SHEET FOR WORKING ON STAGE II: ANALYSIS OF THE ACTIVITY OF THE CENTER.

The first stage, of adherence to the Global Compact on Education (GCE), was relatively simple and brief. It was about knowing the content of the GCE and assuming the commitment. The second will require more time. The deadlines set at the international level can be a stimulus to advance in the commitment assumed, but the important thing, we repeat once more, is not to meet deadlines but to take steps.

We invite you to make a **significant analysis of the activity, relations and environment of the Center with respect to the GCE**. It is desirable that the analysis cover **key aspects or processes**, **very important, in the Center**. As broad as possible, but realistic; honesty and the will to improve in the educational response should go together, so **that the improvement may be maintained over time**. To carry it out, we suggest following the process of **communal discernment**, for which we offer some guidelines at the end.

We propose to work out this stage in five phases:

I. A look at the 7 commitments of the Compact from your school.
II. A look at your School from the 7 commitments of the Compact.
III. First conclusions.
IV. A novelty in terms of the GCE.
V. Go more deeply into the analysis and set priorities.

AND COMMUNICATE.

The first three phases can be relatively quick and should encourage us to pursue our objective because, carried out sincerely, they should lead us to promote changes: "Not everything we do in our school is Compact" or is in line with it. Recognizing the capacities and the good that we do gives us confidence to face new paths. Being complacent with ourselves, agreeing with the state of affairs or thinking that our school -which we build every day- is already perfect, is neither true nor leads anywhere. Having covered these three phases is having taken simple but significant steps towards the GCE. A **first communication of what has been lived** can take place here.

The fourth phase invites us to a "first opening" of the school, which listens not only to the teachers, but also to the protagonists, the students, and those who have or could have a closer relationship with it, the families, others... We can dedicate the time we estimate or the time we have available to the fourth step, realistically. But we don't want this to be an "add on" to the stressful activity we already have. The best thing is that the meeting or meetings of the educational community, at whatever level they are, do not become something occasional that sooner or later is forgotten. It would be good if some transformation were derived from that meeting or meetings. It is about contributing ideas, lights, and they are welcomed and in the next step their priority is valued. And **communicating unites us**, let's not forget it. It will help the team that directs the fourth phase to know the next phase because it can also give lights.

The fifth phase involves a "fundamental analysis", it requires more time, which is why practically a year is dedicated to this Stage II. More time can be spent on it. At this point it will be seen which proposals of the fourth step are priorities or if we need others.

Communication: it will always help us to know about each other, especially if we are experiencing a significant moment, if we have learned something interesting, if an experience can help others. **Communication creates union.** And this is very important in the process. We should think of **communication as a way to help, encourage and feel connected to each other**. (Call to promote unión and articulation among educators. GC XVIII).
In summary, what is proposed is to reflect on the extent to which our school is aligned with the Compact, dialogue with the educational community about possible changes that may occur and, among all the suggestions, prioritize an action that meets criteria defined as the best for the Catholic school. The practical indications are in red.

I. A LOOK AT THE 7 PROPOSALS, FROM YOUR SCHOOL

Of the 7 proposals that Pope Francis makes, some will be more assimilated in your Center, they will have been practiced more in your School throughout its history, perhaps charismatically they have felt more "ours" or for other reasons... Others, however, can touch aspects that are less taken into account in our educational action.

Remember the 7 GCE proposals (they are in the first column of the table in the next step) **and answer these three questions:**

1. Which one is more familiar to you, more natural to your center?
2. Given the reality of your school, which do you think is decisive, the most important for you?
3. Which proposal would cost you the most work to address now?

We collect in writing the brief answer to each of these questions **and in the time table II we indicate the proposal that is most familiar to us and the most decisive for our school**. We suggest starting to work on these and progressively addressing the others.

II. A LOOK AT YOUR SCHOOL FROM THE 7 PROPOSALS OF THE GCE

The analysis we are proposing is done through criteria that establish "a great Samaritan framework for transformation." Those are marked out for us by the GCE: **Person at the center**, gather the best energies, **train people at the service of others; self-knowledge,** knowledge of your neighbor,... of **those who are in vulnerable situations**; knowledge of creation "that inspires us to take care of **our common home**" and knowledge of **the transcendent**, "that affirms the natural inclination of the human person towards the infinite, broadening our horizon and our capacity to discover the great mysteries of life".

From the Compact proposals, let us look at some aspects of our school and detect signs that we are aligned with the Compact and signs that we are not. Discovering the latter is very important.

Some aspects of the School that we can evaluate: the goals that we propose, the values of the Center, the curriculum, the methodologies, the spaces of the classrooms and the Center, the role of student and teacher, the organization of the classroom, groups, teams, the exercise of leadership.

We suggest starting by working only on the two proposals indicated in the previous step.

Example: Assuming that one of them was “PUTTING THE PERSON IN THE CENTER": What evidence do we find in our school (in the spaces, in the objectives, in the exercise of leadership, etc.) that we take care of and respect each person above all else and seek to get the best out of him/her? What evidence do we find that this is not the case?

The following table may help.

This table can help you to specify the assessments of the first step: **discover in our school marks, signs, evidence... that we are in line with the GCE or that we are not.**		
THE 7 BASIC PROPOSALS OF THE GLOBAL COMPACT ON EDUCATION	Signs, evidence... that we **ARE NOT** in consonance	Signs, evidence... that WE **ARE** IN CONSONANCE
1. TO PLACE the person AT THE CENTER of all educational processes, to highlight their own specificity, their beauty, their uniqueness and, at the same time, their ability to relate to others and to the reality that surrounds them, rejecting the throwaway culture.		
2. TO EDUCATE AND BE EDUCATED to welcome, opening ourselves to the most vulnerable and marginalized.		
3. TO ENCOURAGE the full participation of girls and young women in education.		
4. TO SAFEGUARD AND CULTIVATE our common home.		
5. TO LISTEN to the voice of children, adolescents and young people.		
6. TO HAVE the family as the first and indispensable educator.		
7. TO COMMIT OURSELVES to study to find other ways of understanding the economy, politics, growth and progress, so that they may truly be at the service of the person and of the entire human family in the perspective of an integral ecology.		

III. FIRST CONCLUSIONS

At this point, you can draw some **conclusions:**

1. **Did you discover that you should stop doing something now because it is not consistent with the Compact?**
2. **Did you discover something that you have experienced, worked on, something reflected in objectives, activities, evaluations... that you should continue doing or working on, that you should promote, because it is in line with the Compact?**
   Do you know the reason that led to programming it at the time?
   How would you express the motivation that today leads you to carry out that gesture or that activity in coherence with the Compact, with the challenges of our world?

IV. A NOVELTY IN THE KEY OF GCE

Organize **a meeting** or a series of meetings, or forums, etc. more or less structured or more or less informal, in **which improvements to be undertaken together in line with the GCE may be discussed.**

We offer a focus on continuity **over time V**. Those who intervene in the meeting/s **seek improvement actions that respond to the following criteria**: a pastoral action that is central to the life of the school, integration into the curriculum of the cultivation of interiority and self-knowledge; leadership based on a positive vision of the person and team building; education of the affections to care for the most vulnerable, personalized tutorial accompaniment and, finally, contribute ideas that help to redesign a curriculum that marks essential, inclusive learning, with a global, interdisciplinary approach.

Two other possible approaches to these meetings, less directed and that we offer as an example: How to educate comprehensively (head, heart, hands)? How to promote an education that is open to the future, committed and transforming, that serves people and prepares them to serve humanity?

At this time it is about **contributing lights, ideas, for the educational-evangelizing action of the Center.** Involve all the agents that, given the reality of the School and the subject, you think can participate (children, adolescents, young people, teachers, managers, families and collaborating staff). **This is not the time to decide but to meet to contribute, listen, gather ideas and build community.**

Method: brainstorming in a listening session. Record it, take note.

V. DEEPEN IN THE ANALYSIS AND SET PRIORITIES.

An adequate prioritization of actions requires criteria[1] to discern among the numerous existing options, but not all the criteria operate on the same decision plane.

We propose below seven criteria[2] recognized as the most relevant for the radical improvement of the Catholic school. These are valid criteria for all Catholic schools in the world regardless of their geographical, sociocultural and economic context. It is about analyzing the reality of the Center in light of these criteria and **prioritizing consequent actions for improvement**, "do a proper pruning".

Of the improvements that emerged in the dialogues in time IV, **select those that best respond** to any of the following criteria, so **that they can be materialized in priority actions for our school**. At this point, **it is the Management Team who must confirm[3] the selection of priority actions** for our school.

***SIGNIFICANCE**. Of significance, that is, adequate reading of the signs of the times to develop the evangelizing mission and impact in a relevant and positive way on the improvement of society:*

1. ***Pastoral action.** Place pastoral action and religious education as one of the main axes of the life of the centers, using understandable and familiar languages.*
2. ***Cultivation of interiority.** Integrate the cultivation of interiority and self-knowledge in curricular and extracurricular actions.*

***SUSTAINABILITY**. Of sustainability, understood as being models of respect for the environment, but, above all, as effective management of all the processes of the center, optimization of costs and generation of sufficient income for self-financing,*

[1] We have followed the criteria guide worked on in the Seminar of the UISG-USG education commission in November 2022.

[2] For now, we leave aside other interesting criteria, those that take into account the local context (social, economic, cultural) of each specific center. They must be prepared at the level of each school, with the support of each Province (FEJ, in Spain).

[3] To confirm is to assume the ultimate responsibility. You can fully do everything that seems appropriate for this time or ask for help to make a selection on which you finally decide.

3. ***Appreciative leadership***[4]***.*** *Establish in the institution and in its centers a relational and service leadership, based on recognition, appreciation and co-responsibility.*
4. ***Team building.*** *Take care of the selection and training of the people who form part of our project, especially the teaching staff, in the search for solutions to the real concerns of the classroom.*

QUALITY*. Of quality education, because the Catholic school is a school and must accompany each person in his/her harmonious and integral development, especially the most vulnerable.*

5. ***Pedagogy of care.*** *Apply a "Samaritan pedagogy" approach as a transversal axis (educate the gaze and the affections to sympathize with the suffering of others and commit oneself to their care).*
6. ***Accompaniment.*** *Ensure a tutorial and personalized accompaniment for all students, which combines inclusion, warmth and the appropriate exigency.*
7. ***Global knowledge and skills.*** *Redesign the curriculum with a solid foundation of essential learning, which ensures inclusion, as well as a more global approach: enculturation and interdisciplinary and intercultural education.*

COMMUNICATE

Communicating is an essential step and we propose to do it at the most significant moments, at the end of a step, for example.

A. **At the end of each step taken,** we propose that an educator from the School be in charge of:
   1. Publishing a review of the process or of the conclusions on their own networks and web.
   2. Sending the same to the International Communication Teem comunicacion.internacional@hijasdejesus.org with a photo of the process in jpg format
B. Each School chooses another M. Cándida school from another country and invites it to establish some connection in view of the GCE. It's about creating a MC network so that we get to know each other, help each other, know coincidences, establish contacts and carry out common projects.
C. At the end of the Stage: that the management send an email to the Team escuelamadrecandida@hijasdejesus.org to briefly convey the conclusions of phase III.

LET'S NOT FORGET TO PUT THE GCE SEAL ON WHAT IS COMMUNICATED.

[4] To know more: "Indagación apreciativa". Un enfoque innovador para la transformación personal y de las organizaciones. Miriam Subirana y David Cooperrider. Ed Kairós. 2013.

This is a good opportunity **to put the First Call into practice**. We offer in the following box some simple guidelines[5] in case they help to go on with the meetings:

Be clear about **who will participate in the meeting(s)** – it requires fidelity- and **who will decide** and have the last word. Likewise, the time that will be available and how it will be distributed.

Prepare the attitudes of the heart, get ready to seek what God wants from each one of us and from the educational community regarding the specific question or topic that is raised; we ask for the willingness to come out of one's self-love, desire and interest, the rectitude of intention, the openness to His mediation -which will be each one of the participants in each meeting- with **respect for each person and his interventions** as if it were He Himself.

One person will act as moderator and another will take notes. **The moderator is in charge of animating the dynamics, but also of interrupting it,** if necessary, to put ourselves back in a position to "listen" to what God wants to tell us through our brothers or sisters.

1. **Clearly establish the question** which we are all going to answer. Example: Assuming we know the enrollment process at the Center, is it in agreement with the spirit of the GCE and what it suggests? What is and what is not?
2. The interventions should be well-thought-out, brief, clear; it would be better to bring the **written response.**
3. Each meeting **begins** by making us aware of how we arrived at it at the level of feeling, motivation... And **it ends with a very brief examen**: what is the feeling of each one -a word- and what mobilizes him/her -a word.
4. We take part by way of "listening circles":
   - briefly and **without interruptions**, each one says, reads, what he/she sees (listening circle);
   - we give ourselves a time of **silence** to allow what we have heard to resonate;
   - in a second intervention, we **echo what we have heard to the others** (briefly, without giving rise to interruptions or discussions), each one exposes what they underline about what they heard;
5. We see gradually where the **confluences occur in a dialogue that is permanently** open to listening to God through others, in listening circles and leaving spaces of silence in between.

[5] Dayse Agretti and Raquel Amigot. La Determinación iluminada por la espiritualidad ignaciana [The Determination illuminated by Ignatian spirituality]. Broader guidelines can be found in this work. On pgs. 48-51 a practical example is proposed. In our case the topic is different and the questions will be different, but the suggested dynamic is that.