

SIESC - TODAY

English Edition

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EDITORIAL

Making confidence grow

As the societies of the European countries are aging, which makes an increase in expenses for the retired citizens necessary, we often deplore the reduction of financial means dedicated to education. More or less strongly a questioning of the generation contract is developing. You can understand that quite a lot of young people lack confidence in their future, which they give evidence to by their attitude towards work, and that even more so because society can appear to them less and less humane, governed by economy.

Complaining doesn't make things go on. It is important, after a useful objective stocktaking, to start constructive reflection. Let us remember that education transforms the child, it ought to form "a young person, complete in him/herself ..., formed as a unity who possesses a unique style of perception and values, makes decisions and practically handles life". In a humanist line of thoughts, school will connect the subjects with one another whose contents is the "common base of knowledge, competences, and culture". Thus the youngster will be formed as a person, a pupil, and a citizen.

What can be done without waiting for a significant transformation of our society to be realized? Taking up the challenge is not always easy, but "If many little people do many little things in many little places ...". In our personal lives we can safeguard the humane essence. An atmosphere of mutual benevolence will be able to help making confidence in a possible good future grow in the youngster and the confidence in positive effects of his/her daily commitment in the teacher. Teaching the young people and practising oneself moderation, a sense of justice, readiness for sharing, that means working in the service of peace in society. "Blessed are those who make peace, they will be called children of God."

Agnès ROSE

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SIESC-European Federation of Christian Teachers

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Vertrauen entstehen lassen

Da die Gesellschaften der europäischen Länder altern, was ein Anwachsen der Ausgaben für die Pensionist/inn/en notwendig macht, beklagen wir oft die Verringerung der Geldmittel, die der Bildung gewidmet sind. So kommt es dazu, dass der Generationenvertrag mehr oder weniger stark in Frage gestellt wird. Man kann verstehen, dass eine gewisse Anzahl der Jugendlichen kein Vertrauen in ihre Zukunft haben, was sie durch ihre Einstellung zur Arbeit bezeugen, und das umso mehr, da ihnen die Gesellschaft immer weniger human, sondern von der Wirtschaft gelenkt erscheinen kann.

Sich beklagen bringt uns nicht weiter. Es ist wichtig, nach einer nützlichen objektiven Bestandsaufnahme eine konstruktive Reflexion durchzuführen. Erinnern wir uns daran, dass die Bildung das Kind umformt, sie muss „eine einheitlich geordnete ... Person (bilden), als Einheit, die auch einen einheitlichen Stil von Erfahrung, Bewertung, Entscheidungen und praktischer Handlungsweisen aufweisen sollte“. Auf einem humanistischen Weg wird die Schule die Gegenstände unter einander verbinden, deren Inhalt „der gemeinsame Sockel von Kenntnissen, Kompetenzen und Kultur“ ist. Der/Die Jugendliche wird also als Person, Schüler/in und Bürger/in gebildet werden.

Was also tun, ohne auf die Verwirklichung einer wesentlichen Umgestaltung unserer Gesellschaft zu warten? Die Herausforderung anzunehmen ist nicht immer leicht, aber „Wenn viele kleine Menschen an vielen kleinen Orten viele kleine Dinge tun ...“. In unserer Existenz können wir das Humane bewahren. Eine Atmosphäre des gegenseitigen Wohlwollens wird helfen können, bei dem/der Jugendlichen die Hoffnung auf eine mögliche gute Zukunft entstehen zu lassen und bei dem/r Lehrenden das Vertrauen in die positive Wirkung des täglichen Engagements. Das Maßhalten, den Sinn für Gerechtigkeit, die Bereitschaft zum Teilen den Jugendlichen beibringen und selbst in die Tat umsetzen, das heißt im Dienst des Friedens in der Gesellschaft zu arbeiten. „Selig sind die Friedensstifter, sie werden Kinder Gottes genannt werden.“

Agnès ROSE

Faire naître la confiance

Alors que les sociétés des pays européens vieillissent, nécessitant un accroissement des dépenses pour les retraités, nous déplorons souvent la réduction des crédits consacrés à l'éducation. Il se développe plus ou moins fortement une mise en question du contrat des générations. On peut comprendre que nombre de jeunes manquent de confiance en leur avenir, ce dont ils témoignent par leur attitude devant le travail, et cela d'autant plus que la société peut leur apparaître de moins en moins humaine, gouvernée par l'économie.

Se lamenter ne fait pas avancer les choses. Il importe, après un constat objectif utile, de mener une réflexion constructive. Rappelons-nous que l'éducation transforme l'enfant, elle doit former «un jeune complet en soi-même ... comme une unité qui possède un style unique de perception et de valeurs, qui décide et agit dans sa vie». Dans une démarche humaniste, l'école reliera entre elles les disciplines dont le contenu est «le socle commun de connaissances, de compétences et de culture». Le jeune sera alors formé comme personne, élève et citoyen.

Que faire sans attendre d'avoir réalisé une transformation significative de notre société? Relever le défi n'est pas toujours facile mais «Si beaucoup de gens petits font beaucoup de choses petites dans beaucoup de lieux petits...». Dans notre existence nous pouvons sauvegarder l'humain. Une atmosphère de bienveillance mutuelle pourra aider à faire naître chez le jeune l'espoir d'un bon futur possible et chez l'enseignant la confiance dans l'effet positif de son engagement quotidien. Apprendre au jeune et pratiquer soi-même la modération, le sens de la justice, la disposition à partager, c'est travailler au service de la paix dans la société. «Bienheureux ceux qui travaillent à la paix, ils seront appelés fils de Dieu.»

Agnès ROSE

SIESC'S LIFE

59th International Annual Meeting, Kranj (Slovenia), July 23rd-28th/29th, 2014 *Art, spirituality, education*

For the third time, after the capital Ljubljana and the large town Maribor in the north, the Slovenes have received us, at Kranj, a small town where the Sava enters the plain, coming down from the Triglav with its three peaks shown on the Slovenian flag. And they have received us once more in a very friendly way in the university town with its sports campus, 61 colleagues coming from 10 countries, a number lower because of the economic crisis. The German foundation Renovabis helps us to partly provide the participation fees of colleagues from Central and Eastern Europe.

Our hosts had chosen the topic "Art, spirituality, education" in order to direct our attention to one of the weak points of our European teaching. That has, in order to be directly useful, turned mainly to sciences, technology and economy, and it most often leaves the arts to the field of optional leisure occupation. We have brought them back to the centre of education.

Lectures

The first day, July 24th, was dominated by the lecture by Helena FOJKAR ZUPANČIČ on "Music is the Quivering of a



RUPNIK, Transfiguration

String Stretched between Heaven and Earth”, the effects of music on the human being, its place in education, especially of choir singing.

The second day began with the projection of the film “Colours of Love”, an impressive pacified return to a forest marked by massacres in the war. In the afternoon, in front of the mosaic which he composed in the chapel of the cemetery of Žale in Ljubljana, Father Marko Ivan RUPNIK developed what is “the Educational Dimension of Art” for a Christian artist, and moreover a Jesuit: Like education art is also a transformation of what is given, a transfiguration.

The third day combined two talks. The lecture by Andrej CAPUDER, “The Birth of a Story”, was a very good meditation on the genesis of a story told or written to be shared. The other one by Jana OZIMEK on “the Role of the Teacher in the Teaching Process Interlacing Spirituality, Art and Education” was the simple report on the preparation and realization, together with pupils and colleagues, of a magnificent school event, of which some pupils presented us an echo with the help of their musical instruments.

Workshops, language groups, and the life of SIESC

The language groups are joined very assiduously because they allow a rich exchange of thoughts on each of the lectures between participants of various university formation, ages, personal histories, and national histories.

A workshop and the experience of artistic creation united some people.

An international conversation group on the latest European elections was a survey of our concerns with the situation and the commitment to Europe in our countries.

The last day is, after an echo from the work groups, the time for information and discussion on the life of SIESC apart from the international meeting. They deal with our relations to the national associations and the international institutions which just like us care for education, religious institutions (Pax Romana-IMICA and the Roman congregation) and civil ones (European commissions).

Conviviality, visits and prayer

The visits always guide us to discovering a little of the country which receives us. The small town Kranj around its long main square with its old buildings and more modern premises was visited and presented to us by a former responsible colleague of the Slovenian association, followed by a concert in an inside court in Italian style. The cemetery of Žale in Ljubljana presents a whole ensemble of monuments by Jože Plečnik, the architect who has put such a mark on the Slovenian capital in the time between the world wars. We have also visited, together with a passionate member of his family, his Church of St. Francis and one of his houses.

The visits are a privileged moment of encounters and meeting one another again for the participants, more at ease than in the time of the common life. The interest in our annual meetings is grounded for many on those personal contacts thanks to which European countries have faces.

Prayer has got its place in contemplation, the morning prayers, the daily and the Sunday mass in the nearby parish. It is very significant to participate in the masses of the quarter, one way of not “staying away” and of finding the universal Church in its very ordinary local presence, too.

The optional excursion on July 28th took us more to the South to the region which is called Karst and has given the

international name to a landscape crossed by waters on the surface and subterranean waters dating back to the Jurassic time. The Škocjan cave, of which we have only visited a part, always on foot, is one of the deepest and longest subterranean caves, very impressive by its vertical rock walls and the noise of the river Réka, its stalagmites and the silence in other halls.

A lot of thanks to our Slovenian colleagues and to their chaplain, to our speakers and our guides! Thanks for that encounter with living art!

The texts of the talks, in French, German and English, have been put on the SIESC website together with other information, on «www.siesc.eu». You will find numerous photos of the mosaics by Father Marko Ivan RUPNIK on websites (e.g following Wikipedia).

Yves CALAIS

Invitation to the 60th Annual Meeting in Rome 2015

Educate the young people to the human dimension of work

The attitude of many young people towards work reveals a condition of uncertainty, lack of confidence and generalized weakness, symptoms that make us reflect on the responsibility of institutions and persons responsible for the education and formation of adolescents and young people.

It often happens that institutions, school, and family, do not seem to live up to providing the tools for coping with daily life, to creating trust and providing adequate answers.

The central position of school and of educational activities for pupils – human beings, persons, citizens - in the process of their integral formation is still in the focus of our commitment: spiritual because we are Christians and professional because we are teachers.

We propose, therefore, to stimulate a reflection on the issue and to deepen it in a time of studying which will be supported by the statements of important representatives of the various components which are jointly interested in the education of young people as persons, students, and citizens.

This is also why, for the first two days of the meeting, we have chosen the model of *the panel discussion*, which will allow us to approach those problems better and, at least, try solving them with the help of people that are professionally engaged in them.

It is our intention that the meeting should help to make emerge hope for a good



Location of casa Bonus Pastor

future in the minds and hearts of young people and confidence in the positive effect of their daily work in teachers.

The *air* of Rome might make everything a bit more solemn, but mostly we hope, sweeter and more enjoyable.

See you in Rome from July 23rd to 28th/29th, 2015 at Bonus Pastor's.

Enza Grecuzzo

Presentazione 60^e Rencontre Roma 2015

L'atteggiamento di tanti giovani rispetto al lavoro evidenzia una condizione di incertezza, di mancanza di fiducia e di fragilità generalizzata, sintomi che ci inducono a riflettere sulla responsabilità di figure e persone preposte all'educazione ed alla formazione degli adolescenti e dei giovani.

Accade spesso che le istituzioni, la scuola, la famiglia non sembrano all'altezza di fornire gli strumenti per far fronte alla vita quotidiana, di generare fiducia, di offrire risposte adeguate.

La centralità della scuola e dell'azione educativa di fronte all'allunno - uomo, persona, cittadino – nel processo della sua formazione integrale resta sempre in cima al nostro impegno: spirituale in quanto cristiani, e professionale in quanto insegnanti.

Nel proporci dunque di sollecitare una riflessione su questo tema, cercheremo di realizzare, durante la Rencontre di Roma, un approfondimento che sarà sostenuto dagli interventi di rappresentanti significativi delle diverse componenti cointeressate alla formazione dei giovani in quanto persone, studenti e cittadini.

Anche per questo motivo abbiamo scelto, per le prime due giornate della sessione di lavoro, il modello della tavola rotonda che ci permetterà di accostarci meglio a quei problemi, di confrontarci per cercare, almeno, di risolverli con l'aiuto di persone che se ne occupano professionalmente.

Nelle nostre intenzioni, questa Rencontre dovrebbe aiutarci a far nascere nella mente e nel cuore dei giovani la speranza di un buon futuro possibile e negli insegnanti la fiducia nell'effetto positivo del loro impegno quotidiano.

L'aria di Roma renderà forse tutto ciò un po' più solenne, ma soprattutto speriamo, più dolce e più piacevole.

Arrivederci a Roma !

Enza Grecuzzo

INTERNATIONAL LIFE

Our oecumenical and interreligious task for the world

In 2006 we modified the statutes of SIESC by replacing the adjective "Catholic" in its title by "Christian": "SIESC-European Federation of Christian Teachers (EFCT) follows to Secrétariat International des Enseignants Secondaires Catholiques (SIESC).» Thus we can, without losing anything of our identity, but based on our statutes, by rights welcome Protestant and

Orthodox colleagues, as individuals or within an association. We are living that very fortunately during our international meetings with our Swedish and Serbian colleagues as well as with colleagues from other countries. In addition to that welcoming of Christians, we very gladly welcome or have welcome Jewish, Muslim and agnostic colleagues and speakers, who were happy among us. An open Church, a Church in dialogue!

The oecumenical relationship derives its reason from Jesus' prayer to his father: "... that they may be one as the father and I are one ... so that the world may believe that you have sent me." (John 17, 21). It's really the world that is at stake.

The relationship between Christians has become fraternal, but the acquired fraternity has turned banal and quasi self-evident, even if it is far from having achieved to re-establish the broken unity. It takes only very little room in actual life despite the multiple meetings and collaborations: The meeting of Pope Francis and Patriarch Bartholomew is no more an event.

The newest element is, at least in Europe, the mutual approach or the entering of Protestant Evangelical churches of the Baptist and Pentecostal type into the oecumenical dynamism, which was still unthinkable recently and is still refused by certain people.

The interest in inter-religious relations today precedes the oecumenical relations because of the seriousness of the tensions, which go as far as to violence and persecution. Religions are seen in the eyes of many as causes of war; they are seen as instrumentalized for the sake of nationalisms and religious totalitarianisms. How can they be causes of international peace and internal peace?

Inter-religious relations are founded on respect of the others and on peace. "Blessed are those who make peace, they will be called God's children." The politically responsible persons of our countries are concerned with it; our religiously responsible persons on all levels work on it and collaborate with politicians. It's a task for all of us; but in the eyes of other religions the divisions between Christians are still there and detrimental to the testimony for Jesus Christ. The inter-religious topic enters into the oecumenical issue.

What does that mean for us? The situation in the world is of the kind that our associations and groups are often mainly concerned with Islam and those Muslims who are waiting for a relationship to us, and also with the development of our relationship to the Jews. The Christians ought to work in an oecumenical way in the inter-religious dialogue.

The tasks of oecumenism and the inter-religious dialogue, each one with its proper objective, are connected "for God's glory and the salvation of the world".

Yves CALAIS

Teachers ought to be advocates of the generations

The societies in the European countries are growing older continuously and fast. The number of those working in the production process is decreasing, the number of retired persons is growing. The expenses of national budgets for old-age pensions, care and the health system are increasing and are competing with investments and expenses for education, science and research, unemployment benefits among others.

At the same time the economy in Europe doesn't grow considerably after the economic crisis. It is very difficult to increase productivity. The number of unemployed, especially unemployed youths, is growing.

That's why reforms of the pension systems and health systems are becoming urgent, which in the long run lead to longer working years, lower old-age pensions and reduced services of the health system.

For decades of our lifetime the generation contract, though nowhere written down, still went without saying and was uncontested: Those in work care for the younger ones and finance their education; those support, when they have entered the production process, the older ones now retired. Today that generation contract is questioned by more and more people, both older and younger ones. The first ones don't want to renounce to existing, well earned, rights or accept restrictions to their substantial provision. The others want good education, work, their place in society and support. The danger of political, even violent contest is there and is increasing.

Confronted with those difficulties we need level-headedness, moderation, an effort for justice, and readiness for sharing and renouncing. All those have been Christian virtues for a long time. They must be learnt in education and practised while growing up, in fact in every family, every school and every subject matter. That is an important educational task for all (Christian) teachers.

Speaking up for those virtues is becoming more and more difficult in daily conversations, in publications, in political competition and in the formation of political opinions, especially because it must be done against most of the publicized and public opinion. But it remains a constant challenge to Christian teachers. If they are interested in their surroundings and their time and try to get to know and understand the greater context, it will be easier for them to speak up for their positions and their aims in their service for peace in society.

"If many little people in many little places do many little things, then" That's also true of Europe in this respect.

Wolfgang RANK

Germany - VkdL

A press release on the occasion of the present discussion in Germany:

VkdL warns: Instrumentalisation of human beings threatening - the humane sphere falling by the wayside!

The Verein katholischer deutscher Lehrerinnen (VkdL) warns against the sale of the humane sphere: "Human beings are only considered as economic factors and that is taken for granted by young people, too, without questioning. The discussions about assisted suicide, social freezing, pre-implantation diagnostics and designer babies show where we are off to," the federal president of the VkdL, Roswitha Fischer, states. Analogous developments appear in biomedicine, sociology and pedagogics. In that process media give appropriate support for an increasingly less humane society which is manoeuvred by economy and politics.

The VkdL condemns the present argument concerning the legal rules for assisted suicide. The changes of laws in Belgium (euthanasia for children) have worked like a catalyst on other European countries. The VkdL fears analogous developments in social freezing taken over from the USA: The realization of a questionable family planning by means of cryo-freezing ova has in the meantime arrived in Germany. According to an interview study 37 percent of the young people are in favour of "social freezing". In a pragmatically orientated society those offers seem attractive, because they pretend self-determination and freedom.

But what kind of freedom is that?

Self-determination and freedom need commitment to ethical-religious foundation in order to secure the humane sphere in our society. If the human being becomes a matter of negotiation in his/her existence, everything becomes a matter of negotiation. And he who today has human beings at his disposal can be affected himself tomorrow!

Elisabeth PEERENBOOM-DARTSCH

Austrian teachers deserve respect.

In VCL-News Günther Schmid, member of VCL and school development expert, writes about “experts” who, acting as counsellors of politicians, are used to presenting the Austrian school system in a wrong way:

It would, however, be desirable that “counsellors” would leave that outrageous juggling with figures, by means of which the public is stirred up against the teachers in all media ... day in day out, (to others) who talk drivel about “the most expensive school system” with “the worst results”. For better information, here are some actual numbers: Expenses on formation in per cent of the Gross Domestic Product (GDP): Austria 5.7 per cent; OECD mean value: 6.1 per cent; PISA position in 2012 in mathematics: Austria: rank 11; Sweden: rank 30 (Source: OECD, “Education at a Glance”, 2014 resp. 2013). ...

The expenses for the school system in Austria as a percentage of the GDP have been reduced (!!) by fabulous 14.11 per cent in 2011 compared with the percentage in 1995 (while they have been increased by 6.9 per cent in the OECD mean value in the same time span, cp. OECD, “Education at a Glance”, 2014): But it’s certainly not the teachers that can be blamed for that. On the contrary it gives rather ghastly evidence against politics.

Some more facts may illustrate the performance of the Austrian school, which is lamented so loudly:

- Austria has the second lowest youth unemployment rate in Europe;
- The rate of pupils stopping going to school amounts to 8.35 per cent compared with about 9.6 per cent in Finland or 18.2 percent in Spain (Eurostat, 2012);
- The percentage of 20-24-year-olds who have not finished any higher secondary education amounts to 13 per cent compared with about 14 per cent in Finland or 19 per cent in Norway (Eurostat, 2012).

If one considers all that, one should take the step from running down the school system to reflecting in a constructive way how one could improve those – relatively pleasing – results even further.

Pointing out such facts – and the merits of the teachers causally connected with them – would be a worthwhile task for a counsellor relying on facts. At any rate in Austria 30.2 per cent of the 15-year-olds agree to the statement: “Most teachers treat me fair.” (Compared with an OECD mean value of 22.7 per cent and about 19.6 per cent in Finland; source: PISA Database, 2012). It would also suit a competent counsellor to read and interpret the PISA test for once in more detail, which is restricted by its concentration on swotted up and reproducible knowledge – and therefore completely useless in the value of its statements concerning the quality of a school system. ...

As our teachers, fighting as “enemies of the nation” against the publicized opinion, confronted with one of the highest rates of migrants’ children in Europe and with support personnel not worth mentioning (which goes without saying e.g. in Finland), achieve what they achieve, they deserve deep respect and many thanks from all of us!

Günther SCHMID

School overhaul, new school rhythms

During the media frenzy about the overhaul of schools, initiated by Francois Holland after his election, there was a proposed change that went largely unnoticed by the media, despite being one of the original documents. This text concerned school routines, something often forgotten and not always seen as being linked to learning.

Obviously if you address how the structure of a child’s time is created without considering what are the essential components of their day, the result would amount to nothing of importance.

This text uses the philosophy of education in a humanist approach; the School aims to link these two ideas in one digestible concept rather than separate the information in various articles. The content of this concept being the shared framework of knowledge, skills and culture.

In my opinion, why is this so important?

Because for the first time since the France’s Education Act of 1989 knowledge will regain its place at school!

The term «knowledge» thus appears in the title of this document revising the teaching of the following: knowledge (understanding), know-how (skills) and social skills (culture).

At the same time the transformation of school hours arrived, which makes sense as the two factors are linked but both also being changed too quickly with the ability of teachers to take ownership of this change. With this founding text teachers could have changed the temporal organization of teaching so that it nourished reflection of how to teach. Something which is important when considering the challenge of education in the 21st century.

Let us recall what has happened: abandonment of the potential 4 day school week, (with six hours of school per day). This is a better distribution of class hours in a week, as it would have lightened the day and class schedule at times when the concentration on students to teaching staff is at its largest.

This would allow better coordination between academic and extracurricular time and is accompanied by being able to care for students, by keeping them in school, until 16:30 at least. Students would be able to have more access to sporting and cultural arts which would help develop their intellectual curiosity and enhance their pleasure of learning and being at school.

The reform would consist of 5 half days of traditional lessons finishing earliest at 13:30 with the rest of the day as free time for the «PCA» activities, (further instructional activities).

Unfortunately the result we have arrived at is absurd and which directly contradicts the desired outcome: the child’s time has been manhandled in favour of economic contingencies (a large number of rural schools don’t have the financial resources to have students reach the proposed educative levels) and social contingencies (again rural areas lack skilled people.)

Finally, in late June the Minister of Education implemented the plans which he had vehemently refused to do throughout the year, including the proposed no school on Friday afternoon. For these students the week is even more so overstuffed and the longer weekend creates even more educational problems.

Sylvie PAQUET

Romania
AGRU (General Association
or Greek-Catholic Lay People)

Important times of our calendar

The teachers' section of AGRU became associated in 1999 and a full member of SIESC in 2002. The president of AGRU gives us information on the activities of the general association, which comprises several sections.

In the calendar of the association three important moments are provided:

- The general assembly, which every year takes place in May. This year the general assembly took place at Târgu Mureş, in the Archeparchy of Alba Iulia and Fagaras from May 23rd to 24th. At each meeting the local bishop presides in the holy mass and the work. The topic of this year's meeting was The sweet and comforting joy of evangelizing, starting from the apostolic exhortation EVANGELII GAUDIUM of Pope FRANCIS.

- The national council meeting at the end of September aims at establishing the calendar of activities of the following year.

- The feast of the association, June 29th, the feast of St. Peter and St. Paul, the protectors of the association.

The members of the association are invited to participate every year in the national meetings – organized by the national federation of the Catholic Action (of which AGRU is a part) – and the international ones: the international meeting of SIESC, the international meetings of the ELF (the European Laity Forum) etc.

As a means of communication AGRU uses the website www.agru.ro.

In each eparchy (diocese) the aims of the association are realised by means of monthly meetings, seminars, lectures, charitable activities, pilgrimages, spiritual retreats.

Alin TAT

Slovenia - DKPS

Gogala Day: Looking for inspiration

"I envision the main meaning of pedagogical formation not in a formation of a young person inwardly broken, divided in himself, full of contrasts which one does not seek nor find solutions to, but in a formation of a young man, complete in himself, tidy, harmonious, calm and stable, formed as a unity who possesses a unique style of perception and values, makes decisions and practically handles life." (Gogala, 2005: 329)

Modern school is full of teaching programmes and there is less and less time for education. This was also seen at the meeting of SIESC at Kranj where we discussed the role of art in a formation of personalities of the young people. In the history of pedagogy there are many important personalities who conceived man as a whole and not partially as nowadays pedagogy does. Contemporary pedagogy lacks the spiritual dimension above all.

In Slovenian pedagogy Karel Ozvald developed cultural pedagogy, while his successor, Stanko Gogala (1911 – 1987), developed personalism. Their concept of man and educational work is still, or again a source of inspiration.

Consequently, DKPS organized a whole day meeting for all members of the executive council, young pedagogues and some guests who are experts on the work of Dr. Stanko Gogala at Rakov Škocjan on 11th October 2014.

Simona Knavs from the Centre of the Republic Slovenia for Vocational Education and Training presented her diploma thesis about Gogala. He was 2nd professor of pedagogy at the University of Ljubljana. He published more than 200 contributions from 1924 till his retirement in 1967. They were republished in 2000 and 2005.

At the 100th anniversary of Gogala's birth his pedagogy was defined theoretically as personalism, although it was seen already then that it could not be defined by one current only. Gogala's thought was influenced by spiritual pedagogy, Weber's philosophy and psychology, Christianity, personalistic currents, philosophy of life, phenomenological methodology, elements of reform pedagogy and also by humanist values. Nevertheless personal methods prevail. The teacher should prepare the environment so that experience happens.

Father Silvo Šinkovec stressed that in his work Stanko Gogala used a good language. ... Gogala's most important pedagogical concept is experience. All further pedagogical notions like pedagogical contact, authority, pedagogical eros, difference between education and training, personal appropriation of teaching matter and moral values, personal spirituality formation etc. are connected with it.

Speakers in the discussion were Jana Kalin from the Faculty of Arts, Jože Mlakar, retired headmaster of the Diocesan Classical Grammar School at Ljubljana, Marija Žabjek, president of DKPS, and others. We found out that Stanko Gogala's thought and work were still topical today and could help us to find pedagogical concepts. The participants shared the opinion with Jože Mlakar that the meeting was relevant and positive. Convinced that the return to the classics is useful, we agreed to explore Gogala's thoughts and work in an organized way further on.

Albin VRABIČ, Silvo ŠINKOVEC

NEWS FROM PARTNER ASSOCIATIONS

Poland - KIK

Two Sections of KIK

The Catholic Intelligence Club was established in October 1956. Since then, the members of the club have created several sections, in which they work, realizing their interests, deepening their faith, following a formational training or educational activities. The latter is best implemented in the Family section. It is the largest section of the Club. It was established in the beginning of the 60ies by the members of the Club, who wished for their children to grow in the atmosphere of mutual kindness, learning to promote values important to them: Christian faith, respect and love for one's country, the need for spiritual and intellectual development. That is why they started to organize joint family trips, as well as winter and summer camps for children and young people.

Currently, the Section consists of approximately 400 families.

Since the middle of the 70ies, its activities have been based on work with the groups of children and young people, consisting of about 25 members. Currently, there are 17 groups in The Catholic Intelligence Club (in Polish KIK) Family Section:

6 younger groups (9 – 12 years of age)

6 middle high groups (13 -15 years of age)

5 high school groups (16-19 years of age).

The groups are led by the educator-students staff, working voluntarily, with the help of the educators' helpers – high school students. The vast majority of those are KIK pupils. They currently are a group of about 70 persons.

The individuals, who are aspiring to become educators or educators' helps go through a specific training, prepared by the Family Section. In the course of these activities our candidates can acquire qualifications for working as educators, for taking care of children. They get national certificates as educators and directors of camps, and of their competences in First Aid.

In the course of the school year each group meets every two weeks, realizing the formation prepared by the teachers and their assistants: trips, camping, thematic meetings, games, sports games, and the religious programme, developed under the management of a priest.

The older groups partake in the retreats, trips, and meetings about educational topics specifically organized for them. During summer and winter holidays they participate in camps.

The members of the Teacher Section, a lot smaller in number than the Family Section, with much less possibilities to operate on a daily basis, hope to be able to help the young careers of the children and young people in the Family Section, as they have many years of experience in teaching and educating. They also hope that these young people will also become interested in the activities of the Teacher Section and will get involved in the works of the Polish group belonging to SIESC, which would undoubtedly benefit from rejuvenating its ranks.

Elżbieta JAWORSKA

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