

1. Introduction

From the 16th to the 24th of August 2003, student delegates from the International Young Catholic Students' movement (IYCS) and the International Movements of Catholic Students (IMCS-Pax Romana) gathered in Tiana (Barcelona, Catalonia, Spain), from all continents, to reflect together on the theme: *"Students Ready for Change: In Global Solidarity for an Integral Education through a Spirituality of Action"*.

It was an international formation session, rooted in the sense of unity of the students: from our differences, gathering in an inter-cultural meeting, with an approach of openness and dialogue, the student delegates shared and deepened their reflection together on the meaning of our being students and our being organised as students' movements, with our main aim: transforming ourselves, the education systems, our societies, to build a world of solidarity through the notion of integral education and our way of living our spirituality of action.

We would like to express our deep gratitude to the experts that accompanied us during this session: Kevin McDonald, Fr. Albert Nolan OP, Mr. Bambang Soehendro, Mathilde Le Tourneur, Fr. Mike Deeb, and to our facilitator, Luis Pinto. We would also like to thank Natàlia Méndez i Andrés who took the minutes of the meeting and largely compiled this report, as well as the drafting committee that worked hard to produce a draft document of the IYCS and IMCS policy paper (Antoinette Mullins, Nuno Vieira and Guztyne Balang Juan [Augustan]), and all the people from the local organising committee that enabled this meeting to happen.

We would also like to thank the all our funding partners for their financial support and partnership. Without their support this study session would not have been able to take place.

Finally we would like to especially thank the participants that were present and active in the meeting. This report wants to be faithful to their reflections, which were the basis of the statutory sessions that defined the orientations of both IMCS and IYCS for the next four years.

2. Objectives

General Objective

- To re-dynamise our movements to be agents of Integral Education, and especially a force for transformation of the education system.

Specific Objectives

- To promote the experience of internationality and interculturality among students from different continents, as well as enable a joyful deep spiritual encounter in community.
- To build on the reflections of our last three annual international formation sessions, which focused on "Bringing Faith and Life together", "Mobilising Students for participation today", and "Vision and Action for an Integral Education"
- To develop a common vision for integral education that takes into account both formal and informal education, as well as both their personal and societal objectives.
- To do a comprehensive analysis of education systems, taking into account the global conditions that impact on them, and the perspectives of both students and policy-makers.
- To do an analysis of our movements as agents of integral education, with particular focus on our role as church, and on the implementation of our methodology (rooted in a spirituality of action).
- To develop clear strategies and actions for realising integral education.

3. Flow of the session

The session was facilitated by Luis Pinto (from Portugal), former member of the IYCS-IMCS European Team (1999 –2001), currently training youth in the North South Centre. It was organised according to our main pedagogy: SEE - JUDGE - ACT; using different methodological approaches (inputs from experts, inter-continental working groups, exposure programme, open space technology, etc) we dealt with each of the moments to finally arrive at a new draft version of a policy paper on integral education, which was further developed during the statutory sessions. The session also had planned moments for spiritual growth, such as prayers in small “home groups” (based on the inter-cultural approach) and Masses, and some informal and formal party moments for students to share on their traditions and to have a relaxed ambiance to develop further personal contacts.

3.1 Welcoming

The session started with an opening ceremony. Held in the Conference Room of the Town Hall of Tiana, the Councillor for Youth of Tiana, Eulàlia Reguant (President of MUEC), Patricio Rodé (President of ICMICA), Linus Tarsoo Ade (International Coordinator of IYCS) and Budi Tjahjono (President of IMCS) welcomed all the participants and invited them to enjoy the opportunity of living the experience of sharing diversity and togetherness, reflecting on the common concerns of the students today. This was followed by an opening Mass, celebrated by Mons. José Angel Saiz (Auxiliary Bishop of Barcelona and responsible of the Youth Pastoral in the Spanish Bishop's Conference), dinner, and a presentation from "The Beasts of Fire of Badalona", which welcomed the participants to the Catalan culture.

The following day, after the presentation of the flow of the study session and its objectives, the facilitator, invited the participants to start working in inter-cultural groups and to respond to several questions:

- ☆ What do you expect to learn through this study session?
- ☆ How do you expect to contribute to this study session?
- ☆ What would you like to happen in this study session?
- ☆ What would you not like to happen in this study session?
- ☆ What is the main outcome you expect at the end of this study session?

The answers to these questions showed what the students expected: sharing of experiences, discovering the reality of education of other countries, finding out what integral education is and how to promote it, finding alternatives to the education system, to be concrete, to prepare the statutory session part, etc... and the values that should be lived during the whole session: participation of everyone, respect for everyone's opinion... etc. From these, the need for trying to respond not only to each one's own expectations but also to those of others was made clear.

Next was the presenting of the first draft of the "Policy Paper on Integral Education". The International Team (IT) explained the process of developing this first draft, which involved the reflections of the last International Co-ordination Meeting *"Becoming Signs of Hope Among Students: Vision and Action for an Integral Education"* and the answers to the questionnaire on integral education sent to all national movements. In this moment we also introduced Mathilde le Tourneur of IRFED (International Institute of Research, Training in Education and Development) who had been helping us in the process of drafting this document. Mathilde accompanied us during the study session, as an expert on issues concerning education and as an ad hoc member of the drafting committee, which was in charge of defining the final draft of the policy paper before the statutory session took place.

Once this introductory moment was finished, we were all on board to start the SEE part of the study session.

3.2 See

The SEE part was divided into 5 different moments: 1) An analysis of the current situation of the world, especially focusing on youth culture. 2) An analysis of the current education system. 3) An analysis of the church today. 4) An exposure program which allowing the participants to grasp how all these issues impacted on the Catalan reality and to compare it with their own lived reality. 5) A concluding moment in which we closely examined the reality of our movements today.

a) World

Kevin McDonald, professor and researcher in sociology at the University of Melbourne, Australia, and a former member of the International Team of IYCS (1978-1982), presented his input, under the title "**Globalisation: Change, The New Century and Students**". We report here some of the most important points he mentioned.

We live in an increasingly complex and uncertain world. Contemporary forms of change are uneven, multi-directional and contradictory. With the end of the 20th century, the paradigm of action, culture and organisation has changed and moved into a new paradigm, described as globalisation. The past two decades have gone through the collapse of socialism and state-directed modernisation. In them, the state collapse, the ecological collapse and the social and personal disintegration have become evident, the model of citizenship of the last century has changed, and we have seen that vertical, hierarchical (single-centered) organisations can not cope with this global uncertainty.

The phenomenon of globalisation is characterised by:

- Network / global society oriented to a culture of the present, a culture of urgency, and technologies of simultaneity
- Actions based on feelings rather than on ideologies
 - We need to be aware of the impact of emotion and the role it plays in our daily life: emotion has become globalised (we are thrilled with the same World events, we admire the same cultural celebrities,...) in a context where we all experience a kind of sameness (shopping and consuming habits, fashion, etc).
- Search for direct relationships (rejection of bureaucracy)
 - The growth of global movements enabling direct action and personal experience.
- Increasing violence
 - Both at an inter-personal level or as an organised terror network, obscuring the distinction between the spaces that could be safe or unsafe.
- Appreciation of Pluralism
 - There is an end to the idea that all societies will converge in a Western secular model, globalisation thus becoming an opportunity for encounter between civilizations.
- Emergence of fundamentalist movements
 - There is a growth of fundamentalism in modern political movements that 're-invent' tradition as a response to the crisis of the nation-state.
- Construction of personal narrative
 - Personal stories are the most important. The body has taken a new significance through the body we experience the world, and it becomes the main medium of communication (with ourselves and with others).

- Emergence of networks of non-state actors which constitute the global movement
We see new non-state actors as international NGOs and the global civil society, emerging and enabled by internet, that give an example of these new forms of commitment.
- Individualism

All this has affected the patterns of commitment that have shifted from:

- Long term → short term
- Abstract → concrete
- Organization → network
- Hierarchy → information flow
- Role fulfillment → personal experience

The contemporary context of globalization is a critical time for student movements: students can create new types of global networks characterised by multi-directional information flows and based on personal experience, articulating experiences of interiority (otherness, incompleteness, spirituality) which make use of their particular disciplines (e.g. Law students creating projects to constitute global rights, etc). The great challenge faced by IYCS and IMCS is to transform themselves from international movements to global movements. If they succeed, they can hope to play the extraordinarily important role that they occupied in the twentieth century church and society.

His presentation was followed by some clarification questions, and afterwards, we broke into inter-cultural working groups, which focused on 3 questions:

- ☆ Does this analysis correspond to your own experiences and reality? In which way?
- ☆ What are the most important aspects of concern that you identify?
- ☆ What are the most important signs of hope that you identify?

In plenary, the working groups reported on the 3 questions. From their work, it was made clear that:

Our Reality

Globalisation affects us, we experience it differently in each region or country, but we see its impacts in:

- * Ultra-liberalism: all is focused on making money and the strength of the market
- * Work precariousness
- * Open and structural violence
- * Migration
- * Ecological concerns
- * Youth culture: escapism of youth, feelings of frustration, emotional reactions... from abstract to concrete experiences
- * Focus on fashion
- * Focus on technology - internet addiction
- * Demand of services
- * Loss of tradition and community

Points of Concern

- * Increasing gap between rich and poor
- * Financial and educational terrorism
- * Growing violence: both personal and social
- * Fear
- * Society less organised and committed
- * Unwillingness to make long-term commitments
- * Weak structure of the civil society
- * Personalisation of action
- * Loss of identity: dehumanisation, moral poverty, collapse of values
- * Loss of traditional cultures in order to be more international
- * Religious fundamentalism and political use of religion
- * Focus on self: desire for recognition, "What can IYCS/ IMCS do for me?"
- * Living the moment
- * Many new church movements focus on spirituality of emotion but not so much on critical reflection.
- * Lack of long term reflection

Signs of hope

Globalisation offers new opportunities:

- * Telecommunication and transport allows us to come together
- * Awareness about our own culture, but also about the diversity of cultures besides ours; this does not weaken ours, but it is appreciated and treated with respect
- * Some cultural revival in the face of the reality of uni-culturalism
- * In some countries governments do support local culture
- * Being aware and realising all issues of concern and what our fears are can lead to change. Understanding them enables making choices.
- * Networking: the shift to a more horizontal organisation
- * Rising of global movements for global commitment
- * New alternative ways of being, focusing on creative / artistic forms
- * Faith
- * The possibility to believe in life
- * Personal alternatives to be an example to others
- * We can globalise differently throughout our movements
- * We bring students together for new forms of action using specific studies
- * Mobilise all those who are believers in hope to help the hopeless

In the debate, we discussed further fundamentalism and the role education should play to prevent it. We also re-affirmed the effects of the shift in paradigm, which touches us in terms of the kind of action our movements follow and also in the kind of education system we should promote in order to help students in structuring their identity. How to adapt the vertical "old structures" like university and schools?

We also questioned ourselves on how our movements need to change to respond to the present personalisation of action, and the fact that action is based on the moment and being drama-oriented (importance of images). How should our movements integrate these, with all its focus on emotion, and how could they enable the capacity of feeling the suffering of the other that leads into action? How can our movements evolve to become a network?

We were challenged to remember that the best way to keep our values is to be able to change, to better face a world that has shifted from international to global, which implies that the way the person relates to the collective is different and requires moral imagination to see the world from the eyes of the other.

b) Education

To deal with the analysis of the current education system, we started with a panel discussion where Kevin McDonald, Mathilde Le Tourneur, and Mr. Bambang Soehendro shared with us, each one from their own perspective, their vision of the present situation of the education system.

Kevin McDonald focused on "**The Changing Nature of the World of Students**". He pointed out some major phenomena:

The importance of a shifting paradigm from “student milieu” to “student experience”: study centers used to be spaces of uniformity, with the aim of creating model citizens; this has changed and the aim of education now is to focus more on the student as a person. The student is asked to be an active subject in his/her education, to be creative and construct reasons to study. This leads to a lot of pressure because it clashes with the youth culture students are submerged in.

Entrance of youth culture into schools and education centers: being focused on the present, on emotion, youth culture clashes with the intellectual long-term perspective of the education centers. Students question whether what they learn can be useful and all the requirements of academic success, which many fail to achieve, lead them to stop caring about studies and sometimes becoming violent against what they feel is an imposition of uniformity coming from an adult world.

The meaning of learning and the relationship with knowledge are less and less important, and therefore it is necessary that our movements help students to see learning as a source of experiencing freedom and as a space to learn the capacity for seeing the world through the eyes of others.

Mathilde le Tourneur talked about the evolution of "**The Global Context of Education**", also relating it to local realities.

She focused on the contradiction which exists now at an international level; it seems a schizophrenic context: the "right to education" is highlighted so much, and the aim of primary education for everyone by 2015 is insisted on; yet, on the other hand, states apply policies of privatisation, seeing education from a market perspective, and they get less and less involved in the education programs.

The education reality is now characterised by the search for profit. And this happens at two levels: seeing education as a market, and using education towards helping the market (knowledge needs to be useful...). This provokes phenomena such as the brain drain that increases the gap between the rich and the poor.

In the international arena, we experience how the international agencies such as World Trade Organisation (WTO), International Monetary Fund (IMF), World Bank (WB), Organisation for Economic Cooperation and Development (OECD) push the poor states to support the General Agreement on Trade and Services (GATS) which places education within this market logic.

And at the same time we see the emergence of civil society, which is mobilised at a global level in order to affirm that education is a right, as we can see from the Charter of the World Education Forum held in Porto Alegre in January 2003.

Mr. Bambang Soehendro, Ambassador of Indonesia at UNESCO, based his talk around "**Education for Human Development**" pointing out why education is needed and what UNESCO's perspective for it is.

Education is needed because it is the source of development, at the personal, academic, skill, moral and social levels. As mentioned in the report of the UNESCO International Commission on Education for the Twenty-First Century (Delors report), education should focus on learning to know (including learning to learn), learning to do, learning to be, and learning to be together. In the face of the demands of the rich countries for privatizing education, especially at tertiary level, it is still clear for UNESCO that education is a public service.

In that sense, education is a necessary tool to overcome the challenges of our globalised world: the advancement of information and communication technologies (with the inequalities existing among rich and poor countries), increased mobility of people (resulting in greater pluralism and the need for respect for cultural diversity), the need for civic education on people's rights and obligations in a democratic society, the need for environmental education. To respond to these challenges, there is a need to reform the content of the curricula, the methods of learning, and the learning environment. In particular there is a need for qualified and committed teachers, which implies a need for better working conditions.

UNESCO develops programs to address all these issues, preparing pedagogic materials and suggesting ways of implementing them. It also helps governments in designing the curricula and the textbooks, emphasizing in them the dimension of values.

After the panel discussion, we moved into working groups. The participants were asked to discuss education, by departing from the experts' analysis and seeing what were the most striking points that had been raised. They pointed out the main points of concern and the main signs of hope emerging.

Striking Points

- * In some countries the curriculum no longer meets the reality of today
- * The curriculum changes in order to serve the market
- * Loss of the role of university to serve the society: research is market oriented
- * Companies are the ones providing job training, it is not the role of universities any longer
- * Education is being privatized, government funding is decreasing
- * Education is getting more expensive, which favors the privileged
- * Lack of places available at universities
- * Lack of respect for bachelor's degree
- * Competition among students from private and public schools and universities
- * Education is divided into productive or non-productive
- * Brain-drain
- * Emergence of youth culture and loss of student identity
- * Students choose what they want to study using their usefulness for the work force as a criterion

- * The teaching methods are changing
- * Students are becoming more conscious about their own education and learning processes

Concerns

- * Education for all is not a reality
- * Loss of the aim of education to build the future of humanity: fewer moral issues, only self-concern (less socially oriented around issues like the poor-rich gap)
- * Privatization (a form of educational terrorism)
- * Opportunities for studies are being reduced
- * Unemployment (students not sure whether what they study will get them a good job)
- * Brain-drain
- * Social sciences are secondary to subjects that are related to getting a job
- * Specialized education
- * More pressure on students: curricula are overloaded
- * Lack of information on education systems and on policy-making bodies that concern education
- * Difficult changes within educational organisations: conflict between traditional and new ways of teaching and learning
- * Not enough qualified teachers, not enough resources

Signs of Hope

- * There's an increasing awareness of the situation of education, we can acknowledge its reality which allows us to change it
- * There is a globalising effort for education
- * Education is becoming more participatory
- * There are efforts to including ethical and cultural values
- * There are more jobs being created for those with higher education
- * Privatisation increases competition
- * Curricula include "in-service" learning
- * The will to change education structures to ensure better quality
- * Scholarships from government and other groups like NGO's that allow students to go to school
- * Works / efforts from NGO's
- * Movements have the opportunity to contribute to this change in education and give direction
- * Mobilise ourselves to participate in the process

c) Church

To help us with the analysis on the reality of the church today, *Fr. Mike Deeb OP*, International Chaplain of IYCS and IMCS, presented an input structured around 3 points:

1. Historical background:

The Second Vatican Council (1962-65), emphasized the understanding of the Church as the "People of God". It recovered the central role of the laity in the Church. It introduced revolutionary changes to the liturgy, opened the Church up to seeking dialogue with other Christian Churches and adopted a more positive view of the world, where the Church should be the yeast in bringing fullness of life and liberation.

Vatican II gave rise to a lot of new creative thinking and participation at all levels. Thus, in parts of almost all the continents (and particularly in Latin America), the Church became a strong force for

justice, peace and empowerment of the poor and the marginalised through the development of Liberation Theology. Many efforts were made to promote ecumenism and inter-religious dialogue (particularly in Asia). Inculturated liturgies developed everywhere (particularly in Africa) and more and more ministries were opened up to women (particularly in North-America and Europe).

However, this revolution (together with its inevitable excesses) also gave rise to many new problems and crises and provoked a strong movement for the restoration of the old values and structures, which has become one of the strongest forces within the Church in recent years.

2. What we see happening in the Church today:

- *Diversity* at all levels in the vision people have of the Church, ranging from those who wish to be faithful to Vatican II and to take it further with imagination, to restorationists who wish to reverse the directions set by Vatican II, to recover the clarity and security that prevailed beforehand.
- In attempting to provide a more unambiguous Catholic identity in an insecure world, there is a growing emphasis on the *absolute authority of Tradition and of the Magisterium* demanding conformity and obedience from all of the faithful. This frequently results in little tolerance for dissent, which frustrates even many loyal, yet critical members of the Church.
- Rise of many new movements within the Church calling for a deeper spiritual commitment, which are responding to the search for meaning of many young people today. Unfortunately many of these have a *restorationist spirituality*, often with a fundamentalist character, which ignores many of the positive changes initiated by Vatican II.
- Decline of *vocations* in most international religious orders and yet a growth of vocations at diocesan levels, with an increased clericalism among emerging priests.
- While many Church leaders, especially our pope, take strong *stands on social and political* issues, there is a growing cautiousness to do so in our complex and rapidly changing world. Many of these stands relate to bioethical and sexual questions, which young people often have difficulty in relating to in today's culture.
- There is a great focus on gathering *youth* in masses. Its main paradigm is the World Youth Day, which is a positive emotional encounter and experience of internationality for youth, centred around the Pope, who gives them a sense of meaning. Unfortunately, the spirit generated there is often difficult to perpetuate thereafter.

3. Conclusion

In concluding his talk, Fr. Mike presented some very challenging questions to our movements. In this context of Church, how can we engage with youth, and even those moving in a fundamentalist or restorationist direction? How can we promote our vision of Church with a more open approach that is not defensive, that recognises the reality of diversity, and that seeks to understand what is attractive to young people? And how can we sustain our critical and ecumenical spirit and provide a clear sense of identity at the same time in a world that is full of insecurity?

After the presentation and the questions of clarification, the facilitator introduced the following exercise: the intercultural working groups were to reflect and discuss to what extent, and in what way the analysis of the Church corresponded to their own reality, and again, to discover in it the main concerns and signs of hope. This time though, the groups were to report only on one of the concerns and one sign of hope and to present them in the form of a sketch, picturing them; this enabled a dynamic of debate on what each person in the house had seen expressed in each picture, and to appreciate the different points of view and analysis of different people about the same image.

From this dynamic, we could pinpoint some main ideas:

- * The Church is going through a difficult moment, but we can not exclude ourselves from it.
- * To transform the Church we need to take action.
- * We need to build unity in the church, and this can be done through a creative continuous process, with hope...; we should not despair if unity is not yet there!
- * We can not judge others' faith; faith is not only what you can see, or the living out of tradition or pressures.
- * We must be open to others and witness our faith and our model of Church.
- * We need good chaplains to help us in the context of students looking for answers, to understand the new contemplative movements, and to read the signs of the times in the society...
- * In the diversity and the different conditions of each continent we can discover that everything is interconnected: through seeing these connections we can find God.

d.) The Exposure Program

The exposure program was a moment to go back to experience, a moment for the participants to make a synthesis and link theory and practice. To do so, the participants went to Barcelona, to el Raval quarter, one of the most disadvantaged areas; they explored it, divided into groups and accompanied by people that were part of organisations fighting against poverty, and especially poverty related to immigration. This way, the participants could see how the immigrants without papers organised themselves to be recognised. Walking around the poorest streets of el Raval, they could see how there were associations of non-formal education organising summer activities for the marginalised children. They could meet homeless people that could share how difficult life was when you don't have a place to live. They saw the reality of Maghreb immigrants, and of Filipino immigrants, that had organised themselves to support one another.

Apart from these, other groups discovered the reality of students in Barcelona. Accompanied by someone from AEP (a students union) they visited the university and shared their experiences as students, seeing what the main problems of students in Barcelona are. And together with someone from MUEC (our Catalanian movement) the participants had a taste of the reality of Church movements that want to be involved linking faith and life in the students' milieu.

Afterwards, all the participants met and listened to some people witnessing to their precarious situation and how the church of St. Agustí in Barcelona organised a popular dining room to feed the poorest people (where the participants were also fed with the minimum).

To get the most out of the exposure program, the participants received some guidelines to open their eyes, ears and minds to the problems they were seeing, linking those realities with the ones they experienced back home and with the analysis developed during the first days.

The participants were very touched by the painful situation that immigrants (people from their own home countries) were experiencing. They could see from it the interconnectedness of what happens in different countries. They saw also the diversity among the realities of students everywhere, but also how issues like privatisation, massification... affected them all. The participants could also analyse how the standards of poverty are different in each continent, but at the same time, how similar is the suffering of people that are marginalised. The participants also shared how they were touched by the solidarity among the immigrants, by the emergence of associations that provided help at all levels, and to see how the church of St. Agustí was helping the poor to be autonomous and organise themselves, while providing first support to them.

e.) The Reality of Our Movements

To finish with the SEE part, the participants were encouraged to have a look at the reality of our movements. In inter-cultural working groups, which were formed with people from the different exposure program groups to enable them to share on what they had experienced in the exposure, they tried to respond to these questions:

- ☆ How are actual changes in our global reality affecting our movements? Please, identify three positive impacts and three negative impacts.
- ☆ How are our movements, in general, responding to the changes operating in a context of growing globalisation and interdependence? In this response, what are their main strengths and its main obstacles?
- ☆ Given changes being operated in the education processes and systems, do you believe the mission and methodology of our movements is still integrally valid? If not, what should be changed?
- ☆ Given changes being operated in the church, do you believe the mission and methodology of our movements is still integrally valid? If not, what should be changed?

The participants expressed how difficult it was to look at the reality of the movements' altogether, as the movements' reality is different in every continent. Nevertheless, as the aim was to have a sense of the reality of both the movements at an international level, we opted to share our differences in the inter-cultural groups, which provided also the space to share the sameness experienced in all continents.

How are actual changes in our global reality affecting our movements?

Positive impacts

- Increase of communication thanks to the advance of communication and information technology
- Access to information
- Increase of mobility. Regional travel is easier because of the new economic partnerships
- The value of the individual as a person inside a collective
- Possibility of changing and adaptation to change
- the development of a global village leads to an improvement of the international solidarity
- Increased effort to get deeper into social responsibility
- Growing interest in justice issues... social justice
- Think globally, act locally
- Development of networks

Negative impacts

- Growing gap between rich and poor (e.g. visa application and cost of travelling)
- Decrease of understanding the needs of the marginalised
- International (region- region) travel has become more difficult
- Access to communication advantages is not the same everywhere
- Focus on immediate effects. (ex. short term funding)
- Pressure of society on youth
- Changing of the student milieu
- Global competition demands a lot from students
- Very little time for extra curricular activity from the social aspect
- Individualism: lack of participation, and market approach to organisational membership (instead of working for its change, leave or create new one)
- No long-term commitments only focus in present
- Passivity , loss of conviction
- Lack of critical thinking (fundamentalism is related) and lost of critical awareness
- Lack of professional action

How are our movements, in general, responding to the changes operating in a context of growing globalisation and interdependence?

Strengths

- With our programs directed towards social justice (ex. fair trade, African solidarity, Mexico faith and justice exposure, poverty eradication programs...)
- Use of ICT
- Increase of the search for alternatives and new creative strategies
- Increase of global participation of our movements
- Promoting diversity although there are obstacles (political, religious diversity, constant rapid change increase information)
- Promoting a model of solidarity
- Our methodology assists in understanding reality
- Our movements try to inspire critical thinking
- In the gatherings. Possibility of meeting people personally

Obstacles

- Absence of responding critically and creatively to the immediate issues
- Difficulty in making students more active
- Not really responding on a local and national level
- Lack of information about other movements at national and regional level
- Lack of coordination at international level of our programs of social justice
- We don't use all potential of ICT (poor web-sites or not existent)
- Access to internet too expensive in some regions
- In the meetings: lack of informal time to gather informally and promote a deeper personal connection

Given changes being operated in the education processes and systems, do you believe the mission and methodology of our movements is still integrally valid?

If not, what should be changed?

- These changes don't change our mission and methodology, even if this makes us feel at the margin or with less people.
- We need to approach mission and methodology differently. We need to:
 - adapt to current climate of students
 - deepen the teaching our pedagogy, which is more valid than ever.
 - be a grass-root based structure and develop leadership
 - increase centrality of students
 - focus our mission in schools
 - have an active involvement in reforms
 - build a stronger international structure based on democratic values
- We need to define again what our mission is (evangelization) and what makes us different from others.
- We need to learn from the actions we are undertaking

Given changes being operated in the church, do you believe the mission and methodology of our movements is still integrally valid? If not, what should be changed?

- Yes, but there are elements to be improved:
 - deepen our methodology, especially in relation to the judge / Gospel
 - asserting students' spirituality
 - give more formation on theology and understanding of the church
 - need for collective efforts and participation in reaffirming our identity and role in the church
 - find a new approach to address the problems of lack of chaplains
 - have more dialogue with the hierarchy in the church
 - have a greater voice within the Vatican and other church structures

- participate in WYD and introduce critical thinking
- need of enough space for the lay participation in our movements.
- work in ecumenism and inter-faith
- find a new approach to solve the problems of sustainability and self-reliance of the movements

Sharing the answers of the groups was a very interesting moment, followed by a very intense debate. Among others, it tackled issues like the need for our movements to be more present in the Church, the need to go hand in hand as IYCS, IMCS and ICMICA, to develop a better formation on the see-judge-act methodology, etc. With the question "Is the pedagogy of the movement able to accompany the contemporary forms of action in the world, church, and culture of students?" we closed the SEE part of the study session.

3.2 Judge

The JUDGE part is the moment to have a look at the reality from a critical perspective. It is a moment of being open to be able to see things differently, to move out from our pre-conceptions and be able to go towards a new step: action.

To do so, we worked through the notion of "Integral Education". In our context, as movements, we are very much aware that education is at the base of human and social development. This is why we had developed the draft of a policy paper on integral education; and promoted a survey on the issue among the movements. Because, through promoting integral education in the formal system and in the non-formal system, we are building the world we dream of.

At that moment we had a presentation of the draft of the policy paper and the synthesis of the responses to the survey questionnaire, helping us to have a more common understanding of what integral education means for us, which is covered by the sentence of Fr. Lebreton "an education of the whole person and of all people".

We stressed the two challenges that were put before us: How to be actors of change in the formal education system? How to be actors of change giving to each one the opportunity of growing as a person without falling into the trap of individualism?

In buzz groups, the participants were invited to make comments, to add to the responses of the questionnaires, and to reflect on: "*Why is Integral Education an important key/criterion to analyse in a critical way the reality we are living in?*".

This reflection led us to the next step, a "**Theological Reflection on Integral Education**". To start it, a talk was given by *Fr. Albert Nolan*, a well-known theologian and author, the Vicar-General of the Dominican Order in South Africa, and a former National Chaplain of both the IMCS and IYCS in South Africa.

His input departed from the idea that integral education is an education that develops the whole person in the context of today's world. Integral education would then be promoting the development of an integral consciousness (which is different from knowledge or information; it involves the whole of one's being; it is an experience). He presented this integral consciousness as an interrelation of 8 forms of being conscious.

Integral education must promote:

SOCIAL CONSCIOUSNESS: In our movements, through the Review of Life or See-Judge-Act pedagogy we have developed in our members a deep social awareness. We have taught students to do social analysis, to search for the social causes of our problems, to ask questions about power relations in our societies and to be aware of the political and economic structures that govern the behaviour of people. Social consciousness goes further than acquiring a great deal of information about social issues: our movements promote us being permanently conscious of the social dimension of all human life. When we talk about change, it is not to abandon our social consciousness (it is one of our greatest treasures), but to expand it and to include other forms of consciousness.

GLOBAL CONSCIOUSNESS: It is an awareness of the vast diversity or pluralism that characterizes our human world. Men are becoming aware of how differently women see things. Older people are becoming aware of how vastly different is the thinking of young people today. Westerners are beginning to realise that the people of Africa and Asia experience life differently. Christians are now more conscious of the value of other religious faiths. Our postmodern society is learning to respect all people including those whom we see as mysteriously different from ourselves – the “other” as they say. No form of education today can be called integral if it does not develop in us a deep awareness of this pluralism.

HISTORICAL CONSCIOUSNESS: An integral education would have to include not only a certain amount of historical information, but also an awareness of the vastly different experiences of people who lived in other times and places. All thinking and experience is rooted in a particular historical context, which influences the way people think and act. An integral education will include a consciousness of the different historical contexts in which these ideas were conceived. Not because all truth is relative but because objective truth has been conceived and formulated differently in different historical times.

EVOLUTIONARY CONSCIOUSNESS: Darwin, Hubble, Einstein... have played an essential role to realise that we are part of an evolution, a biological evolution but also part of an evolution of the universe that keeps unfolding without us knowing why or how. Apart from that we've discovered through quantum physics that we cannot control or even understand. We live in a very mysterious universe! As we think about change in our movements, in education, in the human world, we should remain ever conscious of the much, much bigger and broader context of the mysterious evolution or unfolding of the whole universe.

ECOLOGICAL CONSCIOUSNESS: Closely related to it, we discover that we are in fact destroying our own environment, that is to say, planet earth, the planet to which we belong, the planet that gave birth to us and feeds us. Becoming aware of this is generally called ecological consciousness. And here we can act. There is a very close relationship between economic justice and ecological justice because the principal reason why we continue to destroy the earth is money and profits.

CONSCIOUSNESS OF OUR INNER SELVES: The importance of *self-knowledge*. Psychology is concerned with this knowing of oneself and so is spirituality. All the best spiritual writers will tell you that you cannot know God unless you begin by getting to know yourself first. My argument will be that to be integral, education must include self-knowledge. It must provide a person with the tools that will enable him or her to become more aware of themselves as persons, as unique persons, with their own personal and social history and their own particular skills and hang-ups.

Getting to know oneself is a lifelong pursuit, and a very important one, if we are going to avoid envies, jealousies, power struggles, hidden agendas and all the other confused motives that mess up the best laid plans and actions of our movements. Too often in the past we neglected this dimension. The consequences of this neglect of the personal and the self can be seen in the number of revolutions or social changes that have failed because of the greed and selfishness of some of those who inherited the power and authority.

We obviously need both the social and the personal. Not just as two forms of consciousness, but as one integral and integrated consciousness of ourselves as individuals who can only exist as part of a structured society, a global human world, and as part of an evolving universe.

CONSCIOUSNESS OF OTHERS AS PERSONS: The market treats people as economic objects, as consumers or producers or labour units, rather than as persons. Social consciousness too, has sometimes fallen into the trap of treating people as objects rather than subjects, as objects that fit into structures or power relations.

Treating other people as persons is fundamental to Christian morality and spirituality. To love your neighbour as yourself is to treat your neighbour as another self, as a person like yourself and not as a mere thing to be used. Christian love means developing a consciousness of others as persons. One of the clearest signs of this consciousness is an eagerness to listen to others.

GOD CONSCIOUSNESS: Finally there is a form of consciousness that is, in a sense, all-inclusive. It is the kind of spiritual or religious consciousness that, when it is genuine and mature, will arise out of all the other forms of consciousness. We call it God consciousness.

God is not a person or a thing alongside of other persons or things. God is not one being amongst all the other beings in existence. God is in everything and beyond everything because God is the mystery in everything and behind everything. The emphasis in all theology today is on God as mystery. True belief in God is not about having an idea of God in one's head. It is about being conscious of God in the world, or better, being conscious of the presence of God as the mystery that gives rise to all things and sustains all things.

This is not as difficult and esoteric as it sounds. What it requires is the recognition or awareness of the limitations of our human knowledge. We can begin to experience the presence of God once we become conscious of the fact that there is much more out there, much more than we can ever know, a beyond that is totally mysterious – and yet completely real.

We access this mystery through the human ability to wonder, to marvel, to stand in awe at the mysteriousness of it all.

Education often ignores or even destroys our sense of wonder. But today as we strive for an integral education we will have to ensure that education includes the development of this sense of wonder and the mystery of it all, and therefore our consciousness of God's presence everywhere. To that extent, an integral education will include something of a theological or faith education. If this is not provided in our schools and universities then it must come from the church and from our movements – otherwise our education will not be complete.

A very interesting debate followed the presentation; the floor asked questions on how to improve our own different consciousness and how to promote them in the movements, questions on what one was the most important, and the suggestion to add a new “creative consciousness” to counter-balance the determinism felt by many students. To respond to those, Fr. Albert Nolan stressed the inter-connection of all forms of consciousness each one can develop, trying to always broaden our perspective and seeing its interrelationships.

After this talk, the next working unit was dedicated to "**Promoting Integral Education**". To do so, we used a new methodology: *The Open Space Technology* (Harrison Owen, 1985). It is based on "*experiencing the mystery and power of self-organization to the end that we might learn to be at home in this rather strange, possibly new, universe*". It is a method where a large part of the responsibility for the learning process is handed over to the group and which engages participants' passion and creativity. It offers, therefore, a way of putting into practice our perspectives based on "being agents of integral education", promoting leadership, enabling creativity.

Following the method, no agenda was fixed for the afternoon: The participants were invited to propose the activities they wanted; the workshops that interested them the most: Their suggestions emerged from their passions and questions; and there were spaces for:

- ☆ Sharing our faith stories
- ☆ Education methods and how we have lived them
- ☆ How to overcome stress: express your emotions!
- ☆ Games to enable social awareness
- ☆ Globalisation
- ☆ Terrorism in our world
- ☆ And many others.

The participants evaluated this moment as a very re-vitalizing space, which filled them with new energy. Although it was difficult in the beginning to find themselves with no clear agenda; it was a very positive learning-process to build it themselves, only having a large frame-work, and enabling them to depart from their emotions, passions and questionings:

The JUDGE part went on, and we moved to the next step. To start with it, *Albert Nolan* gave a very provocative input on "**A Spirituality of Action**".

Our movements have taught us to be followers of Jesus: We have a spirituality of action because Jesus was a person of action. He said that it was not enough to just profess one's faith by saying; "Lord, Lord". His actions arose out of his reflections in prayer before God - out of his contemplation (Mk 1:35-38 ; Lk 6: 12-13). It is this reflective dimension that makes a difference, that consolidates an action, and that differentiates it from an activity: Therefore, the opposite to spirituality of action is not a spirituality of contemplation but an escapist spirituality.

An escapist spirituality does not want to take responsibility for thinking and transforming. It is unthinking obedience and finds safety in authoritarianism. All fundamentalism is based on a spirituality like this. Afraid of freedom, it needs others to take decisions.

Our spirituality of action is the opposite. The Jesus we know and follow exercised an amazing freedom of spirit and taught others to act and live like that too. Jesus was able to act with great confidence and assurance precisely because he trusted God so absolutely and completely. This did not lead him into avoiding actions and decisions and leaving it all to God. It led him to act and to act strongly with boundless hope and confidence.

To deepen our spirituality of action we need to explore further the consciousness that made Jesus a man of action.

- 1.) He had a completely unparalleled and unprecedented consciousness of God. He experienced God in all created things and in everything that happened. What made Jesus fearless and free is that he felt completely loved and cared for by his Father, he did not have to worry about what people thought of him or what they might do to him. He was full of self-confidence and courage.
- 2.) He had a deep consciousness of other human beings as persons. Jesus treated everyone he met as a unique person, he noticed each individual and reached out to each of them- especially those who would have been ignored. This does not mean that he did not have a social consciousness. Life is not about isolated individuals but about social relationships. Life is not about love in the abstract but about a Kingdom of love. The Kingdom Jesus preached and worked for was not a collection of objects but a society of persons, conscious of one another as persons.

As a conclusion of his talk, Fr. Albert Nolan stressed:

Jesus' spirituality of action then, was based upon two things: his unshakeable trust in God as his Father and his extraordinary compassion for people, that is to say, his consciousness of God and his consciousness of human beings as persons. This is what we must learn from him if we are to deepen our spirituality of action.

Many Christians today are asking about spirituality. They are searching for inner peace, for meaning in life, for hope. Our spirituality of action can provide an answer to this need in ourselves and in others, provided we follow Jesus by basing our actions :

- on serious reflection, making full use of our methodology,
- on prayer, both public prayer and private prayer,
- on our search for the divine mystery, whom we can trust as a loving Father,
- on the experience of compassion for all peoples, as persons like ourselves,
- on the regular reviewing of our actions, in order to learn from them.

If we can develop a spirituality of action that is closer to this model, following in the footsteps of Jesus, I have no doubt that our movements will be re-dynamised. And if our movements were to become known for this kind of Jesus spirituality, we would become, I believe, a sign of hope in the student milieu of today.

More still, I am convinced that with a strong commitment to Jesus and his spirituality of action, we will make an invaluable contribution to the Church in its present time of crisis, confusion and struggle. Our commitment to the Church must always be based upon our more fundamental and primary commitment to Jesus.

After a moment of clarifications, the participants were invited to meet in regional groups and to reflect on the following questions:

- ☆ What is your experience of the search for spirituality among the youth today?
- ☆ What is your experience of the revival of the contemplative spiritualities?
- ☆ How can we live and promote a spirituality of action that is increasingly rooted in Jesus and the gospels?

From the answers of the different regions we could see that:

AFRICA

- * Youth are searching, there is a growing interest in faith. They go from one church to another to try to find Jesus, and pentecostalism is growing.
- * There is a theoretical approach to God, with low contemplative spirituality and not seeing spirituality as a way of life;
- * We need to promote contemplation that leads into action, meditating and sharing the word of God. This will lead us into true actions (different than activities). This is what our methodology is about. And to do so we need to be aware that leaders play a key role, they are models, and they need to share their experiences and reflections.

ASIA

- * Youth are in search for spiritual experience. Some are committed for action but not much in contemplation, others look for a magic spirituality, or for something that gives them emotional satisfaction such as music ministries... The society is inter-religious, but each one's spirituality is very much influenced by the family tradition.
- * To live and promote a spirituality of action that is more deeply rooted in Jesus and the Gospel we need to integrate a God consciousness and all others. We need to promote cell life, enabling reflection to lead into action, becoming life witnessing and role modelling.

AUSTRALIA

- * Youth live spirituality through their community sharing and experience, from creative and free forms (eg. music, drawing, dance, etc); it is directly connected to their lives (eg. passages from bible that relate to them)
- * Contemplative spirituality is virtually lost, but it does attract youth.
- * In the movement, action doesn't emerge from contemplation, there's a need to provide a space to experience it, connecting the word to students' life... so they see the need for action!

EUROPE

- * Students live a tension between all pressures coming from outside and a need for interiority. In their daily lives there is a need for having quick results, a need for success... and there is lack of witnesses, even from the families.
- * There is a need to show that faith is alive, to witness our experience, that we are free and that we can make a change. We need to be open (to all students and also to the more contemplative movements) and offer our spirituality of action.
- * We need more and more committed chaplains

LATIN-AMERICA

- * There are more and more youth that are agnostic, and at the same time there are many new Churches emerging, based on sentimentalism.
- * It is important to take action at two levels. One is personal witnessing (which is the most important); being involved in socio-political processes, rooted in, and evaluated through the review of life; and the other is the organisation of big events inviting lots of students to experience our spirituality of action (e.g. Mass on campuses for 2000 students and focus in it on social engagement)
- * Another important aspect is to re-locate the movements in the local church.

MIDDLE-EAST

- * There is an emergency of spirituality based on emotion which does not lead to action; To move towards a spirituality of action we need depart from the fact that students are thirsting for God, and to be creative.
- * There is a need of taking care of the spirituality of the leaders of the movement for them to be witnesses and enable the presence of the movements in the milieu. In Middle-East, there are "personal training" sessions for leaders;
- * There is a big challenge: to have chaplains that support us

NORTH-AMERICA

- * Students are seeking for prayer and contemplation, but not linking it to a "community"; it is more a personal approach, experiencing retreats, etc. Many find meaning in Ignatian spirituality (the spiritual exercises)
- * There is a lack of knowledge of the Catholic contemplative tradition: there is much popularity of zen meditation among Catholics, jumping easily from one tradition to another.
- * To promote spirituality of action, the movements provide spaces for personal discernment and for having discernment skills to assist with decision making processes. All activities start and end with prayers. But there's still a need to move from activities to actions, to discover the strength of personal prayer and how important it is to give time for it as it raises the consciousness of self and all others.

This sharing enabled us to see the main trends both movements are facing; the search for spirituality is there, but it is shown in different ways: emotion, need of free forms, exotic approaches, which rarely lead into action. On the other hand, in some regions religion has become a taboo, and there is a need to create spaces where spirituality can be experienced. And for our movements it is essential that contemplation moves us to act.

We need to be witnesses: be able to live our stories, and tell them. We need to be open to others, not to be afraid, and be creative. And to do so, we need help, from chaplains, from animators. We need to let our faith come alive.

In this context of deepening on our spirituality as movements, having seen the challenges before us, we moved to the next moment of the study session asking ourselves "what needs to happen in the church for us to be effectively living our spirituality of action and to spread it into our students' milieu?" "what needs to change in the Church to enable us to be good agents of integral education?". To deal with this, we experienced a "**Students Discovery Cafe**", a dynamic based on "The World Café" created by "The World Café Community" (www.theworldcafe.com). In a very comfortable cafe ambiance, sitting in small tables and being served coffees or soft-drinks, the participants were invited to share their ideas, deepening them, and changing tables from time to time. This cozy and semi-structured atmosphere allowed participants to talk freely on our experience of the church, and many key ideas emerged:

- * Improve the role of **women**: in the Church in general and in our movements, to have a greater gender sensitivity, and to promote more equality in the face of many dominant patriarchal traditions.
- * In our movements and in the Church in general: enhance more inter-cultural learning, deepen **interreligious** dialogue, ecumenism... promote harmony and openness to everyone, with no discrimination and equal dignity
- * Church should be more compassionate in addressing **sexual issues** such as homosexuality and priest celibacy.
- * The **role of youth** in the Church: youth should be more involved in decision-making in all church structures (parishes, dioceses); there should be a focus on youth, promoting a spirituality

of action and not only big events like WYD, creation of newspapers, fora of reflection on education, etc.

- * The **role of the laity** should be re-emphasised: equal participation, no relationship of power but based on horizontality, promote the recognition of lay chaplains
- * **Dialogue** in all directions should be developed: our movements and the hierarchy, the seminarians and the students, priests and lay people... all in order to build a more democratic church that takes all opinions into account and with the aim of building awareness to be more present in the transformation to build the Kingdom of God
- * Increase the presence of our **movements in the Church**, by approaching the bishops and the bishops conferences, being present in their meetings, explaining our spirituality of action and dialoguing with other ways of understanding spirituality

All these ideas were discussed and different points of view could be listened to and understood in a very respectful atmosphere. The discovery CAFE ended with all the challenges we had pinpointed and the will of finding actions to face them

3.3 Act

To start the moment of ACT, the drafting committee presented the first draft of the synthesis for the policy paper, which they had been developing during the whole formation session. It was a very comprehensive document that aimed at helping all the participants to remember the discussions and reflections that had taken place up until that moment, and especially to remember the main challenges emerging. A list of all the challenges that had emerged was handed out to the participants.

1. To transform our movements from “international movements” towards “global movements”, exploring the new ways the *personal* relates to the *collective*.
2. To develop a moral imagination to see the world through the eyes of the Other
3. To re-question our understanding of our specific milieu: from physical spaces to relational spaces.
4. To seek complementary articulation between formal and non-formal education for the promotion of integral education.
5. To seek pedagogical / methodological articulation between SEE-JUDGE-ACT and COMMUNICATE-FEEL-ACT
6. To improve Action from deeper REFLECTION, broadening our understanding of action
7. To develop alternative working / pedagogical methods and spaces enhancing more holistic and participatory experiences of REFLECTION leading to ACTION
8. As co-agents of integral education, our movements should find forms of developing the various dimensions of CONSCIOUSNESS in a comprehensive manner
9. To promote a spirituality of action more deeply rooted in Jesus and the gospels, accommodating students in their search for (contemplative) spirituality
10. To promote a critical vision of the church that is transforming (constructive, positive, not defensive), acknowledging new trends, new forms of living spirituality and new movements emerging in a context of permanent change;
11. To re-question forms of organisation (structures) in our movements: from vertical to horizontal, from hierarchy to flow, from single centered to multi-centered
12. To re-question our movements membership: from long-term to short term commitments, from abstract to concrete, from role fulfillment to personal experience, from organisation to network.

The participants looked at the challenges and tried to define which ones were the most important and if there were challenges to be added. Afterwards, in inter-cultural working groups, the participants did an exercise to prioritise and find two challenges, develop a goal departing from them and to imagine what kind of strategies could help our movements get to that goal. These suggestions were then taken to the statutory sessions, where strategies and actions to help our movements promote integral education and to be spaces for integral education were developed in commissions and then voted upon. The outgoing and incoming International Teams were then mandated to edit and finalise the draft Policy Paper on Integral Education, taking all the comments made into account [See attached].

4. Evaluation

The formation session had been evaluated daily by the International team and the facilitator; a box of suggestions and questions had been created for the participants to allow their participation and comments regarding the flow of the session and other aspects about the organisation of the session.

Apart from that, the participants were invited, at the end of the session, to evaluate it, to specify the items that had been most useful, and what needed to be improved in future sessions. Their comments focused on the quality of the experts, who were considered focused and challenging, the need to better connect the exposure program with the rest of the study session, and the need for a more concrete synthesis at the end of the program. The intercultural groups were evaluated as moments for deepening and sharing, which were very interesting, and very good points to take into consideration for future sessions were the methodological experiences of the “discovery café” and the “open space technology”.

The comments about the session were mostly positive and showed the value of an international study session to better know the realities that are being lived in the world from the perspectives of the people that are experiencing them. They also revealed the importance of establishing dialogue among all of us to improve the reality of our education system and to promote the model of the world we believe in.

5. Conclusion

The International Formation Session was a very important moment for the life of the movement. It was a space for the students present to interact, to dialogue, to discover different realities, to live the joys and challenges of interculturality. It was also a space for them to dream together on how education can be more integral and how we, as students and as students’ movements, can embark on a path that can build this dream. The commitment of everyone to work for integral education inside the movements and in the formal education system is a sign of hope; students can work at a local and global level to change what we are living and we are going to do it. The Statutory Sessions that took place afterwards concretised the proposals and commitments at the movements’ level, engaging all of us to bring our discoveries and new ideas into a transforming action.

APPENDIX 1

LIST OF PARTICIPANTS

Africa

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Fr. Albert Nolan (South Africa)
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APPENDIX 2

IMCS and IYCS Policy Paper on Integral Education

Introduction

From the 16th to the 24th of August 2003, student delegates from the International Young Catholic Students (IYCS) and the International Movement of Catholic Students (IMCS-Pax Romana) gathered in Tiana (Barcelona, Catalonia, Spain) from all continents, to reflect together on the theme: *"Students Ready for Change: In Global Solidarity for an Integral Education through a Spirituality of Action"*.

As part of the Study Session the students critically reflected on the present reality of the world, the educational system and the Church, and emphasized the importance of "integral education". This Policy Paper is a result of those reflections.

The Global Reality

The phenomenon of *globalization* continues to reshape our world. The present fast changing and complex global reality presents us with a number of issues of concern that have had and continue to have a positive and negative impact on the lives of students around the world. These points of concern include:

Interdependence vs. Individualism

In this context people around the world are becoming increasingly interconnected, especially with the developments in Information and Communication Technologies (ICT) and the growth of global movements of solidarity. At the same time, however, globalization has led to the growth of excessive individualism and the loss of a sense of global interdependence and solidarity.

Digital Divide

Although most people in the world are being affected in some way by the ICT revolution, many of them still lack fair and equal access to ICT. United Nations (UN) Secretary General Kofi Annan highlights this divide in his Millennium Report pointing out that "[t]here are more computers in the United States of America than in the rest of the world combined. There are as many telephones in Tokyo as in all of Africa."

Network/Global Societies Oriented to Present Culture

Globalization has also helped create a "present oriented" society, based on emotional and experiential engagement, with the desire for simultaneous response. Life is increasingly constructed as a series of discontinuous events, with little sense of the past or of broader contexts. This has often led to a decrease in long term commitments of people in organizations and movements, and the promotion of short-term, emotional events that attract large participation.

Emergence of Networks of Non Governmental Organizations

In recent years, non governmental organizations (NGOs) have played and continue to play a growing and important role in society. Increasingly, however, these NGOs are becoming less and less centralized and structured and are taking on the role of global networks often through the use of ICT.

Increase of violence

Recent years have seen an increase in violence including interpersonal violence, state sponsored violence, and acts of terrorism. The events and aftermath of September 11th, 2001 continue to reshape our world. In this context, students especially are facing new restrictions to travel. In other contexts students are unable to study because of ongoing conflicts and in many places, schools themselves are becoming places of violence and violent acts.

The Growing Gap between the Rich and the Poor

In the present reality we are also faced with the growing gap between the rich and the poor both within countries and between countries with the majority of the world's wealth lying in the hands of a small minority of people.

The Growth of Fundamentalism

In reaction to all these changes there is a growing political, cultural and religious fundamentalism. Young people are especially searching for security in these insecure times and as a result many of them are attracted by "fundamentalist," "black and white," or "absolutist" visions of the world.

The Reality of the Educational System

The cultural, economic, and social changes in the world due to globalization have had a significant impact on the education system at all levels. The ideology of liberalism, so present in all of society, is also strongly present in the educational system. Even if access to all levels of education is recognized by state members of the United Nations as a fundamental human right many recent trends suggest an “Education for Some” policy instead of “Education for All.” This trend includes:

Increased Market-Based Approach

Globalization and excessive capitalism have led to an increased market-based approach. This can be seen in how students are increasingly being treated more and more as consumers, with education seen as a commodity.

Increasing Privatization

Alarming, recent agreements of the International Financial Institutions list education as a tradable commodity and even go as far as urging the privatization of state-sponsored institutions. This trend often directly leads to an increase in tuition costs which in turn limits access to education only to those who can afford to pay.

Decreased Respect for Social Sciences

Linked with this market-based approach is the decreasing respect for humanities and social sciences, including theology, that are often seen as “unproductive.” Students are strongly pushed to study specialized subjects with the focus on a career and not on the betterment of the person. As part of this trend many of these specialized subjects (including business, economics, and sciences) completely overlook many moral and ethical aspects. As a result students graduate without a holistic educational formation and without a vision of service to the wider society.

Increased Pressure on Students

Because of the pressure of the market-based approach and rising costs of tuition, students often find it difficult to find time to participate in extra-curricular activities, including sports, community service, student movements, and chaplaincies. In fact these activities are seen by many as separate from the educational experience and students are often pressured to seek “practical” internships. Many students faced with the high cost of education and materialistic youth culture work while they study and as a result do not have the time to make long-term commitments to student groups and movements.

Decrease in the Student Identity

These factors have all led students to have a decreasing sense of an identity as students, while they have a growing sense of a youth identity, increasingly tuned into a global youth culture.

The Reality of the Church

Forty years ago the Catholic Church began the process of “aggiornamento” with the Second Vatican Council (1962-1965). It recovered the central role of laity in the Church. It introduced revolutionary changes to the liturgy, opened the Church up to seeking dialogue with other Christian Churches and religions, and adopted a more positive view of the world, where the Church should be the yeast in bringing fullness of life and liberation.

Vatican II gave rise to a lot of new creative thinking and participation at all levels. Thus, in parts of almost all the continents (and particularly in Latin America), the Church became a strong force for justice, peace and empowerment of the poor and the marginalised through the development of Liberation Theology. Many efforts were made to promote ecumenism and inter-religious dialogue (particularly in Asia). Inculturated liturgies developed everywhere (particularly in Africa) and more and more ministries were opened up to women (particularly in North-America and Europe).

However, this revolution (together with its inevitable excesses) also gave rise to many new problems and crises and provoked a strong movement for the restoration of the old values and structures. In this context we can presently see a number of important trends in the Church that have an effect on students’ lives:

Focus on Emotionally-Charged Large Scale Gatherings

In recent years the Church has focused more and more on large scale, emotionally high events such as World Youth Day. Although these events are enriching, attractive to youth, life-changing for many, and contribute to international solidarity, they often lack elements of critical reflection and action and channels for deepening the engagement of youth in the Church and the world between such events.

Diversity of Visions of the Church

As students search to deepen their faith, they are faced with a diversity of visions and interpretations of the Church. These visions and interpretations vary from those who wish to be faithful to Vatican II and to take it further with imagination, to those who wish to reverse the directions set by Vatican II and to recover the clarity and security that prevailed beforehand.

Focus on Absolute Authority

In our rapidly changing world more and more Catholic students searching for a greater sense of security and unambiguous identity, are attracted by a growing emphasis on the absolute authority of tradition and of the “magisterium” demanding obedience from all of the faithful. As part of this, many “new movements” with a restorationist spirituality are attracting many young people. Some of these have a fundamentalist or evangelistic character.

Vocations

In this context after a period of massive decline in vocations to the priesthood and religious life, in many regions there is growth especially of diocesan vocations. However, in other regions, especially industrialized ones, there continues to be a significant decline, especially for international religious orders (that generally embrace Vatican II). Both trends are accompanied by an increased clericalism among emerging priests.

Sexual Abuse Scandals

In many countries, the Church sex abuse scandals, which are eagerly fueled by the media, are having a serious impact on young Catholics who often become disillusioned with the Church’s handling of the situation.

Decrease in the Appointment of Student Chaplains

Many of these trends are contributing to a decrease in the appointment of chaplains for student communities and student movements.

Increased Secularization

In many societies, the Church is facing the debate around the question of secularization which makes religious affiliation unfashionable. This often leads students to feel conflicted and to shy away from their Catholic identity because they are afraid to be marginalized.

The Role of Women in the Church

Women are increasingly playing an important role in the Church, especially at the local levels. However, in recent years, many people, especially young people, have challenged the limitations and lack of recognition surrounding the role of women in the Church.

The Vision of IMCS and IYCS on the Importance of Integral Education

Amidst all these global changes in the world and the Church, the importance of education is more obvious than ever, especially in regard to the holistic development of students. However the significance of this role is not always recognized. Education is transmitted by three significant paths: *formal education*, which includes schools and educational institutions, *informal education*, which includes education by family, friends and the media, and *non-formal education*, which includes that provided by youth movements and organizations.

IMCS and IYCS believe that education should be approached from an “integral” perspective, emphasizing the following:

Access to Education

The first step in developing an “integral” approach to education must be to ensure that all people are given their universally agreed upon right to education based on merit and not the ability to pay. As agreed upon in the UN Universal Declaration of Human Rights (UDHR):

“Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages...Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.” (UDHR, Article 26).

This principle is also affirmed by the recent UNESCO conference in Dakar (2000) which affirmed the principle of “Education for All.”

A Holistic Approach

IMCS and IYCS define integral education in the formula set down by Fr. Louis Joseph Lebreton who saw education as the formation “of the whole person and of all peoples.” In this definition IMCS and IYCS believe that education must go beyond the accumulation of knowledge and development of intellectual capacities. Integral education needs to also address the emotional, social, and spiritual dimensions of the student. The end goal of integral education is the formation of well-rounded holistic persons that feel called to contribute their knowledge and skills to the common good of society.

To fulfill such a goal, curricula should include courses in various fields, including humanities, ethics and sciences. Efforts should be made to ensure that students have the opportunity to participate in activities with other students by creating activity periods and by supporting student associations and movements.

Dimensions of Integral Education Affirmed by the United Nations

A number of UN documents, which IMCS and IYCS support, point to some of the key elements of integral education, including the responsibility of education to promote peace and solidarity. Article 26 of the UDHR emphasizes that:

“Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.”(UDHR, Article 26)

This principle is further developed by *Learning: the Treasure Within*, the report to UNESCO of the International Commission on Education for the Twenty-first Century, which affirms the “four pillars” of education:

- *Learning to know*: education should give the ability to learn throughout life,
- *Learning to do*: education should give skills to deal with everyday life,
- *Learning to live together*: education should prepare people to live with others, especially in the context of the globalized world, and
- *Learning to be*: education should develop the student’s individual personality, talents and potentials.

Dimensions of Integral Education from the Theological Perspective

Both IMCS and IYCS strongly affirm the “eight consciousnesses of an integral education” as presented by Fr. Albert Nolan OP as part of the study session:

- **Social Consciousness:** The importance of developing a deep social awareness and having the skills to critically reflect and act on issues emerging.
- **Global Consciousness:** The importance of developing an awareness of the vast diversity or pluralism that characterizes our human world including a sensitivity to the perspectives of people different from ourselves.
- **Historical Consciousness:** The importance of developing an awareness of the vastly different experiences of people who lived in other times and places. This would include a consciousness of the different historical contexts in which previous ideas were conceived.
- **Evolutionary Consciousness:** The importance of developing an awareness that we are part of a biological evolution and that our universe is continually unfolding without us knowing why or how.

- **Ecological Consciousness:** The importance of developing an awareness of the natural environment on which we are interdependent. This includes an awareness of how human actions negatively impact on the environment.
- **Consciousness of Our Inner Selves:** The importance of developing self-knowledge. Integral education must provide people with the tools that will enable them to become more aware of themselves as unique persons, with their own personal and social histories and their own particular skills and weaknesses.
- **Consciousness of Others as Persons:** The importance of learning to treat other people as persons and of removing all forms of discrimination. Christian love means developing a consciousness of others as persons. One of the clearest signs of this consciousness is the ability and eagerness to listen to others.
- **God Consciousness:** The importance of developing a spiritual or religious consciousness that, when it is genuine and mature, will arise out of all the other forms of consciousness. This includes the awareness that God is in everything and beyond everything because God is the mystery in everything and behind everything. It requires the recognition or awareness of the limitations of our human knowledge and the ability to wonder.

A Spirituality of Action

Both IMCS and IYCS believe that a fuller understanding of “Integral Education” is gained through the development of a “Spirituality of Action.” This Spirituality is based on the example of Jesus Christ who in his life, death, and resurrection revealed that besides talking, reflecting and praying, it is in *doing* what God calls us to, that we come to a much more profound *knowledge of God* and come closer to Him (James 2:14-26).

Our Appeal

To the United Nations

- We appeal to the United Nations, especially UNESCO, to continue to protect and promote integral education. Central to this is the internationally agreed upon human right to education and the principle of “Education for All.”
- The UN ECOSOC Commissions (including Human Rights and Social Development) and UNESCO should monitor and comment on the role of states in fulfilling these obligations.
- Furthermore, we stand strongly against the idea that education, including higher education can be treated as a “tradable commodity.” The member states of the UN and the International Financial Institutions should recognize that education is a right and not a commodity.

To Governments

- We call upon governments to honor their international agreements in relation to integral education, including the Universal Declaration for Human Rights, the Dakar Framework for Action, and the Millennium Development Goals.
- Key to this is ensuring that all students have access to education based on merit and not on the financial capacity to pay.
- We strongly urge governments for the good of students and society as a whole to re-examine their educational curriculum policies to be based on “integral” and holistic principles.

To Universities and Secondary Schools

- We strongly urge universities and secondary schools to approach education from an integral perspective and not from a market-based perspective.
- Institutions of learning should take into consideration the various aspects of the students’ lives that are important to their formation as persons, including their artistic, social, psychological, physical, and spiritual development.
- Students should be encouraged and supported to explore these other aspects of their personal formation. This should include making time available to them for student activities.
- Curricula should include a diverse well-rounded core curriculum so that students experience a diversity of subjects including social sciences, physical sciences, the arts and mathematics.

- Universities and secondary schools should help students develop an active, critical awareness of issues challenging society and should create opportunities for the students to be at the service of their communities.

To the Church

- We call upon the Church to work within its own institutions as well as in other educational institutions to help students develop as full persons in a holistic way rooted in Christ as suggested by the “eight consciousnesses.” This would include helping them to discern their vocations in life (to priesthood, religious life, marriage or single life) in the light of this.
- The Church should continue to support efforts of Catholic students to develop their own communities and movements and to give them appropriate space and voice in the Church.
- This support should also include providing chaplains for students at the local and national levels to help guide them in their spiritual development. Chaplaincies, especially in universities, should be seen as a priority for the entire Church community and should not suffer from budget cuts.
- Efforts should be made to introduce more elements of critical reflection for students, based on the “eight consciousnesses”, into the large scale events such as the World Youth Day, which can help in the development of students as holistic persons with a mature faith.

As IMCS and IYCS We Commit Ourselves

In this call, as the International Movement of Catholic Students and the International Young Catholic Students, we commit ourselves to focus on integral education as a priority over the coming years.

Within this focus, IMCS and IYCS are committed to promoting integral education in both the formal and non-formal sectors:

IMCS and IYCS as Movements Involved in the Formal Education Sector

- As IMCS and IYCS we are challenged to insert ourselves more firmly in the reality of the student world, by being more attentive to students’ expectations of the formal education system and to embark on ongoing research into alternatives.
- We will examine ways to deepen our involvement in the formal education sectors and structures at the local, national, and international levels, to enable the students’ expectations of them to be met.
- We will work to empower local and national student movements to promote integral education through programs within the schools and at the national levels, and through training on how to lobby relevant actors.
- This commitment includes deepening our relationship with UNESCO and promoting issues of integral education in other areas of the United Nations, including the UN ECOSOC Commissions.

IMCS and IYCS as Movements of Non-Formal Education

As IMCS and IYCS, we recognize the important role that we have to play as spaces of non-formal education. Both movements are challenged to promote integral education by helping students:

- **Develop an awareness of the “eight consciousnesses” of an integral education:** IMCS and IYCS at all levels of the movements should develop methods of formation around this tool for our members and within our other areas of engagement.
- **Develop the affective (emotional) and social dimension:** IMCS and IYCS groups around the world should provide spaces for developing friendships among students, helping them develop a consciousness of others as persons.
- **Develop a sense of community and the value of solidarity:** As global movements with local, national, and regional networks, IMCS and IYCS should help develop among students a greater global consciousness and an appreciation of individuality without falling into the trap individualism. This could be enabled through the development of common global projects and exchanges.

- **Develop the capacity for critical analysis and intellectual reflection:** Through small groups using a diversity of methodologies, IMCS and IYCS should help students develop their critical sense with regard to society, especially in relation to the educational system.
- **Develop political sensitivities:** Through formation in socio-political realities, IMCS and IYCS should help students better develop a social and ecological consciousness that is based on the example of Christ and the evangelical call for justice, peace, and solidarity.
- **Develop an understanding of the nature and role of the Church:** IMCS and IYCS should help students develop a deeper sense of the Church as a community at the service of a world which is free, just, and peaceful, through Biblical and theological formation.
- **Develop the spiritual dimension:** At the heart of IMCS and IYCS is a spiritual dimension rooted in the Good News of Christ. Through prayer, retreats, reflections, and sacraments, IMCS and IYCS should help students develop a deeper consciousness of God through an integrated consciousness of their inner selves, and of all the personal and social dimensions of their lives.
- **Develop an integrated “spirituality of action”:** IMCS and IYCS should help students integrate all these dimensions by linking faith and life through a “Spirituality of Action,” an awareness that God is more deeply revealed as we engage in transformative actions which are subsequently reflected upon.

To help deepen this important role in non-formal education, IMCS and IYCS will work over the next four years to help empower national and local groups to more deeply integrate the various dimensions of student life.