn't admit any favoritism nor any discrimination; it acts in righteousness, away from prejudice and evil» (3 Esdras 4, 38-39)

Nicole BALU
from Enseignement Catholique Actualités

Classes in jeopardy, teachers in difficulty

Since the beginning of the 2010 autumn term, and more frequently than before, we have been in touch with young teachers coming up against serious difficulties with their professional beginnings. Following the government's latest measures, and even before receiving vocational training, they are in charge of students almost full-time.

This inevitably entails overwhelming constraints for young teachers who wanted to take up their new professional life conscientiously, and find themselves unable to master some of the situations they are faced with in the classes. The consequences (feeling of failure, loss of one's self-image possibly leading to resignation, but also a sharp fall already apparent in the applications to competitive examinations) are dreadful for them as well as for Education Nationale (State Education).

At the same time the pupils they are responsible for are tempted to take the opportunity to lose concentration, upset the class and express their uneasiness, to their own detriment anyhow. And their parents don't find the professional partner they need to help them take up their educational tasks in a relationship of dialogue and cooperation.

Now the Christians we are find an educational practice respecting the dignity of each person and agent an inescapable demand.

In such a situation, whatever our will not to support a questionable policy, we call on our colleagues to exercise active solidarity towards trainees in difficulty, as well as towards those who haven't been trained, either short-term replacements, supply teachers or others. Taking care of persons means to us taking emergency initiatives locally.

We also invite our fellow-citizens to an earnest debate about the mission the School gets from the Nation, and the means it must receive to work, starting with decently trained teachers. We equally ask everyone to launch all the legitimate trade-union or political actions for these needs to be met correctly.

Eventually our associations are committed to setting up exchanges, meetings and training sessions, in relation to our hope as believers, so that the School can be one of the places where an open and brotherly society will be born.

Angers, April 2, 2011.

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Educating for the good life of the Gospel

Late last October, the Italian Bishops' Conference CEI has made public its « Educational Guidelines » for the decade 2010-2020: « Educating for the good life of the Gospel »: guidelines focused on what Pope Benedict XVI has repeatedly referred to as « educational emergency ».

They have chosen the topic because of intrinsic and extrinsic factors:

1. Intrinsic factors

* The widespread perception that the normality (or tradition) of the educational acting has been broken, that it does not work any more;

* The pessimism and, at times, discouragement, deriving from negative facts that unnoticed lead to the equation "world of young people" = "dangerous and bad world", making us forget the positive aspects the young people's world also brings about;

* The general atmosphere of anxiety, discomfort, uneasiness, due to the incapability of intervening energetically.

2. Extrinsic factors

The educational emergency, by becoming shared awareness, has led the leaders of society to take sides.

* In the Italian Church the letter of Benedict XVI about the educational emergency addressed to the church and the city of Rome on January 21, 2008, and, even more, the Pope's following speech to the assembly of the CEI in May 2010 have had a particular impact. More broadly, the horizon is the one of Gaudium et Spes of Vatican II.

* Certainly the Church has not followed suit to civil society. But it is true that on its side there is also a widespread concern, still fragmentary, in the three classical places of education: family, school, leisure, especially with the new media, and of course with the intense advance of the information media.

The Educational Guidelines clearly define what can be called « the fundamental features of the educational acting » and show these aspects on several occasions, so as to give us a map of education in a Christian perspective: the authority of the educator, the central role of the personal relationship, education as an act of love, a vision of faith that gives a foundation and a horizon to the search for meaning of young people, the holistic education of the person, the shared responsibility for construing the common good.

The final chapter points to the specific tasks to which we can commit ourselves immediately.

Personally, I feel two needs :

1) Encouraging the Catholic teachers - but also all people of good will - and helping them to organise school as a network of educational relationships, where intelligence and heart, personalized dialogue, humane appreciation and moral importance of knowledge, intercultural and inter-religious comparison from a Christian perspective and in deep patient calmness ... move the soul of the teacher and make him a saint.

2) Taking action in order to work together: It is necessary that there is mutual knowledge and collaboration between catechists, teachers - particularly those of Catholic religion -, leaders of parish youth clubs, associations and groups.

The school and the territorial unity with its vast experience and forms of grouping represent the crucial places to realize these concrete arrangements for an educational alliance.

Abstract of Carlo NANNI,
from "La scuola e l'uomo", no. 9-10, 2010

Slovénia - DKPS

Education to ethical values

At the regular assembly meeting in March the Association of Slovenian Catholic Teachers (DKPS) reviewed work its activities of our association. These are the most successful activities:

Volunteer project : "Man for Others". It includes about 50 young people that help peers and others with social, physical and learning deficiencies. They also help ill people or people who need help after injuries and are treated in rehabilitation centres.

In last year's four issues **our magazine "Education"** presented the educational plan, teacher's work in the time of crisis, liberty and excessive self-esteem.

The "**Court of Honour**" is part of DKPS formed by five experts. It deals with examples of excessively negative behaviour registered by teachers at school. The Court of Honour members deal with the problems professionally and publish the solutions in "Education".

The **8 local DKPS communities**, which work in the towns of whole Slovenia, reflect life as such. Teachers, parents and people who care for their spiritual development intertwine.

DKPS organizes spiritual retreats and other spiritual events, various workshops, e. g. Teacher to Teacher, where teachers help each other.

In Ljubljana we have the possibility to attend regular pedagogical masses held by Father Silvo Sinkovec, who also initiates most other activities. In recent time we also attend reading evenings where we study and get acquainted with the founders of Slovenian pedagogical science.

The preparation of the **White Book**, which is the basic document of the Slovenian educational system, has been finished recently. ...

At the core of most problems of society is the lack of basic values and interpersonal relationship. At the Slovenian schools the acquiring of knowledge is stressed while the values and education are neglected. ...

Consequently, DKPS at the initiative of the Court of Honour organized a meeting about the Development of Ethical Culture in Education. ... That evident need is not seen only in Slovenia but in all developed world. Eventually the bank crisis and consequently economic crises were rooted in the negation of universal values because they assert self-benefit as the only acceptable value. ...

All participants agreed that it is important for the children to integrate universal values regardless of their ideological or political determination, because they are the only ones that grant permanent coexistence of people and nature.

DKPS hopes that the conclusions of the Ethical Meeting will find their place in the White Book. Moreover, we wish that participants of the Ethical Meeting and other pedagogues will live values and pass on to their environments the need of education to ethical values.

All in all, we express this ardent wish to all colleagues in other countries. We are united by an assiduity to improve the quality of well-being not only in our nation but also in the nations of our common home, Europe.

Helena KREGAR, vice-president of DKPS

A note from the editor

SIESC-TODAY publishes articles of two types :

1 /It provides information concerning the life of SIESC and international affairs : for this SIESC governing body takes on full responsibility.

2/ On their authors' own responsibility, it publishes information coming from member and partner associations as well as from guests to allow them to put into dialogue their own positions and to lead readers to think about these positions which can not be shared by everybody.

OUR BEST THANKS TO OUR TRANSLATORS