

# CBCI

## EDUCATION NEXUS

### NOVEMBER 2024

**FORMATION OF THE  
HUMAN PERSON**

**FORMATION OF  
STUDENTS IN OUR  
EDUCATIONAL  
INSTITUTIONS-OPINIONS  
FROM PROMINENT EDUCATION  
LEADERS**

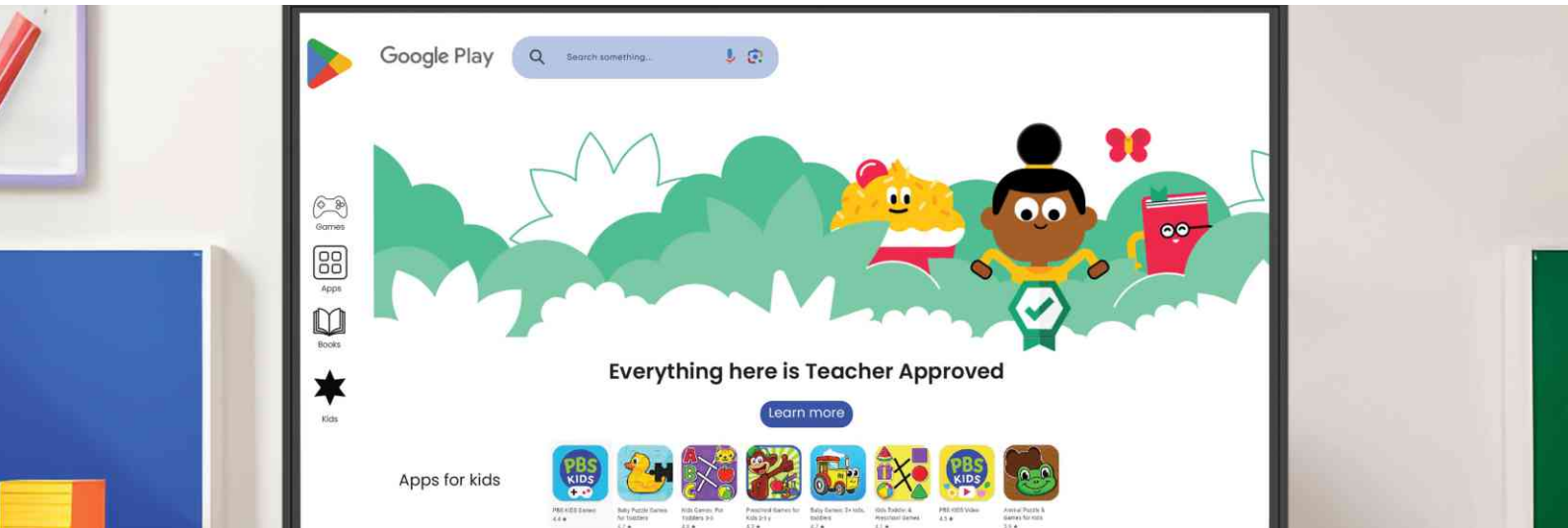
**THE HEART OF EDUCATING**





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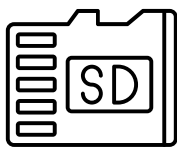
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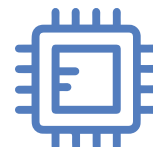
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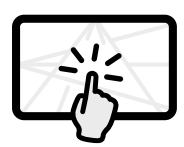
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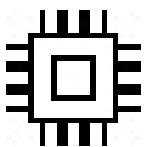
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**Contact Person : Manoj Babu Joseph, Mob: +91 98844 62259**

🌐 www.BenQ.in ✉ manoj.joseph@BenQ.com ☎ 1800 419 9979

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# A COMPREHENSIVE FORMATION IS THE HALLMARK OF A CATHOLIC SCHOOL!

Our Catholic

Schools have been, for ages, known not just for its academic excellence but also for but also for focusing on moral and character development, often referred to as "formation." The educational philosophy of Catholic Schools is deeply rooted in the principles of Catholic Social teaching. Every Catholic school aims to provide an education that fosters intellectual growth, moral integrity, social responsibility and spiritual development or simply known as 'holistic formation.'

Formation in Catholic Schools is essential because it nurtures the development of well-rounded individuals and ensures that students are equipped to lead fulfilling lives and make meaningful contribution to society. The comprehensive formation provided in Catholic schools equips students with the tools they need to face future challenges. By fostering critical thinking, ethical decision-making, and a strong moral compass, students are better prepared to navigate the complexities of adult life and professional environments.

The comprehensive formation provided in Catholic schools equips students with the tools they need to face future challenges. While Catholic schools strive for academic excellence, they do so within a framework of values and ethics. This ensures that students not only excel academically but also understand the importance of using their knowledge and skills ethically and for the greater good.

Formation in Catholic schools often includes leadership training and opportunities for service. Students are encouraged to take on leadership roles and participate in service projects, helping them develop skills such as teamwork, communication, and problem-solving while fostering a lifelong commitment to serving others.

Catholic schools create

a strong sense of community, where students feel valued and supported.

This environment of belonging helps students develop social skills, build meaningful relationships, and learn the

importance of community involvement. Above all, Spiritual formation is a key component of Catholic education, helping students develop a personal relationship with God and a deeper understanding of their faith. This spiritual grounding provides students with a sense of purpose and direction in life. All our educational institutions need to develop a holistic formation plan for students and staff and set a timeframe to revise it. As we begin a new scholastic year, let us keep in mind that a comprehensive formation plan is what creates a happy and a responsible citizen.



**FR./DR. MARIA CHARLES SDB**  
National Secretary

# FORMATION OF THE HUMAN PERSON



The Formation of the Human Person in Catholic Educational Institutions encompasses the holistic development of students, addressing their intellectual, emotional, social, and ethical growth. This formation is influenced by various elements within the educational environment, including curricula, pedagogy, relationships, and institutional values. This holistic approach is deeply rooted in the Catholic tradition, aiming to shape individuals who are not only academically competent but also morally and spiritually grounded.

Catholic Educational Institutions strive for the holistic formation of the Human Person. The contributions the Catholic Educational Institutions provide to the Formation of the Human Person are as follows:

## INTELLECTUAL FORMATION:

1. **Curriculum Design-** A well-rounded curriculum is formed that includes sciences, humanities, arts, and physical education fosters critical thinking, creativity, and a broad base of knowledge.
2. **Teaching Methods-** Active learning, problem-based learning, and inquiry-based approaches engage students in deeper learning and help develop critical thinking and problem-solving skills.
3. **Assessment-** Formative assessments provide feedback that helps students

understand their learning process and areas for improvement, while summative assessments evaluate overall understanding and skills.

4. **Academic Excellence-** Catholic schools strive for high academic standards, providing a rigorous education that challenges students to excel in various subjects.
5. **Integration of Faith and Reason-** The curriculum integrates faith with academic learning, encouraging students to see the connections between their studies and their beliefs.
6. **Critical Thinking-** Students are taught to think critically and reflectively, understanding the importance of truth and the pursuit of knowledge within the context of their faith.

## SPIRITUAL AND RELIGIOUS FORMATION:

1. **Faith Development-** Catholic education emphasizes the development of a strong personal relationship with God. This involves regular participation in the sacraments, prayer, and liturgical celebrations.
2. **Religious Instruction-** The curriculum includes religious education that covers Catholic doctrine, scripture, church history, and the lives of the saints, helping students understand and appreciate their faith.
3. **Spiritual Practices-** Schools encourage practices such as daily prayer, retreats, and spiritual direction to nurture students' spiritual lives.
4. **Moral Teaching-** Students are taught Catholic moral principles, emphasizing virtues such as honesty, integrity, compassion, and justice.

## MORAL AND ETHICAL FORMATION:

1. **Character Education-** Emphasis is placed on the development of character and virtues, guiding students to make ethical decisions and act with integrity.
2. **Service and Social Justice-** Students are encouraged to engage in community service and social justice initiatives, embodying the Catholic teaching of serving others and advocating for the marginalized.



3. **Ethical Decision-Making-** Education in moral theology and Catholic social teaching helps students develop the ability to make decisions that are consistent with their faith and moral principles.
4. **Value Education-** Value education is integrated into the curriculum to help students develop a sense of ethics, integrity, and social responsibility.
5. **Service Learning-** Community service projects and service-learning programs connect academic learning with real-world issues, encouraging students to become active, compassionate citizens.
6. **Role Models-** Teachers and staff who exemplify ethical behaviour and integrity serve as role models, influencing students' moral development.

## EMOTIONAL AND SOCIAL FORMATION:

1. **Community Building-** Catholic schools foster a sense of community where students learn to respect and support one another, reflecting the communal nature of the Church.
2. **Personal Growth-** Programs and activities are designed to support emotional well-being and personal growth, helping students develop resilience, empathy, and self-awareness.
3. **Leadership Development-** Leadership opportunities are provided, encouraging students to take on roles that help them develop responsibility, confidence, and a commitment to serving others.
4. **Supportive Environment-** Catholic schools create a safe and supportive atmosphere where students feel valued and respected which enhances emotional well-being and resilience.
5. **Counselling Services-** Access to school counsellors and psychologists supports students in managing stress, mental health issues, and personal challenges.
6. **Emotional Intelligence-** Programs and activities that promote self-awareness, empathy, and emotional regulation help students develop emotional intelligence.
7. **Social Interactions-** Catholic Institutions encourage collaboration and group activities that foster communication skills, teamwork, and the ability to work effectively with others.
8. **Extracurricular Activities-** Participation in clubs, sports, and other extracurricular activities provides students with leadership, social skills, and community building opportunities.
9. **Inclusive Practices-** Catholic Institutions promote inclusivity and diversity which help students appreciate different perspectives and cultures, fostering social cohesion and respect for others.

## HOLISTIC APPROACH:

1. **Whole Person Education-** Catholic education aims to form the whole person, recognising the interdependence of mind, body, and spirit. This holistic approach ensures that students are well-rounded individuals.

2. **Values-Based Education-** The values of the Gospel such as love, justice, peace, and respect for the dignity of every person, are at the core of the educational experience, shaping the ethos of the school.
3. **Supportive Environment-** A nurturing and supportive environment is created, where every student feels valued and understood. This helps in the overall development and well-being of the students.

model Catholic values.

3. **Professional Development for Educators-** Ongoing training for teachers in areas such as emotional intelligence, inclusive education, and ethical instruction ensures that educators are equipped to support the holistic development of the students.
4. **Student-Centred Policies-** Catholic Educational Institutions have policies which prioritise student well-being, such as anti-bullying measures, mental health



4. **Positive School Climate-** A Catholic Educational Institution keeps in mind a positive school climate, characterised by respect, safety, and support, which promotes a sense of belonging and well-being among students.
5. **Personalized Learning-** Catholic Institutions tailor education to meet each student's individual needs, interests, and strengths, supporting personal growth and self-directed learning.

#### **PRACTICAL IMPLEMENTATION:**

1. **Service Programs-** Structured service programs and partnerships with community organizations provide students with opportunities to practice their faith through action.
2. **Teacher Formation-** Educators in Catholic schools receive ongoing formation in the Catholic faith and pedagogy, ensuring they can effectively integrate faith into their teaching and

support, and inclusive education practices, that create a nurturing environment for personal growth.

The formation of the human person in educational institutions is a multifaceted process that requires a holistic and integrative approach. Formation in Catholic educational institutions is about nurturing the intellectual, spiritual, moral, emotional, and social dimensions of each student. This comprehensive approach aims to develop individuals who are not only knowledgeable and skilled but also compassionate, ethical, and committed to their faith and the service of others.

**-Brandon Arnold John.**

# FORMATION OF STUDENTS IN OUR EDUCATIONAL INSTITUTIONS

## Opinions of Prominent Education Leaders



We asked a few Catholic Education Experts how the formation of students in our Educational institutions helps the students and they have answered four questions regarding this topic. The answers are the Education Experts' personal opinions.

# "FOSTERING A CULTURE OF PROFESSIONAL LEARNING AND GROWTH".

**FR. SOJAN JOHN. O.PRAEM**  
National General Secretary of AINACS



**Can you mention a few major points of concern in the formation of students?**

1. The mental stability of the students.
2. Respect and behave in a mature way with the people around.
3. Need to create the motivation within.

**How can our institutions contribute to the formation of our students?**

Our institutions are required to be both emotionally intelligent and resilient. The



Schools need to foster a culture of professional learning and growth.

**How can our Institutions help build the capacity of Teachers? Can you mention a few pointers?**

By way of continuous and comprehensive evaluation and proper training programs, we can build the capacity of teachers.

**How can we improve the quality of leadership in our School Leaders? Mention a few major areas of concern.**

The leaders of our Schools need to be updated with the laws and rules existing in and around. They need to have a good relationship with the local authorities. Cultivate excellent and supportive interactions with Kids, teachers, parents, and the community around. A leader should communicate clearly. A leader should take everyone along and should cultivate empathetical feelings for the teachers and the students.

# "INCULCATING VALUES AMONG STUDENTS".

SR SANDHYA BS

Secretary for Congregation- Bethany Sisters



**Can you mention a few major points of concern in the formation of students?**

The present students belong to the Alpha generation and Z generation. These children are techno-savvy and digital. The impact of the global media affects every nook and corner of the global society. Inculcating values among these students is a major concern. Hence the major concerns are:

1. Too much influence of Mass media.
2. Don't care attitude.
3. Lack of time management and concentration.
4. Academics to be taught with values. Students are to be prepared to live life joyfully and not like machines.
5. Critical analysis of the events and issues needs to be a way of life.
6. Develop critical thinking skills among the students.
7. Learn to analyse information and understand the complexities of the world around.

**How can our institutions contribute to the formation of our students?**

1. Catholic children are to be given faith formation and regular Catechism classes.
2. Developing interpersonal and leadership skills: Opportunities for teamwork, community service, and cultivate skills like communication, empathy, and problem-solving.
3. Supporting mental health and wellbeing by providing Counselling, wellness programs, and build students resilience.
4. The goal of every institution needs to be not just to produce intellectual giants but form human persons ethically grounded, adaptable, and committed to making a positive difference in their communities and the world.
5. Values to be taught through activities and lessons.
6. Identifying student's strength and weakness and reaching out to meet their needs accordingly.



**How can our Institutions help build the capacity of Teachers? Can you mention a few pointers?**

1. Provide regular training workshops, conferences, to be up to date on best practices, curriculum design, and pedagogical techniques.
2. Offer opportunities for teachers to engage in peer-to-peer learning, mentorship, and collaborative planning.

3. Fostering a learning culture: Teachers can experiment, take risks, share ideas, and learn from each other. We can also encourage teachers to pursue their own professional interests, set goals, and seek feedback. Moreover, we can celebrate and recognize the achievements and efforts of our teachers and showcase their best practices.
4. Our teachers are to be value-oriented. Continuous training and motivation to work for the welfare of the students and not just for salary.
5. Efforts to be made to appoint Catholic or Christian teachers in Catholic schools. They are to be drilled in the institute's vision, mission, values, and way of life.
6. Teachers are to be competent and known for public speaking etc.
7. Teachers are to be the spokesperson of the institute. A great commitment is expected of them. Building a strong value system among the teachers is the need of the hour.
8. Timely Evaluation to be made especially the performance of the Teachers-Staff Assessment to be introduced.

**How can we improve the quality of leadership in our School Leaders? Mention a few major areas of concern.**



1. Ensure school leaders have a clear, compelling, and student-centred vision for their institution.
2. Encourage leaders to engage the school community in collaborative strategic planning to set achievable goals and measurable outcomes.
3. Empower school leaders to be knowledgeable and actively involved in supporting high-quality teaching and learning.
4. Empower leaders to effectively communicate with stakeholders, such as teachers, students, families, and the community.
5. Encourage leaders to recognize and celebrate successes, foster collective efficacy, and address challenges with sensitivity and problem-solving skills.
6. Leaders to imbibe Catholic values, to be knowledgeable about other religions and practices so that we avoid counter-witness/ culture. They are to be the face of the institute, and network with other institutions and work together.
7. Reinforce the importance of school leaders upholding the highest standards of integrity, transparency, and accountability.
8. Empower leaders to champion social justice, promote inclusive practices, and address systemic barriers to student success.

# "CONCERN FOR TECHNOLOGICAL ADDICTIONS".

FR. JAMES GEORGE

Regional Secretary- Education & Culture- Bihar Region



**Can you mention a few major points of concern in the formation of students?**

1. Lack of exposure to real life situations.
2. Child dominated home situations.
3. Addiction to electronic gadgets.

**How can our institutions contribute to the formation of our students?**

1. Value based functioning of our institutions.
2. Impartial and objective decision making.
3. Respect in action all religions.



**How can our Institutions help build the capacity of Teachers? Can you mention a few pointers?**

1. Proper Induction Training.
2. Become part of their family and assure them of support.
3. Regular in-service training for teachers.

**How can we improve the quality of leadership in our School Leaders? Mention a few major areas of concern.**

1. Training to improve Managerial Skills.
2. Better understanding of Problem-Solving Techniques.
3. Understanding the importance of good institutional climate.

## “EDUCATING STUDENTS IN THE SPIRIT OF GOSPEL VALUES”.

FR. JOY CYPRIAN D'SOUZA

Regional Secretary for Education- West Bengal & Sikkim Region



**Can you mention a few major points of concern in the formation of students?**

Students in our institutions have to be prepared keeping in mind the national policy on catholic education in India. Our focus is clear. We want to educate our children in the spirit of Gospel values, namely compassion, generosity, forgiveness, tolerance, brotherhood & sisterhood embracing all communities. However, the challenge for our educational institutions is facing fundamentalism, single communitarian dominance and bulldozing by the majority religion in our country. There is a subtle watchdog type of an attitude in the ruling class of

society's so-called leaders with a

biased idea of conversion. As a result, there is a fear lingering in the hearts of the educators to shun them from doing certain acts common with us but perceived to be wrong by the other camp. The other area of concern is the modern gadget of mobile and the technological world of equipment which take away individual freedom and free scope of growth. Students are easily influenced by their peers. Parental role is becoming less



important.

**How can our institutions contribute to the formation of our students?**

Our institutions stand for certain values which are known and cherished by the parents and the former students who have passed through the doors of our institutions. The modern-day students in our schools have to be given exposure to multi-linguistic, multi-religious and multi-cultural society. There should also be more seminars, orientations and trainings conducted not only by the priests and religious of the Church but also by members of the civil society and thinkers from different strata of life. We have to keep in mind that we are a minority religious group. The feelings and ideas of the majority should find a place in our meetings

- and the drawing of policies.

**How can our Institutions help build the capacity of Teachers? Can you mention a few pointers?**

This may be a fact that in the secondary, higher secondary and college level, most of our faculty members are non-Christian. This may be even more correct in northern India. As such, we should come up with an all-inclusive policies and programmes to make all the teachers feel at home and comfortable to get involved in all the activities in our institutions. gaining confidence from non-Christian teachers is a very important aspect of capacity-building traits among them. Celebrating a few of the festivals of some major religions, celebrating our national days embracing the pluralistic cultures and inviting people from public life as well as people with open minds. It is important not to make an exhibition of our religious pictures and symbols. Our religious habits, if worn in schools and colleges convey the message we want to give. Besides making money in our English medium schools, our focus should be on the backward and weak students who need our care and attention by way of financial as well as human assistance.

**How can we improve the quality of leadership in our School Leaders? Mention a few major areas of concern.**

School leaders, especially priests and nuns should keep in mind that they are in such positions more because of their garb than by following rules of the education departments of the state. As such, humility and a spirit of learning should be seen among them. They should seek advice from their seniors and go for wide consultations on policies and programmes. There should be de-centralization in distributing duties and responsibilities so that able people may contribute to the common good. Persons should be recognized and respected for their good attitudes and contributions. Catholic Lay leadership has to be formed in our educational institutions. Departmental Heads could be lay people. Leaders in schools should be formed through training and evaluation. They should be given opportunities to experiment and learn from mistakes. When the lay leaders get their due importance, they will naturally appreciate the priests and nuns.



## “ADD VALUE TO THE LIFE OF STUDENTS”.

**FR. SHINOJ KIZHAKKEMURIYIL TOR**  
Principal and President of AINACS



**Can you mention a few major points of concern in the formation of students?**

Students are much advanced technically and they have the knowledge of many things. The question is how well they are formed emotionally, socially, and spiritually.

**How can our institutions contribute to the formation of our students?**

We need people who can add witness value to the lives of the students. Let there be people in each institution who by their way of life can bring a transformation.



**How can our Institutions help build the capacity of Teachers? Can you mention a few pointers?**

Teachers need to be up-to-date with their knowledge. They need to be adaptive to new situations, learning and change..

**How can we improve the quality of leadership in our School Leaders? Mention a few major areas of concern.**

Ongoing learning, being adaptive, willingness to take feedback, professional training, creative management of time, office and other activities can help improve the quality of leadership in our School Leaders.

## “NURTURE STUDENTS IN CORE VALUES”.

**DR. PAUL PUDUSSERY, CSC**  
Social Science Researcher



**Can you mention a few major points of concern in the formation of students?**

1. Lack of Critical Thinking
2. Lack of responsivity
3. Lack of ownership of Life

**How can our institutions contribute to the formation of our students?**

1. Inculcating a sense of society and citizenship.
2. Rooting the students in their culture and nurturing them in core values.



**How can our Institutions help build the capacity of Teachers? Can you mention a few pointers?**

Develop a sense of responsibility by sharing Leadership and making them part of decision-making. This will enable them to be intrinsically motivated.

**How can we improve the quality of leadership in our School Leaders? Mention a few major areas of concern.**

There is a need to clarify our purpose and philosophy of administering a school. We need to reshape our catholic identity and intellectual tradition in order to engender quality and relevant education.



# THE HEART OF EDUCATING

## LEARNING THE HEART OF EDUCATING

G.K. Chesterton with his proverbial sense of humour affirms: "The main fact about education is that there is no such thing. Education is a word like 'transmission' or 'inheritance', it is not an object, but a method". It is the avenue that one generation opens up for the next, so that the latter may advance in the knowledge of the human and cosmic reality, and thus make its own contribution to the evolving process of being truly and fully human. This requires, as M.K. Gandhi would underscore, that education be "an all-round formation drawing out of the best in the child and a person – body, mind and spirit". In a similar vein, Don Bosco would add that education is a matter of the heart and is founded on reason, religion, and loving-kindness.

### The HEART of Educating India!

As the title suggests, on the one hand we wish to focus on the 'heart' and 'art' of the educational process, and on the other, consider 'India' as the subject and referent of the educational endeavour. We need to analyse the present system of education in India; to explore the alternative systems of education in India; to revitalise the Catholic System of Education and in this way to possibly evolve orientations and

strategies to enhance the present system of education in India.

We are into a search mode for a better system of education. We need to re-define the purpose of the educational systems in India today. We need to ask how the existing systems of education contribute to excellence? Don't we have alternatives in India? Although mainstream education in India is based on a system introduced by Lord Macaulay, a few educators did dare to think differently. Since the early 20th century, educators have discussed and implemented alternate forms of education, for example, Rabindranath Tagore's VisvaBharati University, Sri Aurobindo's Sri Aurobindo International Centre of Education, and Jiddu Krishnamurti Schools. A number of schools in different Indian states are either run by these foundations or have been inspired by them. The pioneers in education in the West, like Friedrich Fröbel, Maria Montessori and Rudolf Steiner, believed that education should help in development of a child in many spheres: not only in the intellectual, but in the moral, spiritual, emotional, psychological and physical spheres. There are some schools in India that take inspiration from these educationalists. What can we learn from such schools?

Modern educators should imbibe an open and collaborative spirit. Teachers and principals should come out of the narrow mind-set that they are the sole agents responsible for the education of the child. Schools and classrooms should encourage dialogue and partnership with others. The parent community has many useful resources that can be positively utilized for the education of children. To encourage this collaborative spirit, Don Bosco system of

education advocates the formation of Educative Pastoral Community that includes various stakeholders like teachers, students, parents, past pupils and education experts who should be involved in decision making and implementation. When a variety of such agents are involved and the efforts are coordinated harmoniously, the educational environment for the child becomes much more effective and enriching. We need to continue to raise many pertinent and even troubling questions on curriculum, syllabus, methodology, quality of teachers and the quality

educational corridors have opened up for robotics and machine learning. What are we heading for? Skill training for both employability as well as entrepreneurship have begun at the school level. Students have multiple options for taking in information, making sense of ideas, and expressing what they learn. While We as educators must do justice to the larger social, public, and institutional responsibility of our positions, and we must exercise courage in creating opportunities for change. Diversity, Equity, and Inclusive Education. We need more



of pupils we 'produce' from our schools and colleges. We ought to understand the strengths, limits, difficulties and challenges of the prevalent educational systems. How can we reduce or eliminate those systemic faults so that the demand for good education translate into higher standards in education and better job opportunities? How can we help the person discern his/her own intellectual capacity and make life choices? How can our system help the young to mature into personal, relational, moral and spiritual aspects of life?

A lot of attention is being given to the process of education today. We need to discuss how we can bring an all-round formation to the young person in our care so that the students learn to move from success-oriented life to excellence-oriented life. We have many new trends in Education such as digital citizenship, creativity in sciences, interactive education, cloud based technology in education and artificial intelligence. Our

than ever value-based education comprising of compassion, civility and honesty. Public engagement and collaboration are inevitable today. More than ever, we need student-centred pedagogy and character building values in our education. This CBCI EDUCATION NEXUS is a compilation of excellent thoughts and practices on education. As we construct meaning from our contemporary thinking and past learnings, may our nation which is imbedded with layers of core values of education over the centuries unearth more and more inherent educational values and intelligence in our young people today! May we continue to discover the heart of educating India!

## SAINT EDUCATOR SERIES- 9

# ST. JOSEPH CALASANZ

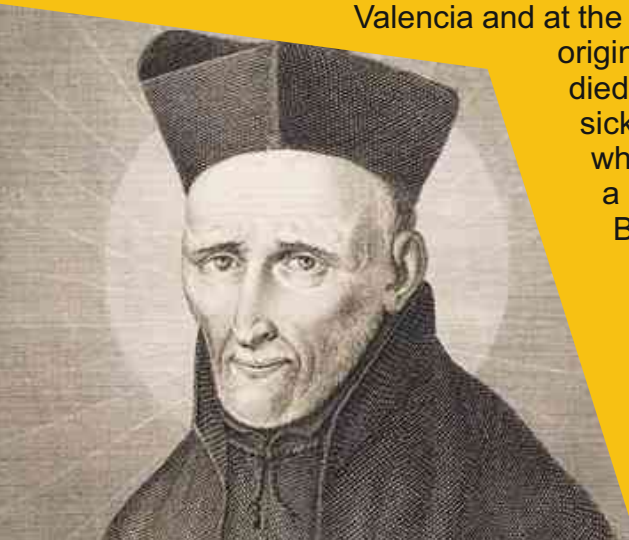
(SEPTEMBER 11, 1556 - AUGUST 25, 1648)

Joseph Calasanz, also known as Joseph Calasanzius, was a Spanish Catholic priest, educator, and the founder of the Pious Schools, which provided free education to poor boys. For this purpose, he founded the religious order that ran them, commonly known as the Piarists. Calasanz was born at the Castle of Calasanz near Peralta De La Sal in the Kingdom of Aragon, the youngest of the eight children, and second son.

Joseph had two sisters, Marta, and Cristina. His parents gave him a good education at home and then at the elementary school of Peralta. In 1569, he was sent for classical studies to a college in Estadilla run by the friars of the Trinitarian Order. While there, at the age of 14, he determined that he wanted to become a priest. In this, however, he was met with no support from his parents.

For his higher studies, Calasanz took up philosophy and law at the University of Lleida, where he was awarded the degree of Doctor of Laws cum laude. He then began theology studies at the University of Valencia and at the Complutense University, which at the time was still located at its original site in Alcalá de Henares. Joseph's mother and brother having died, his father wanted him to marry and carry on the family. But a sickness in 1582 soon brought Joseph to the brink of the grave, which caused his father to relent. On his recovery, he was ordained a priest on December 17, 1583, by Hugo Ambrosio de Moncada, Bishop of Urgel.

During his ecclesiastical career in Spain, Calasanz held various offices in his native region. He began his ministry in the diocese of Albarracín, where Bishop Gaspar Juan de la Figuera appointed him his theologian, confessor, synodal examiner, and procurator. As secretary of the cathedral chapter, Calasanz had broad administrative responsibilities.



In Claverol, a distant village to the northeast of Lerida, he established a foundation that distributed food to the poor.

The pastor of the Church of Santa Dorotea in Trastevere, Anthony Brendani, offered Joseph two rooms just off of the parish sacristy and promised assistance in teaching, and when two other priests promised similar help, Calasanz, in 1597 (November 27), opened what was thought to be the first free public school in Europe. In 1600, he opened his "Pious School" in the centre of Rome and soon there were extensions, in response to growing demands for enrolment from students.



In 1592, at 35, Calasanz moved to Rome. He hoped to further his ecclesiastical career and secure some kind of benefice. He lived there for most of his remaining 56 years. The city of Rome offered many opportunities for works of charity, especially for the instruction of neglected and homeless children, many of whom had lost their parents. Joseph joined the Confraternity of Christian Doctrine and gathered boys from the streets for schooling. However, this initiative was not well received by teachers at the school. Being poorly paid, they refused to accept the additional labour without remuneration.

In 1610, Calasanz wrote the *Documentum Princeps* in which he laid out the fundamental principles of his educational philosophy. The text was accompanied by regulations for teachers and pupils. On September 15, 1616, the first public and free school in Frascati was started on Calasanz's initiative. One year later, on March 6, 1617, Pope Paul V approved Calasanz's group as the Pauline Congregation of the Poor of the Mother of God of the Pious Schools, the first religious institute dedicated essentially to teaching, by his brief "*Ad ea per quae*."

The habits were paid for by the Cardinal Protector Justiniani, who with his own hands invested Joseph Calasanz in the chapel of his palace. They were the very first priests to have as their primary ministry teaching in elementary schools. Emphasising love, not fear, St. Joseph wrote: "If from the very earliest years, a child is instructed in both religion and letters, it can be reasonably hoped that his life will be happy."

During the following years, Calasanz established Pious Schools in various parts of Europe. In October 1628 he was a guest of the Conti di Segni family in Poli and there, too, he established the Pious Schools. The Order of the Pious Schools was thus the last of the religious Orders of solemn vows approved by the Church. The Piarists, as do many religious, profess vows of poverty, chastity, and obedience. In addition, according to the wishes of St. Joseph, members of the Order also profess a fourth vow to dedicate their lives to the education of the youth.

The concept of free education for the poor was not exclusive to Calasanz. In the Duchy of Lorraine, a similar project was being undertaken simultaneously by the Augustinians Peter Fourier and Alix Le Clerc, whose educational heritage was carried to New France. In the history of education, Calasanz is an educator of the poor, offering education free of charge to all classes of society, without discrimination.

Calasanz displayed the same moral courage, in his attitude to victims of the Inquisition, such as Galileo and Campanella, and in the acceptance of Jewish children in his schools, where they were treated with the same respect as other pupils. Similarly, Protestant pupils were enrolled in his schools in Germany. So great and universal was Calasanz's prestige that he was even asked by the Ottoman Empire to set up schools there, a



request which he could not, to his regret, fulfil, due to a lack of teachers. He organised and systematised a method of educating primary school pupils through progressive levels or cycles, a system of vocational training, and a system of public secondary education.

In an era when no one else was interested in public education, Calasanz managed to set up schools with a highly complex structure. He was concerned with physical education and hygiene. He addressed the subject in various documents and requested school directors to monitor children's health. Calasanz taught his students to read both in Latin and in the vernacular. While maintaining the study of Latin, he was a strong defender of vernacular languages and had textbooks, including those used for teaching Latin, written in the vernacular. In that respect, he was more advanced than his contemporaries.

Calasanz placed great emphasis on the teaching of mathematics. Training in mathematics and science was considered very important in his Pious schools, both for pupils and teachers. But Calasanz's main concern was undoubtedly the moral and Christian education of his students. As both a priest and educator, he considered education to be the best way of changing society. All his writing is imbued with his Christian ideals, and the constitutions and regulations of the Pious schools were based on the same spirit. Calasanz created an ideal image of a Christian teacher and used it to train the teachers who worked with him.

Calasanz was the first educator to advocate the preventive method: it is better to anticipate mischievous behaviour than to punish it. This method was later developed by John Bosco, the founder of the Salesian schools. In terms of discipline, and contrary to the prevailing philosophy of his own and subsequent eras, Calasanz favoured the mildest punishment possible. While believing that punishment was necessary in certain cases, he always preached moderation, love, and kindness as the basis of any discipline.

His pedagogical idea of educating every child, his schools for the poor, his support of the heliocentric sciences of Galilei and his service towards children and youth all aroused the opposition of many among

the governing classes in society and the ecclesiastical hierarchy. Calasanz always remained faithful to the Church and died August 25, 1648, at the age of 90, admired for his holiness and courage by his students, their families, his fellow Piarists, and the people of Rome. He was buried in the Church of San Pantaleo.

Eight years after his death, Pope Alexander VII cleared the name of the Pious Schools. Joseph Calasanz was beatified on August 7, 1748, by Pope Benedict XIV. He was later canonized by Pope Clement XIII on July 16, 1767. His heart and tongue are conserved incorrupt in a devotional chapel in the Piarist motherhouse in Rome. Calasanz's liturgical feast day has been celebrated on August 25, the day of his death, in the General Roman Calendar since 1969.

<https://scolopi.org/en/calasanz/>

[https://en.wikipedia.org/wiki/Joseph\\_Calasanz](https://en.wikipedia.org/wiki/Joseph_Calasanz)

<https://www.britannica.com/biography/Saint-Joseph-Calasanz>



# SOCIAL STUDIES AND SCIENCE GET SHORT SHRIFT IN ELEMENTARY SCHOOLS. WHY THAT MATTERS

By Sarah Schwartz

As different initiatives, priorities, and efforts to change teaching and learning in schools come and go, one challenge remains constant: Time is a finite resource. In elementary schools, especially, where subjects aren't typically cordoned off in separate periods with different teachers, devoting more time to one topic inherently means spending less time on others.

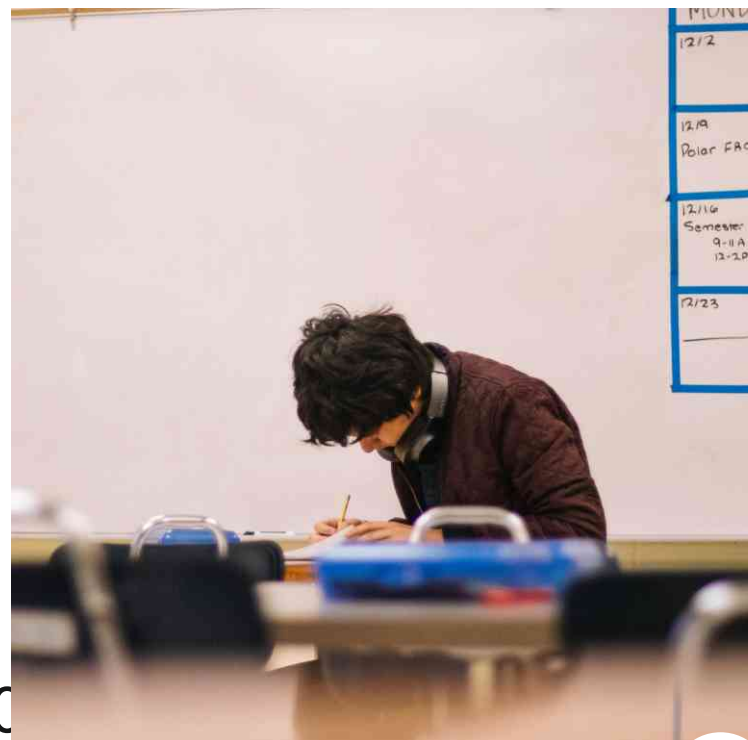
It's a truism that has led, in practice over the past three decades, to most elementary schools putting more time toward reading and math than towards social studies and science. The disparity is well-documented: In a 2018 national survey, K-3 teachers said they spent a daily average of 89 minutes on English/language arts and 57 minutes on math but only 18 minutes on science and 16 on social studies.

## Why do social studies and science matter for elementary schoolers?

Experts say that learning more about the world around them can enhance young students' reading skills, and elementary lessons in these subjects develop foundational methods of analysing information that students will need to use in later grades. Deprioritising science and other topics can be counterproductive to raising student-achievement test scores in reading and math in the long run, said Christine Royce, a professor of science education at Shippensburg University in Pennsylvania.

Studies have demonstrated that having a broader wealth of general background knowledge is linked to better reading comprehension abilities. It's easier for a reader to understand a book or an article if they already have some grounding in what it's about. The subject has intrinsic value in elementary school, said Paul Fitchett, a professor of curriculum and teaching at Auburn University's College of Education, who studies social science education. Early elementary social studies are usually focused on kids' families, local communities, and maybe their towns and states.

"Understanding who you are and your place in society, that's not something that just teenagers are thinking about," he said. "You can't be a good citizen without reading or math. Those things matter. And it also matters that people have a sense of self, and social studies provides those



opportunities.” Early science instruction fosters its own set of skills, said Royce, such as investigating, reasoning, and weighing evidence. The more time devoted to social studies and science practices, the more likely students are to master them, Fitchett said. Lack of early exposure could have “ripple effects” into later grades, leaving students less prepared to take on more complex topics, he said.

### **Why is more time given to ELA and math than social studies and science? When did this start?**

“There was this narrowing of the curriculum starting in the '90s, with this push toward the standards movement,” said Fitchett. “But it really took off in the early 2000s, when the federal government put the money behind it,” he said,

the subject in grades K-5. Other factors have also been shown in research to influence time for social studies, he said, including whether a state has a testing policy on the subject.

### **Could the 'science of reading' movement affect this balance?**

Experts say the new state mandates on reading are an important step forward in bringing classroom practice in line with evidence-based methods. However, some researchers and advocates have also emphasised that research-informed instruction necessitates including social studies and science topics, too, and they've cautioned against a narrow approach to the curriculum that prioritises developing isolated reading skills at the expense of building student knowledge in these other subjects.



referencing the No Child Left Behind law.

NCLB, the 2002 reauthorisation of the Elementary and Secondary Education Act, required states to test students annually in reading and math in grades 3-8, as a condition of receiving federal Title I funding for low-income students. The law also required science testing, but only in three grades.

A 2023 report from the RAND Corp. found elementary principals reported less teacher evaluation and professional development for social studies instruction than for ELA and math. Only half of elementary principals said that their schools had adopted a published curriculum for

These new laws typically don't explicitly reference science or social studies.

The report's authors found that new laws require instruction in different components of reading: phonics, phonemic awareness, vocabulary, fluency, and comprehension. But the legislation rarely explains how these components should be integrated, and only six states mention building background knowledge as a foundation for reading comprehension.

Students also need time to learn discipline-specific practices—not just content, said Royce. Science class doesn't just introduce science topics, it also teaches how to do science, developing skills such as hypothesising and designing experiments, she pointed out. “If we only read about that, students aren't constructing their own thinking,” Royce said. “They're being given information.”

**Did the pandemic shift how much time elementary teachers spent on social studies and science?**

murder of George Floyd by police in the summer of 2020 and the presidential election later that year. In school systems' COVID-recovery plans, most leaders prioritize what they see as foundational subjects, said Lake.

“The districts that we speak to as part of our studies generally are pretty well focused on reading and math, and social-emotional learning, mental health, chronic absenteeism,” she said. Science isn't usually discussed. It's an approach that could have consequences down the road, she said. “There are some big global



“It's a black box in terms of data and studies,” said Robin Lake, the director of the Centre on Reinventing Public Education, a research group housed at Arizona State University that has tracked districts' responses to the pandemic and recovery plans. The vast majority of data on student achievement during COVID was collected in reading and math, and reports so far on elementary students' academic recovery have focused on those subjects as well.

Competing forces affected social studies instruction during the same time period. Anecdotally, some elementary teachers reported setting aside time to talk with students about issues unfolding in the world around them—the

issues that everyone who's concerned about the future is thinking about,” said Lake, mentioning computational thinking skills and climate science. “It does feel like a real disconnect from the emphasis that our schools seem to be placing in science.”

<https://edweek.org/teaching-learning/social-studies-and-science-get-short-shrift-in-elementary-schools-why-that-matters/2024/02>

## POPE: 'PEACE IS MADE WITH OUR HANDS NOT JUST BY THE POWERFUL'

By Salvatore Cernuzio and Lisa Zengarini:

"Peace is made with our hands". It is not only built by the powerful "with their choices and their international treaties," we too can build peace, "in our homes, in the family, among neighbours, in our workplaces, in the neighbourhoods where we live". Pope Francis offered that reminder in the preface to a new book collecting texts and reflections on the relationship between justice and peace.

"If justice is lacking, peace is threatened; without peace, justice is compromised", the Pope writes. "It is more true than ever that justice, understood as the virtue of giving what is owed to God and others, is closely linked to peace, in the most authentic and proper sense of the Hebrew word 'shalom'". A term that indicates "not so much the absence of war but the fullness of life and prosperity".

Peace makes justice possible, first among the "victims" of every conflict, just as "peace becomes a precondition for a just society". However, the Pope notes that both of these two dimensions of humanity have "a price" to pay: "fighting one's own selfishness", that is, "putting what is 'mine' before what is 'ours'". In this regard, the Pope cites the unequivocal words of "a great Veronese citizen" who grew up in Germany, Fr. Romano Guardini: "Freedom does not consist in following personal or political will, but what is required by the nature of being".

The Pope recalls how some members of the White Rose, the group of young Germans who denounced Nazism in Munich, "were nourished by Guardini's philosophical and religious writings." "From those readings," he notes, "arose the nonviolent action of those boys and girls who, by writing clandestine leaflets distributed in the city, tried to awaken people's consciences, numbed by Hitler's



totalitarianism. And they paid their choice of conscience and freedom with their lives."

Peace is built with small gestures words and habits, Pope Francis further explains: "We can build peace by helping a migrant who is begging on the street, by visiting an elderly person who is alone and has no one to talk to, by multiplying gestures of care and respect towards our poor planet Earth, so mistreated by our exploitative selfishness, welcoming every unborn child who comes into the world, a gesture which was an authentic act of peace for Saint Mother Teresa".

Against the backdrop of a "piecemeal" world war, there are therefore "small pieces of peace" which "if welded together, build a great peace". "In these daily and easily attainable choices of peace and justice, the Pope concludes. we can sow the beginning of a new world," "where death will not have the last word and life will flourish for everyone".

## 'TRANSFORMATIVE DIALOGUE': POLITICAL AND RELIGIOUS LEADERS GATHER IN LISBON.

By Joseph Tulloch

Representatives from almost all of the world's major religions – including the Patriarch of Constantinople and the Imam of the Grand Mosque of Mecca – are gathering in Lisbon this week. They will be joined by a number of high-profile political leaders, including officials from the EU, the UN, and the African Union, and the former heads of state of several European countries.

KAICIID – officially the King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue – was founded in 2011, with Saudi Arabia, Spain, and Austria as founding states, and the Holy See as a founding observer. Since then, it has been hosting regular conferences aimed at promoting interfaith collaboration on issues from peacebuilding to climate change.

This most recent meeting was themed “Transformative Dialogue: Building Alliances for Peace in a Rapidly Changing World” and it took place from 14-16 May. There were three main topics of discussion- 'Peacebuilding', 'Inclusive Cities', and 'Sacred Ecology'. Among the political invitees were Mónica Ferro from the United Nations Populations



Fund, the African Union's Dr. Monique Nsanzabaganwa, and Ambassador Frans van Daele, EU Special Envoy for Religious Freedom. Matteo Renzi, Francois Hollande, and Heinz Fischer, former leaders of Italy, France, and Austria respectively, were also in attendance.

### The 'transformative' power of dialogue:

KAICIID's website says this dialogue forum aims to “harness the transformative potential of dialogue, exploring its effectiveness in advancing human rights, enhancing social cohesion, promoting reconciliation, and facilitating environmental cooperation.”

## #BEHUMAN: 30 NOBEL PEACE PRIZE LAUREATES TO ATTEND HUMAN FRATERNITY MEETING

By Michele Raviart

The second World Meeting on Human Fraternity, #BeHuman, was presented on Tuesday at the Holy See Press Office. The

meeting, which took place on May 10-11, involved 12 thematic roundtables in which experts from around the world will engage



in fraternal dialogue on the most pressing issues of our contemporary world. Women, men, and organizations awarded the Nobel Peace Prize, as well as human rights activists, also participated.

Subsequently, participants at this roundtable were received in audience by Pope Francis on Saturday, May 11, and then by the President of the Italian Republic, Sergio Mattarella, at the Quirinal Palace. Pope Francis participated in the roundtable on "Children: Future Generation," which took place in the New Synod Hall on Saturday afternoon. This meeting was preparatory to the first World Children's Day on May 25-26. The other topics of the panels were cooperation, sustainability and business, agriculture, education, sports, health, employment, administration, social media, and information.

The panels were open to the public and viewable via streaming on the Fratelli Tutti Foundation website with prior reservation.

## GLOBAL EXPERTS AND LEADERS CONVENE FOR VATICAN CLIMATE SUMMIT

By Thaddeus Jones

Experts and leaders from around the world are meeting at the Vatican for a Summit looking at the climate crisis affecting the planet with a special focus on how to effectively manage and deal with it. The Vatican's Pontifical Academy of Sciences and the Pontifical Academy of Social Sciences are hosting the three-day Summit entitled, "From Climate Crisis to Climate Resilience."

The Summit participants acknowledge the seriousness of the climate crisis the world is facing and how it will deepen over the next few decades as global warming rises past the 1.5° Celsius danger threshold by the early 2030s. This concept looks at how humanity

The two-day meeting concluded with an event in the portico of St. Peter's Basilica featuring artists Giovanni Allevi, Roberto Vecchioni, and American country singer Garth Brooks.

Cardinal Mauro Gambetti, Archpriest of the Papal Basilica of St. Peter in the Vatican and one of the organisers of the meeting commented: "We must bring intelligence back to discussing the human person in a world that is dissolving and marked by financial capitalism, by a technology that has become an end rather than a means, and by greed." There is a need, he reiterated, for a reflection that encompasses all situations in an integral way and to "recognise ourselves as brothers and sisters in order to walk together."



can manage, adapt, and survive the extreme effects of climate change for a safer, healthier, more equitable, and sustainable world.

The Vatican's Pontifical Academy of Sciences, the only supranational academy of its kind in the world, has as its mission "to honour pure science wherever it may be

found, ensure its freedom and encourage research for the progress of science." The climate resilience concept is at the core of the three-day summit's discussions that aim to implement a three-point strategy: mitigation efforts to diminish climate risks; adaptation strategies to cope with inevitable risks; and societal transformation that fosters ongoing mitigation and adaptation measures.

The Summit participants will focus on related environmental challenges such as, climate change, biodiversity loss, and global inequality, while discussing and proposing solutions and approaches to manage and mitigate the effects of these realities. The Summit's organizers know this requires a multi-disciplinary approach and partnerships involving researchers, engineers, entrepreneurs, scientific experts, community and faith leaders, NGOs, and the wider public.

These efforts will culminate at the Summit's conclusion with a Planetary Climate Resilience protocol signed by all the

participants. Like the Montreal Protocol, the document will provide guidelines and actions for climate resilience. The protocol will then be submitted to the United Nations Framework Convention on Climate Change to be shared with nations worldwide.

In his Apostolic Exhortation, *Laudate Deum*, Pope Francis, underscored the dangers the world faces due to the impact of climate change, affecting the most vulnerable people especially, as well as the urgent need to work together to address the crisis.

*"This is a global social issue and one intimately related to the dignity of human life. The Bishops of the United States have expressed very well this social meaning of our concern about climate change, which goes beyond a merely ecological approach, because 'our care for one another and our care for the earth are intimately bound together.'"*

## ELON MUSK BLASTS OBSOLETE EDUCATION SYSTEM FOR FAILING TO REACH KIDS: 'YOU DON'T WANT A TEACHER IN FRONT OF A BOARD'.

By Christiaan Hetzner

More than a century ago, Irish playwright George Bernard Shaw wrote, "He who can, does. He who cannot, teaches." Well, Elon Musk is a doer with a lot of children, and he's reached the conclusion he doesn't want his kids to learn from some has-been or never-was simply because they landed a job in a local school thanks to a lack of competition.

Over his lifetime, teaching fundamentally remained the same experience: an adult standing in front of a chalkboard instructing kids. Why, though, should today's tectonic technological shifts that are upending the



labour force stop just short of the teaching profession? "You don't want a teacher in front of a board," Kids instead need compelling, interactive learning experiences that engage them with a subject matter, such as taking apart a car engine to understand how it works and, in the process, learning what wrenches

and screwdrivers are used for.

“The way teaching more typically works is we’re going to teach you a course on screwdrivers and a course on wrenches,” he continued, saying the relevance of the subject matter was often not obvious to kids. As a result, their brains would filter it out as useless knowledge, not retaining what they were taught. According to Musk, the system failed them because the talents of the teaching staff tasked with imparting this knowledge to their students were sophomoric at best.

“The way education works today is much like vaudeville before there were radio, TV, and movies,” Musk explained. Introducing a bizarre Batman reference, Musk said the thespians entertaining the locals of Small Town, U.S.A., with their own low-budget rendition of the caped crusader, simply could not compete with Christopher Nolan’s Batman. “That’s how teaching works today,” he said.

## CAN DELHI'S UNAIDED PRIVATE SCHOOLS INCREASE FEES WITHOUT GOVT APPROVAL? WHAT HC SAID

By Khadija Khan

The Delhi High Court recently stayed a Delhi government circular, which said private unaided schools that were allotted land by government agencies needed prior sanction from the Directorate of Education (DoE) before increasing their fees for the academic year 2024-25. In staying the March 27 DoE circular, the court also relied on a Supreme Court ruling from 2004 and mentioned the need to prevent the “commercialisation of education”.

The circular relied on Section 17 of the Delhi School Education Act, 1973, which says that no “aided school” shall levy any fee, collect any other charge, or receive any other payment except those specified by the Director. Here, an “aided school” means a recognised private school that receives aid in the form of a maintenance grant from the Centre or administrator, local authority, or any other authority designated by them.

The circular also called for the heads of private unaided schools to submit proposals to increase their fee for the academic session



2024-25. These schools, it said, were “allotted land by land-owning agencies on the condition of seeking prior sanction of (the) DoE for increasing fee”. Any complaint regarding fee increase without prior approval will be taken seriously and will make the school liable for action as per the statutory provisions, the circular stated.

Saying that respect for judicial pronouncements “is one of the pillars of the edifice of the rule of law”, the court also pulled up the DoE, saying the 2019 judgment had to be respected no matter “however dissatisfied” the DoE was with it. “The attitude of the DoE in continuously issuing circulars threatening recognised unaided schools with action in the event of their increasing their fees without obtaining prior approval of the

DoE is objectionable and cannot be allowed,” the court said.

The court also relied on the Supreme Court's 2004 ruling in *Modern School vs. Union of India*, where it held that a balance was required between maintaining institutions' autonomy and preventing the commercialisation of education. Saying that such commercialisation must be prevented,

the court had said that unaided educational institutions enjoy “greater autonomy, in the matter of determination fee structure” and were “entitled to a reasonable surplus for development of education and expansion of the institution”.

## **BOMBAY HC STAYS MAHARASHTRA'S DECISION EXEMPTING PRIVATE SCHOOLS FROM RTE ADMISSIONS, CITES 'OVERWHELMING PUBLIC INTEREST'.**

**By Omkar Gokhale**

The Bombay High Court on Monday stayed until further orders the operation of the February 9 notification of the Maharashtra government that exempted private schools within a one-kilometre radius of government or aided schools from Right to Education (RTE) Act quota admissions.

The RTE Act requires private schools to ensure that 25 per cent of Class 1 students admitted belong to a “weaker section and disadvantaged group in the neighbourhood.” Students admitted under this quota are given fee concessions, and the state government reimburses private schools for the same.

The bench granted interim relief in a batch of pleas, including a writ petition by 17 people, including members of management of aided schools and parents from socio-economically backward classes. Appearing for the petitioners, senior advocate Gayatri Singh argued that the notification be stayed as it was contrary to the RTE Act that provides quota at municipal schools, aided schools, and private unaided schools.

The petitioners argued that the amendment



was not only unconstitutional, being violative of Articles 14 (equality before law) and 21 of the Constitution, but was also in contravention of the principal Act of 2009, under which rules were formulated. They added that various high courts, such as Allahabad High Court, had struck down similar amendments made by respective state governments.

Additional Government Pleader Jyoti Chavan for the state argued that exclusion applied only to certain unaided schools and was 'not absolute' as the government or local authority has established schools within a one-kilometre radius of such private unaided schools. The bench had said everyone is bound by the mandate under the 2009 law for 25 per cent reservation in admission in Class 1 to children belonging to weaker sections.

Sharad Javdekar, the executive president of Akhil Bhartiya Samajwadi Shikshan Sabha,

one of the petitioning associations from Pune, welcomed the court order. "The explanation of the RTE given by the Ministry of Education talks about the socialisation aspect of the quota under the RTE act, which enables socialisation between kids, whether rich or poor, in educational institutes at the fundamental level. We have been mobilising against these amendments which crush the

spirit of the RTE law. The court has paid heed to our first demand which was for a stay on the amendments considering ongoing RTE admissions," he said.

## **CBSE'S NEW MOVE ALLOWS GRADE 10, 12 STUDENTS TO REVIEW ANSWER SHEETS ONLINE.**

**By Nandini Sircar**

Students in the UAE who took the CBSE board exams, now have the option to review their answer sheets online and verify the marks assigned to them. The Central Board of Secondary Education (CBSE) recently announced that candidates will receive a link to check the marks awarded to them in the answer sheets. By paying a specified fee, candidates can utilise this service to address concerns about low marks.

The board said, "CBSE Board results for class X and XII are likely to be declared after May 20, 2024." This service will be accessible for five days after the link becomes active.

Each subject will require a fee of approximately Dh23 or Rs500 per student. Non-resident Indian (NRI) students must remit the fee to the CBSE's account in Indian rupees. "If a child thinks he/she has got less marks then the students can apply for revaluation. Revaluation is also of two types – one is re-totalling of the marks and second, complete revaluation," he added.

Principals reaffirmed their appreciation explaining how educators will also benefit as they have a clear understanding of the expected responses. The highlighted data from these assessments may be analysed to inform future instruction. Headteachers



stressed this will expedite the process leading to transparency and fairness as students and parents can immediately access the evaluated answer scripts.

School leaders highlighted that while this serves as a prime example of effectively leveraging technology to reach every student, some stakeholders have expressed concerns. It's said teachers who are found to be lax in their stepwise marking will face disciplinary action.

# ADDRESSING TEACHER BURNOUT: COMPASSIONATE STRATEGIES TO SUPPORT AND REVITALIZE EDUCATORS

By Qubits

Teacher burnout is a pressing concern that affects the well-being of educators and the quality of education they provide. It manifests as emotional exhaustion, a sense of ineffectiveness, and depersonalization, which can lead to a significant drop in job satisfaction and performance. Educators often face daunting workloads, with some spending up to 39 percent more time with students compared to their international counterparts, according to the Teaching and Learning International Survey (TALIS).

This intense engagement is taking its toll, with today's statistics showing that 50 percent of teachers are considering quitting, primarily due to stress. This alarming trend underscores the urgent need for education leaders to develop and implement effective strategies that combat teacher burnout and create a supportive teaching environment that nurtures and sustains educator well-being.

1. **Empowering Through Professional Development:** Ongoing professional development can be a lifeline for teachers, providing them with fresh ideas and renewed passion for their work. Workshops and seminars that go beyond traditional teaching techniques to include strategies for stress management and self-care empower teachers to handle classroom challenges more effectively and maintain their mental well-being.
2. **Building a Supportive School Community:** By fostering a supportive community where teachers feel valued and connected, we can combat the isolation that often accompanies burnout. Initiatives like peer mentoring programs can create a warm atmosphere of guidance and companionship, offering both new and seasoned teachers a forum



to share experiences and solutions.

3. **Balancing Workloads:** One of the most straightforward ways to reduce teacher burnout is to ensure that workloads are reasonable. Schools can help by assigning administrative support for non-teaching tasks and ensuring that teachers have sufficient time for planning and collaboration. Effective time management training can also equip teachers to better juggle the demands of their profession and personal lives.
4. **Promoting Health and Wellness:** Implementing wellness programs that include stress-reduction practices like yoga or mindfulness can make a substantial difference in a teacher's day-to-day life. Access to mental health resources, such as counselling, should also be readily available to those who need them.
5. **Valuing Teachers Through Feedback and Recognition:** A culture of positive feedback, emphasizing strengths and opportunities for growth, can significantly uplift a teacher's morale. Recognizing teachers for their hard work and achievements, perhaps through awards or public acknowledgment, can further affirm their value to the school community.
6. **Offering Flexibility:** Flexibility in work arrangements can greatly enhance a teacher's ability to manage stress. Where feasible, options like telecommuting or flexible scheduling can provide teachers with the breathing room they need to manage personal responsibilities

alongside professional duties, leading to a healthier work-life balance.

7. **Engaging Teachers in Decision-Making:** When teachers are involved in shaping the policies and practices that affect their work, they are more likely to feel committed and satisfied with their jobs. This can be achieved through regular involvement in decision-making processes, giving teachers a voice in matters that impact their daily teaching experience.

## SUPREME COURT REJECTS PLEA FOR TERMINATION OF OVER 27-WEEK PREGNANCY, SAYS FOETUS HAS FUNDAMENTAL RIGHT TO LIVE

By PTI

The Supreme Court on May 15 refused to entertain a plea of a 20-year-old unmarried woman seeking termination of her over 27-week pregnancy, saying the foetus in the womb also has a fundamental right to live. A bench headed by Justice B R Gavai passed the order while hearing the woman's plea challenging the Delhi High Court's May 3 order refusing to allow termination of her pregnancy.

"The child in womb also has a fundamental right to live. What do you say about that?" the bench asked. The woman's counsel said the Medical Termination of Pregnancy (MTP) Act talks about the mother only. The bench said the duration of pregnancy was over seven months now. "What about the right of the child to survive? How do you address that?" the bench asked.

The counsel said the foetus is in the womb and till the child is delivered, it is the right of the mother. "The petitioner at this stage is under severe traumatic condition. She can't come outside also. She is taking classes for NEET exam. She is under highly traumatic condition. She can't face the society at this

By embracing these compassionate strategies, educational institutions can create environments where teachers feel supported, valued, and part of a vibrant community. This approach not only helps prevent burnout but also enriches the teaching profession, making it more sustainable and fulfilling for those who shape the future through education.



stage," he said. The lawyer argued that her mental and physical well-being should be considered.

"A perusal of the report [of medical board] shows that there is no congenital abnormality in the foetus nor is there any danger to the mother to carry on with the pregnancy which will mandate termination of the foetus," the high court had said. "Since the foetus is viable and normal, and there is no danger to the petitioner to carry on with the pregnancy, foeticide would neither be ethical nor legally permissible," it had said.

Under the MTP Act, termination of pregnancy of a duration exceeding 24 weeks can be allowed in case of substantial foetal abnormality as diagnosed by a medical board or if an opinion is formed in good faith for the purpose of saving the life of the pregnant woman.

## 'DIGNITAS INFINITA' ADDRESSES THE COMPLEX ISSUE OF GENDER SURGERY.

By PTI



One of the most contentious issues these days revolves around the concept of gender identity and the moral implications of gender-affirming surgery. Historically, this issue impacted a relatively small segment of the population, simmering on the periphery of societal discourse. However, in recent years, there has been a noticeable and rapid increase in the visibility and discussion of gender identity concerns.

Recently, the Vatican entered this arena with a definitive stance, as articulated in the newly released declaration "Dignitas infinita." This document, signed by Cardinal Victor Manuel Fernández, prefect of the former Holy Office, and approved by Pope Francis, encapsulates five years of meticulous work and theological reflection. It aims to synthesize Pope Francis's teachings, offering a comprehensive overview of the Catholic Church's position on human dignity, including its perspectives on gender theory and surgery. At the core of "Dignitas infinita" lies the affirmation of the "infinite dignity" of every human person, a dignity that remains inviolable "regardless of any circumstance and in whatever state or situation they find themselves." This foundational principle underpins the Vatican's approach to contemporary ethical, social, and bioethical dilemmas, emphasising the inherent value of human life and the need to protect it from conception to natural death.

*"This comprehensive document does not shy away from addressing the complex issue of gender surgery".*

The Vatican's stance is rooted in a belief in the sacredness of the human body as created by God, and any attempt to alter one's gender is seen as failing to respect this inherent dignity. However, "Dignitas infinita" also acknowledges the existence of exceptions. The document allows for the possibility that individuals affected by "genital anomalies

already evident at birth or that develop subsequently" may seek medical assistance to address such conditions.

*"The document reaffirms the Catholic Church's commitment to upholding the sanctity of human life and dignity".*

This articulation reaffirms the Vatican's commitment to defending the rights and dignity of all individuals, regardless of their sexual orientation. In the context of these wide-ranging discussions, "Dignitas infinita" is a significant contribution to contemporary moral and ethical discourse. The Vatican's intervention in these debates through the lens of human dignity offers a distinct perspective grounded in theological principles and Pope Francis's teachings.

As the document makes its way into public discourse, it is expected to spark discussion and debate, as well as reflections on the nature of human dignity, the ethics of gender surgery, and the role of religious institutions in addressing contemporary social issues. The Vatican's latest declaration is a compelling appeal to safeguard human dignity in all its forms, urging a return to a respectful dialogue that transcends ideological divides.

By emphasizing the "infinite dignity" of every person and critiquing practices it deems incompatible with this dignity, contrary to those whom we expect to label this initiative as bigoted hastily and shallowly or lacking cultural foresight, the Catholic Church seeks to contribute to a more compassionate and understanding world, where every individual is valued and respected.

# 15 METHODS TO MASTER YOUR TIME

## Pomodoro Technique



## Eisenhower Matrix



## ABCDE Method



## 3-3-3 Method



## 2 Minute Rule



## 80/20 Method



## Eat the Frog

Do your most important and challenging tasks first part of each day



## Getting Things Done



## Kanban Board



## Task Batching



## Time Blocking



## Warren Buffet 5/25 Rule



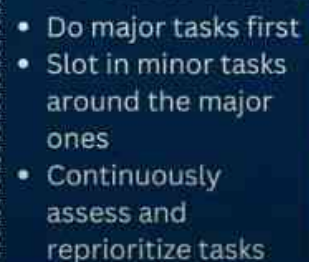
## MSCW Method



## 1 - 3 - 5 Method



## Pickle Jar Method



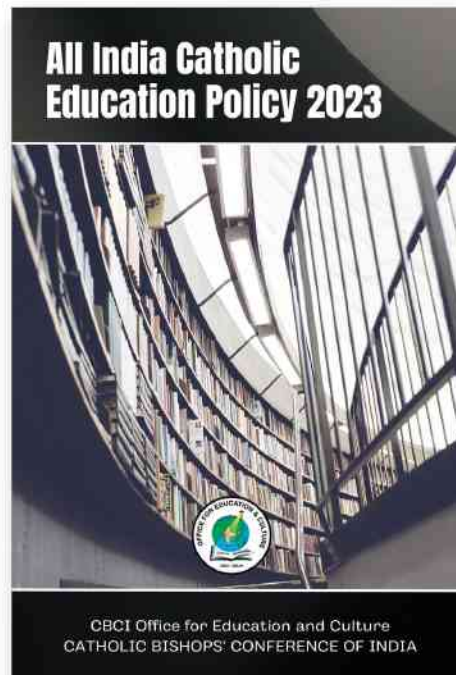


## ALL INDIA CATHOLIC EDUCATION POLICY

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**

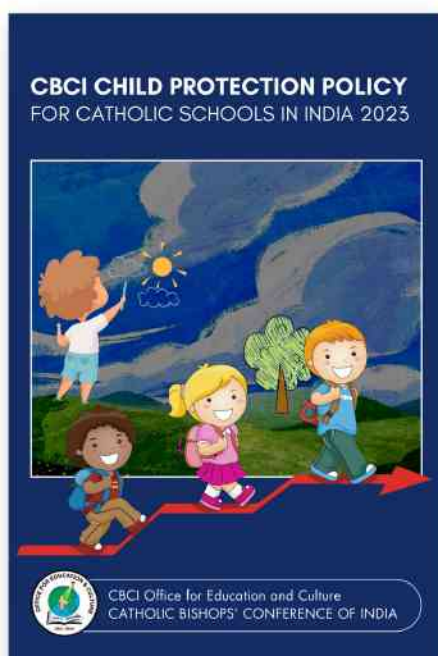


## CBCI CHILD PROTECTION POLICY

PUBLISHED BY CATHOLIC BISHOPS CONFERENCE OF INDIA. (CBCI)

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**



**CBCI OFFICE FOR EDUCATION AND CULTURE**  
 CBCI Centre, 1 Ashok Place, New Delhi - 110001  
 Office: +91 11 23747290 (Office)  
 Mobile: +91 9968747667 (Personal),  
 +91 9868141139 (Office)  
 Email: [cbcieducation@gmail.com](mailto:cbcieducation@gmail.com),  
[cbcieducationinfo@gmail.com](mailto:cbcieducationinfo@gmail.com)  
 Website: [www.cbcieducation.com](http://www.cbcieducation.com)



**ATC PUBLISHERS**  
 St Mary's Block, Archdiocesan Pastoral Centre  
 No. 5, Nandidurga Road, Benson Town  
 Bangalore - 560046  
 Phone - 080-25491999 / 9886730224  
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