



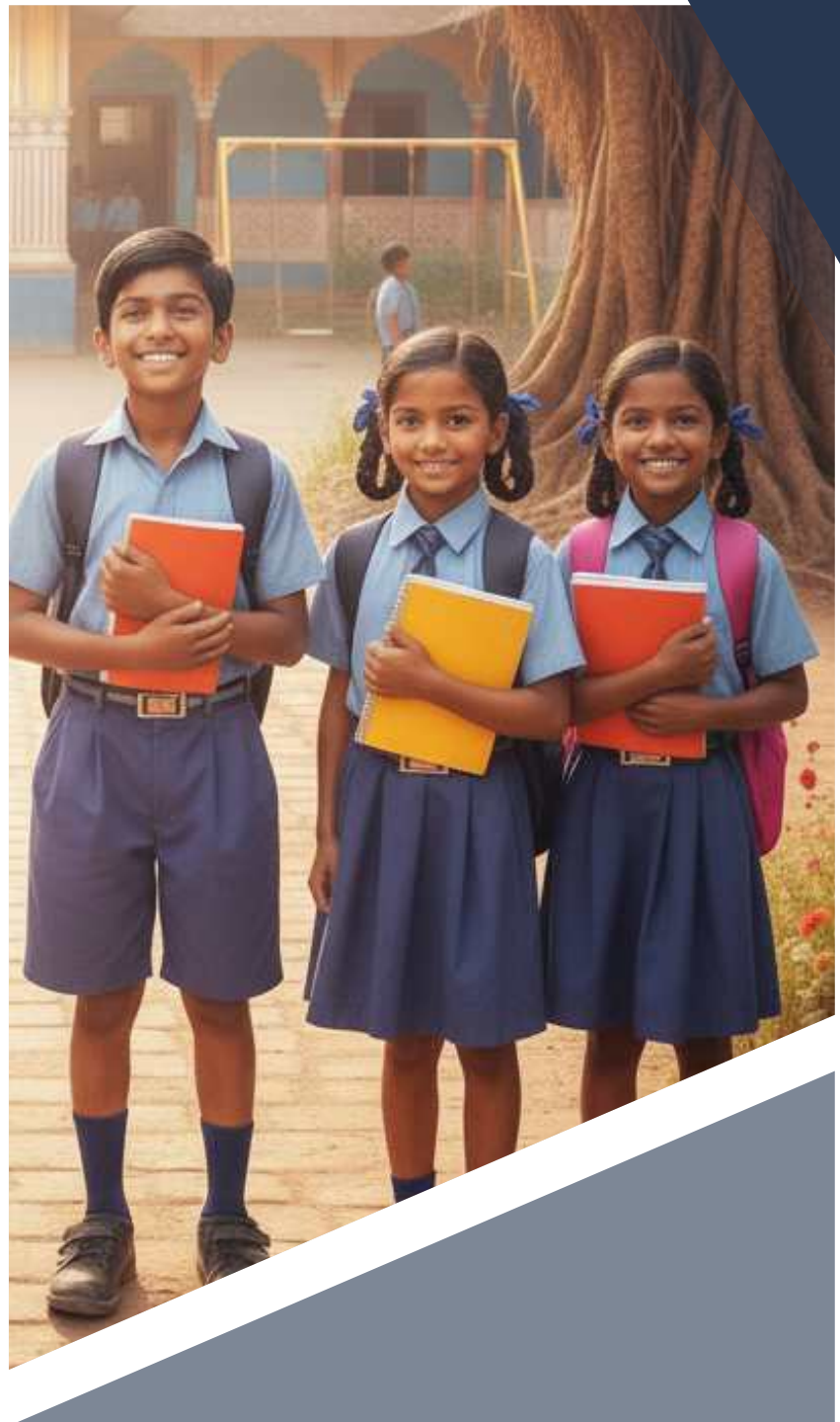
EDUCATE TO EMPOWER

# **CBCI EDUCATION NEXUS FEBRUARY 2026**

**IN A CLIMATE OF  
UNEASE, YOUTH SEEK  
JUSTICE AND JOBS**


**ARE WE ARCHITECTS OF  
CULTURE?**

What challenges lay ahead in  
Educating in India?



**WHY HIGHER EDUCATION  
NEEDS AN AI-FIRST RESET**

**MAKING EQUALITY A  
REALITY FOR ALL**



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# WHY THE CHURCH CALLS EDUCATORS SAINTS

*Educating the Mind, Forming the Heart, Transforming Society*

The mission of Catholic education has never been limited to classrooms, curricula, or institutions. At its deepest level, education is a sacred responsibility—to shape persons, awaken conscience, and form generations capable of truth, compassion, and service. This is why, throughout history, the Church has often looked at its greatest educators and simply called them saints.

*Saint Educators – Series I* celebrated foundational figures who built schools, founded congregations, and developed pedagogical systems that still guide us today. *Series II*, however, deliberately turns our gaze toward **new horizons of educational holiness**, where education is lived not only through institutions but through courageous presence, moral leadership, and transformative witness.

This second series is born from a simple but urgent conviction: **education today no longer happens only within school walls**. It unfolds in villages and slums, in families and prisons, through media and digital platforms, in secular spaces and often in hostile or fragile contexts. In such spaces, education becomes far more than academic achievement—it becomes the formation of conscience, the awakening of dignity, and the liberation of the human person.

Special attention in this series is given to **Indian witnesses**, whose lives show that education in the Indian context is inseparable from social justice, rural empowerment, women's formation, and deep respect for religious and cultural plurality. Figures such as **Blessed Rani Maria** and **Blessed Mariam Theresia** remind us that some of the most powerful educational moments happen far from classrooms—through patient accompaniment, courageous solidarity with the poor, and quiet formation within families and

communities.

In an age shaped by digital culture, ideological polarisation, and moral ambiguity, modern witnesses such as **Blessed Carlo Acutis**, **Venerable Fulton J. Sheen**, and **Dorothy Day** challenge us to rethink what it means to educate. They show that education today must form **critical thinkers with rooted faith**—young people capable of navigating complexity without losing moral clarity, compassion, or courage.

*Saint Educators – Series II* is therefore not merely a historical collection. It is a **prophetic invitation** to Catholic educators in India and beyond to rediscover education as a **path to holiness and social transformation**. These lives assure us that when education is animated by love, truth, and courage, it becomes more than a profession—it becomes a mission of hope for the Church and for the nation.

In celebrating these saintly educators, the Church quietly reminds us of a demanding truth: **good educators shape not only careers, but consciences; not only institutions, but the future of society**. That is why, in the end, the Church dares to call them saints.



**FR. MARIA CHARLES SDB**

*National Secretary,  
CBCI Office for Education and Culture*

# IN A CLIMATE OF UNEASE, YOUTH SEEK JUSTICE AND JOBS

*By P. John J. Kennedy: 24 January 2026*

*The survey, based on responses from nearly 4,600 young people from 489 locations worldwide, captures a generation that is both worried and remarkably clear-eyed.*

A new global survey of young people has revealed a paradox about the world we are building; uncomfortable yet hopeful. According to the World Economic Forum's Youth Pulse 2026 report, more than half of young people worldwide say financial stress and anxiety dominate their lives. Nearly one in two believe that the growing gap between the rich and the poor is the single most important economic force shaping their future. These are not theoretical worries. They are everyday experiences seen in rising rents, uncertain jobs, mounting education loans, recurring climate shocks, and the relentless pressure to get ahead in an unequal world.

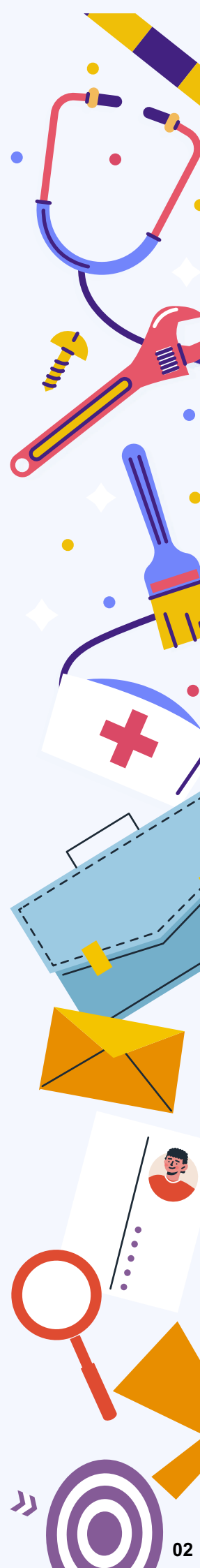
The survey, based on responses from nearly 4,600 young people from 489 locations worldwide, captures a generation that is both worried and remarkably clear-eyed. Inflation, instability, and inequality are not just economic trends to them; they are daily constraints on their choices. When as many as 57% say financial worries weigh heavily on their minds, it is not just about short-term difficulties. It reveals a deeper flaw in the system: the economy may be expanding, but everyday life feels insecure, and wealth is being generated without reaching most people. What stands out is that inequality, not unemployment alone, sits at the centre of youth anxiety. Young people are not merely asking for jobs; they are asking for fairness.

Over decades, global economic growth has lifted millions out of poverty, but it has also concentrated wealth in fewer hands. Studies by institutions like the World Bank and Oxfam have repeatedly shown that income and wealth inequality have widened in many countries since the 1990s. Young people today enter labour markets where wages lag behind housing costs, where permanent jobs are replaced by contracts, and where social mobility feels more like an exception than a rule. However, this generation is not paralysed by pessimism. In regions such as Sub-Saharan Africa and South Asia, entrepreneurship has emerged as a powerful force.

Where formal employment systems fail to absorb young people, innovation becomes a survival strategy. From modest digital ventures to neighbourhood businesses, young people are finding ways to create work when jobs are scarce. While this spirit is admirable, it cannot be used as a reason for governments to step back from their duty to ensure stable employment, keep markets fair, and invest in public services.

The priorities young people have identified are strikingly practical. Creating employment opportunities tops the list (57.2%), followed closely by equal access to affordable, quality education (46.1%). Affordable housing and financial independence (32.2%) come next. These are not radical demands. They are the basic pillars of a dignified life. That these still need to be demanded so forcefully tells us how far policy has drifted from everyday realities.

Interestingly, climate change has refused to fade into the background, even under economic pressure. More than half of respondents (56%) see it as the greatest threat to



the world, and 41% see it as a direct threat to their own lives. Young people are growing up amid floods, heatwaves, water shortages, and food insecurity. For them, climate change is not a future scenario; it is a present condition.

What worries many is that climate action is often framed as a trade-off against jobs and growth, when young people increasingly see it as inseparable from economic justice.

### **Involved, but concerned:**

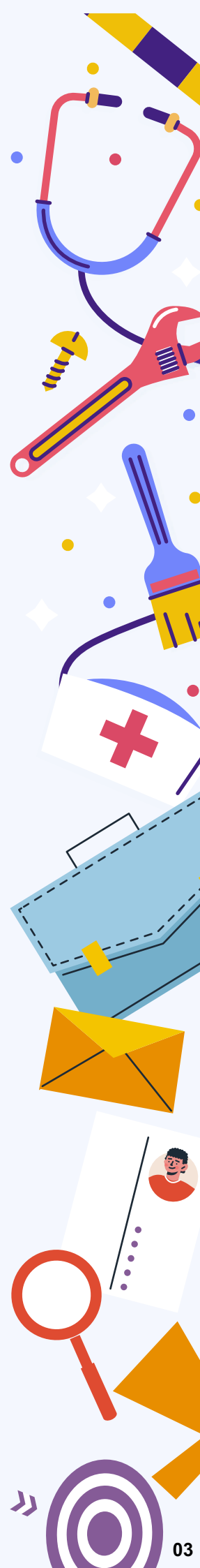
Politically, the survey pushes back against the idea that young people are apathetic. Nearly half of respondents see positive political changes, such as stronger civic participation and more inclusive policymaking. Notably, 36% say they are likely to run for political office. This is not a disengaged generation, but one that is tired of talk without power, protest without policy, and representation without tangible results.

Trust, however, remains local. Young people place more faith in community leaders than in distant national or global institutions, reflecting a desire for visible and accountable leadership. This also explains why 95% believe purpose-built youth communities are important, as they enable learning and collective problem-solving. That over 800 youth-led initiatives reached more than 2.2 million people in a single year shows that young people are already leading in practice, even without formal power.

Technology adds another layer of complexity. Two-thirds of respondents believe that artificial intelligence will reduce the number of entry-level jobs. This fear is not unfounded. Automation is already reshaping sectors like customer service, data processing, and even creative work. At the same time, nearly 60% of young people regularly use AI to build skills. This mix of unease and confidence captures the mood of the moment. Young people are learning to adjust faster than the systems around them, but they also know that personal adjustment has its limits. Without clear, future-ready policies on education, skill development, and job creation, new technologies risk widening existing gaps rather than closing them.

What the survey reveals is not a generation seeking pity, but one asking to be taken seriously. Young people are fully aware of the challenges before them. They may feel anxious, but they are also informed, involved, and willing to step up. They are not turning their backs on democracy, markets, or technology. They simply want these systems to serve more than a small, privileged minority. Leaders, therefore, must remember that inequality cannot be solved with speeches alone; it demands concrete action. It remains to be seen if they will rise to that expectation.

<https://www.deccanherald.com/opinion/in-a-climate-of-unease-youth-seek-justice-and-jobs-3872825>





# WHY HIGHER EDUCATION NEEDS AN AI-FIRST RESET

*Insights from Tarun Anand, Universal AI University*

As artificial intelligence (AI) fundamentally reshapes the world of work, knowledge, and skills, higher education in India faces a defining moment. Traditional university models, built around static credentials and siloed disciplines, are struggling to keep pace with rapidly evolving industry expectations and the diminishing shelf-life of technical knowledge. In an exclusive conversation with ETEducation, Tarun Anand, Founder and Chancellor of Universal Ai University, India's first AI-first university, outlines why higher education needs a radical "AI-first reset" and how institutions must reinvent themselves to stay relevant in the coming decade.

At the core of Anand's vision is a shift from degrees to capabilities. He emphasises that employers today are less interested in mere certificates and more focused on whether graduates can demonstrate real, measurable skills. Static knowledge alone no longer equates to employability; instead, universities must design education ecosystems that emphasise experiential, skill-driven learning where students actively build and apply competencies. This shift requires institutions to move away from teaching based on syllabus completion toward structured learning journeys tailored to closing individual skill gaps.

A central tenet of Anand's argument is that AI should not be treated as a separate subject or elective, but as foundational infrastructure across all fields. At Universal Ai University, students begin their learning journey by mastering AI fundamentals in their very first year, enabling them to become AI-savvy practitioners capable of leveraging data, automation, and advanced algorithms in their chosen domains. By integrating AI into core curriculum and practice, students begin thinking analytically, creatively, and ethically; shifting from passive learning to active, data-driven problem solving.

Anand criticises the traditional focus on educational infrastructure, buildings, labs, and technology installations, when far greater emphasis is needed on faculty quality and industry engagement. He stresses that universities have over-invested in physical infrastructure while under-investing in teacher training and partnerships with industries that shape real-world work. To address this gap, leading professionals should be encouraged to contribute to academia, much like a national service, thereby elevating the role of teaching and bridging



the divide between academic theory and industry needs.

The role of faculty must also evolve in an AI-aligned world. With knowledge updating at breakneck speed and routine tasks increasingly handled by intelligent systems, educators can no longer be mere transmitters of information. Instead, they must become learning architects; designing project-based learning, mentorship models, and assessment systems that emphasise application over memorisation. Curriculum governance, too, needs restructuring so that educational content reflects skills, not just facts, and AI ethics and governance are deeply embedded in learning outcomes.

Despite AI's ability to automate analysis and even some creative processes, Anand points out that certain human qualities remain irreplaceable. Leadership, empathy, emotional intelligence, adaptability, and relationship-building are human-centric capabilities that technology cannot replicate. Education systems must intentionally cultivate these skills through collaborative, real-world problem solving, reflective practices, and immersive experiences, ensuring graduates are not only technically competent but also socially and emotionally equipped for leadership in a complex world.

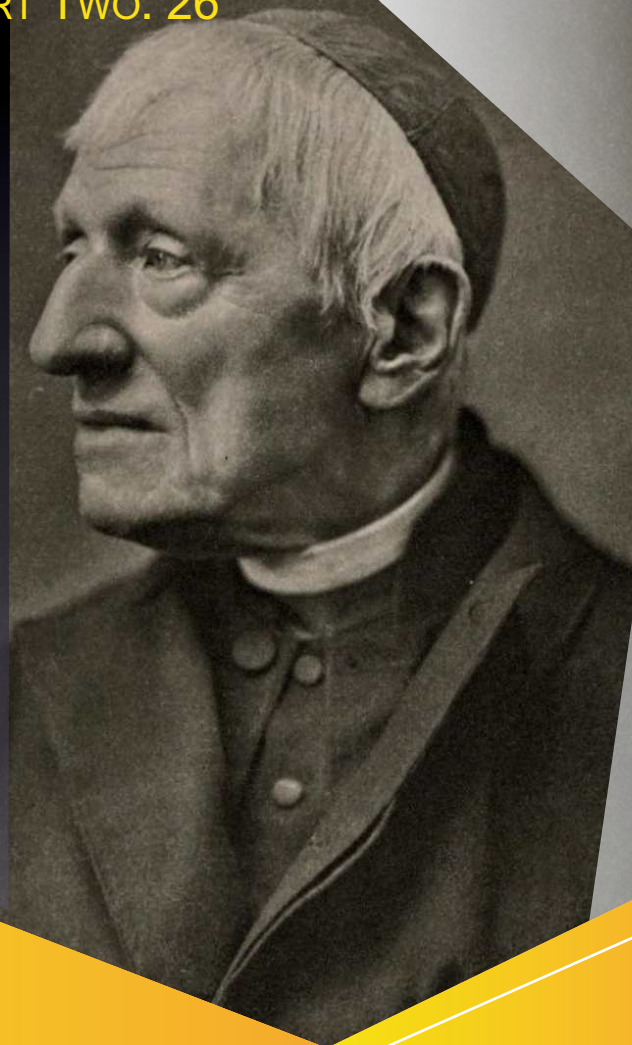


Beyond campus-level changes, Anand believes that India is uniquely positioned to leapfrog global competitors by designing AI-first education models that blend technical depth with ethical grounding and real-world relevance. With a large demographic base, strong digital adoption, and growing demand for future-ready talent, Indian universities can produce graduates who are not only globally employable but capable of driving innovation across sectors. In this way, the country can move from being a consumer of global talent to an exporter of AI-ready professionals.

Looking ahead to 2026 and beyond, Anand maintains that the transformation will only accelerate. AI will change how knowledge is generated, delivered, and assessed; making continuous learning, adaptability, and ethical acumen indispensable. Universities that fail to embrace this evolution risk becoming irrelevant; while those that champion an AI-first ethos, without losing sight of humanism, will lead the future of global higher education.

<https://education.economictimes.indiatimes.com/news/industry/embracing-ai-in-higher-education-insights-from-tarun-anand/126366723>

# SAINT JOHN HENRY NEWMAN



Saint John Henry Newman stands among the greatest educator-saints of the modern Church, not because he founded a vast network of schools or taught generations of children in classrooms, but because he fundamentally redefined what education itself means. In an age fractured by shallow rationalism on the one hand and unthinking fideism on the other, Newman insisted that authentic education must form the whole person: intellect, conscience, imagination, character, and soul. His life and thought remind us that education is not primarily about producing efficient professionals, but about forming people capable of truth, integrity, moral courage, and service to society.

For Catholic educators in India today, principals, teachers, administrators, and university leaders, Newman offers a vision that is both challenging and

liberating. At a time when education is increasingly commercialized, examination-driven, and reduced to employability metrics, Newman calls us back to education as formation for life. He stands as a prophetic figure for Catholic institutions striving to remain faithful to their mission amid social pressure, competition, and ideological polarization.

### **Early Life- A Mind Awakened to God and Truth:**

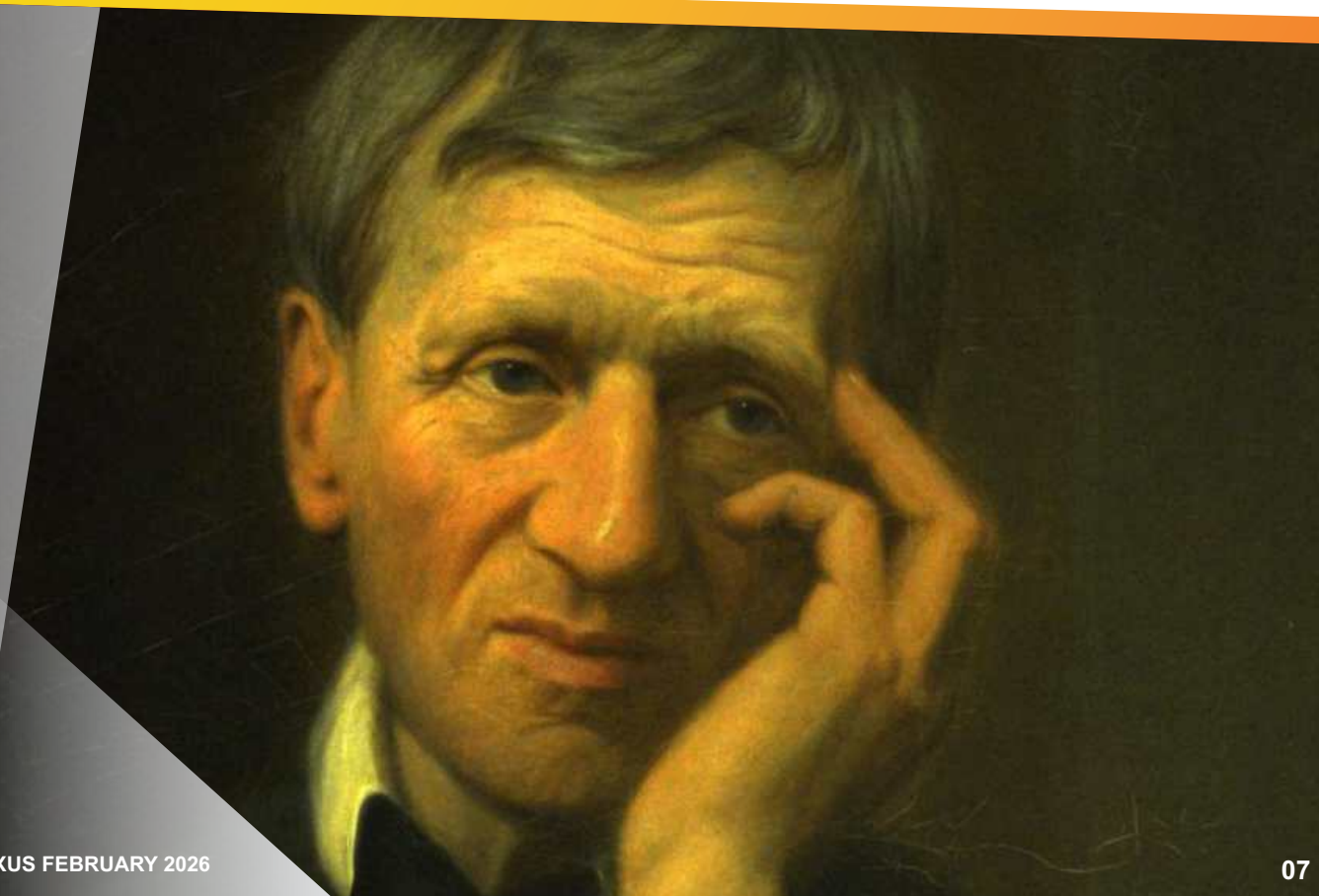
John Henry Newman was born in London on 21 February 1801 into an Anglican family. From an early age, he displayed an unusual intellectual seriousness. He loved reading, solitude, and reflection, preferring books and quiet thought to social distraction. More importantly, he experienced as a young boy what he later described as a deep and lasting awareness of God's presence; an intuition that truth was not merely something to be debated, but something to be encountered and obeyed.

This early spiritual sensitivity shaped his entire life. Newman never viewed intellectual activity as morally neutral. Thinking, for him, was always a responsibility before God. Knowledge carried ethical weight, because truth demanded fidelity. This conviction would later become central to his educational philosophy: education is never value-free, because it always forms the person who possesses the knowledge.

### **A Teacher Before He Was a Reformer:**

Newman's educational vocation unfolded first at the University of Oxford, where he became a fellow of Oriel College and later served as a tutor. His influence on students was extraordinary and deeply personal. He did not merely lecture or transmit information; he formed minds. Those who encountered him often testified that conversations with Newman lingered long after formal teaching ended, reshaping how they thought, judged, and lived.

Unlike many educators who sought popularity or intellectual dominance, Newman was uncomfortable with superficial applause. He believed education succeeded not when students repeated ideas fluently, but when they learned to think independently, rigorously, and honestly. A person could possess vast amounts of information, he observed, and yet remain uneducated if the intellect lacked discipline,



humility, and coherence.

Former students recalled that Newman's most influential teaching occurred not in lecture halls but during quiet walks, personal conversations, or shared meals. He listened attentively, challenged gently, and never humiliated. He believed that authentic education respects the freedom and dignity of the learner. The teacher's role was not to overpower the student's mind, but to awaken it.

This approach has profound implications for Indian Catholic education, where large classrooms, examination pressure, and rigid syllabi can tempt teachers to prioritize control over formation. Newman reminds educators that even within constraints, personal presence, moral seriousness, and intellectual respect can transform lives.

### **The Courage to Teach Truth at Personal Cost:**

Newman's identity as an educator cannot be separated from his inner struggle for truth. As a leading figure in the Oxford Movement, he sought to renew the Anglican Church by drawing it back to its apostolic and patristic roots. Yet the deeper he studied Church history, the more convinced he became that the fullness of Christian truth subsisted in the Catholic Church.

This realization placed him in a position of immense personal anguish. Newman knew that obedience to conscience would cost him his reputation, friendships, professional security, and social standing. Yet for him, education without integrity was a betrayal of truth. In 1845, after years of intense study, prayer, and inner conflict, he entered the Catholic Church.

The reaction was harsh. He was accused of betrayal, mocked publicly, and abandoned by many former friends. Yet Newman accepted this suffering with remarkable calm. He believed that a well-formed conscience must be obeyed even when it leads through darkness and loss.

For educators, this moment is deeply instructive. Newman teaches that education must form people capable of standing alone for truth rather than conforming to popular opinion. In societies, including India, where educators may face pressure to dilute values, compromise integrity, or conform to ideological demands, Newman stands as a witness that conscience is non-negotiable.

### **The Idea of a University- A Vision Beyond Utility:**

Newman's most enduring contribution to educational thought is found in *The Idea of a University*. Though written in the nineteenth century, its relevance to contemporary India is striking. At the heart of Newman's vision lies a simple yet radical claim: a university exists to cultivate intellect, not merely to train for employment.

Education, Newman argued, should enlarge the mind, teaching students to see reality as an





interconnected whole rather than a collection of fragmented facts. Knowledge possesses intrinsic value. When education is reduced solely to utility, the mind becomes narrow, and society suffers.

Newman strongly warned that producing skilled individuals without moral and intellectual breadth could turn education into a social danger. Cleverness without wisdom, he insisted, is not progress. This warning resonates powerfully in an age of technological expertise, where competence often outpaces conscience.

Importantly, Newman was not opposed to science, professional training, or practical disciplines. Rather, he insisted on balance. Each field of knowledge had its rightful place, but no single discipline could claim total authority. For this reason, he defended the place of theology in education; not as indoctrination, but as a discipline that safeguards the unity of truth.

Remove theology, Newman warned, and education risks becoming arrogant, incomplete, and morally blind. This insight holds special relevance for Catholic universities and colleges in India, where faith is sometimes sidelined in the pursuit of secular credibility. Newman reminds institutions that fidelity to faith and academic excellence are not competitors, but allies.

### **Educating the Conscience- Newman's Greatest Gift:**

Perhaps Newman's most profound contribution to education lies in his teaching on conscience. For Newman, conscience was not personal preference or subjective feeling, but the inner voice that recognizes moral truth and responsibility before God. It was the place where the human person encountered divine law.

He famously remarked that he would drink to conscience before the Pope; not in opposition to Church authority, but because a rightly formed conscience leads one to authentic obedience and truth. Education, therefore, must help students recognize, form, and obey conscience; not silence it.

This emphasis gives Newman extraordinary relevance for Catholic education today. In a world marked by moral confusion, ethical compromise, and social pressure, education must produce not only skilled professionals but men and women of conscience; capable of ethical judgment even when

it is costly.

A powerful example of this appears later in Newman's life, when he was falsely accused of dishonesty by a public critic. Instead of responding with anger or bitterness, Newman wrote *Apologia Pro Vita Sua*, a calm and transparent account of his intellectual and spiritual journey. The work became not merely a defense, but a masterclass in intellectual honesty, humility, and moral clarity. It educated an entire generation by example.

### **Freedom, Character, and the Discipline of the Mind:**

Newman insisted that genuine education requires freedom. Truth, he believed, cannot be forced upon the mind; it must be freely recognized. He carefully distinguished between instruction and education. Instruction transfers information; education forms judgment.

This insistence on freedom did not lead Newman to relativism. He trusted that when minds are properly trained and hearts sincerely open, truth reveals itself. Doubt, questioning, and struggle were not enemies of faith, but stages in its maturation.

Intellectual discipline, Newman believed, inevitably shapes moral character. Learning to follow an argument, admit error, revise one's position, and respect opposing views trains virtues such as patience, fairness, humility, and courage. For this reason, liberal education, literature, history, philosophy, and theology, was essential to forming humane and responsible citizens.

This insight speaks directly to Indian Catholic education, where intense academic competition can eclipse character formation. Newman reminds educators that examination success without virtue is a hollow achievement.

### **The Teacher as Moral Witness:**

Newman held teachers to a high moral standard, not because they must be flawless, but because they educate as much by who they are as by what they teach. Students, he believed, instinctively perceive authenticity. Authority in education flows from credibility, not power.

A teacher whose life lacks coherence undermines education, even when delivering correct content. Conversely, a teacher who lives with integrity inspires trust, and trust opens the heart to learning. For Newman, the moral culture of an institution educates more powerfully than its syllabi.

This insight challenges Catholic school and college leaders in India to examine not only curricula but ethos: how institutions treat the weak, handle conflict, and witness to truth. Education, for Newman, was a sacred trust.

### **Suffering, Silence, and Sanctity:**

Much of Newman's life was marked by misunderstanding, marginalization, and loneliness. Yet he never allowed suffering to embitter him. He believed that suffering endured with integrity purifies intention and deepens wisdom.



This quiet endurance gives Newman special relevance to educators who labor without recognition or face pressure to compromise values. He teaches that fidelity matters more than visibility, and conscience more than applause.

### **Newman and Catholic Education in India Today:**

In the Indian context, where Catholic institutions serve students of all faiths and backgrounds, Newman's vision is especially valuable. He offers a model of education that is intellectually rigorous, morally serious, spiritually grounded, and socially responsible.

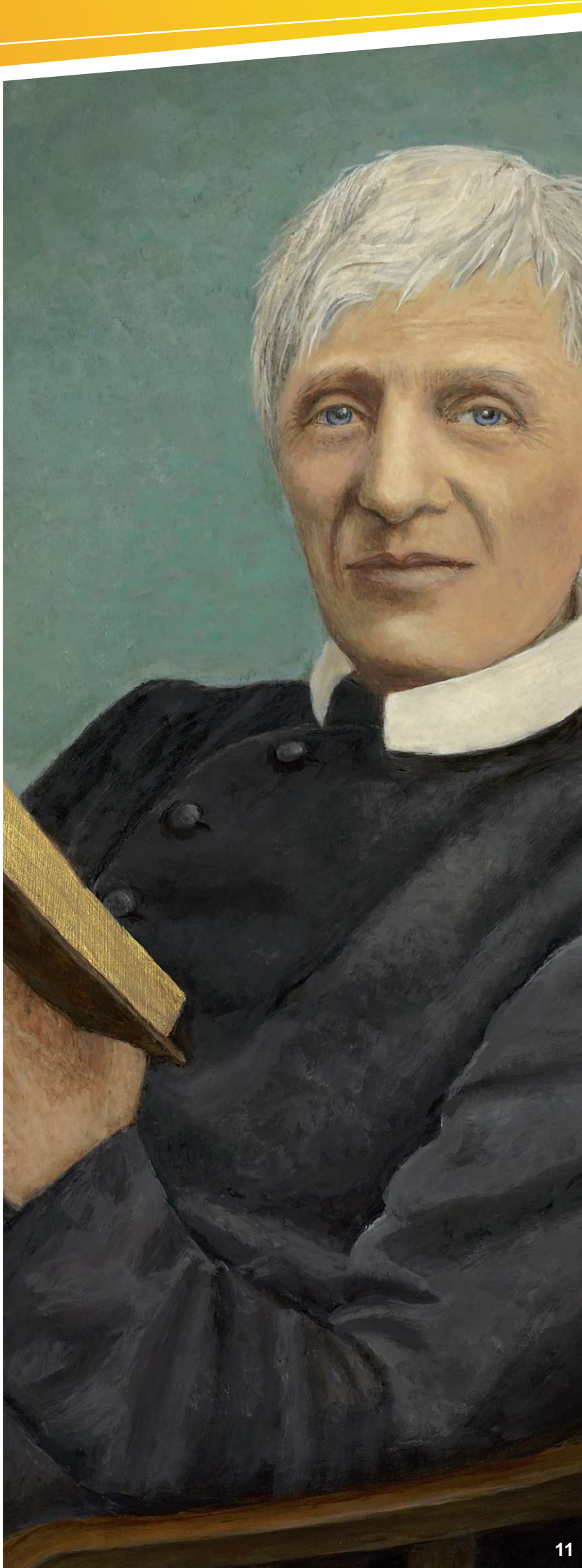
Newman challenges Indian Catholic educators to resist reductionism, to integrate faith and reason, and to form students not only for careers but for service, leadership, and ethical responsibility. His vision aligns deeply with the Church's mission in India: to educate for nation-building through conscience, competence, and compassion.

### **Conclusion- Heart Speaking to Heart:**

When Newman was created a Cardinal late in life, he chose as his motto *Cor ad cor loquitur*—"Heart speaks to heart." This phrase captures his educational philosophy perfectly. True education, Newman believed, is ultimately personal. It is one heart awakening another to truth.

Saint John Henry Newman did not establish an educational system; he formed an educational conscience. His quiet revolution continues to shape Catholic education across the world. In classrooms, staff rooms, libraries, and administrative offices, Newman still educates; calling teachers and students alike to integrity, courage, and truth.

For Catholic educators in India, Newman remains a luminous guide: teaching us that education is not merely preparation for life, but a formation for truth, freedom, and holiness.



# NATIONAL YOUTH DAY 2026

## *Reimagining Swami Vivekananda's Vision for India's Next Generation*

By Anubha Kukreti: January 12, 2026

On National Youth Day 2026, India is prompted to reflect deeply not just on Swami Vivekananda's legacy, but on how society prepares its youth for the real world. With more than half of the country's population under the age of 30 and youth increasingly active across sectors such as education, entrepreneurship, sports, and civic leadership, the discussion has shifted from whether India's youth are capable to whether institutions are ready to match their drive with direction, dignity, and purpose.

Experts and educators argue that the current education system needs transformation. Ashok Kumar, IPS and Vice Chancellor of Sports University Haryana, points out that the focus must move away from mediocre, exam-based training toward identifying talent early and strengthening practical, real-world skills. Drawing inspiration from Vivekananda's vision of fearless youth, education should build confidence, character, ethical values, emotional intelligence, and digital fluency; not just academic knowledge.

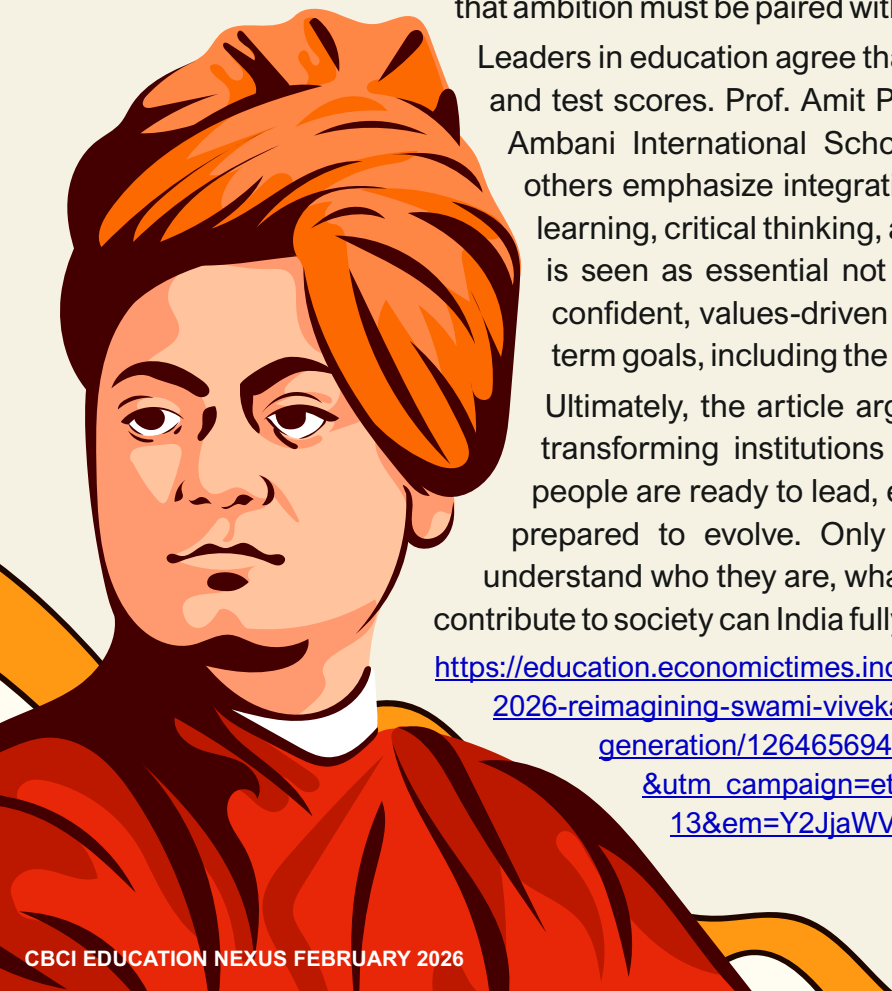
Swami Vivekananda's messages are presented not as historical quotes, but as a living framework for today. His famous call to "Arise, awake, and stop not till the goal is reached" is highlighted as a demand for inner strength, moral courage, self-belief, and service; not blind ambition. Vivekananda believed that education should manifest the inherent talents within individuals, refine them, and channel them toward meaningful purposes.

Numerous contemporary examples illustrate how this philosophy plays out today. The article references young entrepreneurs and leaders across industries who have challenged traditional systems and redefined leadership through innovation, resilience, and responsibility. Such examples reinforce the idea that ambition must be paired with purpose, impact, and ethical engagement.

Leaders in education agree that education must evolve beyond credentials and test scores. Prof. Amit Patra (IIT BHU), Abhimanyu Basu (Dhirubhai Ambani International School), Prof. Himanshu Rai (IIM Indore), and others emphasize integrating ethics, experiential and multidisciplinary learning, critical thinking, and societal responsibility into curricula. This is seen as essential not only for employability but also for building confident, values-driven leaders who contribute to the nation's long-term goals, including the vision of Viksit Bharat @2047.

Ultimately, the article argues that real tribute to Vivekananda lies in transforming institutions as much as inspiring individuals. If young people are ready to lead, educational and social systems must also be prepared to evolve. Only when schooling and training help youth understand who they are, what they value, and how they can meaningfully contribute to society can India fully harness its demographic potential.

[https://education.economictimes.indiatimes.com/news/industry/national-youth-day-2026-reimagining-swami-vivekanandas-vision-for-indias-next-generation/126465694?utm\\_source=Mailer&utm\\_medium=newsletter&utm\\_campaign=eteducation\\_news\\_2026-01-13&dt=2026-01-13&em=Y2JjaWVkdWNhdGlvbmluZm9AZ21haWwuY29t](https://education.economictimes.indiatimes.com/news/industry/national-youth-day-2026-reimagining-swami-vivekanandas-vision-for-indias-next-generation/126465694?utm_source=Mailer&utm_medium=newsletter&utm_campaign=eteducation_news_2026-01-13&dt=2026-01-13&em=Y2JjaWVkdWNhdGlvbmluZm9AZ21haWwuY29t)



# ARE WE ARCHITECTS OF CULTURE?

## WHAT CHALLENGES LAY AHEAD IN EDUCATING IN INDIA? :

### 1) Why this conversation is urgent

India runs one of the world's largest education systems, yet the deepest crisis is not scale—it is *meaning and quality*. We produce many credentialed young people, but too many lack strong foundations, employable skills, moral clarity, and inner stability. Catholic education is called not merely to “manage institutions,” but to become what one recent CBCI reflection calls “**architects of culture**”—schools where conscience grows with competence, and integrity matters as much as intelligence.

### 2) India's current education challenges (system-level)

#### A. Foundational learning gaps and uneven quality

- India has expanded schooling access, but **foundational learning remains fragile** in many contexts. The ASER 2024 findings highlight that in Std VIII, basic arithmetic performance is still around the mid-40% range (45.8% in 2024).
- This means secondary schooling often inherits weak reading, numeracy, and reasoning—and then struggles to repair what should have been secured early.

**Straight statement:** *A child who cannot read well by Grade 3 is not*

*“behind”;* the system has broken its first promise.

#### B. NEP 2020: strong vision, difficult execution

- NEP 2020 makes **Foundational Literacy and Numeracy** the “highest priority,” setting a goal that every student attains FLN by Grade 3 (targeted by 2025).
- Yet implementation challenges persist: teacher preparedness, infrastructure gaps, digital divide, and uneven state capacity are widely noted.

**Straight statement:** *Policy is not transformation. Transformation happens when teacher capacity, school culture, and governance align on the ground.*

#### C. Teacher capacity, motivation, and professional dignity

- Many schools face shortages, uneven teacher quality, compliance overload, and insufficient ongoing formation. The result is predictable: over-teaching for exams, under-teaching for understanding.

**Straight statement:** *No reform survives a weak teacher ecosystem.*





#### D. The exam-coaching-stress cycle

- A high-stakes exam culture drives rote learning, narrows curriculum, and fuels anxiety and inequality. Coaching becomes a parallel education system—often accessible mainly to the privileged.

**Straight statement:** *When marks become the meaning of education, character becomes a casualty.*

#### E. Digital transformation and AI: opportunity + risk

- Technology is expanding rapidly, but access is unequal; the digital divide continues to mirror economic and social divides.
- AI adds new risks: misinformation, dependency, superficial learning, attention erosion, and ethical confusion.

A Catholic Education 5.0 framework puts it well: **human values must be the operating system; technology is only the tool.**

**Straight statement:** *AI can accelerate learning—but it can also accelerate confusion, cheating, distraction, and moral numbness if schools do not build ethical guardrails.*

#### F. Student mental health, loneliness, addiction vulnerabilities

- Rising anxiety, loneliness, and behaviour issues are being reported widely in schools and universities; institutions are launching anti-substance-abuse and wellbeing campaigns.
- Catholic leadership reflections emphasize the need for cultures of care, counselling, peer mentoring, and

“student accompaniment.”

**Straight statement:** *If schools produce achievers who are inwardly broken, education has failed—even if results are excellent.*

#### G. Employability and skill mismatch

- The India Skills Report 2024 places employability around ~55% overall—meaning a large proportion of graduates still struggle to meet job-market expectations.
- This is not only a higher-education problem; it begins with weak foundations, poor career guidance, limited exposure to real-world problem solving, and shallow communication skills.

**Straight statement:** *India does not have a “jobs problem” alone; it has a “readiness problem.”*

#### H. Equity, inclusion, and social fragmentation

- Inequality between elite schools and struggling schools continues to widen; access is not the same as support.
- The challenge is not merely getting children into school, but enabling first-generation learners, migrants, Dalits, Adivasis, and the vulnerable to thrive.

**Straight statement:** *A system that works mainly for the advantaged is not an education system—it is a sorting machine.*

#### 3) Special challenges for Catholic education in India

Catholic institutions carry the same national burdens—but with additional mission pressures. A strong summary from Catholic education reflections is that today we face three big tests:



**identity, credibility, and sustainability.**

**A. Identity: Gospel fidelity + pluralism in a regulated space**

- Catholic schools must hold together fidelity to the Gospel and deep respect for religious diversity; identity cannot depend only on external markers but must be lived through integrity and presence.
- Government regulations and social sensitivities often limit overt religious expression, creating a real tension between mission and compliance.

**Straight statement:** *In today's India, Catholic identity survives not by visibility alone, but by credibility of witness.*

**B. Credibility: the danger of “becoming like any other private school”**

- Pressures of competition and commercialization can distort priorities; when rankings, revenue, and prestige dominate, “the Gospel loses its fragrance.”
- Any instance of unethical admissions, favouritism, or extravagance damages moral authority disproportionately—because Catholic education is expected to be better.

**Straight statement:** *Catholic education collapses the moment it looks successful but*

*stops being prophetic.*

**C. Sustainability: finances, staffing, rural mission schools**

- Many rural/tribal mission schools struggle with viability, infrastructure, and attracting qualified staff while remaining affordable.
- Declining enrolment and competition from premium private schools are forcing some institutions to consolidate or close, especially where migration and demographic shifts reduce local student populations.

**Straight statement:** *If sustainability is pursued without mission, we lose our soul; if mission is pursued without sustainability, we lose our schools.*

**D. Minority rights, autonomy, and legal uncertainty**

- Catholic institutions are protected under **Article 30**, yet face recurring litigation and state interventions affecting admissions, staff appointments, and financial management.
- RTE-related ambiguities and varying state-level enforcement pressures continue to create administrative burdens.
- Court interpretations and regulations around fee caps, oversight, pay parity, and service conditions can reduce operational flexibility.



**Straight statement:** *When autonomy erodes, identity becomes difficult to sustain—and mission becomes easy to dilute.*

**E. Socio-political pressures, intolerance, and “conversion” accusations**

- Catholic schools increasingly report hostility, intimidation, interference, and false allegations—creating fear and caution around faith expression and institutional freedom.

**Straight statement:** *In a polarized climate, Catholic education must be courageous without becoming combative—firm in principles, calm in tone, transparent in practice.*

**F. The internal challenge: formation of Catholic educators and leaders**

- A critical internal risk is a shrinking pool of values-aligned educators, plus burnout and turnover.
- One practical and profound response proposed in Catholic leadership reflections is **pastoral accompaniment**—presence, mentoring, counselling, spiritual guidance, and a school-wide culture of care.

**Straight statement:** *A Catholic school cannot outsource its soul to a counsellor or chaplain; accompaniment must become the culture of the whole institution.*

**4) Key “challenge statements” Catholic principals can carry into policy and practice**

1. **Foundations first:** No innovation compensates for weak literacy and numeracy.
2. **Teachers are the system:** Every reform is finally a teacher-formation project.
3. **Technology must be humanized:** human values as operating system; technology as tool.
4. **Mental health is educational leadership:** accompaniment is not optional.
5. **Credibility is mission capital:** once lost, it is painfully slow to regain.
6. **Inclusion is not charity; it is justice:** the margins must remain the measure of



Catholic education.

7. **Pluralism is a public witness:** our schools must model respect, dialogue, and national integration in daily life.
8. **Autonomy must be defended with transparency:** legal rights are best protected when governance is clean, documented, and ethical.

**5) Conclusion: the principal's calling in this moment**

Catholic education in India is at a crossroads: not simply to keep up with change, but to shape it with vision and values. One reflection captures the needed leadership shift: principals must move from “**administrator to animator**”—guarding identity while guiding innovation.

If Catholic schools become places where students learn **not only to succeed, but to serve; not only to compete, but to care; not only to know, but to love**, then our institutions will remain not just relevant—but necessary for India's future.

Compiled by Fr. Maria Charles

# MAKING EQUALITY A REALITY FOR ALL

## EQUALITY Foundation in NATION BUILDING

The term 'Equality' in the Preamble to the Indian Constitution pledges to secure to all citizens of India, equality of status and opportunity. This provision embraces three dimensions of equality – civic, political and economic. Right to Equality is the first fundamental right assured to the people of India. Article 14-18 of the Constitution guarantees this right to every citizen of India. Equality is one of the magnificent corner-stones of Indian democracy.



## What is EQUALITY?

Equality among all means that every citizen physically strong or weak, effective or non-effective, rich or poor, is entitled to equal opportunities along with all other members of the society. In a broader perspective, equality as a principle of distributive justice which is special privileges like reservations given to socially marginalised sections of societies, so that inequalities in outcome do not arise. It's about

fairness, equality and social justice by including the excluded and reaching the unreached.

Equality is one of the Human Rights, which was declared in order to maintain humanism in our society. Human rights are basic necessities for life we are entitled to live as human beings and to get along with each other to live in peace.

## Why EQUALITY?

Equality naturally gets priority under the Constitution of India in its preamble which deals with the Fundamental Rights of the citizens. The most important reason for laying emphasis on this right was due to the prevalence of discrimination on the ground of religion, race, or place of birth in large scale during British rule. The makers of our constitution knew of the widespread social and economic inequalities in the country sanctioned for thousands of years by public policies and exercise of public power supported by religion and other social norms and practices.

## How EQUALITY?

Indian society is a highly hierarchy ridden and economically imbalanced society. The strictness of caste barriers from centuries together has led to the social isolation and economic oppression of certain sections of society. The doctrine of social equality would be meaningful in the Indian society only if protection is given against discrimination with privileges as an equalizer to those who are too weak socially, economically and educationally to avail the advantage of guaranteed freedoms. The concept of equality in practice can only be worked out by accepting two principles: (i) to give equal opportunity to every citizen of India to develop his own personality in the way he seeks to do, and (ii) to give aids and reservations to the underprivileged to face boldly the competition of life. Though these two principles appear to be conflicting, the harmonious blending of both only will give equal opportunities to all citizens to work out their way to life.



## EQUALITY and EQUITY

Equality is the lifeline of the democratic society; that aims to prevent discrimination and provides an equal opportunity to all. The central idea of equality is that all the individuals get equal treatment in the society and are not discriminated on the basis of race, sex, caste, creed, nationality, disability, age, religion, disease and so forth. The term equity refers to the system of justice and fairness, where there is an even-handed treatment of all the people. Under this system, the individual needs and requirements are considered as very important.

It seeks to provide all the individuals with an equal opportunity, to let them attain their maximum potential. In equity, the differences are recognized and efforts are made to counteract the manner in which individual opportunities are not equal. On the contrary, equality recognizes sameness and so it aims at treating everyone as equal. Moreover, equality works, only if the starting point of every individual is the same. Equity recognises the rightful share of resources and opportunities which are due to them but denied by others.

## How can YOUNG PEOPLE contribute?

Youth have to dream for the nation; dream for themselves and the generation next. Youth start thinking of equality based on needs, as the end result of their dreams; commit themselves to participate and promote inclusive growth by ensuring that the income of the bottom 40% of the population grows faster than of the top 10% so that the gap is reduced; that everyone in the country reach equality in every sphere of life.

## ACTIVITIES

Identify some of the richest and some of the poorest people in your neighbourhood, people that you or your family are acquainted with. (For instance a rickshaw-puller or a porter or a domestic worker and a cinema hall owner or a construction contractor or hotel owner, or doctor... It could be someone else in your context).

Try to talk to one person from each group to find out about their daily routines. For each person, organise the information in the form of an imaginary diary detailing the activities of the person from the time they get up to the time they go to sleep on a typical working day. Based on these diaries, try to answer the following questions and discuss them with your classmates / in your group:

- How many hours a day do each of these persons spend at work? What kind of work do they do – in what ways is their work tiring, stressful, pleasant or unpleasant?
- How do other people relate to them – do they have to take orders, give orders, seek cooperation, enforce discipline....?
- Are they treated with respect by the people who give them employment?
- What is their savings? How are they educating their children?
- How do they meet any emergency?



# MINISTRY OF EDUCATION ORGANISES AN ORIENTATION AND TRAINING WORKSHOP FOR INDIAN HIGHER EDUCATIONAL INSTITUTIONS

By PIB Delhi: January 12, 2026

The Ministry of Education organised a half-day Orientation and Training Workshop for Vice-Chancellors, directors, and nodal officers of Indian higher education institutions focused on improving understanding of the QS World University Rankings and how to enhance global performance and visibility. Conducted with QS Quacquarelli Symonds, the event covered global ranking parameters, best practices, and strategic pathways aligned with the National Education Policy 2020, with participation from hundreds of central, state, and private universities. The workshop also highlighted internationalisation efforts such as SPARC, supernumerary seats for international students, and the Study in India portal, noting that India's presence in the QS 2026 rankings has grown significantly in recent years.

[https://www.education.gov.in/sites/upload\\_files/mhrd/files/PIB2213922.pdf](https://www.education.gov.in/sites/upload_files/mhrd/files/PIB2213922.pdf)



# BUDGET 2026: EDUCATION EXPERTS URGE GOVT TO PRIORITISE QUALITY, INFRASTRUCTURE

By PTI: January 12, 2026

Education experts have urged the government to use the Union Budget 2026 to prioritise quality and infrastructure in the education sector, rather than focusing only on increasing enrolment. They highlight persistent gaps in physical and digital infrastructure, including laboratories, hostels, research facilities, and student support systems, which directly affect learning outcomes.

The experts also call for higher investment in research, innovation, digital education, skill development, and emerging technologies like AI, stating that such measures are essential to make Indian education globally competitive. Strengthening infrastructure and academic quality, they argue, will better prepare students for a knowledge-driven and future-ready economy.

<https://education.economicstimes.indiatimes.com/news/government-policies/budget-2026-education-experts-urge-govt-to-prioritise-quality-infrastructure/126487005>



# NCERT LAUNCHES FOUR-DAY AI PROGRAMME FOR IMPROVING MATHEMATICS LEARNING

By TOI Education: January 12, 2026

The National Council of Educational Research and Training (NCERT) has launched a four-day interactive online programme (January 12–15, 2026) that uses Artificial Intelligence (AI) to help improve mathematics learning for students and educators. The initiative aims to make math more engaging and interactive by addressing conceptual gaps, helping identify learning difficulties, and showing how digital tools can be used effectively in teaching and learning.

The sessions are scheduled daily from 10:00 am to 11:00 am and will be streamed on NCERT's official YouTube channel and PM eVidya channels. The programme focuses on practical applications of AI in math education and is accessible to students across India, with the goal of strengthening mathematical understanding through innovative digital approaches.

[https://education.economictimes.indiatimes.com/news/school-education/ncert-launches-four-day-ai-programme-for-improving-mathematics-learning/126486939?utm\\_source=Mailer&utm\\_medium=newsletter&utm\\_campaign=eteducation\\_news\\_2026-01-13&dt=2026-01-13&em=Y2JjaWVkdWNhdGlvbmluZm9AZ21haWwuY29t](https://education.economictimes.indiatimes.com/news/school-education/ncert-launches-four-day-ai-programme-for-improving-mathematics-learning/126486939?utm_source=Mailer&utm_medium=newsletter&utm_campaign=eteducation_news_2026-01-13&dt=2026-01-13&em=Y2JjaWVkdWNhdGlvbmluZm9AZ21haWwuY29t)



# INDIAN STUDY SHOWS SCHOOL PROGRAMMES CAN CUT JUNK FOOD INTAKE BY 1,000 CALORIES DAILY

By IANS: January 13, 2026

A recent Indian study has found that school-based behavioural programmes can significantly reduce the consumption of ultra-processed and junk foods among adolescents, helping them cut more than 1,000 calories a day from such foods. These interventions focus on awareness, education and behaviour change, and are seen as an effective tool to tackle rising rates of childhood obesity, diabetes and heart-related health risks in young people.

Researchers, including experts from institutions like the Public Health Foundation of India and Imperial College London, highlight that these structured programmes fill an important gap in public health strategy in low- and middle-income settings by encouraging healthier eating habits early in life. This approach could serve as a model for broader nutrition education and policy efforts in schools across India.

[https://education.economictimes.indiatimes.com/news/school-education/indian-study-shows-school-programmes-can-cut-junk-food-intake-by-1000-calories-daily/126492078?utm\\_source=Mailer&utm\\_medium=newsletter&utm\\_campaign=eteducation\\_news\\_2026-01-13&dt=2026-01-13&em=Y2JjaWVkdWNhdGlvbmluZm9AZ21haWwuY29t](https://education.economictimes.indiatimes.com/news/school-education/indian-study-shows-school-programmes-can-cut-junk-food-intake-by-1000-calories-daily/126492078?utm_source=Mailer&utm_medium=newsletter&utm_campaign=eteducation_news_2026-01-13&dt=2026-01-13&em=Y2JjaWVkdWNhdGlvbmluZm9AZ21haWwuY29t)



# HIGHER EDUCATION AND BEYOND: POLICY PROGRESS, PEDAGOGICAL PAUSE

By ET Contributors: January 06, 2026

The article argues that India's higher education sector is at a pivotal moment where policy reforms alone are not enough; there must also be a pedagogical and cultural shift focused on excellence seeking rather than mere compliance or credentialism. It highlights the introduction of the Higher Education Commission of India (HECI) as a major structural reform that could streamline regulation and reduce administrative friction, but stresses that systemic change must go beyond regulatory restructuring to redefine how universities teach, assess, and integrate knowledge.

A key challenge identified is the persistent gap between policy ambitions and actual practices on campuses, including outdated teaching methods and a shortage of well-trained faculty. The article emphasizes that excellence seeking, a sustained commitment to quality improvement in teaching, curriculum design, assessment and institutional culture, is essential to prepare graduates with sound judgment, ethical reasoning, and resilience in an AI-mediated world.

[https://education.economictimes.indiatimes.com/news/industry/reimagining-higher-education-in-india-the-call-for-excellence-seeking/126348260?utm\\_source=Mailer&utm\\_medium=newsletter&utm\\_campaign=eteducation\\_news\\_2026-01-07&dt=2026-01-07&em=Y2JjaWVkdWNhdGlvbmluZm9AZ21haWwuY29t](https://education.economictimes.indiatimes.com/news/industry/reimagining-higher-education-in-india-the-call-for-excellence-seeking/126348260?utm_source=Mailer&utm_medium=newsletter&utm_campaign=eteducation_news_2026-01-07&dt=2026-01-07&em=Y2JjaWVkdWNhdGlvbmluZm9AZ21haWwuY29t)



# CBSE ROLLS OUT PSYCHO-SOCIAL COUNSELLING SUPPORT FOR BOARD ASPIRANTS

By Manash Pratim Gohain: January 06, 2026

The Central Board of Secondary Education (CBSE) has launched its annual free Psycho-Social Counselling Services for students of Class 10 and Class 12 ahead of the 2026 board examinations, which begin on 17 February 2026.

This initiative, running from 6 January to 1 June 2026, aims to support students' mental and emotional well-being by helping them manage exam-related stress, anxiety and pressure, allowing them to approach their papers with greater confidence and clarity.

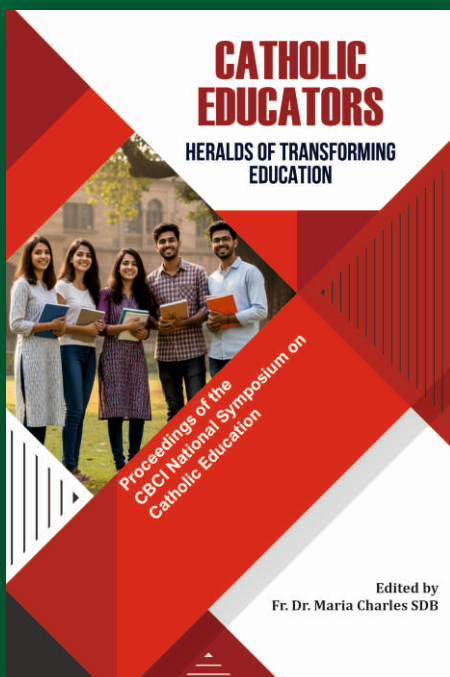
The support system includes a 24x7 toll-free Interactive Voice Response System (IVRS) at 1800-11-8004 offering guidance on stress management, study strategies and CBSE information in Hindi and English, tele-counselling services with a panel of 73 trained professionals available on weekdays, and a range of digital resources on the CBSE website to help students and parents prepare effectively and maintain emotional balance throughout the exam period.

[https://education.economictimes.indiatimes.com/news/school-education/cbse-rolls-out-psycho-social-counselling-support-for-board-aspirants/126379295?utm\\_source=Mailer&utm\\_medium=newsletter&utm\\_campaign=eteducation\\_news\\_2026-01-07&dt=2026-01-07&em=Y2JjaWVkdWNhdGlvbmluZm9AZ21haWwuY29t](https://education.economictimes.indiatimes.com/news/school-education/cbse-rolls-out-psycho-social-counselling-support-for-board-aspirants/126379295?utm_source=Mailer&utm_medium=newsletter&utm_campaign=eteducation_news_2026-01-07&dt=2026-01-07&em=Y2JjaWVkdWNhdGlvbmluZm9AZ21haWwuY29t)



# CBCI OFFICE FOR EDUCATION AND CULTURE RELEASES FOUR LANDMARK VOLUMES ON CATHOLIC EDUCATION

In a landmark contribution to the field of faith-based education, the CBCI Office for Education and Culture has released four new books that together chart a comprehensive vision for Catholic education in India and beyond. These volumes—Catholic Educators: Heralds of Transforming Education, The Teachings of the Catholic Church on Education, Saint Educators: The Story of Holiness and Education in the Church, and Education 5.0: Nurturing Gen Next for Excellence and Service—reflect the Office's ongoing mission to form leaders, inspire renewal, and strengthen the Catholic educational apostolate across the nation.

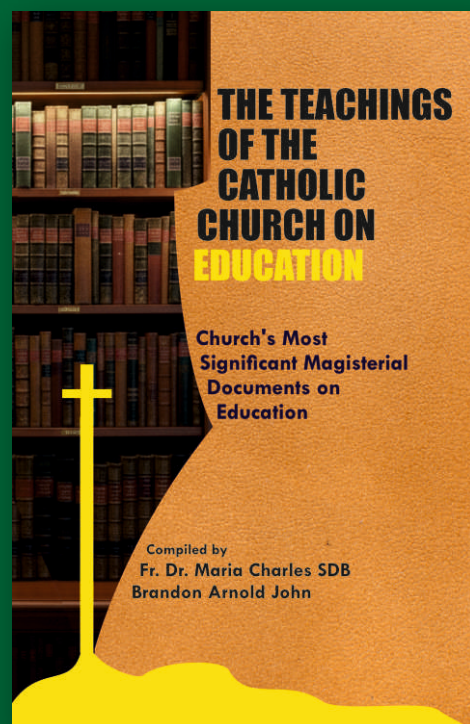


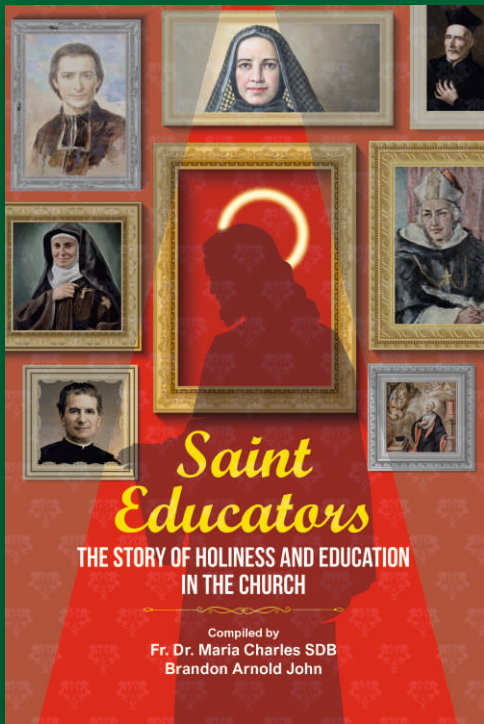
## CATHOLIC EDUCATORS: HERALDS OF TRANSFORMING EDUCATION

This volume celebrates the vocation of Catholic educators as agents of transformation in today's complex world. Through reflective essays and case studies, it highlights the sacred calling of teachers who not only impart knowledge but awaken faith, compassion, and moral vision in their students. Rooted in Pope Francis' Global Compact on Education, the book reminds educators that true education transforms both the learner and the teacher through a dialogue of life, values, and hope.

## THE TEACHINGS OF THE CATHOLIC CHURCH ON EDUCATION

Drawing from the rich magisterial tradition of the Church—from Gravissimum Educationis to Veritatis Gaudium—this scholarly volume presents the foundational principles of Catholic education. It serves as a vital reference for educators, administrators, and researchers who seek to understand education as a ministry of integral human formation. The book traces how the Church views education as a partnership between faith and reason, nurturing wisdom, conscience, and the pursuit of truth.



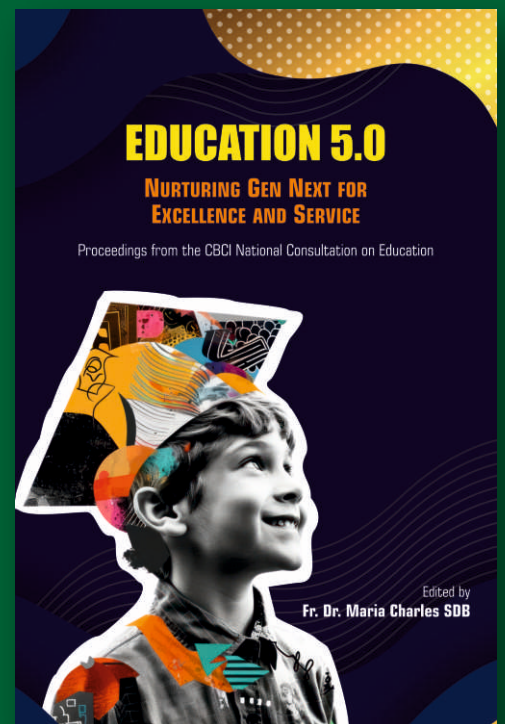


## SAINT EDUCATORS: THE STORY OF HOLINESS AND EDUCATION IN THE CHURCH

This inspiring collection brings to life the stories of great saint-educators—from St. John Bosco and St. Elizabeth Ann Seton to St. Albertus Magnus and St. Claudine Thévenet—whose lives embody the union of holiness and pedagogy. Each chapter illustrates how education becomes a path to sanctity, and how holiness itself becomes the most compelling form of teaching. The book invites today's educators to rediscover the spiritual roots of their vocation in the witness of these luminous figures.

## EDUCATION 5.0: NURTURING GEN NEXT FOR EXCELLENCE AND SERVICE

Addressing the challenges and opportunities of the digital age, this forward-looking volume explores how Catholic education can respond to emerging technologies, innovation, and socio-cultural shifts while remaining grounded in Gospel values. It proposes a model of “Education 5.0” that combines excellence with service—forming young people who are intellectually competent, ethically grounded, and socially engaged. With insights on AI, digital literacy, ecological education, and inclusive pedagogy, it calls Catholic institutions to lead with creativity and conscience.



Together, these four publications form a constellation of thought and action—linking the wisdom of the Church, the example of the saints, the dedication of educators, and the promise of future generations. They reaffirm the CBCI Office for Education and Culture's vision: to make Catholic education in India a beacon of faith, excellence, and transformative hope for the world.



## 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  
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## 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

The Catholic Church in India operates and manages nearly 20,000 educational institutions which include formal primary schools, middle schools, high schools, colleges and trade schools. The Catholic Bishops' Conference (CBCI) of India envisions not only providing quality education for the children and youth but also creating a safe and conducive environment for enabling the well-being, growth and development of each child it serves. This child protection policy brought out by the CBCI Office for Education and Culture is an expression of the commitment of the Catholic Church to ensure that each child feels secure and receives an enabling environment for their development. This policy establishes processes procedures and duties for all stakeholders working directly or indirectly with children in their schools.

**PRICE: RS. 140**



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