

SIESC - TODAY

English Edition

n° 52 - July 2013

EDITORIAL

Trust

"How badly educated they are!" says the young professor disconcerted when discovering his new pupils. Others know that too many children and youngsters are troubled by being mobbed by certain of their peers and notice their lack of courage to confront life. Having learnt by experience that success and aims cannot be achieved without discipline, one will see to it that children learn good habits soon and acquire a sense of duty, the precondition for an interior and not forced discipline.

Lack of trust is often a hindrance to development. Talents obviously are different. Noticing the potentials of everyone will allow inspiring children and youngsters to make full use of their talents. That will be the easier if one has known how to transfer enthusiasm for a subject matter or an activity, a powerful motivation, which enables advancing in spite of difficulties. If those are too strong, they should be able to find near them a rock which they can lean on, a solid, strict and effective educator.

A lot of children live under difficult conditions. Let's act so that they all have

access to the essential goods, which allows them to lead a life in dignity and to shape their future themselves. Economy should be at the service of human beings and not human beings at the service of economy. But one must beware of arousing and then disappointing hopes and thus creating a crisis of trust in the political processes. It is therefore important to associate with the sense of solidarity the sense of responsibility, which does not misunderstand the needs of reality.

We realize that the national state cannot solve all the problems of today. Europe, "united in diversity", is rich because of her diversity of cultures and strong because of her union. Her development is not a linear one, it demands patience and perseverance. Her project of peace and social cohesion is based on the values of human dignity, liberty and equality. Hasn't human dignity got its best protection in transcendence? And the Church which Pope Francis dreams of, a poor church siding with the poor, must contribute to it.

Agnès ROSE

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SIESC-European Federation of Christian Teachers

Editeur : SIESC, association loi 1901, siège social : 20, rue Mégevand, F-25000 Besançon, représentant légal : Wolfgang RANK, parmi les principaux associés : Nicole BALU, Darja MAZI-LESKOVAR, Agnès ROSE.

Directeur de la publication : Wolfgang RANKo

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

Parution et dépôt légal : juillet 2013

ISSN 1779-5648

Prix du numéro : 4, 50 EUR

Vertrauen

„Wie schlecht sie erzogen sind!“ sagt der junge Professor verunsichert, wenn er seine neuen Schüler/innen kennen lernt. Andere wissen, dass zu viele Kinder und Jugendliche das Mobbing durch gewisse Gleichaltrige ertragen müssen, und beobachten ihren Mangel an Mut, dem Leben zu begegnen. Wenn man durch Erfahrung gelernt hat, dass Erfolg und Ziele nicht ohne Disziplin erreicht werden können, wird man darauf achten, dass die Kinder früh gute Gewohnheiten annehmen und Pflichtgefühl erwerben, die Bedingung für innere und nicht erzwungene Disziplin.

Mangel an Vertrauen ist oft ein Hemmschuh für die Entwicklung. Nun sind aber die Begabungen verschieden. Die Potenziale eines/r jeden zu erkennen, wird es ermöglichen, die Kinder und Jugendlichen zu ermuntern, ihre Begabungen zur Entfaltung zu bringen. Das wird umso leichter sein, wenn man es verstanden hat, die Begeisterung für einen Gegenstand oder eine Aktivität weiterzugeben, eine mächtige Motivation, die es ermöglicht, trotz Schwierigkeiten vorwärts zu gehen. Wenn diese zu stark sind, sollten sie in ihrer Nähe einen solchen Felsen finden, auf den sie sich stützen können, eine/n Erzieher/in, verlässlich, streng und tatkräftig.

Viele Kinder leben unter schwierigen Bedingungen. Arbeiten wir dafür, dass alle Zugang zu den wesentlichen Gütern haben, was ihnen ermöglicht, ein menschenwürdiges Leben zu führen und Gestalter ihrer Zukunft zu sein. Die Wirtschaft soll im Dienste der Menschen stehen und nicht die Menschen im Dienste der Wirtschaft. Man muss sich aber hüten, nicht Hoffnungen zu wecken und dann zu enttäuschen und so eine Krise des Vertrauens in die politischen Vorgänge zu verursachen. Es ist daher wichtig, mit dem Sinn für Solidarität den für Verantwortung zu verbinden, der die Zwänge der Wirklichkeit nicht verkennt.

Wir stellen fest, dass der Nationalstaat nicht alle Probleme von heute lösen kann. Europa, „in Verschiedenheit vereint“, ist reich durch die Unterschiedlichkeit der Kulturen und stark durch seine Union. Seine Entwicklung erfolgt nicht linear, sie erfordert Geduld und Hartnäckigkeit. Sein Projekt des Friedens und des sozialen Zusammenhalts beruft sich auf die Werte der Menschenwürde, der Freiheit und der politischen Gleichheit. Hat die Menschenwürde nicht ihren besten Schutz in der Transzendenz? Und die Kirche, wie Papst Franziskus sie erträumt, eine arme Kirche auf der Seite der Armen, muss dazu beitragen.

Agnès ROSE

Confiance

« Qu'ils sont mal élevés ! » dit le jeune professeur déconcerté découvrant ses nouveaux élèves. D'autres savent que trop d'enfants et de jeunes subissent le harcèlement de certains de leurs pairs et remarquent leur manque de courage pour faire face à la vie. Ayant appris par expérience que succès et objectifs ne peuvent pas être atteints sans discipline, on veillera à ce que les enfants prennent tôt de bonnes habitudes et acquièrent un sens du devoir, condition d'une discipline intérieure et non forcée.

Le manque de confiance est souvent un frein au développement. Or les talents sont divers. Reconnaître les potentialités

de chacun permettra d'inspirer aux enfants et aux jeunes de faire s'épanouir leurs talents. Cela sera d'autant plus facile si l'on a su transmettre l'enthousiasme pour une matière ou une activité, une motivation puissante qui permet d'avancer malgré les difficultés. Si celles-ci sont trop fortes, puissent-ils trouver près d'eux, tel un rocher sur lequel s'appuyer, un éducateur solide, rigoureux et efficace.

Beaucoup d'enfants vivent dans des conditions difficiles. Agissons pour que tous aient un accès aux biens essentiels qui leur permette de mener une vie digne et d'être acteurs de leur avenir. Que l'économie soit au service des hommes et non les hommes au service de l'économie. Mais il faut prendre garde de ne pas décevoir les espoirs suscités et ainsi de créer une crise de confiance dans les processus politiques. Il importe donc d'associer au sens de la solidarité celui de la responsabilité qui ne méconnaît pas les contraintes des réalités.

Nous constatons que l'Etat national ne peut pas résoudre tous les problèmes d'aujourd'hui. L'Europe «unie dans la diversité» est riche de la diversité des cultures et forte de son union. Son développement n'est pas linéaire, il exige patience et persévérance. Son projet de paix et de cohésion sociale se réfère aux valeurs de la dignité humaine, de la liberté et de l'égalité. La dignité humaine n'a-t-elle pas sa meilleure protection dans la transcendance? Et l'Eglise rêvée par le pape François, une Eglise pauvre engagée aux côtés des pauvres doit y contribuer.

Agnès ROSE

SIESC'S LIFE



Marie-Thérèse DROUILLON

At the annual meeting in Warsaw in 2011.

Marie-Thérèse Drouillon, born in November 1931, was professor of History and Geography in Parisian grammar schools, later school inspector; how many pupils, how many teachers has she supported in their work? She was very active in the Parioisse Universitaire, today the Chrétiens dans l'Enseignement Public (CdEP) since its fusion with the Equipes Enseignantes.

She had not been able to participate in the last SIESC meeting in Brussels. Her cancer took her away and her funeral took place in her parish in Paris on March 28th, 2013.

For us at SIESC she was one of those who are rocks which you can count on, strong and effective in their faith as well as their teaching. Her insight in situations and her rapidity in working made her the remarkable reporter of the group work at the summer meetings. At the meeting of Krems in 1999 "Renewing

our view of the past in order to approach the future” she gave us an excellent talk supported by numerous documents on “The transnational textbooks in secondary schools”. She represented SIESC in the International Catholic Organisation of Teaching and Education (OICEE) and presided over it in the time before its dissolution. She represented us at international congresses or meetings of national associations, too.

In her quarter the parishioners of Saint Martin des Champs often heard her speaking about the history and the topical situation of the Church and the world.

We remember her generosity in her professional life and the life of associations, her concern with Europe and peace, her demanding simplicity in a full life for humans and for God. We feel grief, but first of all gratitude and Christian hope.

Yves CALAIS

INTERNATIONAL LIFE

SEARCH FOR THE EUROPEAN SPIRIT AND FOR TRUST IN EUROPE

A report by Wolfgang Rank, president of SIESC

It was about the hope and risky enterprise of possible “United States of Europe” that participants discussed at an international Pentecostal dialogue at Seggau (Styria). A survey of the memorandum passed could, I think, be helpful for our work.

It was clear to all that forming a state in analogy to the “United States of America” was not imaginable and not desirable. A democratic union of Europe can only be a continuously developing unique construction. Its aim is best expressed by the motto “united in diversity”. The immeasurable richness of the diversity of cultures and languages, of creativity and (self-) critical thinking is an essential strength and a unique characteristic of Europe.

Europe must, however, not be felt as a sophisticated project of elites, it needs legitimation, support and co-construction by the citizens. That demands a serious, patient, sustainable and permanent process of information, explanation and discussion. Everything must be done to strengthen the valuable resource of the citizens’ trust in democracy and Europe – trust is the indispensable foundation. Europe must be a project of human beings for human beings, it must reach the human beings’ heads and hearts.

Europe is more than an economic union, it offers a unique model of living, social system and society.

There won’t be a linear and necessarily positive development, the European way is a stony one and must be followed with perseverance, patience, and a concept. Europe is hope and risky enterprise at the same time. Much must be risked in order to strengthen hope.

Some additional thoughts for further thinking: For the construction of the first post-national continent a “great narrative” is missing. The national state is still a “functioning structure”, but can no more solve the problems of today alone – and nationalism is an evil. Cardinal Koch guided back – by referring to Cardinal König (“Europe can only last, if it is conscious of its spiritual fundamentals.”) – to the spiritual fundamentals. Human dignity was best protected in transcendence. Secularization as “privatization” of the

Christian religion was caused by religious wars and schisms, too. Hence the “mission to the unity of Christians”! There would not be a unity of Europe without a unity of the Churches. Do we dare to enter on that long-winded hope? Is the aim “unity in diversity” there, too?

PROTECTING EUROPE’S MOST PRECIOUS RESOURCES AT A TIME OF CRISIS ANNUAL GENERAL MEETING OF EURODIACONIA, SERBIA 2012

(EURODIACONIA, a community of Christian organizations and diaconal actors, devoted to the thought of solidarity and people’s well-being)

Europe is threatened by a crisis of the financial system, of values, rights and social protection systems, which started a spiral of debt, recession, isolation, disaffection, unemployment and poverty coming out of political instability. That leads to a deep crisis of confidence in political processes (...) reflected as a crisis in responsibility and solidarity.

Eurodiaconia understand the needs of governments to take action for budget consolidation, but that shouldn’t happen at the cost of the most vulnerable people in our society today, as it would lead to increasing the number of vulnerable people tomorrow. That is morally and spiritually unjust, and it goes against European values of human dignity, freedom and equality and endangers the goals of the European project of peace and social cohesion.

Following the adoption of the Universal Declaration of Human Rights and other texts, Europe seemed to be progressing toward the strengthening of social rights. But today, due to the double threat of weakening social rights and a deficit in democracy of political participation (which is increasingly questioned), people feel excluded from the mainstream political parties and decision making processes, which do not respond to their needs, and gradually turn towards alternative movements or extremist parties.

All people, societies, national governments and the European institutions are called to:

- reassess their values and attitudes to economy and society,
- develop policies and actions that ensure sustainable and just models of economic development and social protection,
- guarantee an adequate income for all to enable a life in dignity, to restore confidence in society and political processes,
- acknowledge the Social Market Economy as an overarching goal guiding policy decisions where economy is at the service of people, not people at the service of economy,
- recognize and support the sustainable non-profit social services, so that they can fulfil their mission of meeting people's needs and building social cohesion in our community.

Eurodiaconia believe it is time for all of us to question and re-evaluate our values and objectives as a society, so that ensuring people's well-being remains the first priority, including the need for a long-term perspective based on social investment taking into account the cost of the worsening of social cohesion in the financial and economic sphere. Our values must be understood in our current context. We should accept our individual responsibility without making a demand for social benefits, and not move away from a willingness to contribute to society and to form a community. Facing this common challen-



St. Pölten, new administrative quarters.

ge, we urge national and European political leaders to join us at the centre of all strategies, resisting financial and economic pressures to sacrifice the major part of society, and therefore protect Europe's most precious resource: its people.

Report by Dagmar PARHOVÁ on a declaration by EURODIACONIA, published by Pax Romana on its website

NEWS FROM MEMBER ASSOCIATIONS

VkdL - Germany

Demanding an appropriate realisation of the inclusion of handicapped children in the school system, the VkdL published an article calling for rethinking in Katholische Bildung of April 2013, p.145-150 (www.vkdL.de <<http://www.vkdL.de>>). Here is an extract.

INCLUSION

immature ideas and a practice lacking plans of teaching
Prof. Dr. Rainer DOLLASE, Bielefeld

In the frame of Christian values the necessity of help to frail, ill and handicapped persons is self-evident. (...) It goes without saying that society should be organised in such a way that everybody can find a dignified place according to his/her abilities.

The idea of inclusion.

Differentiation is necessary in each case.

Regarding these objectives, the movement for inclusion is neither new nor provoking. It refers to a decision of the UNESCO conference at Salamanca in 1994, worded in the following way: "The directive principle at the basis of this fra-

mework affirms that the schools must take in all children, irrespective of their physical, intellectual, social, emotional, linguistic or other abilities." Germany has adopted that resolution and all political parties have spoken up for inclusion. [...]

How could a failure of inclusion be avoided ?

(...) If the beautiful idea of "inclusion" is not to fail confronted with reality, we first of all need humans who can demonstrate what teaching to the advantage of all looks like concretely. It must be shown in practice and for a longer time (and not documented in short propaganda films or described sophisticatedly) how all are supported to their advantage and with respect to their special situations in an optimal way in one common classroom.

Those who don't know how to realize an objective, but only point at the aim again and again, risk the failure of a good idea.

Normally model experiments of several years should have been made in selected school districts (...), they should have especially been tested at schools, too, which have a difficult set of pupils anyway, e.g. because they are situated in a socially focal point – and how they can react to the addi-

INTERIOR DISCIPLINE

The author starts from his experience in a diocesan grammar school which had a reputation of teaching only excellent pupils.

I soon noticed that the children were ill-mannered. They did not know some basic manners that have always defined relationships between people, especially between older and younger ones. (...) Today's children do not feel bad or evil in their ill-breeding, on the contrary: they are happy because they are together and, because of that, they look forward to each day of school. But most have not been imparted a sense of behaviour in a large group, where listening, interpreting and overall cooperation with teachers requires concentration, tranquillity and attention focused on the teacher. (...)

Today children are not afraid of school and teachers. Penalties or so called educational measures have no real effect, especially because many parents reject them, and in this respect do not cooperate with the school. Students are afraid of other things, mainly the failure of mutual relations. Moreover, they admit that the lack of discipline in class bothers them.

When we talk about child-rearing, it is common to hear the point that we educate primarily by our example. You could call it a passive kind of education. We act and behave as we would like our children to behave. I am somehow critical to this point, because I see that good examples of older people - parents and teachers - are often neglected by the children. (...) A good example of a teacher who acts as he talks is a necessary complement to education. If parents and educators are consistent in these two educational elements and appropriately skilled, the education of the majority of children at school and at home cannot fail. (...)

We do not like the word discipline too much. In the Dictionary of Foreign Words that word is in the first place, defined as subordination or following some policy or regulation such as docility and obedience. People usually resist such an understanding of discipline because it restricts our freedom. But success and goals cannot be achieved without discipline. We know from everyday experience that the easiest way of acting is the way we are used to, especially if we have acquired appropriate habits at an early age. Therefore, our educational goal should be instilling good habits into children. A list of good habits is very simple, starting from getting up at the same time in the morning, tidying one's room, brushing one's teeth, etc. During the afternoon activities homework and learning come first, preparing one's schoolbag for the next day etc. Among good habits, parents should necessarily include chores and other work by which children get a sense of duty, which is a prerequisite for any interior unforced discipline. If children fail to fulfil their obli-

gations, neglect good habits or do not keep order and discipline, parents have many painless but effective means available. Games or socializing with their peers, parties and excursions are only possible after having fulfilled all obligations. Parents just need some consistency, perseverance and patience. As a consequence of such an education, teachers will have easier work at school while our children will have a good and happy future.

Jože MLAKAR

UCPCR – Czech Republic

We are very sorry to inform all the members of SIESC that our dear husband, father and grandfather, Mr. Bernard BOKOR, has left us forever in April 2013.

Dagmar Parohova

OBITUARY



Bernard Bokor

BERNARD BOKOR was born in Piestany, Slovakia, when there reigned poverty and unemployment, so people frequently left to work abroad, especially to America. His parents were among them. He and his older sister were entrusted in the care of their grandmother. His parents stayed in Argentina forever and only helped financially.

After graduation from high school in Trnava he continued at the Salesian Education Institute, but unfortunately communists retook the control over the state in Slovakia and gathered and interned all the staff and students with many others to Šaštín, a camp for „untrustworthy“ people (those who were supposed not to be devoted to the newly established communist regime). Then he had to do hard work in the mines and smelters as a member of the “PTP” (military technical labor battalions) for more than three years.

Even after his release, he still had to continue in his labour for military construction industry and the possibility of university studies were excluded for him. He could only attend evening classes of an electro-technical high school. And also his family later suffered from political discrimination. After leaving school he worked in the laboratory of the Research Institute of Metallurgy in Prague, where he stayed until his retirement age .

He loved music and lead the church choir of the church of St. John of Nepomuk in Prague as an amateur conductor. He was interested in history and as a member of the metallurgy labour union he became a volunteer tourist guide for the metallurgy employees.

He worked devotedly for the executive committee of the Union of Christian Pedagogues of the Czech Republic since its foundation in 1991 as treasurer and secretary till the end of his

life. He co-organized all the UCPCR activities. He became one of the main organizers of the two SIESC meetings in our republic, at Ústí nad Labem (1995) and in Prague (2003).

The Czech Institute for Studies of Totalitarian Regimes made a document on his life in 2011, accessible on the internet : <http://www.memoryofnations.eu/index.php/witness/index/id/1852>

NEWS FROM PARTNER ASSOCIATIONS

KIK - Poland

FRANCIS, AN “UNCOMFORTABLE POPE”

In the last few months for the Catholic Church in Poland, as for the Catholic Church worldwide, the most important event was the change in the Holy See. The name Francis, taken by the new Pope was immediately associated by the majority of observers with the personage of St. Francis of Assisi. It was clearly understood by those who knew him before and knew the way of his pastoral service. The new Pope openly stated that his “Church of dreams” is the poor Church for the poor and he called to serve our brothers, as Jesus did. With his surprising decisions regarding his living place or the way of transport around Rome he clearly gave an example how he sees this poor Church.

This attitude, up till now, did not find full understanding among the highest Polish clergymen, those who prefer luxury around them. For them the new Pope is, as the “Bild” says – an uncomfortable pope. And not only because one should follow him. “Uncomfortable” as well because of his words and gestures, because of his attitude towards the poor, the lost, the searching and non-believers.

One of the Catholic journalists associated with KIK, writing about this “uncomfortable” Pope, also points out that “Francis will be uncomfortable for everyone who believes in Jesus just to contradict. For everyone for whom Christianity is just suited to his political point of view”. Unfortunately, in Poland there is a large group of people plainly showing off with their Catholicism, but mainly “being against”, and they demonstrate it loudly.

But those Polish Catholics for whom the Church is an open Church, acting according to the spirit of Vaticanum II, among them members of KIK, have great hopes in Francis and see in him the man who rescues not only the Church falling apart, like St. Francis in Pope Innocent’s dream, but also the man who could heal the tormented Church in Poland.

Malgorzata WOJCECHOWSKA

NEWS FROM GUESTS

SWEDEN

CHILDREN AND YOUNGSTERS IN FRONT OF LIFE

Report on the Archbishop's Meeting on Children and Young People (abbr.)

On November 16-17, 2012, about 1100 people were present at a meeting in Uppsala, which the Swedish Archbishop, Anders Wejryd*, had arranged with focus on children and young people and their courage to face life. Many employees in the Church of Sweden, members of several organizations like ours, Riksförbundet Kristen Fostran (the Swedish Association for Christian Upbringing), and quite a lot of teachers from Swedish schools took part in lectures and seminars.

At the opening session Her Majesty Queen Silvia of Sweden gave a lecture on the fact that many children live in hard circumstances and lack courage to face life.

Report on the seminar "Learning for Life. About Schools and Courage to Face Life."

The panel consisted of the following persons:

- Lars Arrhenius (L.A.), Secretary-general for Friends (a society working to reduce bullying)
 - Anna Ekström (A.E.), Director-general for the Civil Service Department for Schools
 - Kerstin von Brömssen (K.v.B.), Lecturer of religion didactics at the University of Gothenburg
 - Karin Wiborg (K.W.), Secretary-general at the Swedish Christian Council
 - Gabriel Wikström (G.W.), Chairman of Young Social Democrats
-
- A.E.: Swedish schools are generally good, but there is a difference in quality. Some schools are better than others. We must reduce this difference.
 - L.A.: We must put an end to bullying on the internet. Because of that some pupils don't want to live any longer. In Sweden 50 children commit suicide each year.
 - G.W.: The things we must put focus on are:
 1. Trust the teacher
 2. New technologies - more computers
 3. Concentrate on how pupils are getting on at school + more pupils' participation
 - K.v.B.: In Sweden many people are afraid of religion. But children have the right to experience holiness. They also have the right to spirituality. Many pupils find religion interesting and want to talk about theological issues.

- A teacher in the audience asked: Who is to be the most competent person concerning bullying at school?
 - L.A.: The Civil Service Department for Schools publishes general advice concerning bullying to help teachers to handle the problem.
 - A teacher asked concerning the new Education Act.
 - A.E.: Education must be non-confessional. No confessional elements such as prayer, blessing or confession are admitted if teachers take pupils to church.
 - K.v.B.: The Church has got an identity which can't be neglected, and it gives a substantial support to teachers.
 - K.W.: The word "non-confessional" in the Education Act is unsuitable. It ought to be exchanged !

Lena JOHNSÉN

* Editor's note: The Lutheran Church of Sweden has only one archbishop and twelve bishops.

UKRAINE

THE DAY OF THE BAPTISM OF THE RUS OF KIEV

Since 2008 the Ukrainian government has added one holiday to the calendar of state holidays, the 28th of July, called Day of the Baptism of the Rus of Kiev.

Since the first century the population of the Ukrainian territory had been in contact with the Christians of the Greek colonies of the Crimea. These contacts were continued during the following centuries and were consolidated at the epoch of the Rus of Kiev for reasons of military expeditions and economic relationships.

The famous mission of Saints Cyril and Method was the origin of Slav-Byzantine Christianity. In the 10th ct. there already existed a Christian church at Kiev. Christianity expanded to the western territories of today's Ukraine, too. Volodymyr the Great, who reigned from 980 to 1015, became a Christian and made the Christian religion the state religion. On the banks of the Dniepr first princess Olga was converted and baptized in 986 and then grand duke Volodymyr, who drew their people after them. Kiev continuously maintained political, diplomatic and dynastic relations with the Catholic West.

The baptism of St. Volodymyr and the Rus of Kiev is a historical event whose consequences have been remarkable in the life of the church and the history of Eastern Europe.

For 5 years celebrations have recalled that event every year. But this time it's an exceptional year. The 1025th anniversary of the baptism of our state will be celebrated.

In January at Moscow, the meeting of the ecclesiastic and the societal committees of the three participating countries has taken place: Ukraine, Russia and Belarus. They have decided that the Day of the Baptism of the Rus of Kiev 2013 should take place "on the whole territory of the historic Rus" and become a feast uniting all Slav peoples.

The organisers of this great event give the pre-eminent position to the Way of the Cross through the largest towns of Ukraine, Russia and Belarus. It's the principal effort to mobilise the greatest possible number of Ukrainians and first of all young people in order to teach them the spiritual traditions of the ancient Rus and to inspire them to good deeds.

While I am writing this article, the Ukrainian government speaks a lot about an invitation of the new Pope Francis to the celebrations of this year (we will see on July 28th). That's because the new pope knows the Ukrainian church and liturgy well; he has come to know them at the Salesian university, where he was a student of the Ukrainian priest Stephen Tchmil, who is buried in the basilica of St. Sophia at Rome. The cardinal Bergoglio has always taken care of our church in Argentina.

So I hope that the celebrations will be successful and thus Ukraine will glorify the only God.

Natalija BILJAKOWSKA

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

tional problems caused by inclusion. Reality is always more complicated and more difficult than linguistic and ideological illusions promise. Becoming infatuated with illusions is no solution yet.

The disadvantages of the present system of support should also have been analysed more exactly. Instead of lamenting that final exams are seldom taken there, the individual progress of pupils at special schools could have better been evaluated and documented.

Instead of complaining that special schools need long pupils' transport and thus the children are torn away from their neighbourhood relationships, one could have thought in time of building special schools in the vicinity of regular schools or of inclusion under one roof, i.e. in a school centre or in one and the same school building.

As all that was not done, suspicion arises that a complicated practical problem, such as inclusion, is becoming a plaything of media and political-ideological controversy. For that the biographies of our pupils with or without handicaps should be too valuable. For nothing is more dangerous than massive disappointment of provoked hopes.

transmitted by Elisabeth PEERENBOHM-DARTSCH

VCL-Austria

PROMOTION OF TALENTS

"Genius is talent set on fire by courage." (Henry van Dyke, American writer)

"A school of persons" fosters individual talents and competences

A dynamic concept of talents transcends the calculation of the intelligence quotient by far. It includes talents in the cognitive, motoric, artisanal, social, emotional and also spiritual sphere. Sensitive and responsible dealing with these talents demands giving time and intensive attention to the learner's person. For school that means more personality instead of mere individuality, personalisation of the learning process as well as designing and developing any organizational structure in the direction of "a school of persons" in "a school of diversity". Dr. Günter Schmid, founder of the "Karl-Popper-Academy", member of the team of EVOCATION (sc. institute for further education at the Karl-Popper-Akademie) and fellow of the Institute TIBI (sc. institute for fostering of talents at the Pedagogical University of the Churches Wien/Krems), sees fostering of talents as the catalyst in school development and calls personalisation a bridge between school development and fostering of talents:

"School development in a "person-oriented"(and not in an "actionist") form is not orientated primarily towards externally visible characteristics such as structures of the system or quan-

tity of offers, but towards the quality of the experiences of learning happening on the relational level. As the effectiveness of a process rises in proportion to the satisfaction, to the internal involvement, to the "commitment" of the persons involved in that process, a "person-oriented" school development must first of all be concerned with creating, by establishing appropriate structures of organisation and teaching, those conditions which result in that disposition in the learners. (...) School development and fostering of talents are related to each other in a reciprocal way, by conditioning one another: one of them is a necessary consequence of the other one and in its turn triggers off the first one again."

Pedagogues of the future notice potentials and create enthusiasm

In times of increasing heterogeneity of achievement and various preconditions for learning it is becoming more and more important for pedagogues to develop a professional attitude of fostering talents. That enables them to notice potentials and to inspire children and youngsters to unfold their respective talents in their own responsibility and autonomy. As an essential precondition for sustainable learning Prof. Anton Zeilinger, professor of experimental physics at Vienna University, sees enthusiasm for a matter. If joy at a matter prevails, motivation to enter more deeply in it increases: "In a state of enthusiasm a lot of new things can come into existence. Therefore passing on enthusiasm to the next generation is essential", Zeilinger says.

Extract form a report in "VCLnews" on a symposium on fostering talents.

Isabella ZINS

CdEP - France

CCFD-TERRE SOLIDAIRE

In 1961, urged by the bishops of France, when certain African countries had to face grave problems of famine, movements and services of the Church founded the Catholic Committee Against Hunger, which became the Catholic Committee Against Hunger and for Development (CCFD) and is now called CCFD-Terre Solidaire.

Today this association unites 28 movements and services of the Church forming a "common leading team". CdEP is one of the members of that common leading team.

For CCFD-Terre Solidaire, it's the principal priority to assure for every human person, whatever his/her origin, culture or religion, access to the essential goods which allow him/her to lead a life in dignity and to be creator of his/her future.

In order to make that mission to the service of international solidarity successful, CCFD-Terre Solidaire has fixed

three objectives:

- **Supporting development projects** managed together with local partners. With each of the associations CCFD-Terre Solidaire develops social, economic and educational projects which aim at reducing poverty. CCFD-Terre Solidaire at the moment supports about 460 projects in more than 60 countries. Among them are :

Green Africa, which since 1990 accompanies rural organisations of the Sahel Zone for higher food security.

NAFSO, an association which comes to help war widows in Sri Lanka, where an armed conflict, which has been raging for more than 30 years, has caused the death of numerous persons.

ASPTA, a Brazilian association which proposes technical assistance to farmer families.

- **Actions of causing sensitivity and of education to development**, arranged for the French public. Particularly animations for young people in school and pastoral spheres are proposed. It's during Lent that CCFD-Terre Solidaire, together with its network of 11000 voluntaries, arranges most of the animations. Members of partner associations come to give testimony of their action and the reality in their countries.

- **Campaigns of pleading** with political and economic decision-makers. CCFD-Terre Solidaire presents the causes of its partners at various French, European and international institutions. One of the last campaigns of pleading, arranged together with other associations, aimed at denouncing the misdeeds at the tax-havens.

CCFD-Terre Solidaire is rooted in the Church's social teaching. In 2011, on the occasion of the celebration of its 50th anniversary, the bishops of France have renewed its mission of drawing particular attention to international solidarity.

The movements and services of the Church being founding members of CCFD-Terre Solidaire take active part in the life of the association. Nicole Morin represents CdEP in the commission "Education to development", which decides about forms of action of meeting various publics of youngsters and adults in order to make them sensitive to the cause of international solidarity. Evelyne Couteux represents CdEP in the general assembly, the deciding body of the association. It's that general assembly that will soon vote on the new report on the orientation of CCFD-Terre Solidaire.

Evelyne COUTEUX

UCIIM - Italy

WHICH SCHOOL FOR WHICH SOCIETY ?

The educational system of each country has its own history, it is an expression of the society which designed it in the past, but it is today the very subject which prepares the youth it takes care of today for the society of the future.

When an international research about the literacy and numeracy of the Italian 15-year-olds showed that they are far behind their peers in other OECD member countries, it seemed urgent to assess the educational effectiveness of the Italian school more carefully. But who cares about improving the efficiency and effectiveness of an educational institution and the people who work in it ?

The most obvious answer would be: first of all the users of the school service who pay with their taxes. That's right, but the expectations of society are not always adapted to the nature of the body in charge of delivering a service.

In this case, we must honestly acknowledge that we, educators and teachers, have not yet been able to communicate completely to most parents what is the mission of the school and what can justly be expected from it: that the children-students should develop all their potentialities, acquire a solid and deep culture, learn to think, become able to work in groups, conquer a method of intellectual work and live their learning as their current work aimed at personal and social improvement. It seems obvious, but it is not.

I am afraid that most of the students' parents do not know what can legitimately be expected from school, considering the huge economic and human resources invested in it by citizens. I think that without the possibility of comparisons with other models of schools, the majority of Italian parents expect little from school: simply instruction whose quality is ensured only by good marks and allowing their children to get a job very soon.

Sociologists tell us that if there is no pressure of social control, every public body becomes self-referential and therefore the performances of employees tend to level down. In particular, one cannot hope that the negative trend of Italian society, mercilessly documented by international surveys of the last fifteen years, can be reversed only by allocating funding differently, both those already available and the additional ones that are indispensable though: we have to imagine other school models if we want to get out early from the economic crisis that obviously has moral and anthropological roots.

Therefore I describe my proposal that I hope will be clearly expressed and then discussed: Since school is a good common to all the Italian people, it is absolutely necessary to reach an agreement between the parliamentary majority and the minority in order to project and implement continuously, for at least ten years. We need a cross-party political strategy which allocates the real responsibility for the effectiveness of education and training in each school to people clearly identifiable by the community of reference and who can – accordingly – reward or punish.

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