

CBCI **EDUCATION NEXUS** **AUGUST 2026**



EDUCATE TO EMPOWER

**HAPPY
INDEPENDENCE DAY**



**MAGNIFICA
HUMANITAS**

A NEW HORIZON FOR CATHOLIC EDUCATION IN INDIA

**A FLOURISHING
EDUCATIONAL
COMMUNITY**

**THE 2026
TECHNOLOGY
LANDSCAPE**

**OECD DIGITAL EDUCATION
OUTLOOK 2026**

**WHEN A CHILD
LOOKS UP**

**REDISCOVERING THE HEART OF
EDUCATION IN THE AGE OF AI**

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CBCI NATIONAL CONSULTATION ON EDUCATION 2026

“REBUILDING THE SOUL OF EDUCATION: IDENTITY, INTEGRITY, AND INFLUENCE”

Organised by the
CBCI Office for Education and Culture

NOVEMBER 25–27, 2026 

JOSEPH VAZ CENTRE, GOA 



EDUCATE TO EMPOWER



A NATIONAL GATHERING OF CATHOLIC EDUCATORS

In continuation of the previous three CBCI National Consultations, the CBCI Office for Education and Culture is pleased to announce the CBCI National Consultation on Education 2026.

WHAT TO EXPECT

- A dynamic national platform for dialogue, reflection, and new pathways on Education
- Participation of eminent speakers, including international experts
- Engaging sessions on contemporary educational challenges and opportunities
- A collective effort towards strengthening Catholic education in India

WHO CAN PARTICIPATE

- National Coordinators of Education
- Regional & Diocesan Education Secretaries
- Principals of Catholic Schools and Colleges

JOIN US

Be part of this significant national initiative as we reflect, reimagine, and renew Catholic education for the future.

Please mark the Dates and send us your confirmation on cbcieducationinfo@gmail.com and cbcieducation@gmail.com

More details will follow soon.

EDUCATING HEARTS, INSPIRING HOPE

Every new school year brings with it fresh dreams, new faces, and renewed hope. As Catholic educators, we know that every child who walks through our school gates carries not only a school bag but also a heart full of questions, hopes, fears, and immense possibilities. Ours is a sacred vocation—to help these young lives discover not only knowledge, but also meaning, purpose, and the loving presence of God.

In this light, Pope Leo XIV's *Magnifica Humanitas* comes to us as a timely and hope-filled invitation. At a time when Artificial Intelligence is transforming the way we live, learn, and communicate, the Holy Father gently reminds us that no machine can ever replace the beauty of the human heart or the dignity of the human person. Technology may become more intelligent, but it can never become more compassionate. It may process information with astonishing speed, but it cannot love, forgive, inspire, or accompany another person on the journey of life. That sacred privilege remains entrusted to us as educators.

The Holy Father invites us to remember that education has always been, and must always remain, an encounter between persons. Every lesson taught with patience, every encouraging word offered to a struggling student, every moment spent listening to a young person's fears

and aspirations becomes a quiet proclamation of the Gospel. Long after textbooks are forgotten, our students will remember how we made them feel—valued, encouraged, understood, and loved.

This is especially true for those entrusted with leadership in our educational institutions. Principals, managers, religious, and administrators are called to be much more than efficient organisers. They are guardians of a mission, custodians of hope, and builders of communities where every child, every teacher, and every family experiences the welcoming face of Christ. Their leadership is not exercised from behind office desks alone, but through compassionate presence, wise discernment, humble service, and the courage to place people before systems and relationships before results.

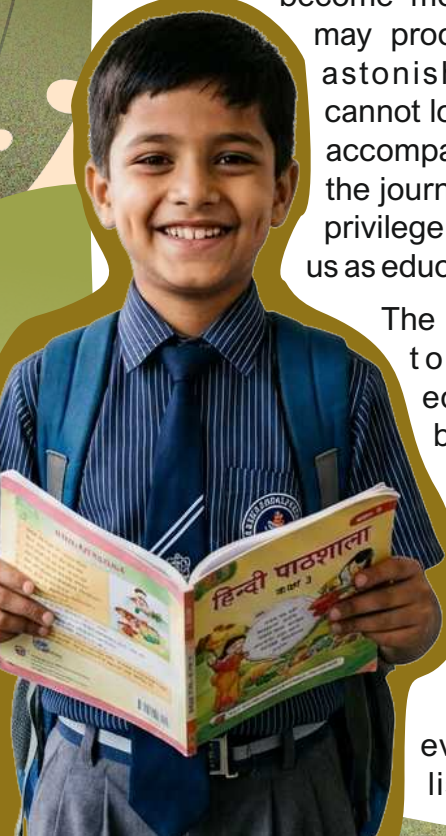
The Holy Father beautifully contrasts the Tower of Babel with the rebuilding of Jerusalem. One was built on pride and self-sufficiency; the other on prayer, collaboration, and shared responsibility. Every Catholic school in India is invited to become a little Jerusalem—a community where differences become gifts, where every learner finds a place of belonging, and faith, excellence, and fraternity grow together. In a world often divided by competition and individualism, our schools must become homes of encounter, dialogue, and hope.

As the Church in India continues her remarkable educational mission, touching millions of young lives every day, *Magnifica Humanitas* reminds us that our greatest contribution to society is not merely producing successful professionals, but forming men and women of integrity, compassion, wisdom, and faith. The future of our nation will not be secured only by technological advancement but by hearts formed in truth, hands ready to serve, and lives rooted in faith.



FR. MARIA CHARLES SDB

National Secretary,
CBCI Office for Education and Culture



The publication of **Magnifica Humanitas** by His Holiness Pope Leo XIV comes at a decisive moment in human history. Never before has humanity possessed such extraordinary technological power. Artificial Intelligence is transforming our classrooms, redefining professions, and reshaping the very way young people think, communicate, and learn. Yet, paradoxically, never before have we witnessed such widespread loneliness, anxiety, fragmentation, and uncertainty about what it truly means to be human. In this context, Pope Leo XIV offers not merely another document on technology or education; he presents a profound meditation on the dignity of the human person and a compelling vision for the future of humanity.

For us in India—where nearly one-third of our population is under the age of thirty-five and where education remains one of the most powerful instruments of social transformation—*Magnifica Humanitas* deserves to be read not only by theologians or bishops but by every educator, school leader, teacher, parent, and student. It is, in many ways, a charter for education in the age of Artificial Intelligence.

At the heart of the encyclical lies a simple yet revolutionary conviction: **human beings must never become subordinate to the technologies they create.** Every scientific discovery, every educational reform, every technological innovation must ultimately serve the dignity of the human person. Education, therefore, cannot be reduced to producing employable graduates or digitally competent citizens. Its deeper purpose is to form wise, compassionate, discerning, and responsible human beings capable of building a civilization rooted in truth, justice, fraternity, and hope.

This vision resonates deeply with India's own educational aspirations. The National Education Policy 2020 rightly calls for holistic, multidisciplinary, and value-based education. Catholic education has embraced these principles for generations. Pope Leo XIV now reminds us that while Artificial Intelligence can process information at unimaginable speed, it can never replace wisdom, conscience, empathy, forgiveness, creativity inspired by love, or the capacity to sacrifice for another. These are uniquely human gifts, and they constitute the very heart of education.

MAGNIFICA HUMANITAS

A NEW HORIZON FOR CATHOLIC EDUCATION IN INDIA

An Invitation to Educators to Rediscover the Heart of Their Mission



One of the most striking insights of *Magnifica Humanitas* concerns the nature of learning itself. The Holy Father observes that the ease with which Artificial Intelligence provides answers can diminish the joy of asking questions. The danger is subtle but profound. When students become accustomed to receiving instant responses, they may gradually lose the habit of inquiry, reflection, and intellectual struggle. Yet authentic education has never been about acquiring ready-made answers; it has always been about cultivating minds that seek truth with patience and humility.

This insight challenges many of our educational practices. In our schools, success is often measured by examination scores, rankings, and measurable outcomes. While academic excellence remains important, Catholic education has always insisted that the formation of character is greater than the accumulation of information. Students must not merely become consumers of knowledge but seekers of wisdom. Teachers, therefore, are not simply transmitters of content but companions on the lifelong journey of discovering truth.

The encyclical also offers a timely reflection on Artificial Intelligence. Pope Leo XIV neither condemns technology nor embraces it uncritically. Instead, he calls for discernment. AI is a remarkable gift when it enhances human creativity, assists learning, expands access to knowledge, and supports those with disabilities. Yet it becomes dangerous when it replaces critical thinking, weakens personal relationships, manipulates truth, or reduces human beings to data points and algorithms.

For educators, this means that AI literacy must include moral literacy. Our students should certainly learn how to use Artificial Intelligence effectively. More importantly, however, they must learn when not to use it. They must understand that not everything that is technologically possible is morally desirable. They must develop the wisdom to

ask whether a particular use of AI respects human dignity, promotes justice, safeguards truth, and contributes to the common good. This is perhaps the greatest educational challenge of our generation.



Catholic schools in India are uniquely positioned to offer this moral leadership. For generations, they have combined academic excellence with character formation, intellectual inquiry with spiritual growth, and professional competence with social responsibility. Today, this tradition becomes even more relevant. The digital classroom must never replace the human classroom. Smart boards cannot substitute for wise teachers. Algorithms cannot replace authentic relationships. Technology may facilitate education, but only persons truly educate persons.

Pope Leo XIV offers a particularly inspiring vision of schools. He reminds us that schools are communities where young people learn not only mathematics, science, and languages, but also how to seek truth, appreciate beauty, cultivate friendship, respect diversity, and recognize the inherent dignity of every person. Education, therefore, is fundamentally relational. Children grow not simply because they receive information but because they encounter adults who believe in them, challenge them, accompany them, and inspire them.

This insight carries profound implications for school leadership. Principals and educational

administrators are called to be far more than efficient managers. They are custodians of culture. They shape the ethos of their institutions through their integrity, humility, vision, and compassion. A Catholic school becomes truly Catholic not because it displays religious symbols alone but because every decision reflects respect for human dignity, inclusion of the marginalized, commitment to excellence, and genuine care for every learner.

In the Indian context, this mission acquires even greater significance. Our classrooms are increasingly diverse—religiously, culturally, linguistically, economically, and intellectually. Catholic schools have long served as places where children from every background learn together in mutual respect. *Magnifica Humanitas* strengthens this commitment by reminding us that every child is infinitely valuable, regardless of academic ability, social status, religion, or economic condition. Human dignity is not earned through achievement; it is a gift bestowed by God.



The encyclical also calls educators to renew their own vocation. Teaching is not simply an occupation; it is a ministry of hope. Every lesson taught with love, every struggling child encouraged with patience, every ethical decision made with integrity, every classroom transformed into a community of respect becomes an act of evangelization. Teachers shape futures they may never fully witness. Their influence extends far beyond examinations and

classrooms into families, communities, and generations yet unborn.

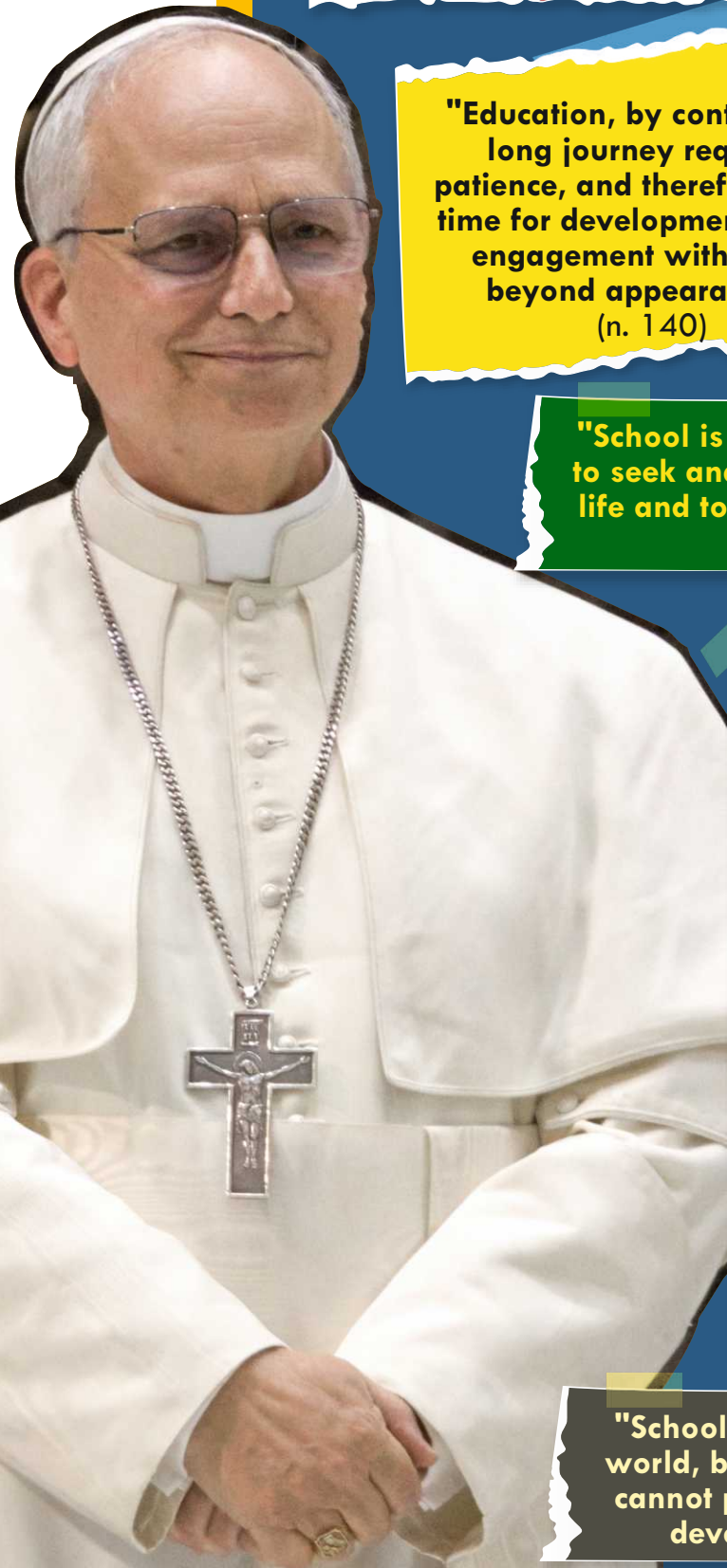
This requires ongoing formation. As technology evolves rapidly, educators themselves must continue learning—not only new digital tools but also new ways of accompanying young people through the complexities of contemporary life. Emotional intelligence, ethical reasoning, intercultural dialogue, environmental responsibility, and spiritual maturity are becoming as essential as subject expertise. The best teacher of the future will not necessarily be the one who knows the most, but the one who inspires students to become fully human.

For Catholic educators in India, *Magnifica Humanitas* is therefore both a challenge and an encouragement. It challenges us to resist reducing education to measurable outcomes or technological efficiency. It encourages us to rediscover the profound beauty of our vocation. We are not preparing students merely for careers but for life. We are not educating consumers but citizens, not merely professionals but persons of conscience, not only successful individuals but compassionate leaders capable of transforming society.

As we journey through this age of unprecedented technological change, Pope Leo XIV invites us to keep our eyes fixed on what truly matters. Artificial Intelligence will continue to evolve. New technologies will emerge. Educational methods will change. Yet the deepest purpose of education remains unchanged: to form women and men who know the truth, love the good, seek justice, protect creation, build peace, and reflect the image of God in the world.

May *Magnifica Humanitas* become not merely another Church document on our shelves but a living source of inspiration in our classrooms, our staff rooms, our board meetings, and our daily interactions with young people. For in forming truly human persons, we participate in God's own work of creation. And there can be no greater privilege entrusted to an educator than this sacred mission.

QUOTES FROM MAGNIFICA HUMANITAS BY POPE LEO XIV



"The speed and ease with which answers or summaries can be obtained risk extinguishing the desire to ask questions." (n. 140)

"Education, by contrast, is a long journey requiring patience, and therefore needs time for development and for engagement with reality beyond appearances." (n. 140)

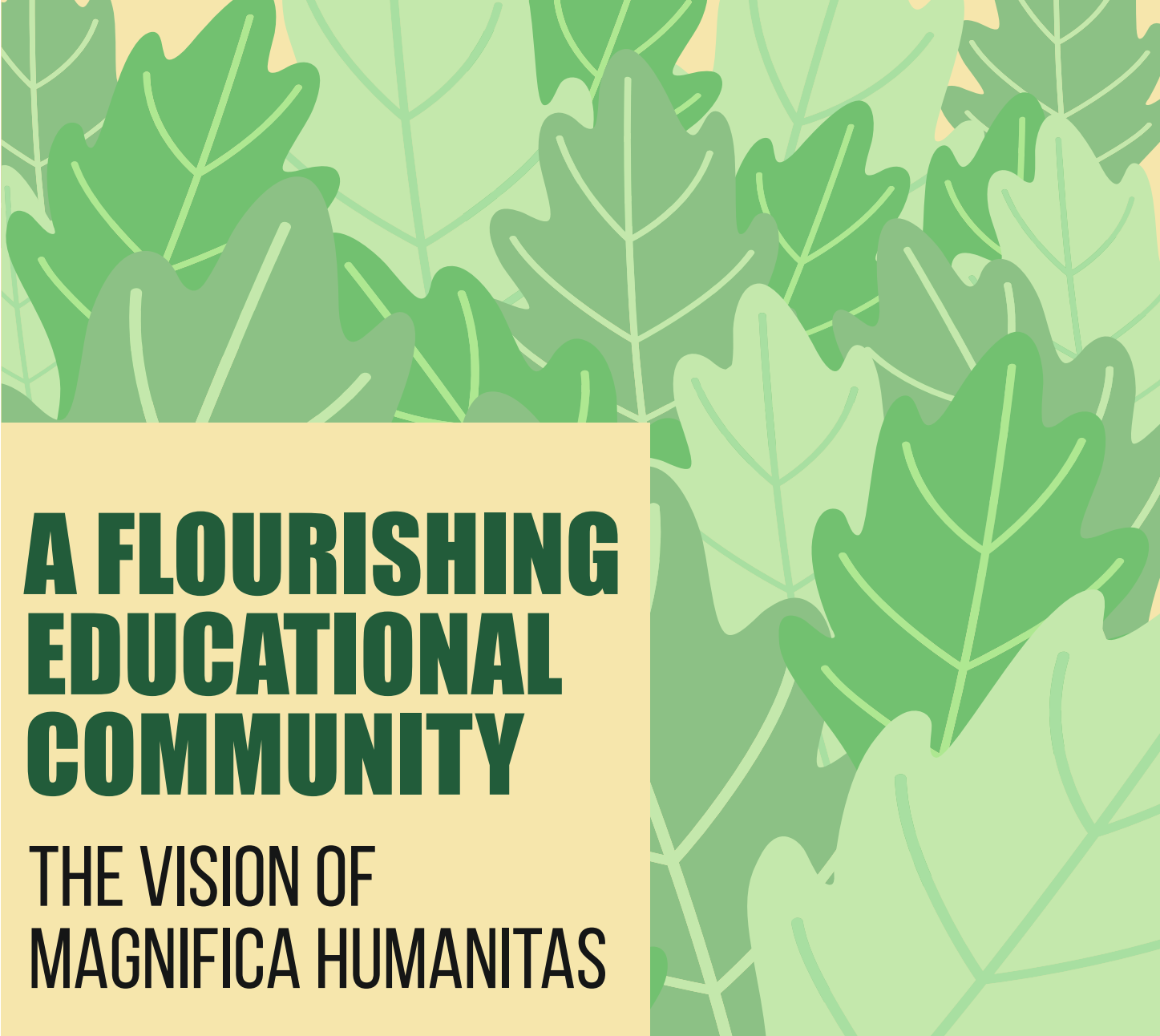
"Educating people about the use of AI involves teaching them to decide when and for what purpose it ought not to be used." (n. 140)

"School is the place where new generations can learn to seek and love the truth, to reflect on the meaning of life and to recognize the dignity of every person." (n. 143)

"It is necessary to support the ongoing formation of teachers throughout their professional lives, so that they can engage positively with new technologies, helping students to use them responsibly, critically and creatively, rather than passively succumbing to their influence." (n. 145)

"Today, accompanying children and young people in using technology for developing responsible relationships, helping them to recognize the risks and choose what fosters inner freedom, is a concrete form of charity and will safeguard their dignity." (n. 238)

"Schools are not called to follow the pace of the digital world, but to offer that which the digital sphere by itself cannot provide, namely a shared time for learning and developing trustworthy relationships." (n. 145)



A FLOURISHING EDUCATIONAL COMMUNITY

THE VISION OF MAGNIFICA HUMANITAS



One of the central themes of Pope Leo XIV's *Magnifica Humanitas* is that education is not merely the transmission of knowledge but the cultivation of a **flourishing human community**. In an age increasingly shaped by Artificial Intelligence, digital technologies, and individual achievement, the Holy Father reminds us that schools must remain places where people grow together in wisdom, relationships, and hope. A flourishing educational community is one in which every person is valued, every voice is respected, and every member contributes to the common good.

According to *Magnifica Humanitas*, human flourishing cannot be measured solely by academic excellence, technological

competence, or professional success. True flourishing occurs when education enables individuals to discover the dignity bestowed upon them by God and to use their gifts in service of others. A school, therefore, is not simply an institution that produces high-performing students; it is a living community where children, teachers, parents, administrators, and support staff journey together in the pursuit of truth, goodness, and beauty.

The encyclical reminds us that education is fundamentally relational. Genuine learning takes place through encounter, dialogue, trust, and accompaniment. While Artificial Intelligence can provide information instantly, it cannot replace the patient guidance of a teacher, the encouragement of a friend, the wisdom of a mentor, or the love of a caring community. A flourishing school nurtures these human relationships because it understands that character is formed not only through lessons but also through daily experiences of compassion, collaboration, forgiveness, and mutual respect.

Such a community also embraces diversity as a gift rather than a challenge. In a country like India, where classrooms bring together students from different religions, cultures, languages, and socio-economic backgrounds, a flourishing educational community becomes a powerful witness to unity in diversity. Every learner is welcomed, every culture is respected, and every person is invited to contribute their unique talents. This inclusive spirit reflects the Gospel vision of fraternity and the Church's commitment to the dignity of every human person.

For educators, fostering a flourishing community requires servant leadership. Principals are not merely administrators but builders of culture. Teachers are not simply instructors but formators of hearts and minds. Parents become partners in the educational mission, while students are encouraged to become active participants in creating a caring, just, and responsible school environment. Together, they cultivate an atmosphere where excellence is pursued without unhealthy competition, discipline is exercised

with compassion, and success is measured not only by achievement but by growth in humanity.

Ultimately, *Magnifica Humanitas* calls Catholic schools to become communities of hope. In a world marked by rapid technological change and increasing social fragmentation, flourishing schools are those that form young people who think critically, act ethically, care deeply, and live responsibly. They prepare students not merely for examinations or careers but for life itself. Such communities remind us that the greatest achievement of education is not producing intelligent individuals alone, but nurturing persons who are wise, compassionate, faithful, and committed to building a more humane and fraternal society.

A flourishing educational community, therefore, is the living expression of the Gospel in education—a place where every person is helped to become fully human while helping others to flourish as well. This is the enduring vision of *Magnifica Humanitas*: that schools remain communities where knowledge serves wisdom, technology serves humanity, and education becomes a pathway to authentic human flourishing.



OECD DIGITAL EDUCATION OUTLOOK 2026

The rapid emergence of Generative Artificial Intelligence (GenAI) has ushered education into a new era. From lesson planning and personalised tutoring to assessment and educational research, AI is transforming classrooms at an unprecedented pace. Yet, the central question facing educators is no longer whether AI should be used in education, but how it should be used to genuinely enhance learning while preserving the human purpose of education.

The OECD Digital Education Outlook 2026, Exploring Effective Uses of Generative AI in Education, offers a timely and balanced perspective on this challenge. Drawing upon emerging international research and evidence, the report neither celebrates AI uncritically nor dismisses it with fear. Instead, it proposes a human-centred vision in which technology supports learning without replacing the essential role of teachers, critical thinking, and human relationships.

Performance Is Not the Same as Learning:

One of the report's most important findings is that successful task completion through AI does not automatically lead to meaningful learning. Students may produce polished essays, solve mathematical problems, or generate sophisticated presentations with AI assistance. However, unless they actively engage in reflection, reasoning, and problem-solving, genuine understanding may remain superficial.

The report cautions educators against equating high-quality AI-generated outputs with authentic student learning. Education is not merely about producing correct answers but about forming minds capable of independent judgment, creativity, and lifelong learning. AI should therefore encourage deeper thinking rather than becoming a shortcut that bypasses intellectual effort.

The Teacher Remains Central:

Far from replacing teachers, the OECD envisions AI as a powerful professional companion. Generative AI can help educators prepare lesson plans, create learning resources, design assessments, analyse student progress, and reduce administrative burdens. These efficiencies allow teachers to devote more time to what matters most; mentoring students, fostering curiosity, encouraging dialogue, and accompanying learners in their intellectual and personal growth.

Importantly, the report emphasises that educational AI tools should be designed with teachers rather than merely for teachers. When educators participate in developing AI applications, technology is more likely to support sound pedagogy and reflect the realities of classroom practice. Human expertise remains indispensable in guiding learning, interpreting context, and nurturing relationships that no machine can replicate.

Towards Purpose-Built Educational AI:

The report distinguishes between general-purpose AI systems and AI specifically designed for educational purposes. While widely available chatbots are useful for many tasks, they are not inherently designed to promote learning. By contrast, educational AI can function as an intelligent tutor that asks probing questions, offers personalised feedback, adapts to different learning needs, and encourages students to think rather than simply receive answers.

Such systems have the potential to strengthen foundational learning, improve student engagement, and personalise instruction. However, their effectiveness depends on thoughtful pedagogical design and careful integration into teaching rather than indiscriminate use.

Supporting Research and Educational Leadership:

The report also recognises the broader institutional benefits of Generative AI. Universities and research institutions are increasingly using AI to support literature reviews, analyse data, draft research papers, and accelerate scientific inquiry. School leaders can employ AI to improve administrative efficiency, curriculum alignment, resource management, career guidance, and educational planning.

Used responsibly, AI can free educational leaders from routine administrative tasks, allowing them to focus more intentionally on educational vision, teacher development, and student well-being.

Four Priorities for Education Systems:

The OECD identifies four strategic priorities for governments and educational institutions.

1. Learning must remain human-centred. AI should enrich teaching and learning without replacing foundational knowledge, independent thinking, or meaningful teacher-student relationships.
2. Education systems should invest in research and innovation to develop AI tools grounded in learning science and tested for educational effectiveness rather than relying solely on commercial applications.
3. Governments should establish trustworthy policy frameworks that address privacy, transparency, bias, safety, age appropriateness, and ethical accountability while encouraging responsible innovation.
4. Countries must ensure equitable digital access. Reliable infrastructure, appropriate devices, professional development for teachers, and curriculum-aligned digital resources are essential if AI is to benefit all learners rather than widening existing inequalities.

A Perspective for Catholic Education:

For Catholic educators, these insights resonate deeply with the Church's educational mission. Education has never been simply the transmission of information; it is the formation of the whole person; mind, heart, conscience, and spirit. AI can support learning, but it cannot replace wisdom, compassion, discernment, or the encounter between teacher and student.

As Pope Leo XIV reminds us in *Magnifica Humanitas*, technological progress must always serve the dignity of the human person. The future of education depends not only on intelligent machines but on wise educators who inspire truth, nurture hope, and accompany young people in discovering their vocation.

The OECD's report ultimately affirms a conviction long held by Catholic education: technology is a valuable servant but a poor master. The challenge before schools is not to become more automated but more authentically human. AI should help teachers teach better, students learn more deeply, and educational institutions become places where knowledge is illuminated by wisdom and innovation remains guided by conscience.

https://www.oecd.org/en/publications/oecd-digital-education-outlook-2026_062a7394-en.html

BLESSED ELISWA VAKAYIL

Introduction:

The history of Catholic education in India has been shaped by visionary men and women who recognized education as a powerful instrument for personal transformation and social progress. Among these pioneers stands Blessed Eliswa Vakayil, a remarkable woman whose life combined deep faith, courageous leadership, and an unwavering commitment to the empowerment of women. Living in nineteenth-century Kerala, a period when educational opportunities for women were severely limited, she emerged as a trailblazer who transformed the lives of countless girls and women through education, social service, and religious formation.

Blessed Eliswa is remembered not merely as the founder of a religious congregation but as a woman whose vision changed the course of Catholic education and women's development in India. She established institutions that provided learning, shelter, and hope to those who had often been excluded from society. Her efforts laid the foundations for a movement that continues to influence education and social service throughout India and beyond.

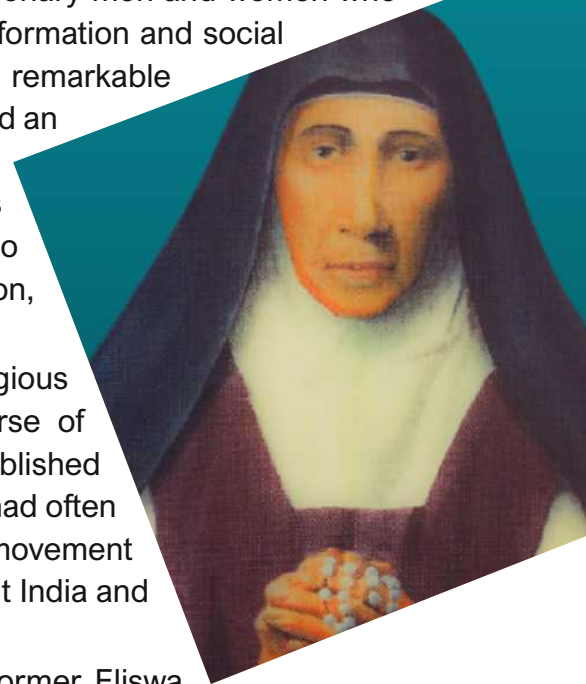
As a wife, mother, widow, religious founder, educator, and social reformer, Eliswa Vakayil demonstrated extraordinary resilience and faith. Her life illustrates how personal suffering can be transformed into a mission of service. Today, she is rightly remembered as a saint educator, whose work continues to inspire educators, religious communities, and advocates of human dignity.

Early Life and Family Background:

Eliswa Vakayil was born on 15 October 1831 in Ochanthuruth, a village in present-day Ernakulam District of Kerala. She belonged to the respected and affluent Vypissery family. Her parents, Thomman and Thanda, were devout Catholics who valued both faith and learning. At a time when education for girls was rare, they ensured that their daughter received basic education and religious instruction.

The Kerala into which Eliswa was born was characterized by rigid social structures and pronounced gender inequalities. Women's participation in education and public life was limited, and many girls had little opportunity to pursue formal learning. Social customs often confined women to domestic responsibilities, leaving them dependent on others for intellectual and economic development.

Growing up in this environment, Eliswa witnessed the difficulties faced by women, especially widows, orphaned girls, and those from poor families. These experiences deeply influenced her understanding of society and helped shape her future mission. Even in childhood, she displayed qualities that would later define her life. She was known for her prayerfulness, compassion, generosity, and concern for the needy. These traits, nurtured by a strong Catholic upbringing, laid the





foundation for her future work as an educator and reformer.

Marriage, Motherhood, and the Experience of Suffering:

Like many young women of her time, Eliswa entered an arranged marriage at a relatively young age. In 1847, she married Vareethu Vakayil. The marriage was a happy one, and the couple was blessed with a daughter, Anna, in 1850. However, tragedy soon struck. Approximately eighteen months after the birth of her daughter, her husband died unexpectedly. At only twenty years of age, Eliswa became a widow with a young child to raise. Widowhood in nineteenth-century India often carried severe social and emotional burdens. Widows frequently experienced isolation, social stigma, and economic insecurity. Many faced pressure to remarry or withdraw from active participation in society.

Eliswa responded differently. Rather than succumbing to despair, she transformed her suffering into an opportunity for spiritual growth. She devoted herself to prayer, charitable works, and the upbringing of her daughter. Her experience of loss deepened her compassion for others, especially women facing hardship and abandonment. This period marked a decisive turning point in her life. Personal tragedy became the catalyst for a broader mission that would eventually benefit thousands of women and children.

A Deepening Spiritual Calling:

Following her husband's death, Eliswa embraced a life of simplicity, prayer, and service. Historical accounts indicate that she lived in a modest dwelling near her family home and dedicated herself to contemplation and charitable activities. Her spirituality centred on devotion to the Eucharist and the Blessed Virgin Mary. During this period, she came under the spiritual guidance of Fr. Leopold Beccaro, an Italian Carmelite missionary serving in Kerala.

Recognizing her exceptional spiritual maturity and leadership qualities, he encouraged her to discern God's plan for her life.

Through prayer and spiritual direction, Eliswa gradually realized that God was calling her to something greater than personal devotion. She became convinced that women in India needed opportunities for both religious formation and education. She recognized that many women possessed gifts and talents that remained undeveloped because society denied them opportunities for growth. This conviction became the foundation of her lifelong mission.

The Foundation of Women's Religious Life:

One of Eliswa Vakayil's greatest achievements was the establishment of an indigenous religious congregation for women in India. In 1866, she founded the Third Order of Discalced Carmelites for women at Koonammavu, Kerala. This was a groundbreaking development in Indian Church history. Until then, opportunities for women to pursue religious life were largely dependent on institutions established and managed by foreign missionaries. Eliswa envisioned a religious community where Indian women could dedicate themselves to God while serving society through education and charitable works.

Her daughter Anna and her sister Thresia joined the new community, forming its first members. Together they established a way of life rooted in prayer, service, education, and compassion.

The significance of this initiative cannot be overstated. By creating an indigenous religious congregation, Eliswa opened new possibilities for women in India. She demonstrated that

Indian women could assume leadership roles within the Church and contribute significantly to society. The congregation she founded eventually developed into two major religious institutes: the Congregation of Teresian Carmelites and the Congregation of the Mother of Carmel. These congregations continue her mission through educational, pastoral, and social ministries.

Eliswa Vakayil as a Saint Educator:

Although Eliswa is remembered as a religious founder, her enduring legacy lies in her role as an educator. She understood that education was the key to human development and social transformation. In nineteenth-century Kerala, girls were often denied educational opportunities. Many families considered education unnecessary for women, believing that their primary role was confined to the household.

Eliswa challenged this assumption. She recognized that education could empower women, strengthen families, and improve society. She therefore made education a central component of her mission. For her, education was not merely the acquisition of knowledge. It was the formation of the whole person; intellectually, morally, spiritually, and socially. This holistic vision of education would become a hallmark of her work.

Championing Women's Education:

Blessed Eliswa dedicated enormous energy to promoting education for girls and women. She established schools, boarding houses, orphanages, and educational centres that provided opportunities for learning to those who had previously been excluded. These institutions offered much more than literacy. Students received moral formation, religious instruction, practical skills, and opportunities for personal growth. Education became a means of restoring dignity and self-confidence. Her schools enabled girls from poor and marginalized backgrounds to access opportunities that would otherwise have remained unavailable. Many of these young women later became teachers, religious sisters, community leaders, and mothers who contributed positively to society.

Through education, Eliswa sought to break cycles of poverty and dependence. She believed that educated women could become agents of change within their families and communities. In this sense, she was far ahead of her time. Long before women's empowerment became a widely discussed concept, Eliswa was actively working to make it a reality.

A Holistic Philosophy of Education:

A distinguishing feature of Eliswa's educational vision was its holistic nature. She believed that education should nurture the entire person. Academic instruction was important, but it had to be accompanied by moral and spiritual formation. Students needed not only knowledge but also wisdom, character, and a sense of purpose. Her schools emphasized values such as honesty, discipline, responsibility, compassion, and service. Religious instruction helped students develop a relationship with God and an appreciation for their dignity as children of God.

Eliswa viewed education as a means of helping individuals discover their full potential. She believed that every person possessed unique gifts that could contribute to society when properly developed. This integrated approach remains a



defining characteristic of Catholic education today.

Educating Through Religious Formation:

As the founder of a religious congregation, Eliswa also became an educator of women religious. She formed young women in prayer, community life, discipline, and service. She taught them that religious life was not merely a personal pursuit of holiness, but a mission dedicated to the welfare of others. Through her leadership, generations of religious sisters received the formation necessary to become teachers, caregivers, social workers, and evangelizers. These women extended her educational mission far beyond the boundaries of Kerala. The religious communities she founded became powerful instruments of education and social service throughout India.

Service to Orphans, Widows, and the Poor:

Eliswa's educational mission was closely connected to her concern for society's most vulnerable members. She devoted herself to caring for orphaned children, widows, abandoned girls, and poor families. She recognized that education could not flourish unless basic human needs were addressed. Consequently, she established institutions that provided shelter, food, care, and emotional support alongside educational opportunities.

For orphaned girls, her schools and boarding houses became places of safety and hope. For widows, they offered dignity and assistance. For poor families, they provided pathways toward a better future. Her charitable work reflected a profound conviction that authentic faith must express itself through concrete acts of love and service.

Leadership Rooted in Humility:

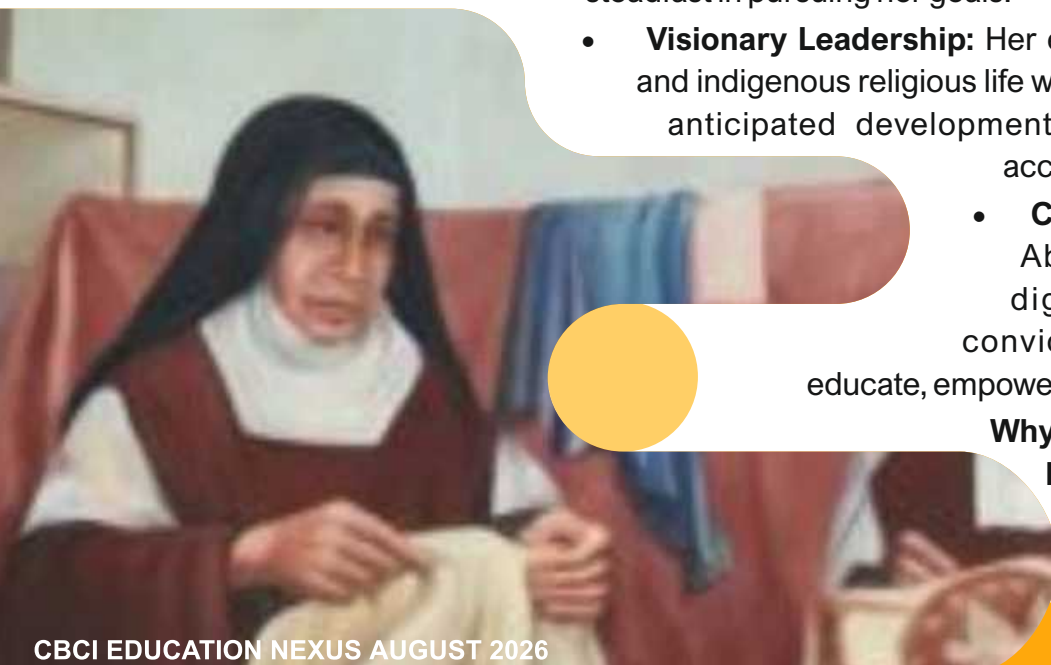
Despite her achievements, Eliswa remained remarkably humble. She did not seek recognition or power. Instead, she viewed leadership as a form of service. Her authority derived not from position or status but from personal example and spiritual credibility. Those who worked with her were inspired by her kindness, patience, and dedication. She possessed the ability to motivate others through encouragement rather than coercion. This servant leadership became one of the defining characteristics of the institutions she founded.

Qualities That Made Her a Saint Educator:

Several qualities contributed to Eliswa Vakayil's effectiveness as an educator and leader.

- **Deep Faith:** Her life was rooted in prayer and trust in God. Faith provided the motivation and strength necessary to persevere through difficulties.
- **Compassion:** She possessed extraordinary compassion for the poor, the marginalized, and the forgotten. This compassion shaped every aspect of her mission.
- **Perseverance:** Despite personal tragedy, social barriers, and limited resources, she remained steadfast in pursuing her goals.
- **Visionary Leadership:** Her emphasis on women's education and indigenous religious life was revolutionary for her time. She anticipated developments that would become widely accepted decades later.
- **Commitment to Human Dignity:** Above all, she believed in the dignity of every person. This conviction inspired her efforts to educate, empower, and uplift others.

**Why Blessed Eliswa Vakayil
Is Remembered as a
Saint Educator:**
Blessed Eliswa



Vakayil is remembered as a saint educator because she recognized education as a powerful instrument of human liberation and Christian formation. She transformed educational opportunities for women at a time when society largely denied them access to learning. She established institutions that combined academic excellence with moral and spiritual development. She formed religious sisters who continued her mission of teaching and service.

Her educational work was rooted in faith and directed toward the promotion of human dignity. She believed that education should empower individuals to realize their God-given potential and contribute positively to society. Her vision anticipated modern Catholic educational principles, particularly the emphasis on holistic formation, social justice, and the empowerment of marginalized groups in many ways.

Legacy and Continuing Relevance:

More than a century after her death, the influence of Blessed Eliswa Vakayil remains visible throughout India and beyond. The congregations she founded continue to operate schools, colleges, hospitals, orphanages, and social service institutions. Thousands of students receive education each year through ministries inspired by her vision. Her life also speaks powerfully to contemporary discussions about women's empowerment, educational equality, and social justice. Many of the values she championed in the nineteenth century remain relevant in the twenty-first century.

For Catholic educators, she serves as a reminder that education is fundamentally a ministry of hope. It is a means of empowering individuals, strengthening communities, and transforming society.

Conclusion:

Blessed Eliswa Vakayil stands among the greatest pioneers of Catholic education and women's empowerment in India. Born into a society that offered limited opportunities to women, she transformed personal suffering into a mission that changed countless lives. As a widow, mother, religious founder, educator, and social reformer, she demonstrated remarkable faith, courage, and vision.

Her establishment of the first indigenous Carmelite congregation for women opened new possibilities for Indian women seeking religious life and service. Her schools, orphanages, boarding houses, and charitable institutions expanded educational opportunities for generations of girls and women. Through her commitment to education, she restored dignity, promoted equality, and empowered the marginalized.

As a saint educator, Blessed Eliswa Vakayil understood that education is about more than academic achievement. It is about forming individuals in wisdom, faith, character, and service. Her life remains a powerful testimony to the transformative power of education rooted in Christian values.

Today, her legacy continues to inspire Catholic educators, religious communities, and all those committed to building a more just and compassionate society. Through her example, she reminds us that one person's faith-filled vision can transform generations and leave an enduring mark on history.

<https://crinational.org/wa/wa-magnet-details.php?id=14>

https://en.wikipedia.org/wiki/Eliswa_Vakayil

<https://catholicconnect.in/news/miracle-of-kerala-nun-eliswa-vakayil-approved-by-pope-francis-bringing-her-closer-to-beatification>



The Directive Principles, in Part IV A of our Constitution, enumerate certain fundamental duties and one of which is: **"To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities;....."**

India is a Multi-lingual and Multi-ethnic country. To exhibit unity among such diversity is a enormous task. It is only the spirit of brotherhood that can bind all citizens of the nation together, to strengthen the unity and integrity of the country. It also requires that the laws of the land encourage them to co-exist, which our Indian constitution has largely addressed their concerns, clearly evident from the fact that our democracy stood the test of time since independence.



What is UNITY in DIVERSITY in INDIA?

The term "Unity in diversity" refers to the state of togetherness or oneness in spite of the presence of immense diversity. It is a concept where the individual or social differences in physical attributes, skin colour, castes, creed, cultural and religious practices, etc. are not looked upon as a conflict; rather, these differences are looked upon as varieties that enrich the society and the nation as a whole.

India is a unique country in the world to have such multi diversity in race, religion, language and culture. Broadly speaking, Indians are descendants of three main races namely, the Indo-Aryan, the Mongolian and the Dravidian. The 2011 census reports the number of mother tongues has totalled around 19,500. However, 96.71 per cent of the population in the country has one of the 22 scheduled languages as their mother tongue. The same census reports 79.8% of the population of India practices Hinduism and 14.2% adheres to Islam, while the remaining 6% adheres to other religions (Christianity, Sikhism, Buddhism, Jainism and various indigenous ethnically-bound faiths). India also sees a large number of festivals, mainly because of the prevalence of diverse religions and groups. Different forms of dances (classified as folk or classical) find origin from different parts of the country, and they are a way of representation of the particular culture from which they originate. Add to this diversity, there is also a wide variety of food throughout the country. Almost every region is known for a signature dish or ingredient. The staple, however, throughout the country consists mostly of rice, wheat and Bengal gram (Channa).

In spite of such diversities and wars and fights in the pre-independence era, India is known for its people living together in unity and harmony for centuries. We can never forget the freedom movement spearheaded by people of various religions, races that broke the colonial rule and brought us freedom. Unity in diversity is the strength and power of India which has now been the most important feature identifying India.

Why the need for BROTHERHOOD?

It is not smooth going always to live with such diversity. This has given rise to many social tensions among people of various sections. Vested political interests can and have taken advantage of this situation to gain mileage for their petty goals like electoral politics. The spirit of brotherhood has helped humans live in peace and harmony to overcome problems related to living with diverse nature. Spirit of brotherhood will boost morale in the community, workplace and politics. It will promote mutual respect for individual beliefs and cultural practices and easy in conflict resolutions.

Threats to common BROTHERHOOD

India is struggling to develop a good system to manage its diversity. In history we see the communal/fundamentalist forces advocate various forms of disrespect and violence. If our society has put in practice the proven principles of national integration and supremacy, local autonomy and accountability, and equality before the law, it would be more unified.

Role of YOUTH in transmitting the spirit of BROTHERHOOD

It is necessary to strengthen the spirit of brotherhood that binds human beings together in one thread in order to strengthen the unity and integrity of the country. The Spirit of Brotherhood makes it incumbent to have mutual respect for each other and be united. Our forefathers have given a visionary constitution with strong principles addressing the concerns of the people at large. The Indian constitution has provided for Fundamental rights which include Right to equality, Right to freedom of religion and Cultural and educational rights through which India's diverse population can co-exist. One of the duties of the Indian Citizen is, "to promote harmony and spirit of common brotherhood amongst all the people of India transcending religious, linguistic, and regional or sectional diversities." Brotherhood has to be sought as an ideal to be fostered to ensure all that is contemplated for our nation.

Our youth can very well discover the spirit of brotherhood and harmony in the grassroots, among ordinary folks, in the way they participate in each other's religious and cultural festivals; the give and take in day-to-day life. Young people are more flexible to accommodate diverse groups of people in living and working environments. The culture of living together with differences will enrich our sense of belonging with the people in our country. Sometimes youth have the tendency to be attracted into communal ideologies and drawn into disruptive activities and even violence. In such situations, the youth has to be alert and curb such triggering elements in the bud itself.

ACTIVITIES

1. Download the short film WAGAH from <https://www.youtube.com/watch?v=AmhY3p186cA> on your mobile. Discuss the message and try to identify how to address the point of differences.
2. Meet Transgenders in your locality and invite them for a coffee to share a sense of brotherhood.
3. Visit in your neighbourhood/villages where festivals are celebrated and find out how people in other faith participate in the celebration.



HAPPY INDEPENDENCE DAY



INDEPENDENCE DAY 2026

Educating for Freedom, Responsibility, and Nation-Building



Every year, on 15 August, India celebrates Independence Day with gratitude for the sacrifices of countless freedom fighters who envisioned a nation founded on justice, dignity, and unity. In 2026, as we continue our journey toward becoming a developed and inclusive nation, Independence Day invites us to reflect not only on the freedom we have inherited but also on the responsibility we bear to preserve and strengthen it. True independence is not merely political; it is expressed in the way citizens think, act, serve, and contribute to the common good.

Education plays a decisive role in safeguarding the ideals of independence. Schools and colleges are not merely institutions that impart knowledge; they are places where young minds are formed to become responsible citizens. The values enshrined in the Constitution, justice, liberty, equality, and fraternity, must be lived and experienced in classrooms through respect for diversity, dialogue, integrity, and service. When education nurtures critical thinking, compassion, and ethical leadership, it equips students to protect the freedoms won through the sacrifices of previous generations.

Independence Day also reminds educators that patriotism is much deeper than ceremonies and celebrations. Authentic love for the nation is demonstrated through honesty, respect for the law, concern for the marginalized, environmental stewardship, and a commitment to excellence in every sphere of life. Educational institutions should therefore encourage students to become active participants in nation-building through community engagement, environmental initiatives, social outreach, innovation, and volunteer service. Such experiences transform patriotism from a slogan into a way of life.

The National Education Policy 2020 envisions learners who are creative, competent, ethical, and rooted in India's rich cultural heritage while remaining open to the world. Independence Day offers an excellent opportunity to translate this vision into educational practice. Schools can organize project-based learning on India's freedom movement, invite students to explore the lives of unsung heroes, conduct debates on constitutional values, celebrate India's linguistic and cultural diversity, and encourage research on local history and community contributions to the nation's development. These activities help students appreciate that freedom is sustained through informed participation and shared responsibility.

For Catholic educational institutions, Independence Day harmonizes naturally with the Gospel call to serve society. Inspired by the teachings of Jesus Christ and the social doctrine of the Church, Catholic schools are called to form citizens who are committed to truth, justice, peace, reconciliation, and the dignity of every human person. Love for one's country is expressed not through exclusion but through solidarity, dialogue, and service to all, especially the poor and vulnerable. In this way, faith and patriotism work together to build a more humane and compassionate society.

As India celebrates Independence Day in 2026, let every educational institution renew its commitment to forming not only successful professionals but also responsible citizens and compassionate leaders. The classrooms of today shape the character of tomorrow's India. By integrating constitutional values, ethical leadership, social responsibility, environmental consciousness, and a spirit of national service into everyday learning, education becomes one of the greatest instruments for preserving our freedom and fulfilling the promise of an independent India. The future of our nation will depend not only on what students know but, more importantly, on the values they live and the society they help to build.

-Brandon Arnold John.

THE 2026 TECHNOLOGY LANDSCAPE

FROM TOOLS TO OPERATIONAL EXCELLENCE



The 2026 Technology Landscape: From Tools to Operational Excellence

1. The New Definition of Technology Success in 2026

In 2026, the industry has moved past the era of experimental "innovation theater." For a technology to be categorized as a relevant trend, it must now pass three rigorous filters: proven adoption rates across diverse sectors, clearly measurable business value, and a set of learnable skills accessible to the current workforce. The overarching narrative of the year is a fundamental pivot from the introduction of disparate tools to the implementation of mature operating models. Success is no longer defined by the deployment of a new capability, but by the seamless integration of that capability into the enterprise's functional DNA.

2. The Great Transition: Operating Model Shifts

The shift toward operational excellence is reflected in the changing priorities of core technical functions. These transitions are not isolated; the "Verification Discipline" now required in Engineering, for instance, is the same logical foundation required to successfully deploy Enterprise RAG systems.

Functional Area	The 2026 Transition
Artificial Intelligence	Pivot from generative copilots to autonomous, agentic workflows.
Cloud Computing	Shift from primary migration to platform engineering, governance, and aggressive cost control.
Security	Transition from perimeterbased prevention to systemic resilience and continuous validation.
Analytics	Movement from static dashboards to governed metrics that accelerate executive decision-making.
Engineering	Evolution toward AI-assisted delivery underpinned by a rigorous verification discipline.

autonomous, agentic workflows. **Cloud Computing** Shift from primary migration to platform engineering, governance, and aggressive cost control. **Security** Transition from perimeter-based prevention to systemic resilience and continuous validation. **Analytics** Movement from static dashboards to governed metrics that accelerate executive decision-making. **Engineering** Evolution toward AI-assisted delivery underpinned by a rigorous verification discipline.

3. New vs. Emerging Technologies: Defining the Scale of Adoption

To allocate capital and talent effectively, leadership must distinguish between technologies ready for immediate scale and those still maturing in the periphery.

- **New Technologies (Usable at Scale):**
 - **Definition:** Technologies integrated into current corporate budgets with high demand in the labor market.
 - **Application:** These include Enterprise Retrieval-Augmented Generation (RAG), AI governance frameworks, hybrid cloud platforms, and identity-first security protocols.
- **Emerging Technologies (Early Adoption):**
 - **Definition:** Technologies with maturing economic models and evolving industry standards.
 - **Application:** These encompass advanced robotics, specialized quantum computing use cases, and broader applications of spatial computing.

4. Deep Dive: The Four Pillars of Operationalized AI

In 2026, AI utility is measured by its ability to reduce cycle times while producing traceable, auditable outputs within existing enterprise toolsets.

4.1 Agentic AI: Executing the Workflow

The industry has transitioned from AI that assists a human to AI that executes an entire workflow. Agents now move beyond text generation to perform goal-oriented tasks by interfacing with APIs, databases, and ticketing systems.

- **Outcome Examples:**
 - Summarizing recurring support issues and automatically opening Jira tickets for engineering review.
 - Drafting weekly performance updates by synthesizing dashboard data and developer comments.
 - Triaging inbound requests and autonomously routing them while gathering necessary clarifying information.
- **Market Impact:** The autonomous AI market is projected to reach USD 11.79 billion by 2026, maintaining a compound annual growth rate (CAGR) of over 40% through the end of the decade.
- **Strategic Competencies:** High-performing agentic systems must be built as reliable systems rather than creative chatbots. This requires mastery of workflow design, tool-





calling patterns, and the implementation of guardrails that include limited tool access, comprehensive logging, and defined human escalation protocols.

4.2 Multimodal AI: Solving the Non-Text Challenge

Multimodal AI is the catalyst for digitizing previously "dark" operational data. By interpreting screenshots, PDFs, diagrams, voice notes, recorded calls, and field images, these systems reduce ambiguity by allowing users to "show" rather than "describe."

- **Strategic Competency:** Success in this pillar requires a shift toward "document intelligence" and "uncertainty management." Because multimodal systems can be "confidently wrong" when interpreting visual or audio data, implementations must include UX patterns for uncertainty, such as confirmation prompts (e.g., "Is this the correct value?"), signal cross-checking, and mandatory human review gates for high-impact actions.

4.3 Enterprise RAG: The Trust Bridge

Retrieval-Augmented Generation (RAG) acts as the essential bridge to enterprise trust by grounding AI outputs in verifiable organizational data. This ensures that every response is backed by a citation from a policy, help guide, or knowledge base.

- **Production-Grade Requirements:** Deploying RAG at scale requires more than a vector database; it demands a "Verification Discipline" similar to modern software engineering. Key requirements include:
 - **Chunking and Metadata:** Strategic data sizing and tagging by department, topic, and freshness.
 - **Permission-Aware Retrieval:** Ensuring the retrieval layer respects existing enterprise access controls.
 - **Evaluation and Feedback:** Continuous measurement of relevance and faithfulness through structured evaluation thinking.

4.4 AI Governance: The Make-or-Break Layer

Governance is no longer a peripheral compliance concern; it is the internal audit criteria that determines which projects receive 2026 funding. It transforms AI from an experimental tool into a reliable enterprise capability.

- **The Funding Gatekeepers:** To secure adoption, organizations must answer five critical questions:
 1. What specific data is being utilized and what is its origin?
 2. Who has access to the models and the underlying data?
 3. Are the outputs fully auditable and traceable?
 4. What mechanisms are in place to reduce data leakage or unsafe behavior?
 5. What are the defined protocols for when the AI system fails?
- **Modern Governance Components:** Foundational governance includes strict data boundaries,

logging trails, model monitoring, and predefined incident response plans for AI failures.

5. A Practical Framework for Career Navigation

In an environment where "learning everything" is a recipe for obsolescence, professionals must choose a distinct track and demonstrate competency through the "Proof Project Rule."

Choose a Track

- **Build Systems/Products:** Focus on AI development, software, and cloud architecture.
- **Protect Systems/Manage Risk:** Focus on cybersecurity, cloud security, and governance.
- **Make Decisions from Data:** Focus on analytics and applied AI adoption.
- **Run Ops at Scale:** Focus on platform engineering, SRE, and automation.

The Proof Project Rule

Employers in 2026 value "thinking" over "doing." Candidates must complete one project that demonstrates the logic behind their technical choices:

- **RAG Assistant:** Proves an understanding of attribution, source integrity, and evaluation metrics.
- **Cloud-Deployed App:** Demonstrates proficiency in CI/CD and Infrastructure as Code (IaC) reliability.
- **Governed Dashboard:** Shows an understanding of KPI definitions and data quality integrity.
- **Security Lab:** Demonstrates "detection thinking" through a lab and incident response playbook.
- **API Service:** Proves mastery of monitoring, testing, and safe rollout patterns.

The Fundamentals

Five non-negotiable skills persist across all 2026 trends: Cloud basics (compute/identity), SQL and data concepts, security fundamentals, Python for automation, and systems thinking—the ability to debug across complex, interconnected components.

6. Conclusion: The 2026 Skill Stack

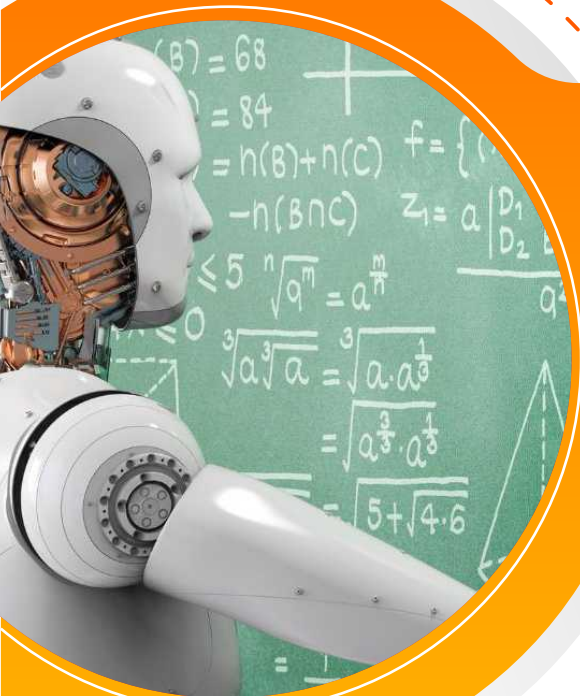
The priority for employability has shifted toward a stack focused on the practical application and reliability of technology. This stack comprises Python and API integration, RAG evaluation, agentic workflow design, governance/security fundamentals, and reliability patterns.

As the industry moves beyond the initial hype of generative tools, **operationalization** has emerged as the defining theme of 2026. Market leadership belongs to the organizations and individuals who can transition from the "demo" phase to building safe, auditable, and resilient systems that are deeply integrated into the business operating model.



A NEW SERIES ON THE
WISDOM OF
MAGNIFICA
HUMANITAS - 1

WHEN A CHILD LOOKS UP REDISCOVERING THE HEART OF EDUCATION IN THE AGE OF AI



"Teacher, will you still need me when Artificial Intelligence knows more than you?"

A young teacher in one of our Catholic schools recently shared this question with me. It came unexpectedly from a twelve-year-old student after a classroom discussion on Artificial Intelligence. The teacher smiled and replied, "Of course." Yet, on her way home that evening, she found herself reflecting on the child's question. What if students really begin to believe that machines can replace teachers? What if education becomes nothing more than information delivered more efficiently by technology?

Perhaps many of us have asked similar questions, even if silently.

We live in extraordinary times. Every month, a new AI tool promises to make teaching easier, lesson planning faster, and learning more personalized. Students can now generate essays, solve complex mathematical problems, translate languages, create artwork, and even prepare speeches within seconds. These technologies are impressive and, when used wisely, they are genuine gifts.

Yet beneath the excitement lies a quiet anxiety. If machines can answer every question, what remains

uniquely human? More importantly, what remains uniquely educational?

It is precisely into this uncertainty that Pope Leo XIV speaks through *Magnifica Humanitas*. Rather than inviting us to fear technology or reject it, he gently asks us to remember something we may have begun to forget: **education is first about persons before it is about performance.**

The Holy Father writes that education is "a long journey requiring patience" and that educators must help young people learn not only how to use Artificial Intelligence but also when **not** to use it. Those words are remarkably profound. They remind us that wisdom is not measured by how quickly we obtain answers but by how deeply we understand the questions.

Think for a moment about the teachers who changed your own life.

Was it because they knew more facts than anyone else?

Probably not.

Perhaps it was the teacher who noticed that you were unusually quiet one day and simply asked, "Are you all right?" Perhaps it was the principal who believed in you after everyone else had given up. Perhaps it was the religious sister who encouraged you to dream beyond the limitations of your circumstances.

Years later, you may not remember the lesson they taught, but you will remember how they made you feel.

Artificial Intelligence can generate information. It cannot offer genuine presence.

Every morning, thousands of Catholic educators across India enter classrooms carrying far more than lesson plans. They carry hope. Some teach children who come to school without breakfast. Others accompany students burdened by family conflict, loneliness, or anxiety. Many work with parents who expect perfect examination results while their children quietly struggle with fear of failure. These realities never appear in a school's annual report, yet they shape education every single day.

No algorithm can replace the teacher who patiently encourages a struggling reader.

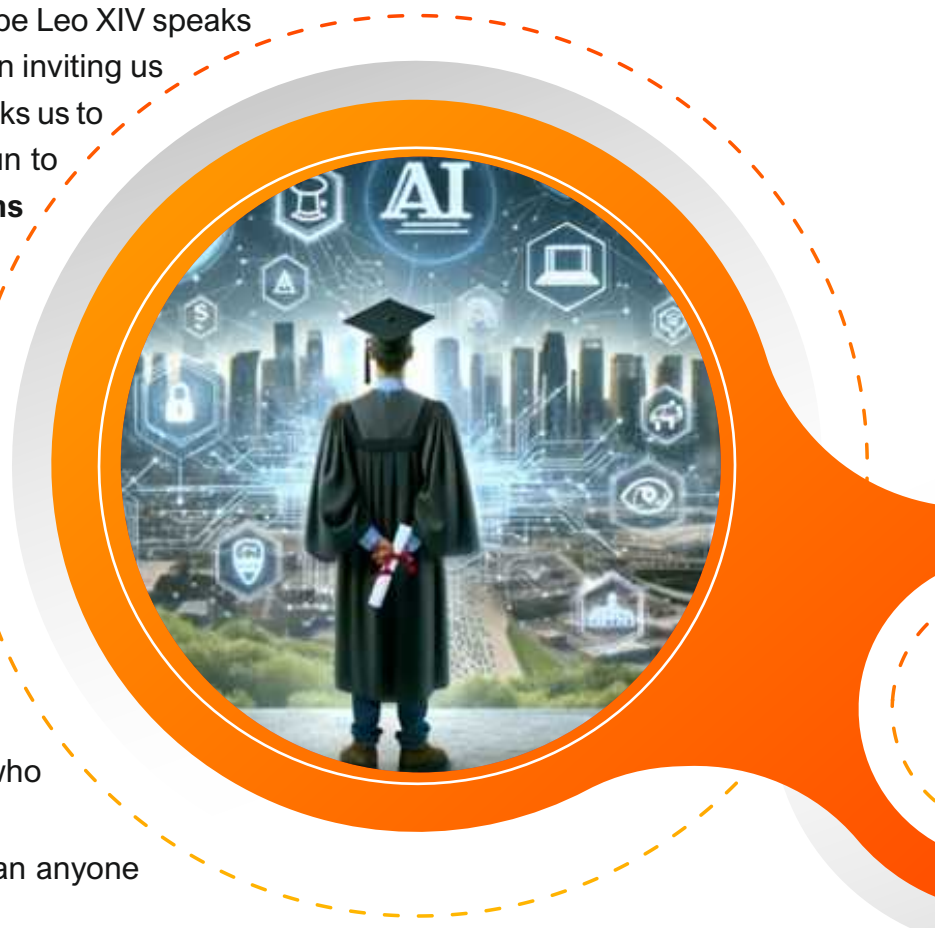
No chatbot can celebrate with the child who finally believes, "I can do this."

No digital assistant can comfort a student who has lost a parent or inspire a teenager to choose honesty over success.

This is why Catholic education remains profoundly relevant.

Our schools have never existed merely to produce successful professionals. They exist to form compassionate human beings. We teach mathematics, science, literature, and technology, but we also teach kindness, integrity, forgiveness, responsibility, and faith. These lessons are rarely found in textbooks. They are learned by observing the lives of educators who quietly witness to them every day.

In India today, where educational excellence is often equated with rankings and competitive examinations, Pope Leo XIV invites us to widen our vision. The success of a school cannot be measured



only by university admissions or board examination results. A truly successful school also asks different questions.

Did our students learn to respect those who are different?

Did they discover the joy of serving others?

Did they learn to use technology responsibly?

Did they become more compassionate, more truthful, more courageous?

Did they leave our campus believing that every human life possesses infinite dignity?

These are not secondary questions. They are the very purpose of education.

Perhaps the greatest challenge for educators today is not learning how to use Artificial Intelligence but ensuring that our students never lose their own humanity. They must learn to think critically without becoming cynical, to communicate digitally without losing the art of conversation, and to succeed professionally without forgetting compassion.

This is why your vocation matters more than ever.

You are not competing with Artificial Intelligence.

You are forming hearts.

You are awakening consciences.

You are shaping the future of humanity one child at a time.

At the end of every school day, there are countless moments that no technology can ever measure—a smile of encouragement, a word of forgiveness, a patient explanation, a listening ear, a silent prayer for a struggling student. These may seem ordinary, but in God's eyes they are extraordinary. They are the quiet miracles through which education becomes an act of love.

So, if a child ever asks again, "Teacher, will Artificial Intelligence replace you?" perhaps the answer is beautifully simple.

"It may help me teach better. But only a human heart can help another human heart grow."

And that, perhaps, is the deepest message of *Magnifica Humanitas*.

For in every classroom where a teacher chooses patience over pressure, encouragement over criticism, and hope over despair, the greatness of our shared humanity continues to shine.

Compiled by Fr. Maria Charles SDB



THE UNION MINISTRY OF EDUCATION RELEASES THE REPORT ON UNIFIED DISTRICT INFORMATION SYSTEM FOR EDUCATION PLUS (UDISE+) 2025-26 ON SCHOOL EDUCATION IN INDIA

By PIB Delhi: 07 July 2026



The Ministry of Education's Unified District Information System for Education Plus (UDISE+) 2025–26 Report presents an encouraging picture of the progress being made in India's school education system. As the country's most comprehensive database on school education, UDISE+ provides valuable insights into enrolment, teachers, infrastructure, learning conditions, and educational outcomes. The latest report reflects the sustained impact of the National Education Policy (NEP) 2020, highlighting improvements in teacher availability, student retention, digital infrastructure, and access to quality education across the country.

One of the report's most significant findings is the steady increase in the teaching workforce. India now has over 1.02 crore teachers, representing an increase of 8.3% since 2022–23. Alongside this growth, the Pupil-Teacher Ratio (PTR) has improved across all stages of school education, with ratios of 10:1 at the Foundational stage, 12:1 at the Preparatory stage, 17:1 at the Middle stage, and 21:1 at the Secondary stage; well below the NEP's recommended benchmark of 30:1. Smaller class sizes create opportunities for more individual attention, stronger teacher-student relationships, and improved learning experiences. The report also records encouraging progress in keeping children in school. Dropout rates have declined, particularly at the preparatory and secondary levels, where the secondary school dropout rate fell from 8.2% in 2024–25 to 7.0% in 2025–26. At the same time, student retention has improved, especially at the middle and secondary stages, indicating that more learners are continuing their education. The Gross Enrolment Ratio (GER) at the secondary level increased from 68.5% to 71.7%, while transition rates

between key stages of schooling also improved. These trends suggest that government interventions and expanding access to secondary schools are helping more students complete their educational journey. Another notable achievement is the reduction in schools facing structural challenges. The number of single-teacher schools has continued to decline, while the number of zero-enrolment schools has fallen significantly. These improvements indicate better planning in teacher deployment and more effective utilisation of educational resources. Such developments contribute to a stronger and more equitable schooling system, particularly in underserved areas.

The UDISE+ report also highlights substantial progress in school infrastructure, especially in digital readiness. Nearly 70% of schools now have computer access, while 67.4% have internet connectivity, reflecting the growing emphasis on technology-enabled learning. Basic infrastructure has also improved considerably. Today, 95% of schools have electricity, 99.5% provide safe drinking water, 98.5% have girls' toilets, and 96.9% offer handwashing facilities. School libraries continue to expand, and accessibility has improved, with 58.2% of schools now equipped with ramps and handrails, making schools more inclusive for children with disabilities.

Gender inclusion also continues to advance. Women now constitute 54.9% of the teaching workforce, reflecting increasing female participation in education. Girls' enrolment has also shown a modest but steady rise, reaching 48.4% of total enrolment. These developments contribute to more inclusive, equitable, and gender-sensitive learning environments across India's schools.

While the report presents encouraging national trends, it also reminds policymakers and educators that educational development is an ongoing journey. Improvements in access and infrastructure must be accompanied by continued attention to learning quality, teacher formation, student well-being, and equitable opportunities for children from disadvantaged communities. Data from UDISE+ provides an invaluable evidence base for informed planning and targeted interventions at national, state, and district levels.

For Catholic educational institutions, the findings offer both encouragement and responsibility. Many of the report's priorities, quality teaching, inclusive education, improved infrastructure, digital readiness, and equitable access, resonate strongly with the mission of Catholic education. Beyond measurable indicators, however, Catholic schools remain committed to forming the whole person by integrating academic excellence with values, character, compassion, and faith. As India continues its educational transformation under NEP 2020, Catholic educators are called not only to contribute to these national goals but also to ensure that every learner is formed as a person of wisdom, integrity, and service.

<https://www.dsel-education.gov.in/static/uploads/2026/07/84a4087f4197b09a66f8d7f307de155e.pdf>



REPORT ON THE INAUGURATION OF THE FIRST NATIONAL COUNCIL OF THE CBCI OFFICE FOR EDUCATION AND CULTURE

Organised by the CBCI Office for Education and Culture



The First National Council of the CBCI Office for Education and Culture (CBCI OEC) was solemnly inaugurated on 27 July 2026 at the CBCI Centre, New Delhi, marking a historic milestone in strengthening the educational apostolate of the Catholic Church in India. The gathering brought together bishops, representatives of the three Sui Iuris Churches, leaders of national Catholic educational organizations, and members of the newly constituted National Council to chart a common vision for Catholic education in the country.

The programme commenced with the Opening Prayer led by Rt. Rev. Eugene Joseph, Member Bishop, followed by a warm welcome by Fr. Dr. Maria Charles SDB, National Secretary of the CBCI OEC. In his inspiring Chairperson's Address, Most Rev. Elias Gonsalves, Chairperson of the CBCI Office for Education and Culture, emphasized the need for unity, collaboration, innovation, and missionary commitment in responding to the changing educational landscape of India. A video presentation highlighting the mission and activities of the CBCI Office for Education and Culture was followed by the formal inauguration of the First National Council of CBCI OEC, a significant step towards strengthening national coordination in Catholic education.

A major highlight of the meeting was the presentation of the Charter of the National Council by Fr. Dr. Maria Charles, followed by a fruitful discussion and its approval by the members. The Council also heard presentations on the pastoral plans for the education apostolate from representatives of the Syro-Malabar, Syro-Malankara, and Latin Churches, reflecting the richness and unity of the Catholic educational mission across the three traditions. National Catholic educational organizations, namely AINACS, Xavier Board, and AICUF, shared their ministries and future priorities, while the National Secretary presented the major initiatives of CBCI OEC, including the National Consultation on Education 2026, CBCI EDUBASE, CBCI Education Nexus, the CBCI OEC Web Portal, regional animation programmes, and publications.

The meeting concluded with the Concluding Prayer offered by Most Rev. Vincent Aind, Member Bishop. The inauguration of the First National Council represents a landmark moment in the history of the CBCI Office for Education and Culture, reaffirming the Church's commitment to providing quality, value-based, and transformative education. The Council begins its journey with a shared vision of fostering communion, strengthening collaboration among Catholic educational institutions, and responding creatively to the educational challenges and opportunities of the twenty-first century.



REPORT ON THE NATIONAL ADVISORY COUNCIL MEETING OF THE CBCI OFFICE FOR EDUCATION AND CULTURE

The National Advisory Council Meeting of the CBCI Office for Education and Culture (CBCI OEC) was held on 27 July 2026 at the CBCI Centre, New Delhi, immediately following the inauguration of the First National Council. The meeting brought together the Chairperson, Member Bishops, representatives of national Catholic educational organizations, experts, and education leaders from across the country to deliberate on the present realities and future direction of Catholic education in India. The session commenced with an opening prayer led by Sr. Deepthi UFS, National Secretary of the Xavier Board, setting a spirit of reflection and collaboration.

The participants were welcomed by Fr. Dr. Maria Charles SDB, National Secretary of CBCI OEC, followed by the keynote address of the Chairperson, Most Rev. Elias Gonsalves, who called upon Catholic educators to work together in strengthening the Church's educational mission with renewed commitment, innovation, and fidelity to Gospel values. A video presentation on the mission and initiatives of the CBCI Office for Education and Culture provided an overview of its history, national outreach and ongoing programmes.

The Council engaged in extensive discussions on key national educational developments, including the implementation of the National Education Policy (NEP), the National Curriculum Framework (NCF), accreditation and quality assurance, school autonomy, government regulations, and the protection of minority rights. Members also reflected on pressing challenges facing Catholic education, such as strengthening Catholic identity, implementing the All-India Catholic Education Policy 2023, preparing AI-ready Catholic schools, ensuring child safety and student well-being, promoting value education and vocations, and enhancing networking among Catholic universities, colleges, and schools.

The meeting further identified priority areas for the CBCI Office for Education and Culture, including the effective functioning of the newly inaugurated National Council, teacher certification, leadership formation, research and publications, the development of a national educational database, international collaborations, and preparations for the 4th CBCI National Consultation on Education to be held in Goa in November 2026. The participants also formulated key recommendations and priorities for Catholic educational institutions for the coming three years, reaffirming their collective commitment to educational excellence and the evangelizing mission of the Church. The meeting concluded with remarks from the Member Bishops and the Chairperson, followed by the Vote of Thanks by Fr. Maria Charles SDB, and the concluding prayer led by Fr. Sojan John O'Praem, Secretary of AINACS. The deliberations reflected a shared determination to strengthen Catholic education in India through greater collaboration, visionary leadership, and a renewed commitment to forming young people who will contribute to the transformation of society.



EDUCATION IN BRIEF

INDIA'S AI INFRASTRUCTURE PUSH MAY NEED \$435 BILLION INVESTMENT BY 2030: REPORT

The projected expansion will require major investments across power, cooling, networking, and industrial infrastructure, creating opportunities for companies beyond data center operators as AI adoption accelerates nationwide.

IANIS 30 July 2026

India could require 19–23 GW of operational data centre capacity by 2030, up from about 1.6 GW today, and building that AI infrastructure may need roughly \$350–435 billion of cumulative investment by 2030, a report said on Wednesday.

The report from OmniScience Capital said a significant expansion in data centre infrastructure is to be expected as India emerges as one of the world's largest generators of digital data, accounting for approximately 15-20 per cent of global data generation along with wide spread AI adoption.

Around \$160 billion of investments have already been announced or are currently under implementation, highlighting the strong momentum behind India's emergence as a global AI infrastructure hub.

The report argued that the opportunity extends far beyond data centre developers. Every additional megawatt of AI infrastructure requires a vast non-compute ecosystem comprising electricity generation, transmission, transformers, switchgear, industrial cables, backup power, cooling systems, HVAC, networking, security, building automation and other facility infrastructure.

Collectively, this ecosystem spans 11–12 infrastructure sub-sectors, providing a broad and diversified opportunity to participate in India's AI infrastructure buildout.

The report estimated that operating 19-23 GW of data centre capacity could require approximately 150-170 TWh of electricity annually by 2030, equivalent to roughly 6 per cent of India's projected electricity demand and could rise to 8 per cent by 2035.

The ecosystem includes over 230 listed companies across India's power value chain alone, with additional opportunities emerging across cooling, networking, security and facility infrastructure. This

diversified ecosystem provides investors multiple avenues to participate as capital rotates across different phases of the AI infrastructure buildout, the report noted.

"As one of the world's fastest-growing digital economies, India holds immense potential in AI data centres. While domestic frontier AI model developers and semiconductor players are still emerging, the most direct path to participating in the AI revolution today is through non-compute infrastructure," said Ashwini Shami, President & Chief Portfolio Manager at OmniScience Capital.

As India's AI infrastructure scales, companies across utilities, transmission, and electrical equipment will likely emerge as key beneficiaries of this long-term structural trend, Shami added.

<https://educationpost.in/news/business/indias-ai-infrastructure-push-may-need-435-billion-investment-by-2030-report>



QS BEST STUDENT CITIES 2027:

MUMBAI RANKS HIGHEST IN INDIA, DELHI NAMED WORLD'S MOST AFFORDABLE STUDENT CITY

The rankings evaluated 150 cities using indicators including employer activity, university quality, affordability, student mix, desirability, and student perception of their study experience.

EPN Desk 22 July 2026 15:05

Mumbai has overtaken other Indian cities to become the country's top student destination in the QS Best Student Cities 2027 rankings, while Delhi has been named the world's most affordable city for students, according to the latest assessment released by global higher education analysts QS Quacquarelli Symonds.

The 2027 edition evaluated 150 cities worldwide using 23 indicators grouped under six categories: university quality, employer activity, affordability, desirability, student mix, and student view.

Eligible cities were required to have a population of more than 250,000 and at least two universities featured in the QS World University Rankings.

Mumbai climbed seven places from 98th in 2026 to 91st globally, recording an overall score of 61.8 to become India's highest-ranked city. The improvement was largely driven by strong performances in employer activity and affordability.

Mumbai scored 78.3 for Employer Activity and 84.4 for Affordability, along with 44.9 in Desirability, 43.5 in Student View, 39 in University Rankings, and 15 in Student Mix.

Delhi also improved its standing, moving up from 104th to 99th with an overall score of 60.3. The national capital secured the highest Affordability score among all ranked cities at 93.9.

QS said average annual tuition fees for international students in Delhi are about US\$2,700, making it the most affordable student city globally.

Delhi also received 80.4 for Employer Activity and ranked 29th worldwide on that indicator, highlighting favorable graduate employment opportunities.

Among the remaining Indian cities, Chennai advanced five places to 123rd, while Bengaluru slipped six positions to joint 114th.

According to QS, Bengaluru's decline was partly linked to comparatively higher international tuition costs, averaging around US\$5,400 annually, the highest among the four Indian cities included in the rankings.

Internationally, Seoul retained the top spot with a perfect overall score of 100, supported by the strongest University Rankings performance among all cities.

Tokyo placed second after achieving a perfect Employer Activity score, while London ranked third and continued to perform strongly on Student View despite lower affordability.

Melbourne secured fourth place, with Munich and Sydney sharing fifth. Vienna recorded the highest Desirability score among the top 10 cities, while Melbourne stood out for its international student mix.

Beyond the top 10, Singapore ranked 11th, Beijing 12th, and Kuala Lumpur 15th, reflecting Asia's growing prominence as a destination for higher education.



EDUCATION IN BRIEF

According to QS, the Best Student Cities rankings are intended to help prospective students evaluate study destinations by comparing academic excellence, affordability, employability, and the overall student experience.

This version changes the sentence structure, order of information, transitions, and wording throughout while preserving every key fact.

<https://educationpost.in/news/education/ranking/qs-best-student-cities-2027-mumbai-ranks-highest-in-india-delhi-named-worlds-most-affordable-student-city>

UNADDRESSED CHALLENGES: ON INDIA'S CRISIS IN EDUCATION

Posted on July 30th, 2026
ForumIAS

Context: India's examination system has repeatedly faced crises that have raised serious concerns regarding its credibility, fairness, and institutional capacity. In response, the government has recently constituted a task force that has been entrusted with implementing the recommendations of the **K. Radhakrishnan Committee (October 2024)**, many of which have remained pending for nearly eighteen months.

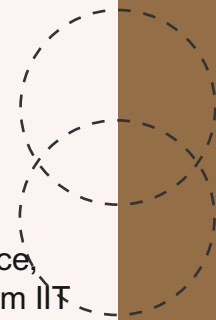
Key Reforms Proposed for the National Testing Agency (NTA)

1. The committee has recommended converting the NTA into a statutory institution on the lines of the Union Public Service Commission (UPSC).
2. It has proposed a new leadership structure comprising a Director General and two Additional Directors General.
3. The reforms envisage ten specialised functional verticals dealing with cybersecurity, psychometrics, forensics, logistics, and other critical areas.
4. The committee has recommended establishing one thousand standardized testing centres across the country.
5. It has proposed a Digi-Exam framework integrating Aadhaar authentication, facial recognition, biometric verification, and continuous surveillance.
6. It has also recommended gradually shifting towards continuous, computer-adaptive testing instead of relying entirely on a single high-stakes examination.
7. The committee observed that regulatory bodies such as the National Medical Commission (NMC) and the IITs currently function as passive clients in the examination process.

Challenges in Implementing the Reforms

1. Recruitment for the proposed institutional structure is expected to take six to twelve months, slowing implementation.
2. Government pay scales are insufficient to attract highly skilled professionals from the private sector.
3. The creation of new cadres requires legislative approval, further delaying institutional reforms.
4. These constraints make the target of fully implementing reforms before **NEET 2027** particularly challenging.





Why the Crisis is More than a Technical Problem

1. The proposed reforms mainly focus on technology, surveillance, cybersecurity, logistics, and administrative capacity.
2. The task force is dominated by experts in technology, space research, intelligence, public administration, and logistics, while having only one academic member from IIT Madras.
3. The limited participation of career educators and assessment researchers prevents meaningful debate on what examinations should actually assess.
4. The government appears to have accepted the existing examination model without questioning whether the current system remains appropriate.

Structural Weaknesses in the Examination System

1. The recurring examination crises reflect weaknesses in educational institutions rather than merely failures in examination administration.
2. Unlike JEE Advanced, whose integrity is ensured through the active involvement of IIT faculty, the NTA lacks comparable academic ownership in conducting examinations.
3. JEE Advanced emphasizes fresh application of fundamental concepts, whereas NEET relies significantly on algorithmically assembled question banks.
4. The continued dependence on question banks strengthens the coaching industry and creates greater opportunities for malpractice.
5. The editorial suggests that one of the leading AIIMS institutions could be entrusted with preparing the NEET question paper every year to improve academic credibility.
6. Regulatory institutions such as the National Medical Commission and the IITs should become active partners in designing and conducting examinations rather than remaining passive stakeholders.
7. Similar concerns are evident in issues such as the CBSE marking controversy, which also reflects deeper institutional shortcomings instead of isolated technical failures.

Way Forward

1. The National Testing Agency should be transformed into a professionally managed statutory institution with adequate financial, technological, and human resources.
2. Career educators, assessment researchers, and subject experts should play a central role in designing examinations that assess conceptual understanding, analytical ability, and higher-order thinking.
3. Academic institutions such as the IITs and leading AIIMS institutions should be given greater responsibility in question paper setting and examination design to strengthen academic ownership.
4. The examination system should gradually transition towards continuous and computer-adaptive testing to reduce the excessive dependence on a single high-stakes examination.
5. Recruitment processes should be expedited, and competitive remuneration should be offered to attract experts in cybersecurity, psychometrics, data science, and educational assessment.
6. Regulatory bodies and premier educational institutions should be actively involved in examination governance instead of functioning merely as passive stakeholders.
7. Reforms should balance technological safeguards with measures that strengthen institutional autonomy, transparency, and accountability.
8. The government should prioritize building strong, autonomous, and academically driven educational institutions, as lasting examination reforms depend on institutional quality rather than technological solutions alone.

EDUCATION IN BRIEF

Conclusion: India's examination crisis is fundamentally an institutional and educational challenge rather than merely a technological or administrative problem. While technological reforms can improve the integrity and security of examinations, sustainable solutions require strong academic institutions, greater involvement of educators in assessment design, and autonomous governance mechanisms. Only a comprehensive approach that combines institutional reform with technological innovation can ensure a fair, credible, and resilient examination system capable of serving the objectives of quality education.

Question: "India's recurring examination crises reflect deeper structural weaknesses in its education system rather than merely technical failures." Discuss in the context of the reforms proposed for the National Testing Agency (NTA).

Source: Based on "Unaddressed challenges: On India's crisis in education" published in "The Hindu" on 30 July 2026. **Unaddressed challenges: On India's crisis in education.**

<https://forumias.com/blog/unaddressed-challenges-on-indias-crisis-in-education/>

POPE ON AI: IT IS IMPORTANT TO DIALOGUE WITH EVERYONE TO PROMOTE THE COMMON GOOD

08 July 2026

In a message to the AI for Good Global Summit 2026 held in Geneva, Pope Leo XIV reaffirmed the Holy See's commitment to engaging in global dialogue on artificial intelligence, describing this moment as an "epochal turning point" for humanity. Recalling his encyclical Magnifica Humanitas, the Pope explained that the document emerged from listening to scientists, educators, policymakers, business leaders, and those concerned about the growing impact of AI on human dignity. He acknowledged the immense potential of AI to advance science, education, healthcare, and communication, while warning that its development must always remain at the service of the human person and the common good.

The Pope also cautioned against the misuse of AI in ways that diminish human agency, deepen inequality, spread misinformation, or reduce people to objects of technological systems. He called for broad international cooperation among governments, technology companies, researchers, educators, and faith communities to establish ethical governance rooted in human dignity, justice, and solidarity. Reaffirming the Church's willingness to collaborate with all people of goodwill, Pope Leo urged the global community to ensure that technological innovation strengthens peace, promotes integral human development, and safeguards the dignity of every person, especially the most vulnerable.

<https://www.vaticannews.va/en/pope/news/2026-07/pope-leo-ai-for-good-summit-geneva-magnifica-humanitas-un.html>



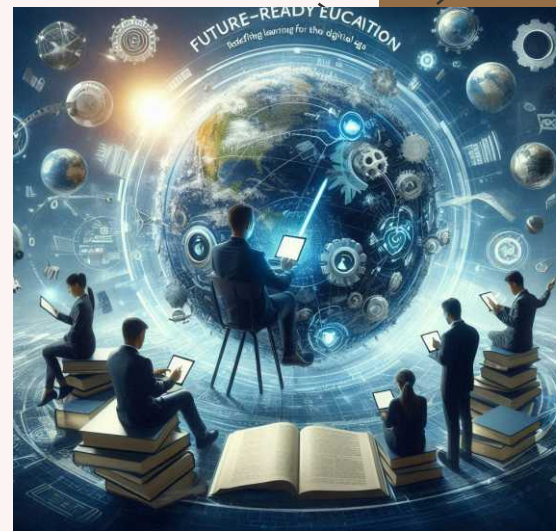
EDUCATION IN BRIEF

NEP 2020 IS LAYING THE FOUNDATION FOR AN INCLUSIVE, SKILL-CENTRIC AND FUTURE-READY EDUCATION SYSTEM

By PIB Delhi: 23 July 2026

At the two-day Conclave of State and Union Territory Education Ministers held in New Delhi on 23 July 2026, Union Minister of State for Education Dr. Sukanta Majumdar reaffirmed that the National Education Policy (NEP) 2020 is laying the foundation for an inclusive, skill-oriented, and future-ready education system. Emphasising the importance of effective implementation of centrally sponsored schemes such as Samagra Shiksha, PM SHRI, PM POSHAN, ULLAS, inclusive education, and skill education, he called for stronger collaboration between the Centre and the States to improve learning outcomes, ensure equity and quality in school education, and realise the vision of Viksit Bharat 2047. The conclave also provided a platform for sharing best practices and strengthening the delivery of educational programmes across the country.

<https://www.dsel-education.gov.in/static/uploads/2026/07/f6bd7cad7cc299bf56653325b4dc766d.pdf>



ASSESSMENT OF QUALITY OF EDUCATION IMPARTED IN SCHOOLS

By PIB Delhi: 27 July 2026

The Ministry of Education has reported encouraging progress in improving the quality of school education through the implementation of the National Education Policy (NEP) 2020. In a written reply to the Lok Sabha, Minister of State for Education Shri Jayant Chaudhary highlighted the role of PARAKH (Performance Assessment, Review and Analysis of Knowledge for Holistic Development), the National Assessment Centre established in 2023 to promote competency-based and formative assessment. The PARAKH Rashtriya Sarvekshan (PRS) 2024, conducted across more than 74,000 schools in 781 districts, assessed over 21 lakh students and found significant improvements in foundational literacy and numeracy compared to the National Achievement Survey (NAS) 2021. The survey also gathered valuable data on teacher training, digital access, school infrastructure, and community participation to guide evidence-based educational reforms.

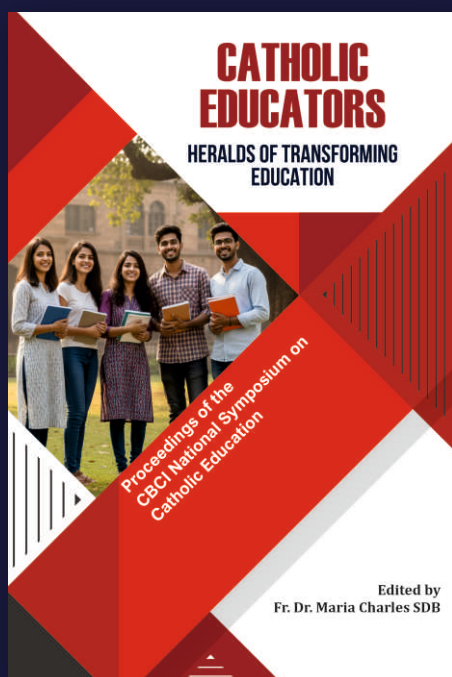
The Government also reaffirmed its commitment to strengthening educational quality through flagship initiatives such as Samagra Shiksha, PM POSHAN, and PM SHRI, which support teacher development, inclusive education, digital learning, school infrastructure, nutrition, and experiential learning. In higher education, quality continues to be monitored through the National Assessment and Accreditation Council (NAAC) and the National Institutional Ranking Framework (NIRF). Together, these initiatives aim to build a holistic, equitable, and competency-based education system that aligns with the vision of NEP 2020 and prepares learners with the knowledge, skills, and values required for the twenty-first century.

<https://www.dsel-education.gov.in/static/uploads/2026/07/7d072be613b8146b5e615c949299fbb0.pdf>



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.

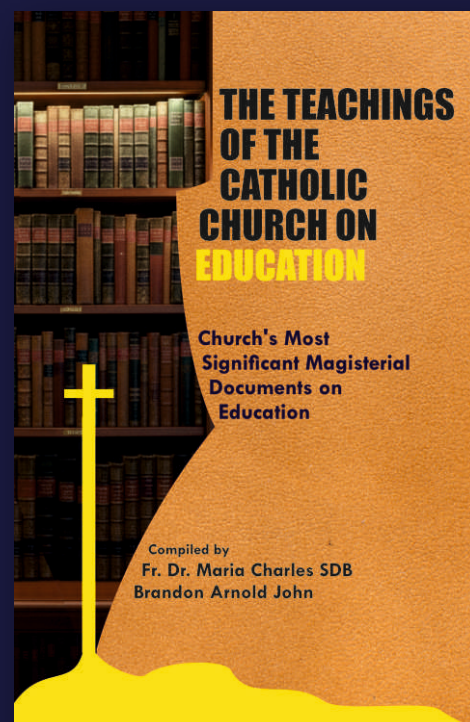


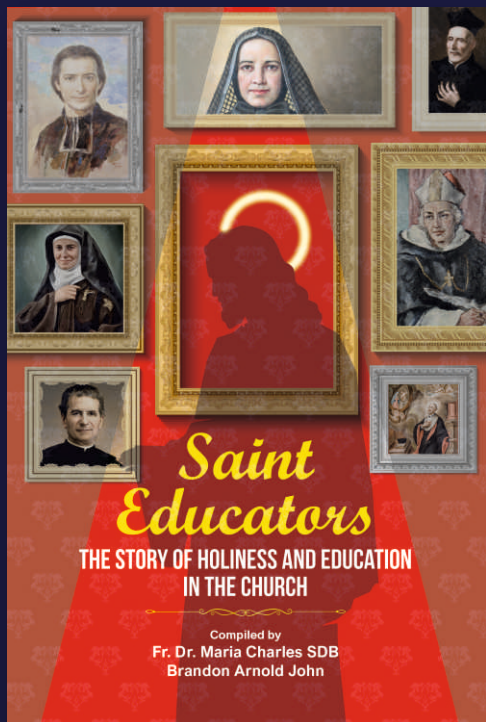
CATHOLIC EDUCATORS: HERALDS OF TRANSFORMING EDUCATION

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.



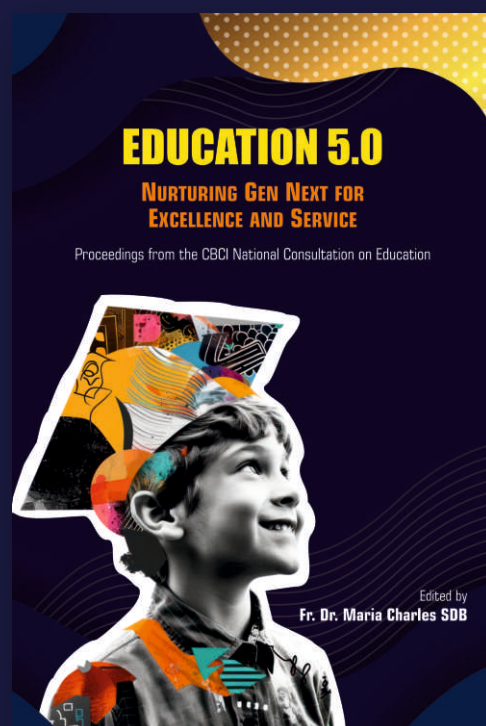


SAINT EDUCATORS: THE STORY OF HOLINESS AND EDUCATION IN THE CHURCH

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.

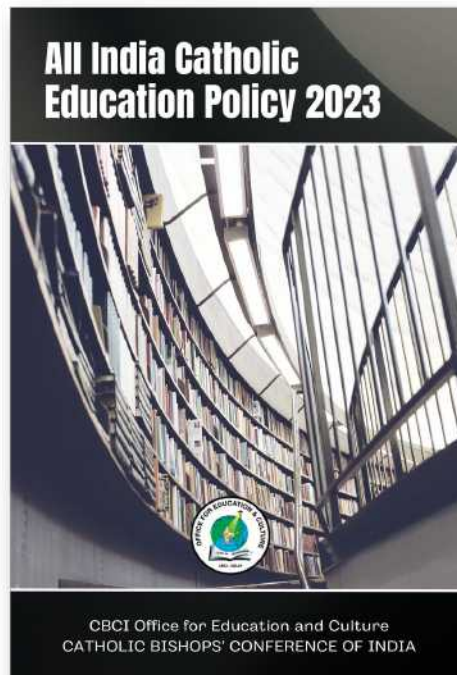


ALL INDIA CATHOLIC EDUCATION POLICY

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

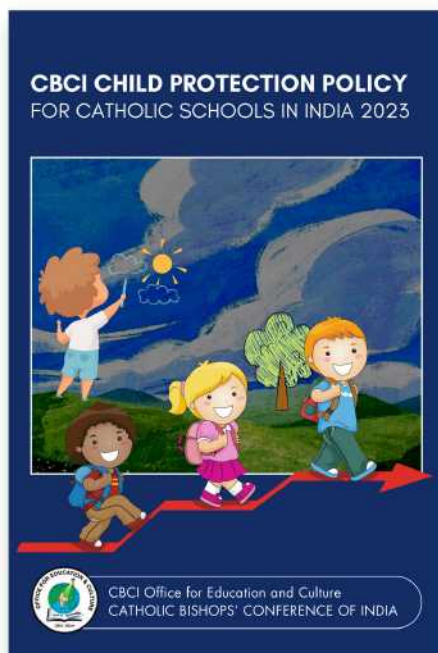


CBCI CHILD PROTECTION POLICY

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



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