



EDUCATE TO EMPOWER

CBCI

EDUCATION NEXUS OCTOBER 2025



INDIA AT AN
EDUCATIONAL
CROSSROADS

OPENING
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LEARNING

JUBILEE OF THE WORLD
OF EDUCATION



CHANGING TRENDS
IN EDUCATION

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EDUCATE TO EMPOWER

NATIONAL CONSULTATION ON EDUCATION 2025

ORGANISED BY THE OFFICE FOR EDUCATION AND CULTURE, CBCI

The **Office for Education and Culture of the Catholic Bishops' Conference of India (CBCI)** is delighted to announce the upcoming **National Consultation on Education 2025**, a landmark gathering of Catholic educators, principals, education experts, and leaders from across the nation.

Dates: 17th – 19th November 2025

Venue: New Delhi

PROPOSED THEME

“Educating for Hope and Transformation: Catholic Education in a Changing India”

This theme calls Catholic educators to renew their vision and commitment — to form students not merely for academic success, but as agents of hope, healing, and transformation in an India marked by rapid technological, cultural, and social shifts.

Educators, diocesan leaders, religious congregations, and policy advocates will come together over these three days for **keynote addresses, panel discussions, and collaborative workshops**, ensuring that Catholic education continues to be a beacon of faith, excellence, and inclusion for generations to come.

Mark your calendars!

Further details on registration, program schedule, and resource persons will be shared shortly.

Office for Education and Culture, CBCI
New Delhi





EDITORIAL

LIGHTING THE PATH OF EDUCATION

As we stand at the crossroads of tradition and change, education today is being reshaped by powerful currents of innovation—new pedagogies, the rise of technology, and the extraordinary reach of artificial intelligence. For Catholic educational institutions in India, this moment is both a challenge and an opportunity: to remain deeply rooted in values while embracing the tools and vision that prepare our students for the future.

October itself offers us a timely reminder. On Gandhi Jayanti, we recall the Mahatma's belief that education must build the mind, awaken the spirit, and strengthen character. His vision underlines that learning must go beyond technical skills to nurture truth, compassion, and justice. Later this month, as Diwali fills our homes and streets with light, we are reminded that education, too, is the truest form of illumination—dispelling the darkness of ignorance and replacing it with the light of wisdom, discernment, and moral clarity.

Classrooms today are becoming vibrant ecosystems of inquiry, dialogue, and collaboration. Innovative pedagogies such as project-based learning and flipped classrooms make children not just receivers of knowledge but active participants in discovery. Technology now allows lessons to adapt to every learner's pace and interest, creating inclusive and engaging experiences. Yet at the heart of these

advances, we must continually safeguard the well-being of our children, nurturing their resilience, their empathy, and their ability to balance the demands of a digitally saturated world.

Artificial Intelligence is transforming education in ways unimaginable even a decade ago, personalized feedback, virtual tutoring, and intelligent lesson design. But it is crucial to remember: AI is not a replacement for the teacher's vocation. It is a companion. As one observer wisely noted, "Technology will not replace great teachers, but technology in the hands of great teachers can be transformational." Preparing educators, therefore, means ongoing formation—helping them to harness digital tools while remaining faithful to Catholic education's deeper mission of forming whole persons.

In the light of Gandhi's ideals and the spirit of Diwali, Catholic education is called to be a beacon—combining timeless values with innovative practices to illuminate the path forward. Dispelling darkness is not only the work of festivals; it is the daily work of teachers who ignite young hearts and minds. The future of education will be defined not by how quickly we adopt every new tool, but by how courageously, faithfully, and creatively we use them to serve humanity.



FR./DR. MARIA CHARLES SDB
NATIONAL SECRETARY



OPENING DOORS TO LEARNING:

HOW OPEN DOOR EDUCATION INSPIRES PARTICIPATORY CLASSROOMS IN CATHOLIC SCHOOLS

Introduction

In today's fast-changing educational landscape, one of the greatest challenges schools face is ensuring that students are not passive recipients of information, but active participants in their own learning. Rote memorisation, exam-centric preparation, and pressure to complete the syllabus often overshadow the deeper purpose of education: the formation of the whole person. In this context, **Open Door Education** has introduced innovative programs, particularly in **Science and Mathematics**, that promote deeper thinking and participatory learning.

For Catholic schools, which see education as a sacred mission of forming the intellect, character, and spirit of the young, the Open Door approach offers both inspiration and practical tools. By combining inquiry-based assessments, teacher training, and student engagement, it provides pathways to transform classrooms into living communities of dialogue, discovery, and growth.

What is Open Door Education?

Founded in 2013, Open Door Education is an initiative that designs programs and assessments to **shift the focus from memorisation to understanding**. Their flagship program, *Thinking Assessments*, challenges students in Classes 3–10 with **unfamiliar, thought-provoking problems**. Instead of repeating textbook exercises, students are asked to think, connect, and apply concepts in new ways.

For example:

- Instead of asking, “*What is the formula for area of a triangle?*”, a Thinking Assessment might show students three different irregular shapes and ask them to find which ones can be divided into triangles of equal area.
- In science, instead of asking, “*What is Newton's third law?*”, students may be asked to explain why a balloon moves forward when air is released from it, connecting observation with principle.

Such questioning ensures that students learn to **reason, reflect, and apply knowledge**, not just recall definitions.

Participatory Learning: Beyond the Black Board

Participatory learning means that children do not sit silently while knowledge is delivered to them. Instead, they question, explore, and construct understanding together. Open Door's model

supports this in multiple ways:

1. Inquiry-driven Questions

Students face problems they have not encountered before. This awakens curiosity: *Why does this happen? What do I already know that might help me solve it?*

Example: In a Grade 6 classroom, an Open Door question asks why a piece of ice floats while a stone sinks. Instead of memorising “density” as a term, students experiment, test, and discuss before concluding that objects lighter than water float.

2. Feedback for Growth

Open Door's system scans answer sheets and provides rapid reports. Teachers and students see not just marks, but **conceptual gaps**. If 70% of students misunderstood a principle, the class can revisit it.

Example: After a topic-wise assessment, a teacher realises half the class is misapplying the formula for speed. She re-engages students in group activities: timing themselves running across the playground, measuring distance, calculating speed, and comparing results.

3. Teacher as Facilitator

Instead of being the “sage on the stage,” teachers guide exploration. Open Door offers workshops to train teachers in framing questions, encouraging dialogue, and managing classrooms where **students think aloud**.

Example: In a Catholic school, a teacher of physics encourages students to act out forces with ropes and pulleys. She allows students to suggest their own methods of solving a problem, making the class interactive.

4. Collaborative Problem-Solving

Students often work in groups, sharing ideas and debating different approaches. This models the Christian value of community—learning is not isolated, but shared.

Example: A group of four Grade 8 students argue playfully whether shadows grow longer or shorter in the afternoon. Each defends their view with reasoning, before finally testing it outdoors. The discussion itself becomes learning.

Why This Matters for Catholic Schools?

The Catholic Church's teaching on education stresses that schools are not only about academic formation but about building the whole human person. Documents such as *Gravissimum Educationis* and Pope Francis' *Global Compact on Education* remind us to place the child at the centre, respect their dignity, and form them as active citizens of truth, justice, and fraternity.

Open Door's participatory methods resonate strongly with this vision:

- **Formation of the Intellect and Character:** By making students think, struggle, and reason, schools form resilience, humility, and honesty—virtues deeply valued in Catholic education.





- **Respecting Individual Dignity:** Diagnostic assessments ensure no child is “left behind.” Teachers can accompany slower learners personally, echoing the Church's call to care for the most vulnerable.
- **Building Community:** Group discussions and problem-solving encourage collaboration and listening—skills that reflect Gospel values of fraternity and dialogue.
- **Faith and Reason Together:** As students learn to connect concepts with life, Catholic schools can integrate moral and spiritual reflections. For example, discussions on energy can connect to *care for creation*; math problems on distribution can link to *justice and equity*.

Practical Steps for Catholic Schools

1. **Adopt Thinking Assessments** as supplementary tools in Science and Mathematics. Use them not to grade, but to diagnose and deepen understanding.
2. **Train teachers** in facilitation: Catholic schools can combine Open Door's workshops with their own spiritual and pedagogical formation programs.
3. **Encourage cross-subject integration:** Use participatory methods in social sciences, literature, or catechesis. For example, in literature classes, instead of asking students to memorise poems, invite

them to write their own reflections on themes like justice or forgiveness.

4. **Celebrate mistakes as learning:** In assemblies or newsletters, share stories where students discovered truth after a mistake—modeling Christian hope and resilience.

5. **Link learning to values:**

Every participatory lesson can end with reflection: *What virtue did we practice today—patience, honesty, teamwork? How does this connect to our faith?*

Conclusion

Open Door Education is not simply a program; it is a **philosophy of learning** that opens minds and hearts. For Catholic schools, adopting its participatory spirit means embracing the Church's vision of forming the whole person—intellectually sharp, morally strong, spiritually alive, and socially responsible.

As we look ahead, let our classrooms be more than halls of instruction. Let them be **workshops of wisdom, homes of hope, and cradles of character**. By opening the doors to participatory learning, Catholic schools can prepare a generation not only to solve equations, but to build a world of truth, justice, and peace.

Compiled by
Fr. Maria Charles



THE MOST CONCERNING ISSUES IN EDUCATION TODAY

Introduction

Education has always been a powerful instrument for shaping individuals and societies. Yet, in 2025, the world of education faces challenges of unprecedented complexity. Rapid technological advances, widening inequalities, the growing mental health crisis, and questions about the relevance and affordability of higher education make it clear that education is at a crossroads. For Catholic schools and institutions, which place the human person at the center, these issues are not abstract—they are pressing realities that call for thoughtful reflection and decisive action.

As Pope Francis reminds us, *“We need the courage to form individuals who are ready to put themselves at the service of the community.”* To achieve this, we must first recognize the concerns that shape the educational landscape of our time.

1. Technology and Artificial Intelligence

Artificial Intelligence (AI) has moved from being a futuristic concept to a daily classroom reality. AI-driven platforms provide **personalized learning**

experiences, tailoring instruction to the pace and style of each student. For example, adaptive apps can identify a child's weakness in algebra and offer targeted exercises until mastery is achieved.

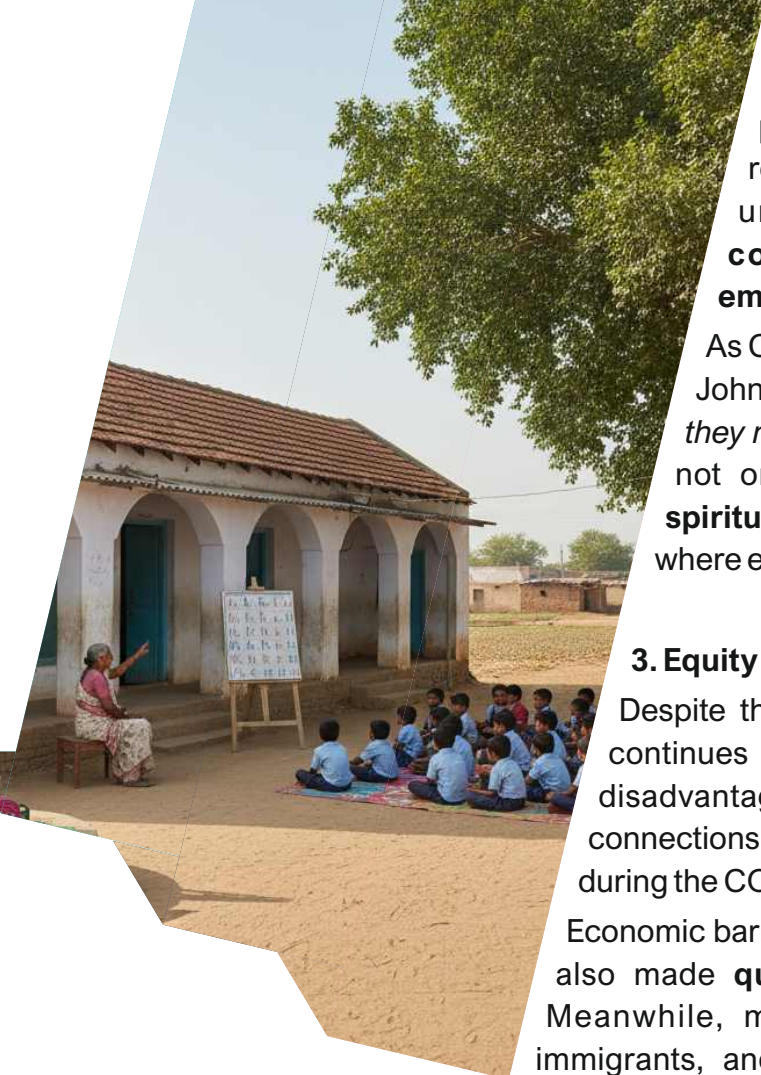
However, this promise is accompanied by pitfalls. Questions of **equitable access** remain pressing—students in rural or underprivileged communities often lack reliable internet or devices, creating a digital divide. Additionally, issues of **data privacy and algorithmic bias** raise moral questions about how children's learning data is used.

The rise of immersive technologies like **virtual reality (VR)** and **augmented reality (AR)** has introduced new ways of learning, from virtual science labs to global cultural exchanges. While exciting, these tools also highlight a shift: in an age where machines perform many tasks, the human skills of creativity, adaptability, and critical thinking become all the more essential.

2. Student Mental Health and Well-Being

Perhaps no issue has become as urgent as the **mental health crisis among students**. Across the world, children and young people are reporting higher rates of anxiety, depression, and burnout. The culture of high-stakes examinations and relentless academic competition contributes to chronic stress.

For example, surveys in India and abroad reveal



that teenagers often spend 10–12 hours a day preparing for competitive exams, leaving little time for recreation, creativity, or family life. Many schools and universities are now responding by integrating **counseling services, wellness programs, and emotional literacy** into the curriculum.

As Catholic educators, we are reminded of the wisdom of St. John Bosco, who said: *“It is not enough to love the young; they must know that they are loved.”* Education must provide not only intellectual formation but also **emotional and spiritual support**, ensuring that schools are safe spaces where every student feels valued.

3. Equity and Access

Despite the rapid spread of digital learning, the **digital divide** continues to widen. Many students in rural or economically disadvantaged contexts still struggle without stable internet connections or modern devices. This gap was exposed painfully during the COVID-19 pandemic and persists today.

Economic barriers, particularly rising tuition and resource costs, have also made **quality education inaccessible to many families**. Meanwhile, marginalized groups—students with disabilities, immigrants, and minorities—often find themselves excluded from mainstream opportunities.

Catholic schools, with their mission of inclusivity and preferential option for the poor, have a special role to play here. They must ensure that education is never reduced to a privilege for the few, but remains a right for all.

4. Higher Education Under Pressure

Universities and colleges across the globe are experiencing **declining enrollment and rising costs**. Families increasingly question the value of a four-year degree, especially as **student debt soars** and alternative pathways—like trade schools, online learning, and microcredentials—gain popularity.

At the same time, employers complain of a persistent **skills gap**, claiming that graduates often lack the problem-solving and interpersonal skills needed for the modern workforce. Some institutions have begun to redesign their curricula to include **career-ready skills, internships, and project-based learning**. However, leadership instability in higher education remains a concern, as frequent turnover weakens long-term planning.

5. Curriculum and Pedagogical Shifts

The classroom itself is changing. **Hybrid models** that combine in-person and online learning are now standard, giving flexibility but also creating challenges like screen fatigue. Alongside traditional degrees, **microcredentials and digital badges** are becoming mainstream, offering quick, skills-based certifications attractive to employers.

There is also a growing recognition of the importance of **soft skills**—communication, emotional intelligence, and resilience—that machines cannot replicate. Moreover, **environmental sustainability** has entered the curriculum, with schools encouraging students to engage with climate change, conservation, and eco-justice.

6. Teacher Well-Being and Professional Development

Teachers are at the heart of every education system, yet their well-being is often overlooked. The demands of integrating new technologies, meeting diverse student needs, and navigating administrative expectations have led to high levels of **burnout and stress** among teachers worldwide.

For example, a recent global survey indicated that over 60% of teachers reported feeling overwhelmed by workload, and many considered leaving the profession. This has direct consequences for students, as exhausted teachers cannot fully engage in creative or pastoral teaching.

Professional development, too, remains uneven. Many teachers lack access to **ongoing training in digital literacy, inclusive pedagogy, or mental health support for students**. Catholic schools must ensure that teacher formation—both professional and spiritual—remains a priority. As the saying goes, “*To teach is to touch a life forever.*” Supporting teachers means supporting generations.

7. Parental Involvement and Home-School Partnership

Another pressing issue is the evolving role of parents in education. In many contexts, parents are either **overburdened with academic expectations** (pressuring children into endless coaching classes) or **disconnected from school life**, leaving teachers to shoulder the responsibility alone.

Yet research shows that when parents are actively involved in education—through reading with children, discussing moral values, or partnering with schools—student outcomes improve significantly.

For Catholic education, the family is the “first school of life and faith.” Schools must therefore build strong **home-school partnerships**, involving parents not only in academic matters but also in spiritual and community life. Workshops, parent-teacher dialogues, and family-based programs can bridge this gap and nurture children in a more holistic way.

Conclusion

The most concerning issues in education today—technology, mental health, equity, higher education challenges, curriculum shifts, teacher well-being, and parental involvement—are not isolated; they are deeply interconnected. Technology without equity deepens divides. Academic pressure without emotional support damages mental health. Rising costs without reform make higher education inaccessible. Teachers without support cannot inspire. Families without engagement leave students adrift.

For Catholic educators, the path forward is clear: we must embrace innovation while remaining rooted in the Gospel values of dignity, justice, and care for creation. As Pope Benedict XVI once said, “*The world of education is a vast field of sowing the seeds of hope.*” Our task is to ensure that amid these challenges, hope continues to flourish, and education remains a light for generations to come.

Compiled by

Fr. Maria Charles SDB



EDUCATIONAL GUIDANCE IN HUMAN LOVE (1983)



Introduction:

The Congregation for Catholic Education emphasizes that the ultimate purpose of all authentic education is “the harmonious formation of the whole man, so that he may progressively come to discover his own vocation and to prepare himself for it”¹. This vision is grounded in Christian anthropology, which views the human person as created in the image of God and ordered toward a transcendent destiny. In this context, the Second Vatican Council insisted on the need for “a positive and prudent sex education to be imparted to children and adolescents”², highlighting its integral role in human formation. Building upon earlier initiatives of Episcopal Conferences, the present Instruction seeks “to set out the pedagogical guidelines in this field, in fidelity to the Church’s doctrine and morals”³. Thus, sexual education is not reduced to biological information but is framed as a moral and spiritual vocation to love, responsibility, and communion in accordance with the Church’s teaching.

Significance of Sexuality:

The Congregation affirms that sexuality is “a fundamental component of personality... an integral part of the development of the personality and of its educative process”⁴. It shapes human identity biologically, psychologically, and spiritually, conditioning one’s maturity and social integration. Rooted in the complementarity of male and female, sexuality finds its fullest meaning in marriage, where conjugal union is “the maximum expression on the physical level of the communion of love of the married”⁵. Detached from this vocation of mutual self-gift, it degenerates into selfishness and disorder. Thus, education in sexuality seeks to cultivate “an adequate knowledge of the nature and importance of sexuality” as essential for the harmonious and integral growth of the person⁶.

The Actual Situation:

The document notes that, despite general agreement on the need for sex education, there remains “moral disorientation” and uncertainty regarding its agents, content, and methods⁷. Many parents and educators feel unprepared, while schools often reduce it to scientific facts without a holistic vision⁸. In some places the urgency is ignored, or it is assumed the issue resolves itself⁹. Given its complexity, touching physical, psychological, moral, and spiritual dimensions, the Congregation commends Catholic organisations already offering education that fosters maturity and protects youth from ignorance and degradation¹⁰.

Declarations of the Magisterium:

The Magisterium affirms that sex education is integral to Christian formation, rooted in Vatican II's call for "positive and prudent sex education" for youth¹¹. *Gaudium et spes* emphasises marriage and family as its primary context, supported by cooperation between parents and teachers. Pope John Paul II stresses that "education to love as self-giving... constitutes the indispensable premise" for authentic sex education¹². The Church further teaches that this task is both a right and duty of parents, to be exercised in fidelity to subsidiarity. Ultimately, education in sexuality must be oriented to chastity, which integrates body, emotions, and spirit, enabling the person to live love as a gift of self¹³.

Section I- Some Fundamental Principles:

Every form of education rests upon a particular understanding of the human person. Christian education, in this light, seeks to foster the integral development of man and woman as embodied spirits, cultivating both the natural and supernatural gifts with which they have been endowed by God. Grounded in faith, it "throws a new light on all things and makes known the full ideal which God has set for man"¹⁴.

Christian Concept of Sexuality:

In Christian anthropology, the body is not merely a biological entity but a revelatory means through which the human person, as an "incarnate spirit", discloses identity and vocation. The document underscores that corporeality serves as "a primordial sacrament," a visible sign that conveys the ineffable mystery of the human spirit¹⁵. Theologically, the body also bears witness to divine creative love: "This is the body: a witness to creation as a fundamental gift, and so a witness to love as the source from which this same giving springs"¹⁶.

Sexuality further illuminates the human calling to reciprocity and self-gift, rooted in the complementary distinction of the sexes. The sexual body "expresses the vocation of man and woman to reciprocity, to love and to the mutual gift of self," while also orienting toward unity and generativity¹⁷. Though sin has obscured the original nuptial meaning of the body, this remains an ethical calling inscribed deep in the human heart, echoing the dignity and vocation inherent in the human condition¹⁸.

Nature, Purpose and Means of Sex Education:

A primary aim of Christian sex education is to impart "adequate knowledge of the nature and importance of sexuality" in service of the person's holistic maturation, toward both psychological and spiritual maturity, to which all believers are called¹⁹. In fulfilling this goal, the educator must ground their methods in principles of faith while integrating contemporary pedagogical insight regarding the positive value of sexuality.

Informed by a Christian anthropological vision, affective-sexual education must address the whole person, biological, psycho-affective, social, and spiritual components, recognizing the added complexity introduced by the effects of sin²⁰. True formation transcends intellectual instruction to engage the will, emotions, and desires, cultivating virtues such as modesty, temperance, respect, and openness to others, all sustained by the transformative power of Christ's salvation. Additionally, for individuals in diverse life circumstances, education aims to foster maturity understood not merely as acceptance of sexuality but as the

capacity to offer self-giving, altruistic love, manifested through spontaneous relational openness, emo-





tional discipline, and freely chosen commitment.

Section II- Responsibility in Putting Sex Education into Effect:

Function of the Family:

According to the Congregation, the family occupies a privileged role as the “preferential place for the education of young people in chastity,” rooted in the pastoral vision of *Gaudium et spes* and requiring the complementary efforts of parents and teachers²¹. In this domestic context, sexuality education is to be imparted to children and adolescents gradually, in harmony with their overall formation, a process that integrates faith with natural maturation and recognizes the family as the primary locus for nurturing moral and spiritual maturity.

The Ecclesial Community:

The ecclesial community, as “the Church, mother of the faithful born of her to the faith in Baptism,” shares directly in the mission of education through proclamation, liturgy, and service²². Since families often face challenges in this area, priests, Catholic schools, and parishes are called to collaborate in supporting Christian formation. Ultimately, bishops carry the responsibility to provide guidelines and norms suited to local needs, ensuring that sex education is carried out in fidelity to the Church's sacramental and moral mission.

Catechesis and Sex Education:

A solid catechetical formation of adults in the Christian understanding of human love is foundational to effective sex education for children. By fostering human maturity illumined by faith, adults become better equipped to engage in meaningful dialogue with younger generations. This catechesis also facilitates appropriate exchanges on sensitive issues, familiarizes educators with effective teaching aids, and enables collaboration with experts when handling challenging circumstances.

Pre-Marriage Catechesis:

A central component of preparing young people for Christian marriage involves offering them a clear understanding of the Church's sexual ethics through catechesis, which ideally evolves into a structured catechumenate-style process. This formation aims to uphold and fortify the chastity of engaged couples, preparing them for the distinctive mission they will share within the People of God²³. It encourages prospective spouses to grasp the profound meaning of marriage, as a loving union oriented both toward mutual fulfilment and procreation, supported by essential virtues such as chastity, self-control, character formation, and sacrificial love. This preparation also includes instruction in the Church's moral teachings, including fertility regulation methods, as vital for nurturing responsible marital love that is open to life²⁴.

Guidelines for Adults:

A thorough catechetical formation of adults in the Christian vision of human love provides the essential foundation for the sex education of children. Such preparation fosters a human maturity enlightened by faith, enabling adults to engage in meaningful and responsible dialogue with the younger generations. Beyond offering guidance on suitable methods, this catechesis promotes constructive exchanges on specific challenges, familiarizes educators with appropriate teaching resources, and facilitates collabora-

tion with experts, whose assistance can prove particularly valuable in complex situations.

Task of Civil Society:

Civil society bears a significant responsibility to uphold the common good by ensuring that educational and social environments, especially within schools, are morally and physically sound. This entails fostering conditions that are consonant with the positive aspirations of parents and supporting those values freely embraced by families.

Responsibility in Education in the Use of the Instruments of Social Communication:

The Church warns that modern media exerts a stronger influence on children than the family, especially in matters of sexuality, leaving them “fascinated and devoid of defence” before what they see and hear²⁵. Hence, young people must learn moderation, discipline, and critical reflection in their media use, guided by parents, teachers, and experts. John Paul II urges parents and media professionals not to hide behind false neutrality, while civil authorities have the duty to regulate communications to protect public morality and safeguard youth from harmful content.



Task of the School with Regard to Sex Education:

The school's role, complementing the family's primary responsibility, is to help students understand “sexuality as value and task of the whole person, created male and female in the image of God”²⁶. Rather than mere theoretical instruction, effective sex education through interpersonal dialogue cultivates internal dispositions, affective maturity, self-control, and socially appropriate behaviour, that form the student's integral formation. The school should integrate these themes carefully across the curriculum, always employing sensitivity, airing individual dialogue opportunities, and ensuring that teachers entrusted with this task combine professional competence, emotional maturity, and moral discernment. Collaboration with parents is essential, and in complex or sensitive cases, trusted educators or specialists, invited with respect for family support, should provide private guidance to nurture affective growth while safeguarding students' psychological well-being.

Appropriate Teaching Materials:

Selecting the right educational resources is essential for effective sex education; such materials should be developed with input from specialists in moral and pastoral theology, catechesis, education, and Catholic psychology to ensure both accuracy and sensitivity. Textbooks that adopt a purely naturalistic perspective may prove harmful to children and adolescents, while graphic or audiovisual resources risk causing trauma or arousing unhealthy curiosity if not specially tailored to their developmental readiness. Teachers must therefore exercise discernment, recognising that irresponsibility in these delicate matters can inflict serious harm on young learners.

Youth Groups:

Alongside the formative roles of family and school, youth groups, often organized during leisure time, constitute a significant educational factor that can exert an even stronger influence on the development of adolescents and young adults. The human sciences affirm that such “groups” serve as a positive condition

for growth, since genuine personality maturation is inseparable from meaningful and effective personal relationships.

Section III- Conditions and Mode of Sex Education:

Sex education's complexity and delicacy demand that educators be thoroughly prepared. The document emphasizes that an educator's ability hinges less on theoretical knowledge and more on their affective maturity and psychological balance—qualities essential for conveying an “exact and complete vision of the meaning and value of sexuality” integrated within their own personality²⁷.

The guidance underscores the importance of collaborative engagement, urging Episcopal Conferences to foster unity among parents, Christian communities, and educators. This collective partnership should act “with reciprocal trust and with the highest regard for rights and specific competences,” aiming for a comprehensive Christian formation of youth²⁸. Given the delicacy of sexual education, teaching methods must be both precise and sensitively deployed. Instruction should be adapted intentionally, calibrated to age, maturity, and moral development, while maintaining clarity on the educational goals to ensure meaningful integration of knowledge and values.

Beyond theoretical preparation, educators must exhibit personal equilibrium and spiritual depth. Their teaching becomes credible insofar as it is rooted in authentic self-integration and mature affectivity; such personal formation strengthens their capacity to guide the affective and moral development of youth faithful to Christian anthropology. The section situates sex education within the Church's broader educational mission. It calls for educators to participate in a pedagogical formation that resonates with familial and ecclesial values, ensuring that young people receive guidance shaped by faith, moral clarity, and communal responsibility.

Section IV- Some Particular Problems:

Educators must guide youth toward a responsible awareness of the varied expressions and dynamics of sexuality, ensuring they are grounded in human values. True love, the document explains, involves a generous self-giving aimed at the other's good, one that “knows how to respect the personality and the freedom of the other”; in contrast, the sex instinct left unchecked becomes “merely genital,” reducing the other to an object of gratification²⁹. The document reiterates that sexual intimacy is reserved for marriage, as only within this covenant can the unitive and procreative dimensions of love truly unite. This sacred union, described as “one flesh,” embodies a love that is “human, total, faithful, creative,” thereby safeguarding intimacy from misuse. Sexual relations outside this context are deemed a serious disorder, being expressive of bonds not yet constituted in definitive commitment recognized by society and faith³⁰.

A further concern the text raises is the prevalence among adolescents and young adults of behaviours that simulate intimacy but fall short of its reality. These “merely genital” expressions of affection bypass genuine relational depth, often stemming from instinct rather than personal connection. They threaten affective maturation by substituting impulsive encounters for intentional self-giving love.

Sex education, the document asserts, must cultivate self-control and responsible affective maturity. Educators are called to foster, that through formation, progress toward love that is deliberate, self-giving, and anchored in freedom, not driven by impulse. This





guidance supports youth to grow in self-control and prepare for authentic relational maturity. The document identifies certain behaviours, such as masturbation, that pose particular challenges to the individual's moral development. According to Catholic doctrine, masturbation constitutes a grave moral disorder because it misappropriates the sexual faculty, divorcing it from the purposes of love and life. As such, it represents a misuse that impedes integrated formation in line with divine design.

Conclusion:

In light of the prevailing socio-cultural context, the document asserts the urgent need for positive and gradual affective-sexual education tailored to children, adolescents, and young adults—anchored in the pastoral directives of the Second Vatican Council. It warns that silence cannot serve as a valid approach, especially amidst the influence of “hidden persuaders” whose insidious language can subtly shape young minds³¹.

Ultimately, the responsibility for safeguarding the fundamental rights of children and adolescents, and ensuring their holistic development, rests primarily with parents, who are entrusted with the ongoing continuum of education built on love and trust. The Church, alongside families and schools, must collaborate prudently and with Christian fidelity, recognizing that sex education is fundamentally an act of faith, drawing its essential strength from grace and the Holy Spirit³².

¹Educational Guidance in Human Love, Introduction, 1983, §1
https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19831101_sexual-education_en.html

²Gravissimum Educationis, 1965, §1
https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_gravissimum-educationis_en.html

³Educational Guidance in Human Love, Introduction, 1983, §1

⁴Educational Guidance in Human Love, 1983, §4

⁵§5

⁶§6

⁷Educational Guidance in Human Love, 1983, §§7–8

⁸§9

⁹§10

¹⁰§§11–12

¹¹Gravissimum Educationis, 1965, §1; Educational Guidance in Human Love, 1983, §§14–15

¹²§16

¹³§18

¹⁴Educational Guidance in Human Love, 1983

¹⁵Educational Guidance in Human Love, §22

¹⁶§23

¹⁷§24

¹⁸§27

¹⁹Educational Guidance in Human Love, §34

²⁰§35

²¹Educational Guidance in Human Love, §A

²²Educational Guidance in Human Love, 1983, §53

²³Educational Guidance in Human Love, §60

²⁴ibid., §62

²⁵Educational Guidance in Human Love, 1983, §67

²⁶Educational Guidance in Human Love, §69

²⁷Educational Guidance in Human Love, 1983, §79

²⁸§79–80

²⁹Educational Guidance in Human Love, §94

³⁰§95

³¹Educational Guidance in Human Love, §106

³²Educational Guidance in Human Love, §§107–110

ST. CLAUDINE THEVENET

(30 MARCH 1774 - 3 FEBRUARY 1837)



Claudine Thévenet, RJM (30 March 1774 - 3 February 1837), religious name Marie of Saint Ignatius, was a French Catholic religious sister and the founder of the Religious of Jesus and Mary. Thévenet witnessed the horrors of the French Revolution, she saw two of her brothers executed and went on to cater to the needs of children while using her congregation to provide local girls with a religious education. Thévenet was beatified on 4 October 1981 and was later canonized as a saint on 21 March 1993.

Claudine Thévenet was born on 30 March 1774 in Lyon, France, into a devout and hardworking Catholic family. Her parents, George Thévenet and Marie-Andrée Déclat, raised seven children in a home where faith and family life were deeply valued. Claudine, the second of the seven, grew up in an environment that fostered trust in God, simplicity of life, and a strong sense of compassion toward others.

From her earliest years, Claudine was known for her gentle and kind nature. She inherited from her mother a deep devotion to God and from her father a sense of responsibility and diligence. The vibrant city of Lyon, with its mix of prosperity and political tensions, also shaped her worldview. Her family's home was one where Christian values

were lived out in daily life, preparing her to face both joy and adversity with faith.

Claudine's peaceful childhood was soon overshadowed by the French Revolution, which erupted when she was still a young girl. The upheaval brought immense suffering to Catholic families like hers, as the Revolution often targeted both clergy and faithful laypeople. In 1794, during the Reign of Terror, Claudine's two elder brothers, Louis and André, were captured and condemned to death. Claudine, then only twenty years old, was present when they were led to execution. Their final words, urging her to forgive their persecutors and to place her trust in God, left an indelible mark on her soul.

This traumatic event became a turning point in Claudine's life. While the loss of her brothers caused her profound grief, it also awakened in her a strong call to dedicate her life to God and to serve others. She experienced firsthand the destructive power of hatred and violence, yet chose to respond with compassion, mercy, and

forgiveness. The memory of her brothers' faith and courage nurtured within her a desire to protect the vulnerable and to provide Christian formation to children, who were often left orphaned or abandoned during the turbulent years of the Revolution.

After the Revolution, Claudine lived with her sister and spent much of her time caring for children who had been left impoverished or orphaned by the violence of the era. The words of her martyred brothers, "Forgive, Gladly, as we forgive", echoed in her heart and became the foundation of her spirituality. She became known in her community for her compassion toward the poor, her kindness, and her ability to nurture children with patience and gentleness.

A decisive moment came in 1815, when Claudine met Fr. André Coindre, a zealous priest in Lyon who was deeply moved by the plight of abandoned youth. Fr. Coindre recognized Claudine's gifts and spiritual depth, and he encouraged her to channel her compassion into a concrete mission. Together, they began to care for destitute and neglected children, offering them not only shelter and food but also

Christian education and a sense of dignity.

In 1818, with the encouragement of Fr. Coindre, Claudine founded the Congregation of the Religious of Jesus and Mary (RJM) in Lyon. Her goal was to combine academic instruction with moral and religious formation, especially for girls who were often denied access to education. The motto of the congregation, "Let us forgive, as we wish to be forgiven," reflected Claudine's personal experience of suffering transformed into mercy.

Claudine, known in religion as Mother Marie of St. Ignatius, quickly attracted other women who shared her vision. The sisters established schools, orphanages, and boarding houses, serving both the poor and those of more privileged backgrounds, always with a spirit of kindness and maternal care. Claudine believed education was not merely the transfer of knowledge but the shaping of the whole person—mind, heart, and spirit. Her mission was rooted in the conviction that love, forgiveness, and Christian values could heal the wounds of society.

At the heart of St. Claudine's spirituality was a deep trust in God's providence and an unwavering conviction that love, and forgiveness have the power to transform lives. The trauma she endured during the French Revolution could have left her bitter, yet she allowed grace to shape her into a woman of mercy. The final words of her brothers, "Forgive, Gladly, as we forgive", became not only her personal motto but also the spiritual foundation of her congregation.

Her faith expressed itself in a simple but profound way: to see God in every child and to nurture them with tenderness. She believed that education was a sacred ministry, a way to bring children to experience the love of God through the care of their teachers. Claudine constantly emphasized compassion, patience, and gentleness in dealing with the young, ensuring that they felt both loved and valued.

Claudine Thévenet's educational mission was far more than the teaching of letters and numbers. She saw education as the formation of the whole person; mind, heart, and soul. To her, children were not empty vessels to be filled with



information but seeds of goodness and grace waiting to be nurtured.

- **Intellectual Formation-** She valued strong academic training to prepare students for life's responsibilities.
- **Moral and Spiritual Formation-** Every lesson carried with it the values of honesty, forgiveness, kindness, and love of God.
- **Practical Skills-** Girls especially were equipped with life skills that would allow them to live with dignity and contribute positively to society.

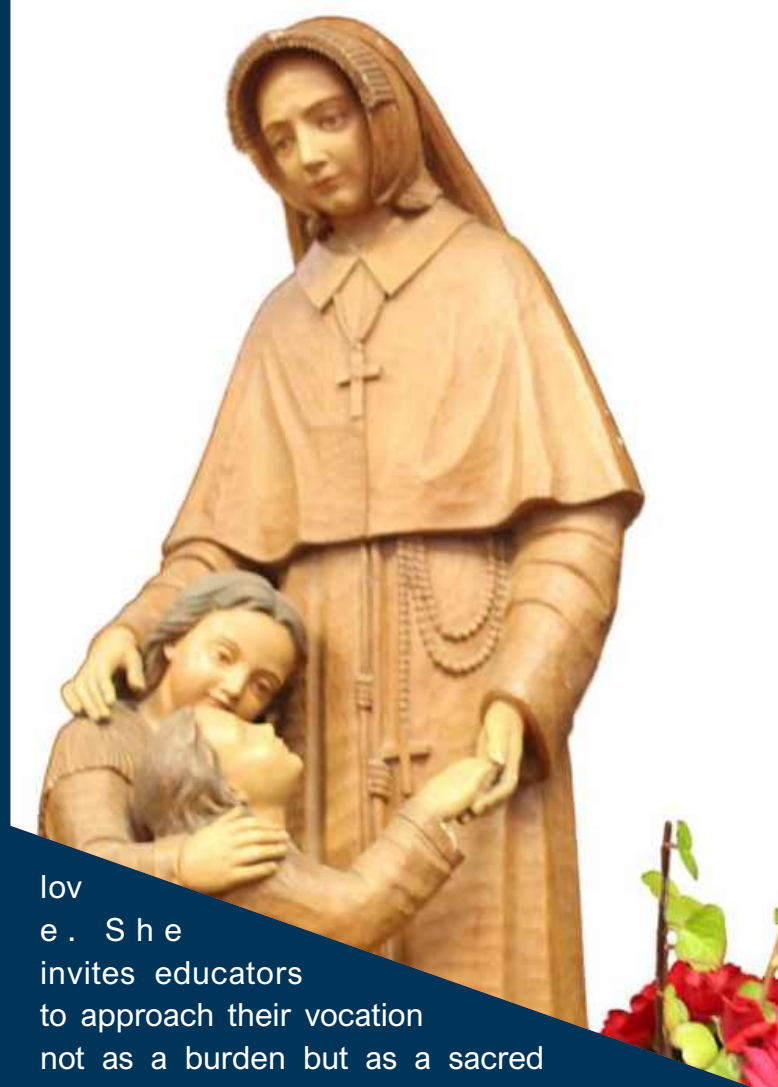
She often reminded her sisters that the goal of education was not simply “to make children know more” but “to make them good and to help them love God.” In this sense, her vision resonates strongly with modern holistic education, which emphasizes not just knowledge but also character and values.

Claudine's model of education was rooted in hope, mercy, and transformation. By offering children, especially the poor, abandoned, and marginalized, a chance to learn and to be loved, she restored their sense of dignity and opened a pathway to a brighter future. Her schools became places where children could experience family, belonging, and faith.

Today, the Religious of Jesus and Mary carry forward her legacy in more than twenty-five countries, continuing to embody her vision: education as an act of love, forgiveness, and faith in God. Claudine Thévenet thus stands as a true saint-educator, who saw in every child the face of Christ and dedicated her life to shaping generations in the spirit of compassion and holiness.

The life of St. Claudine Thévenet speaks across centuries with a message that is deeply relevant to educators and leaders today. Faced with the tragedies of violence, loss, and injustice, she chose not to respond with despair or revenge but with forgiveness, compassion, and hope. Her witness reminds us that true education is not merely the transfer of knowledge but the formation of hearts to heal, to forgive, and to build a more humane society.

For teachers, Claudine offers the example of a woman who saw in each child a reflection of God's

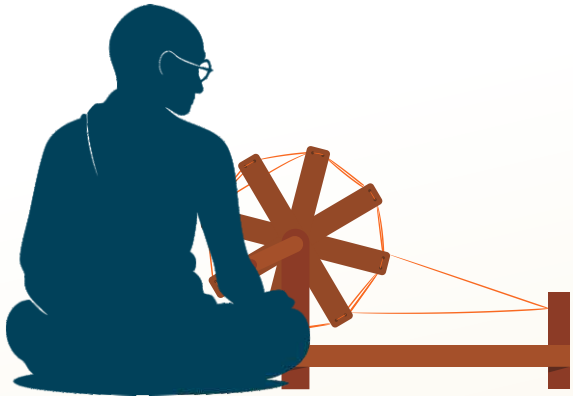


love. She invites educators to approach their vocation not as a burden but as a sacred calling: to touch lives, to awaken goodness, and to shape futures. In an age where students face uncertainty, stress, and fragmentation, Claudine's message is clear: education must be a space of love, mercy, and encouragement.

For leaders of education, she challenges us to go beyond systems and policies, to create environments where children feel valued and safe, where they discover their dignity, and where learning becomes a path to transformation. Her words and actions inspire us to bring gentleness where there is harshness, forgiveness where there is hurt, and hope where there is despair.

In her canonization, the Church recognized not only Claudine's holiness but also the enduring power of her educational vision. As Catholic educators, we are invited to walk in her footsteps to see education as a ministry of mercy, to believe in the hidden potential of every child, and to transform our schools into places where faith and love flourish.

St. Claudine Thévenet, true mother and teacher, continues to remind us: “Love the children, and teach them what is necessary for life and for eternity.”



Celebrating **GANDHI JAYANTI**

Every year on October 2nd, India observes Gandhi Jayanti, the birth anniversary of Mahatma Gandhi, the Father of the Nation. Beyond being a day of remembrance, Gandhi Jayanti is a living invitation to revisit his philosophy of truth (satya), non-violence (ahimsa), and the transformative power of education. In schools and universities, this day can be more than a ceremonial holiday; it can become a powerful tool for shaping young minds toward peace, service, and holistic growth.

GANDHI'S VISION OF EDUCATION:

Mahatma Gandhi believed that true education should not merely equip individuals with literacy or skills but should form character, instil moral strength, and prepare students for life in harmony with society. He proposed Nai Talim or Basic Education, which emphasized:

- **Learning by Doing-** integrating craft, productive work, and academics.
- **Value-based Education-** rooting education in truth, simplicity, and service.
- **Holistic Development-** nurturing the mind, body, and spirit together.
- **Community Orientation-** linking schools to the needs of local communities.

In his words, “By education I mean an all-round drawing out of the best in child and man; body, mind, and spirit.” This holistic vision still resonates with the challenges of contemporary education, where intellectual brilliance must be balanced with compassion and responsibility.

GANDHI'S QUOTES ON EDUCATION:

Here are some of Gandhi's timeless reflections on education:

- “By education I mean an all-round drawing out of the best in child and man—body, mind, and spirit.”
- “Literacy in itself is no education. Literacy is not the end of education nor even the

beginning.”

- “True education must correspond to the surrounding circumstances, or it is not a healthy growth.”
- “What is really needed to make democracy function is not knowledge of facts, but right education.”
- “Persistent questioning and healthy inquisitiveness are the first requisites for acquiring learning of any kind.”

These quotes remind educators and learners that Gandhi's approach was not about textbooks alone, but about nurturing truth, compassion, and service in every learner.

Gandhi Jayanti offers an opportunity for educational institutions to infuse the curriculum with the values of truth, non-violence, simplicity, and service. When education is inspired by Gandhi's vision, it forms not only skilled professionals but also compassionate leaders dedicated to building a just and peaceful society.



Happy Diwali

+ *The Festival of Lights*



Diwali

A Festival of Light and a Lesson in Education

Diwali, the festival of lights, is one of India's most cherished celebrations. Beyond the sparkling lamps, the vibrant rangoli, and the joyous exchange of sweets, it holds a deeper significance: the triumph of light over darkness, good over evil, and knowledge over ignorance. For educators and students alike, Diwali offers profound lessons that can be woven into the fabric of learning, making education not only intellectual but also cultural, moral, and spiritual.

DIWALI AND THE LIGHT OF KNOWLEDGE:

Education, at its core, is the dispelling of darkness. Just as the flame of the diya breaks through the night, knowledge illuminates the human mind, freeing it from prejudice, fear, and ignorance. Diwali reminds us that every learner carries within them the potential for light, and teachers are entrusted with the sacred task of kindling it. Classrooms

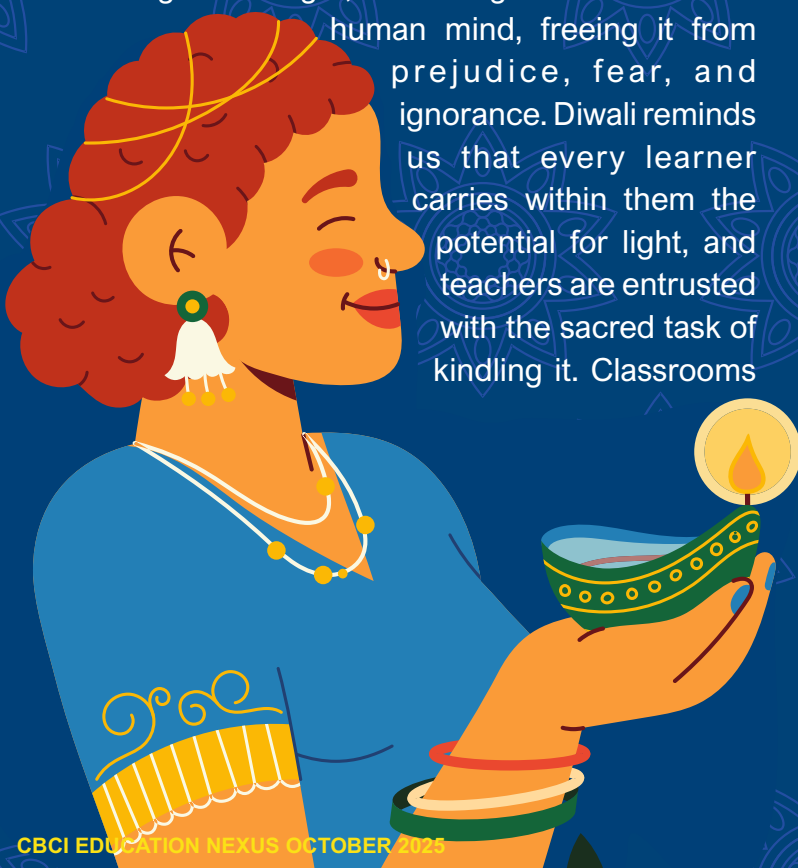
can use this symbolism to inspire students to see education not merely as academic achievement, but as the journey of enlightenment that shapes character and values.

LESSONS OF VALUES AND CHARACTER:

The stories associated with Diwali each carry values of truth, perseverance, humility, and justice. When teachers share these stories in age-appropriate ways, they do more than narrate mythology; they cultivate a culture of ethics and resilience in young hearts. Students learn that education is not only about sharpening the intellect but also about becoming compassionate and responsible human beings.

BUILDING INCLUSIVE CLASSROOMS:

In a diverse country like India, festivals are opportunities to strengthen inclusivity. Celebrating Diwali in schools should not be confined to one faith but presented as a cultural treasure that speaks universally of light, joy, and hope. Activities such as creating eco-friendly decorations, organizing interfaith assemblies, or holding discussions on the environmental impact of firecrackers can make the festival both participatory and educational. In this way, students learn to appreciate cultural diversity while developing a sense of ecological responsibility.



DIWALI AS A PEDAGOGICAL TOOL:

The themes of Diwali can enrich multiple areas of learning:

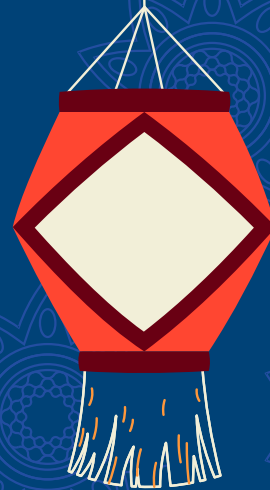
- **Science:** understanding combustion and sustainable energy through the diya and discussions on pollution.
- **Mathematics:** exploring symmetry in rangoli patterns or calculating budgets for festive preparations.
- **Social Studies:** reflecting on community bonding and the socio-cultural impact of festivals.
- **Art and Literature:** creating poems, skits, or paintings inspired by the themes of light and hope.

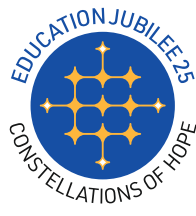
By linking curriculum to lived cultural experiences, Diwali becomes not just a holiday event but a pedagogical tool that nurtures creativity, critical thinking, and collaboration.

A FESTIVAL OF HOPE FOR EDUCATION TODAY:

In today's world, where education faces challenges of stress, inequality, and technological disruption, Diwali offers an enduring message: the power of hope. Just as countless tiny diyas together brighten a city, every small act of dedication by teachers, parents, and students contributes to the illumination of society. Schools that celebrate Diwali as a festival of learning remind their communities that education is ultimately about creating light for a better tomorrow.

-Brandon Arnold John





JUBILEE OF THE WORLD OF EDUCATION

EDUCATIONAL CONSTELLATIONS



The Catholic Church is preparing to celebrate a historic event: the Jubilee of the World of Education, scheduled from 27 October to 1 November 2025 in Rome. This Jubilee will shine a light on the vast and dynamic presence of Catholic education worldwide, with 219,000 schools and 1,760 Catholic universities and higher faculties that serve hundreds of millions of students, teachers, and families. More than institutions, these are living communities that embody the Church's commitment to humanity and help shape the future through education rooted in fraternity, peace, and development.

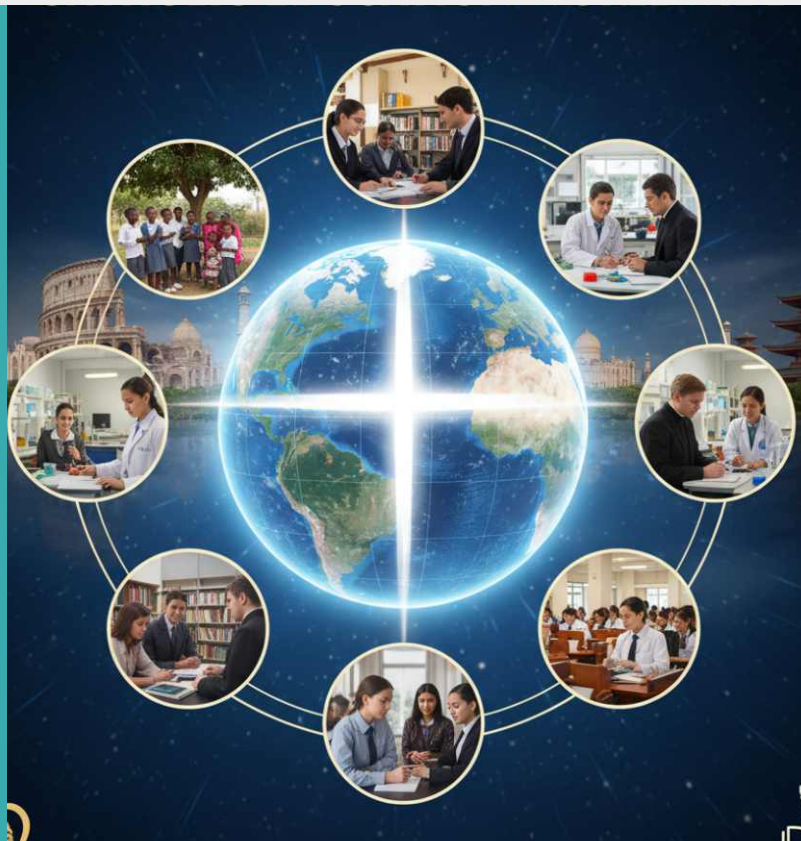
The Jubilee will be marked by four major events presided over by Pope Leo XIV. On 27 October, the academic year will be inaugurated at St. Peter's Basilica with the Roman Pontifical Universities. On 30 October, the Holy Father will meet students in the Paul VI Audience Hall, while on 31 October he will address educators in a special audience, followed by the ritual passage through the Holy Door; a distinctive moment of the Jubilee. On 1 November, the celebration will conclude with a solemn Eucharist in St. Peter's Basilica dedicated to the entire world of education. These encounters will provide Pope Leo with an opportunity to share his vision of education as a guiding constellation for the years ahead.



In addition to these liturgical and papal events, the Jubilee will feature a Village of Education near St. Peter's Square, showcasing best practices and innovations from around the world. The Church of San Lorenzo in Piscibus will host "The School of the Heart" with moments of prayer and meditative exploration, while other nearby venues such as Santo Spirito in Sassia and St. Pius X Hall will display immersive artistic and cultural experiences, along with exhibitions of educational achievements from every continent. Together, these initiatives will highlight the creative and spiritual dimensions of Catholic education.

The central highlight of the Jubilee will be the International Congress, Educational Constellations- A Pact with the Future, taking place on 30 October 2025 at the Auditorium Conciliazione in Rome. The Congress marks the sixtieth anniversary of *Gravissimum Educationis*, the Second Vatican Council's declaration on Christian education, and will bring together leading voices from across the world to reflect on the challenges and hopes of education today. The programme will include four sessions, beginning with an opening address by Cardinal José Tolentino de Mendonça, Prefect of the Dicastery for Culture and Education, and an overview of Catholic education worldwide by Antonello Maruotti of LUMSA University.

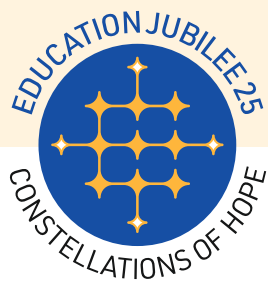
The sessions will explore themes of education as a universal right, the challenges of changing cultural contexts, and the importance of educating for hope in fragile times. Distinguished speakers such as philosophers, theologians, educators, and leaders of international Catholic educational networks will enrich the discussions. The Congress will conclude with a session on reviving the pact with hope, focusing on the cultural and educational commitment of Catholic schools and universities. This session will feature contributions from church leaders and education experts from Africa, Latin America, and Asia, including Most Rev. Elias Gonsalves, Archbishop of Nagpur and the Chairperson of the Office of Education and Culture of the Catholic Bishops' Conference of India.



It is particularly significant that our Chairperson will also give a talk during this Congress, representing India at this global platform. This participation underlines the role of Indian Catholic education in the worldwide constellation of Catholic institutions and highlights our Office's dedication to contributing to the future of education with vision and hope.

The Jubilee of the World of Education, together with the International Congress, will be a landmark celebration for the global Church. It will not only honour the immense contribution of Catholic education over the decades but also renew its mission to address contemporary challenges and inspire new generations. In doing so, it seeks to reaffirm education as a true pact with the future; one that brings together cultures, faiths, and peoples in the service of humanity.





INVITATION



Jubilee of the World of Education

EDUCATIONAL CONSTELLATIONS

Dear Sisters and Brothers,

I am pleased to share with you the general programme of the **Jubilee of the World of Education** which is scheduled to take place from **the 27th of October till the 1st of November, 2025**.

The educational presence of the Catholic Church is an expression of a generative and passionate faith in humanity. It is active worldwide through a variety of institutions: **219.000 schools and 1.760 Catholic Universities and Higher Faculties. Hundreds of millions of people** are involved in these educational communities: students, teachers, parents, and all those who accompany young people on the journey of life. Everywhere in the world, this luminous presence helps to shape the future. The protagonists of these Educational Constellations are invited to Rome to experience the Jubilee dedicated to them: to share their experiences, relaunch their mission, and to disseminate a call for education to be the creator of a new culture of development, fraternity and peace.

The **Holy Father Leo XIV** will preside over four events during the Jubilee of the World of Education:

- **MONDAY, 27 OCTOBER**, in St. Peter's Basilica, celebration of the beginning of the **academic year** with the Roman Pontifical Universities and Institutions.
 - **THURSDAY, 30 OCTOBER**, in the Paul VI Audience Hall at the Vatican, audience with **students**.
 - **FRIDAY, 31 OCTOBER**, in the Paul VI Audience Hall at the Vatican, audience with **educators**.
 - **SATURDAY, 1 NOVEMBER**, in St. Peter's Basilica, celebration of the **Eucharist for the entire World of Education**.
- In these encounters, Pope Leo will have the opportunity to set out his educational vision, a precious constellation to orient our path forward in the years to come.

During the days of Jubilee, a **Village of Education** will be set up in the vicinity of Saint Peter's – this will be a diffused space where, using different modes of expression, some of the best practises and achievements in education will be exhibited and put into dialogue with each other:

- ◆ **THURSDAY, 30 OCTOBER**, at the Conciliazione Auditorium, a World Congress **"Educational Constellations – A Pact with the future"** will take place: participants are invited to reflect together on the challenges of education, from the universal right to a quality education to the new cultural and technological frontiers.
- ◆ **THURSDAY, 30 AND FRIDAY, 31 OCTOBER**, the nearby Church of San Lorenzo in Piscibus, will host **The School of the Heart** with moments of prayer and paths of meditative exploration, featuring a variety of spiritual, cultural and artistic experiences.
- ◆ **FRIDAY, 31 OCTOBER**, the Corsie Sistine of Santo Spirito in Sassia and the nearby Saint Pius X Hall will host two creative initiatives: **an immersive artistic and cultural experience** probing the meaning of education and **an exhibition of educational experiences from all over the world**.
- ◆ **FRIDAY, 31 OCTOBER**, at the end of the Audience with educators, we will experience together the most characteristic ritual of the Jubilee: **the passage through the Holy Door**.

I look forward to meeting you at this great celebration. In the meantime, I invite you to register now for the individual events.

Card. José Tolentino de Mendonça

Prefect

Dicastery for Culture and Education of the Holy See

Updates will be made available from time to time on the Jubilee website (www.iubilaeum2025.va) and on the website of the Dicastery for Culture and Education (www.dce.va)



INDIAN SCHOOLS ARE REIMAGINING HOMEWORK WITH A FOCUS ON CREATIVITY & REAL-WORLD LEARNING:

HERE'S HOW

While the concept of homework has evolved in India, in practice, many Indian students often spend 3-4 hours daily on homework.

By: PTI, September 9, 2025 09:38 AM IST

Once synonymous with pages of repetitive math problems and essay writing, homework in Indian schools has gradually evolved into a more diverse and learner-friendly practice, reflecting broader changes in education philosophy.

As classrooms across India adapt to evolving learning models, the humble homework assignment is quietly undergoing a transformation — shifting from a dreaded chore to a potential tool for exploration, collaboration and creativity.

Educators say homework, once rooted in rote learning, is now being reshaped by policy shifts, digital tools and new teaching approaches that emphasise creativity, critical thinking and student well-being.

“Earlier, homework meant memorising multiplication tables, copying paragraphs or solving the same exercise multiple times. Today, many schools focus on project-based assignments, presentations, and even community engagement activities,” said RC Jain, chairman of a school in the national capital and President of [Delhi State Public School](#)

Management Association.

Earlier this week, Prime Minister [Narendra Modi](#) also gave a unique homework to teachers to lead campaigns along with their students to promote swadeshi products and give an impetus to “Make in India” and “vocal for local”.

While interacting with the National awardee teachers here, he said teachers generally give homework to their students but he wants to give one “homework” to teachers for a change.

Historically, the volume of homework received by school students has been flagged as an area of concern.

The Annual Status of Education Report (ASER) in 2018 had found that 74 pc of urban Indian students receive daily homework, despite persistent learning gaps – calling into question the efficacy of sheer volume alone.

The “10-Minute Rule” formulated by the National PTA and the National Education Association in the United States suggests that kids should be doing about 10 minutes of homework per night per grade level. This translates to 10 minutes of





homework for first graders, going up to 120 minutes for twelfth graders.

While the concept of homework has evolved in India, in practice, many Indian students often spend 3–4 hours daily on homework.

Experts say that the transformation in the concept of homework has been driven partly by the National Education Policy (NEP) 2020, which advocates reducing the academic burden on students and encouraging activity-based learning. Several state boards and the Central Board of Secondary Education (CBSE) have since issued circulars asking teachers to assign tasks that are “enjoyable, experimental and application-oriented”.

“Instead of simply asking for memorized facts, homework increasingly requires students to understand the ‘why’ and ‘how’ of concepts. Students are encouraged to learn through doing, with emphasis on experiments, projects, and innovation challenges rather than just reading textbooks. The new methods promote critical thinking, analysis, and interpretation of information, skills often stifled by rote learning,” a senior CBSE official explained.

Technology has also played a key role in the transition. With the rise of digital classrooms, students are often asked to create videos, prepare slideshows or use online research to complete assignments. In some schools, homework has extended beyond textbooks to include activities like interviewing family members, maintaining a kitchen garden, or documenting local traditions.

Parents, however, remain divided. While many welcome the shift away from rote memorisation, others worry that project-heavy homework can increase dependency on parental support and widen learning gaps.

“We are glad that the children are not spending hours copying notes in name of homework but even now parents end up doing or supporting a major portion of the homework at least for junior classes. The tasks should be such which require supervision of parents or some support but not where parents ultimately end up doing themselves in name of creativity,” said Divanshi Shrey, a Delhi-based parent said.

Tushar Mehta, a software developer and a parent said, “I am happy to note the transition that rather than making scrapbooks in name of creativity my child is being given homework like playing in soil, going in the neighbourhood and interacting with people. The way kids are glued to screens, we need this kind of homework now which used to be a very natural part of our routine decades back” Experts say the challenge lies in balancing academic rigour with flexibility.

“Homework is still an important bridge between classroom learning and self-study. But its design must be thoughtful – encouraging practice without overwhelming children,” said educationist Meeta Sengupta.

<https://indianexpress.com/article/education/international-literacy-day-september-8-indian-schools-homework-focus-on-creativity-real-world-learning-10236983/>



EDUCATION IN 2025/2026:

9 TRENDS THAT CHANGE EVERYTHING

What do you imagine when you hear the word 'education'? School, classroom, blackboard and "tick box" lessons? These images are long gone. Education in 2025/2026 is becoming **vibrant, flexible and personalised** - one that does not just provide knowledge, but builds positive associations with the learning process and changes lives for the better. Today we'll look at **9 educational trends** that are already being implemented by schools, universities and private educational projects around the world.

1. HYBRID LEARNING BECOMES THE NORM

After the pandemic, the world has not returned to the old model after all. Hybrid learning (offline + online) is no longer seen as a forced measure, but as a convenient opportunity:

- Online lectures + face-to-face practical classes
 - Flexible schedules
 - Access to global experts via Zoom
- According to McKinsey, 'blended learning' helps to increase learner engagement and personalise learning.

2. PERSONALISATION THROUGH AI

With AI, children can learn **at their own pace** and adults can move straight to practical cases rather than going back over what they've learned.

Examples:

- ChatGPT for English practice
- Khan Academy with adaptive tests
- AI assistants that tailor curricula to a student's interests (World Economic Forum).

3. SOFT SKILLS ARE MORE IMPORTANT THAN KNOWLEDGE

We no longer live in a world where it's all about just knowing. Now the key skills are:

- Critical thinking
- Emotional intelligence
- Teamwork
- Flexibility to change

They are increasingly being introduced as part of school programmes and corporate training courses (LinkedIn Learning Report 2025).





4. MOVING AWAY FROM ASSESSMENTS TO FORMATIVE ASSESSMENT

Assessments are becoming a development tool rather than a judgement.

Schools are adopting **formative assessment** where feedback helps students understand their strengths and growth areas rather than demotivating them. This keeps children **confident and motivated** in their learning through teacher-student teamwork.

5. MICROLEARNING AND BITE-SIZED CONTENT

People want to learn in short bursts, 5-15 minutes a day, but regularly. According to the US National Learning Laboratory, microlearning increases engagement and memorisation of information.

This is reflected in:

- Short video lessons
- Lessons on Telegram and TikTok
- Mini-courses in mobile apps

6. GLOBALISATION OF EDUCATION

Now teenagers can study with MIT professors, attend summer schools in Cambridge, and adults can participate in international hackathons. **Geography is no longer a limitation.**

Services like Coursera, EdX, FutureLearn allow you to learn from the world's best experts, often for free.

7. LEARNING THROUGH PRACTICE AND PROJECTS

Schools and courses emphasise **Project-Based Learning**, where children and adults learn through real cases: creating applications, conducting social projects, launching micro-businesses.

This gives:

- ✓ Motivation through practical relevance
- ✓ Development of problem-solving skills
- ✓ Experience of teamwork

8. GAMIFICATION OF EDUCATION

Gamification turns learning into a game, increasing motivation and enjoyment:

Points, levels, badges

Educational quests

Interactive platforms like Kahoot, Classcraft, Duolingo

Gamification helps to keep students' attention and make the learning process natural.

9. ENVIRONMENTAL AND SUSTAINABLE EDUCATION

Modern schools and courses are increasingly focussing on the topics of sustainability, climate change and ecology. Children and adults learn how to:

- ✓ Ecological habits
- ✓ Basics of circular economy
- ✓ Understanding global challenges

According to UNESCO, sustainable education helps to shape responsible citizens of the future.

WHY IT MATTERS.

We no longer learn 'for the sake of grades' or 'for the sake of a diploma'. We learn for discovery, progress and self-improvement. To build careers, find ourselves, discover the world, communicate without boundaries and adapt in a world that is changing faster than ever. These educational trends allow everyone from child to adult to learn in a way and at a pace that suits them.

CONCLUSION

Educational Trends 2025/2026 is not the future, it is already our reality. If we want children and adults to be ready for all the changes, we need to analyse these trends and take the best from them.



INDIA AT AN EDUCATIONAL CROSSROADS

SATISH JHA SEP 05, 2025

As 10 million educators shape the future of 250 million students, calls grow for a transformative agenda that replaces rote learning with critical inquiry and creativity

In the spirit of intellectual giant, Paulo Freire, whose ideas continue to resonate through the words of Rajya Sabha MP Manoj Kumar Jha, urged educators to move beyond the rote “banking model” of education, where knowledge is merely deposited into passive minds, and instead foster dialogue that nurtures critical consciousness.

India stands at a crossroads. Its 10 million K–12 teachers can either remain custodians of a stagnant past or become architects of a vibrant future. With more than 250 million students spread across 1.4 million schools, the nation's educational ecosystem is a decisive force in shaping the citizens of tomorrow. Yet the prevailing reality is sobering: social norms and state structures often reduce schools to examination mills, issuing certificates rather than cultivating thinkers.

FROM TALENT TO TRANSFORMATION

Field research across more than 100 K–12 schools reveals troubling inertia. Teachers and principals frequently act more as employees than visionaries, shunning curiosity and innovation. Professional learning beyond their degrees is often seen as a chore rather than an opportunity. This is not a deficit of talent. India's diaspora has produced world-class mathematicians such as Manjul Bhargava and Akshay Venkatesh, but there is rather a systemic failure where conformity has been prioritised over creativity.

Bhargava himself once observed that the brilliance of Indian-origin mathematicians often flourishes abroad, away from rigid academic moulds. Venkatesh, born in Delhi but raised overseas, epitomises this paradox. India's classrooms brim with potential, yet they are constrained by expectations that stifle individuality. As Jha argues, students must be equipped to question power, challenge dominant ideologies and envision alternative societies. That cannot happen if teachers themselves are tethered to outdated pedagogies, reluctant to engage in inquiry.

The urgency is evident in the numbers. Retraining India's 10 million teachers through a crash programme, each undertaking a month-long annual course in batches of 25, would require 50,000 centres, 5,000 of them with five rooms each, and 50,000 trainers, supported by 200 centres dedicated to preparing those trainers. While daunting, this is achievable. Artificial intelligence tools could be harnessed to monitor engagement and support lifelong learning, making the programme self-sustaining. Crucially, it must remain insulated from political partisanship and serve as a neutral forge for national renewal.

EDUCATION AT A CROSSROADS

Why such haste? Because India's economic and social ascent depends on an educated citizenry unafraid to challenge oppressive structures, whether political, cultural or educational. Freire warned that education which fails to liberate becomes an instrument of indoctrination, producing obedient subjects rather than fearless citizens. India's classrooms, dominated by grades rather than growth, risk perpetuating that cycle.

Teachers must not remain conveyors of facts. They must be co-investigators, sparking dialogue that bridges experience with inquiry. Jha's parliamentary advocacy for questioning authority aligns with this ethos, but it falters if classrooms continue as monologues of memorisation. Democracy demands critical consciousness, cultivated not in silence but through collective questioning.

This is why legislators, policymakers and bureaucrats must act decisively. The blueprint exists: 50,000 centres, 50,000 trainers, AI-enabled oversight and a two-year timeline to reshape mindsets. The cost of inaction is incalculable: a generation shackled by mediocrity while global rivals surge ahead. Imagine those centres as lighthouses of learning, their beams piercing the fog of complacency. Picture those trainers as torchbearers, igniting inquiry and innovation that no political ideology can extinguish.

FROM COMPLIANCE TO CREATIVITY

Education, at its core, is a humanising process. Freire saw it as a tool to dismantle boundaries and empower students to perceive oppressive structures and imagine new possibilities. For this vision to succeed, teachers must be willing to unlearn and relearn, embracing change with the zeal of pioneers.

Today's ecosystem often reduces knowledge to a commodity that is static, transactional, and commodified. Students emerge as empty vessels, rewarded for compliance rather than creativity. This Teachers' Day must serve as a pledge to break that cycle. The task is Herculean, but the reward is immense: a society where education safeguards against authoritarianism, nurtures individuality and equips 250 million young minds to push India to the frontiers of possibility.

India's teachers hold the quill that will write the nation's future. Let that story be one of innovation rather than repetition, of progress rather than stagnation. The time is now to equip them to lead, and a generation will rise to challenge the stars.

<https://www.bweducation.com/article/teachers-day-2025-india-at-an-educational-crossroads-570322>



Reimagining Education with Teachmint's AI-Powered Connected Classroom Technology

By Payoj Jain, Co-Founder & Chief Product Officer, Teachmint

Introduction: Why Classrooms Must Evolve

Education has always been about transforming lives, communities, and societies. Yet, the classroom itself has often lagged behind in innovation. While the world outside schools is powered by cloud, AI, and seamless connectivity, teachers inside classrooms still spend precious hours on manual work copying notes, uploading files, or juggling multiple devices.

When technology becomes a hurdle, progress in the classroom comes to a halt. The solution lies not in adding more gadgets, but in purpose-built classroom technology: hardware and software designed together, with intelligence built in, so that teaching becomes smoother, not harder. This is the philosophy behind Teachmint X, our AI-powered connected classroom solution.

One Device, Endless Options

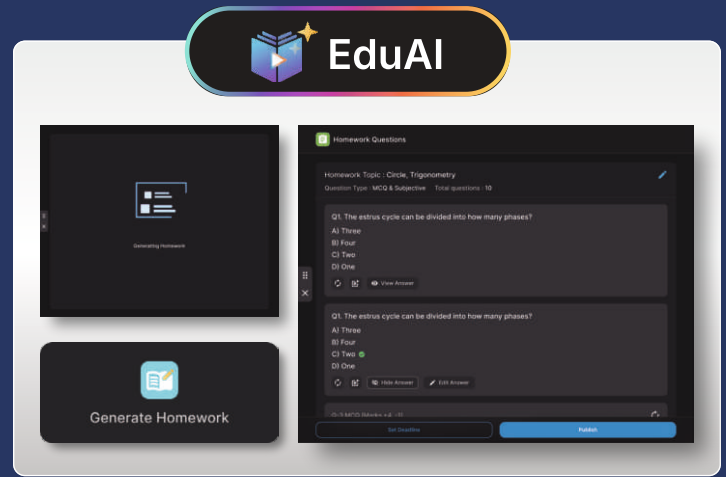
Imagine a single interface that can handle every part of teaching - preparing, presenting, evaluating, and improving. With Teachmint X, teachers no longer need to juggle laptops, projectors, USB drives, or third-party tools; the board itself becomes the command centre of the classroom. It allows instant content creation, where a teacher can simply type or say a topic and the board generates presentations, quizzes, and discussion questions within seconds. It functions as a unified hub, making it easy to switch between live polls, attendance tracking, and performance dashboards in real time. And with its built-in AI camera and microphone, every classroom transforms into a studio, ready for hybrid or remote teaching without the hassle of extra equipment.



EduAI: A Partner in Every Lesson

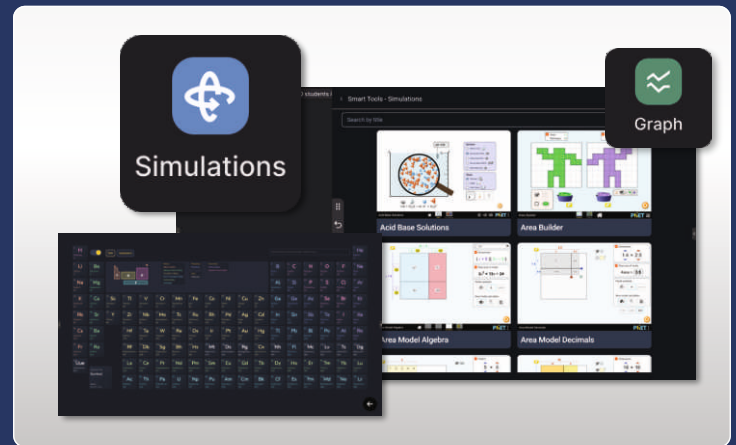
At the heart of Teachmint X is EduAI, a personal teaching assistant designed to free up teacher time and mental bandwidth by taking over repetitive tasks. It can automatically generate quizzes and homework aligned with the curriculum, create concise lesson summaries for quick revision, and bring abstract concepts to life instantly through videos, images, and simulations, all within seconds.

For a teacher, this means less time preparing slides at night and more time engaging with students during the day. For students, it means content that is always relevant, interactive, and age-appropriate.

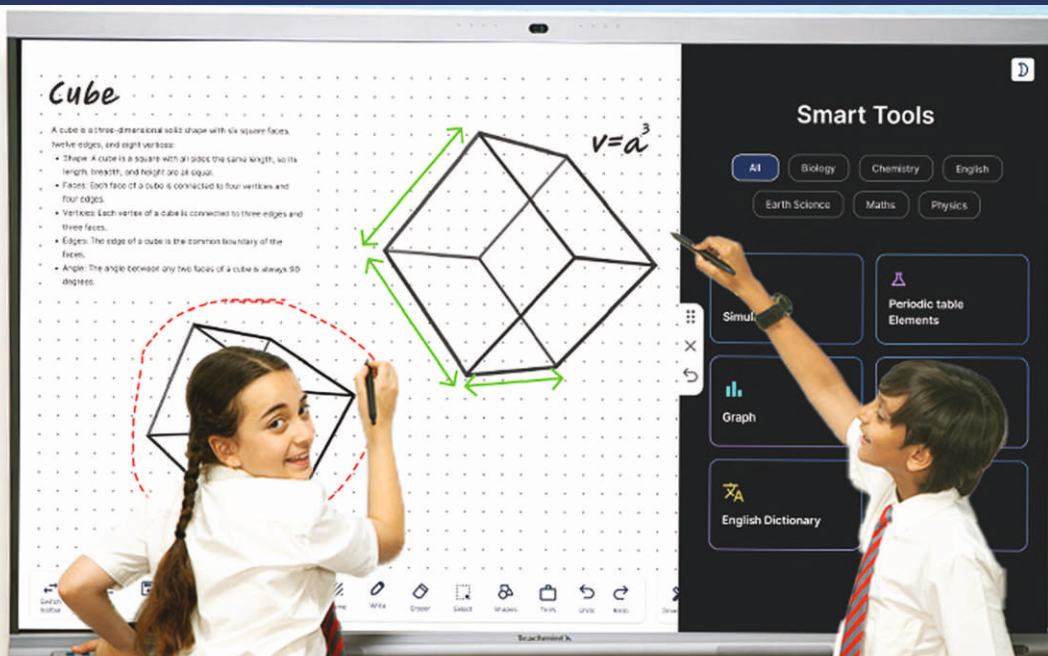


All-in-One Whiteboard: Teaching Without Limits

The digital board is more than just a screen, it is a complete interactive workspace. Teachers can import PDFs, images, and videos with a single click, solve math equations directly on the board with EduAI providing step-by-step solutions, and use built-in tools such as simulations, graph calculators, and dictionaries to make abstract topics clear and engaging. They can also annotate freely, switch between multiple templates, and customize backgrounds to suit the class mood, creating a dynamic learning environment that adapts to every lesson.



Every element is designed around a teacher's natural workflow. Voice-to-text reduces typing. Contextual menus surface only the tools needed at that moment. And built-in help reduces the need for lengthy training sessions.



The Connected Classroom App: Extending Learning Beyond Four Walls

Learning does not end with the bell, and the Connected Classroom App ensures it continues effortlessly for everyone involved. Designed as a single companion for teachers, students, parents, and administrators, it allows teachers to mark attendance, share assignments, and generate quizzes instantly, while students can submit homework, take tests, and access lesson summaries right from their devices. Parents stay updated on their child's progress, and school leaders gain real-time oversight by monitoring usage and tracking live classes, all from one connected platform.



NFC-based teacher login ensures security and convenience, while easy lesson sharing via QR code, WhatsApp, or email makes distribution convenient.

Smart Device Connectivity: Bringing Everyone Together

Teachmint X enables effortless pairing with smartphones, tablets, or laptops, making classroom interaction seamless. Students can share their screens, answer polls, or contribute ideas directly from their devices, building confidence and collaboration.



Built for the Entire Education Ecosystem

Unlike most smart boards that only offer standalone hardware, Teachmint X is part of a complete education ecosystem.

At the core is the Connected Classroom App, designed to serve every stakeholder in a school: teachers, students, parents, administrators, and school owners. Together with EduAI, it eliminates the need for third-party content purchases and simplifies teaching workflows.

This means schools don't have to manage multiple vendors for content, devices, and training. One partner takes responsibility, making procurement, adoption, and support far easier.

Security, Trust, and Simplicity

All schools need assurance that technology is safe, secure, and future-proof. Teachmint X is Google EDLA certified, meaning it runs Google apps natively, gets automatic updates, and comes with built-in Play Protect and antivirus protection.

With features like NFC login and secure cloud access, schools can trust that data and identities remain protected.



Conclusion: Moving the World Forward, One Classroom at a Time

At Teachmint, we believe technology should never overshadow the teacher; it should empower them. With Teachmint X, we are reimagining the classroom - not as a place of chalk and talk, nor as a jungle of disconnected devices, but as a connected, intelligent, human-first learning environment.

As schools and institutions across India continue to shape generations with values, knowledge, and character, we are honoured to be their partners in this mission.

The classroom of the future is not far away. It is already here.

Payoj Jain

Co-Founder & Chief Product Officer
Teachmint

EDUCATION IN BRIEF

UTTARAKHAND TO REAPPEAL MADRASSA ACT, NEW LAW TO COVER ALL MINORITY INSTITUTIONS

BY KAUTILYA SINGH: 18 AUGUST 2025

The Uttarakhand government has approved a new bill, the Uttarakhand Minority Educational Institutions Bill, 2025, which aims to expand minority-status protections in education. Under this law, Sikh, Jain, Christian, Buddhist, and Parsi educational institutions will be eligible for benefits previously reserved only for Muslim institutions in the state.

The bill will replace the existing Uttarakhand Madrassa



Education Board Act, 2016 and the Uttarakhand Non-Governmental Arabic and Persian Madrassa Recognition Rules, 2019, both of which will be repealed effective July 1, 2026.

The new legislation also mandates the creation of a Uttarakhand State Minority Education Authority (USMEA) to regulate standards, oversee quality, and protect minority institutions from external interference.

Chief Minister Pushkar Singh Dhami called the move historic, asserting it will protect constitutional rights, bolster inclusion, and promote equal opportunities in education across minority communities. The bill is scheduled to be introduced in the Uttarakhand legislative session beginning August 19, 2025.

<https://timesofindia.indiatimes.com/india/uttarakhand-to-repeal-madrassa-act-new-law-to-cover-all-minority-institutions/articleshow/123351540.cms>

EDUCATION IN BRIEF

NEW DELHI/MUMBAI: Less than half of students, including those in India, felt well prepared for their next educational step, and only 45% felt ready for life beyond school, according to a global survey. Conducted by Cambridge University Press and Assessment, the survey - Preparing Learners to Thrive in a Changing World: The View from International Education - will be released on

ONLY 45% OF STUDENTS FEEL READY FOR LIFE BEYOND SCHOOL: STUDY

BY MANASH PRATIM GOHAIN & HEMALI
CHHAPIA: SEPTEMBER 16, 2025



Tuesday and drew responses from 3,021 teachers and 3,840 students across 150 countries, including a weighted sample of South-Asian participants. Subject knowledge, once the undisputed passport to success, now looks more like a short-term currency. Though teachers and students still see it as vital for clearing exams, it was the least-selected priority for life after school, according to the report.

Teachers are more optimistic: more than two-thirds say their students are ready for the next step and many stress leadership and self-management skills. Yet complacency looms; an Indian student observed: "As AI grows... memorising subject knowledge matters less."

Students still prize subject knowledge for exams but ranked leadership, management and business skills highest for life beyond school. An Indian teacher noted that many pupils "have made short-term plans for next one or two years" yet are unsure about postgraduation choices. According to Rod Smith, Cambridge's head of international education, South Asian parents, who once focused on which university their child could enter, now ask whether schooling "will prepare you with the kind of skills that are going to make you successful in a future world". Self-management illustrates the gap: one in four teachers identified it as the hardest skill to teach, and about 19% of students found it hardest to learn. Technology amplifies the challenge - two-thirds of students worry about distraction from devices, and 88% of teachers say attention spans are shrinking. Interpersonal skills also suffer. Teachers cite fear of judgment and social anxiety as the biggest barriers to developing interpersonal skills, and 60% see decreased social skills as a major downside of technology, the survey found. A school leader from India warned that technology connects learners but "has limited understanding in the way it offers solutions," narrowing world views. Another student said communication skills are vital because "we need to exchange ideas... before it gets out of hand." Experts in the report stress that subject knowledge is more important than ever; without a solid base, AI can mislead rather than empower. Smith echoed this, saying over-reliance on technology "leads you down dead end." Cambridge plans to help schools balance rigorous subject knowledge with chances to practise self-management, leadership & communication. For India, where parents have invested heavily in education, the findings are a call to action. Students may undervalue their readiness, but teachers see potential. Giving young people discipline with technology, confidence to collaborate and curiosity to keep learning could turn promise into an advantage in the future.

<https://timesofindia.indiatimes.com/india/only-45-of-students-feel-ready-for-life-beyond-school-study/articleshow/123910895.cms>

EDUCATION IN BRIEF

EDUCATION SUMMIT AT CU MAPS FUTURE OF AI-DRIVEN, INCLUSIVE HIGHER EDUCATION

The 5th Global Education Summit (GES-2025) at Chandigarh University brought together 75 leaders from 60 universities across 35 countries to deliberate on the future of higher education in an AI-driven, technology-rich world. Spanish Ambassador Juan Antonio March Pujol urged youth to view AI as an opportunity for innovation and peace, while speakers stressed the importance of balancing technology with human values. The summit emphasised inclusive, sustainable education

BY EXPRESS NEWS SERVICE: 30
SEPTEMBER 2025



systems capable of addressing challenges like misinformation and inequality.

Chandigarh University announced five new MoUs with universities in the US, Canada, Mauritius, Malaysia, and the Philippines, covering research, faculty development, and student exchange. Deep Inder Singh Sandhu highlighted CU's 515 global collaborations, fostering partnerships in over 100 countries. Experts such as Dr Pontus Warnestal from Sweden underscored the need to go beyond technical AI training, focusing instead on critical thinking and responsible citizenship. The summit concluded with a call for universities to become engines of peace, compassion, and transformation in the age of AI.

<https://indianexpress.com/article/cities/chandigarh/education-summit-at-cu-maps-future-of-ai-driven-inclusive-higher-education-10280835>

EDUCATION IN BRIEF

ROHTAK SCHOOLS ADOPT INCLUSIVE U-SHAPED SEATING TO END BACKBENCHER CULTURE

BY SAT SINGH: SEPTEMBER 30, 2025

Government schools in Rohtak have introduced U-shaped and circular classroom seating to replace traditional rows, aiming to dismantle the long-standing frontbencher/back-bencher divide. This new design allows every child to face the teacher directly, fostering better communication, eye contact, and equal opportunities for participation. Teachers report that the arrangement has boosted attentiveness and discipline, while students feel more confident and included, marking



a shift toward more inclusive and student-centric learning environments.

Deputy Commissioner Sachin Gupta emphasized that education is shaped not only by textbooks but also by the environment created for learners. He highlighted that breaking classroom hierarchies ensures equal importance for every child. The initiative is being rolled out in phases across schools, with teacher training to support the transition. Authorities expect the approach to improve academic performance and instil greater self-esteem, encouraging other schools to adopt the model for more engaging and holistic classroom experiences.

<https://timesofindia.indiatimes.com/education/news/rohtak-schools-adopt-inclusive-u-shaped-seating-to-end-backbencher-culture/articleshow/124238253.cms>

EDUCATION IN BRIEF

The Delhi government launched the NIPUN Sankalp Mission 2025-26 on September 5, aiming to achieve Foundational Literacy and Numeracy (FLN) for all students from Classes 1 to 8. The initiative, spanning three years, links certification of schools to achieving at least 80% proficiency in reading, writing, and math among students. Unlike earlier programs such as Mission Chunauti, Mission Buniyaad, and PARAKH surveys, which were short-term or assessment-focused, this mission integrates structured phases, teacher training, baseline assessments, targeted workbooks, and continuous monitoring. It also introduces a "NIPUN Certified" status to incentivize schools to meet learning benchmarks.

'SOME CLASS 8 AND 9 STUDENTS CAN'T READ LETTERS': DELHI GOVT LAUNCHES NEW EDUCATION MISSION, RUNS INTO OLD HURDLES

BY SOPHIYA MATHEW: SEPTEMBER 22, 2025



However, the mission is already facing familiar obstacles. Baseline assessments revealed that several middle-school students still struggle with basic reading, reflecting long-standing gaps. Educators point to chronic absenteeism, lack of parental support, particularly for first-generation learners, and the no-detention policy as barriers to progress. Teachers stress that interventions are effective only for those who regularly attend school, while principals warn that automatic promotions without remedial learning deepen challenges. Thus, while the mission's design is more comprehensive, its success will depend heavily on improving attendance and ensuring sustained support both in schools and at home.

<https://indianexpress.com/article/cities/delhi/poor-attendance-lack-of-support-at-home-delhis-new-education-mission-faces-old-roadblocks-10263552>

EDUCATION IN BRIEF

The University Grants Commission (UGC) has declared that psychology programmes offered through distance and online modes will no longer be recognised starting the 2025–26 academic session, affecting around 1.3 lakh students enrolled in or already having completed BA, BSc, MA, or MSc psychology via such modes.

This decision aligns with the National Commission for Allied and Healthcare Professions (NCAHP) Act, 2021, which classifies psychology as an allied health discipline and brings it under stricter regulation, prompting the UGC's Distance Education Bureau to withdraw its approval for these programs.

UGC'S NEW RULES INVALIDATE PSYCHOLOGY DEGREES IN DISTANCE MODE: HOW IT HAPPENED AND WHAT'S NEXT FOR STUDENTS

BY TOI EDUCATION: SEPTEMBER 30, 2025



The change has created uncertainty for current and former students regarding the validity of their degrees for further studies and employment in psychology-related fields. Some institutions have already halted new admissions in these programmes, and stakeholders are seeking clarity on transitional measures or alternative paths.

<https://timesofindia.indiatimes.com/education/news/ugcs-new-rules-invalidate-psychology-degrees-in-distance-mode-how-it-happened-and-whats-next-for-students/articleshow/124233962.cms>

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ALL INDIA CATHOLIC EDUCATION POLICY

PUBLISHED BY CATHOLIC BISHOPS CONFERENCE OF INDIA. (CBCI)

All India Catholic Education Policy 2023 is brought out by the CBCI Office for Education and Culture of the Catholic Bishops Conference of India. This revised edition offers many avenues for relevant pedagogies and educational choices. This comprehensive policy contains norms and directives for all the Catholic educational institutions of India regarding the multi-dimensional approaches of our education ministry. The Policy emphasizes the care of Catholics, especially the poor and the marginalized; the identity and role of the Catholic education ministry in India and our contribution to school education, higher education and technical and vocational education. This policy offers guidelines for a value-based educational climate, administrative and management policy and sets standards for our education ministry in the future.

PRICE: RS. 160

All India Catholic Education Policy 2023



CBCI Office for Education and Culture
CATHOLIC BISHOPS' CONFERENCE OF INDIA

CBCI CHILD PROTECTION POLICY

PUBLISHED BY CATHOLIC BISHOPS CONFERENCE OF INDIA. (CBCI)

CBCI CHILD PROTECTION POLICY
FOR CATHOLIC SCHOOLS IN INDIA 2023



CBCI Office for Education and Culture
CATHOLIC BISHOPS' CONFERENCE OF INDIA

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PRICE: RS. 140



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