

**(Cover Page)**

# **Montfortian Education Charter (MEC)**

***Montfortian Education for the 21<sup>st</sup> Century***

**Fratelli di San Gabriele**

Casa Generalizia

Via Trionfale, 12840

00135 - Roma

**2010**



# Contents

## *Foreword*

### **1. The Montfortian Legacy**

- i) The Education Vision of Louis de Montfort
- ii) Montfortian Education in History

### **2. The Signs of our Times**

### **3. Goal of Montfortian Education**

### **4. Dimensions of Montfortian Education**

- i) A Spiritual Vision
- ii) Inclusive Education
- iii) Incarnational Methodology
- iv) Innovation and Creativity
- v) The Best Interests of the Child
- vi) Partnership and Networking
- vii) Respect for the Community of Life
- viii) Quest for Excellence

### **5. Montfortian Education Environment**

### **6. Teaching, Learning and Evaluation**

### **7. MEC : A Shared Orientation**

- i) Preparing Teachers for MEC
- ii) The Role of the Leadership in MEC

- iii) The Gabrielite Community
- iv) Parents as Collaborators in MEC

## **8. Ensuring Accountability**

## **9. Strategies for Implementation**

## **10. Conclusion**

### ***Appendix I***

## **Glimpses from Montfortian Gabrielite Traditions in Education**

### **I Montfortian Education**

- a. The Montfortian Inspiration*
- b. The Pioneering Spirit of Gabriel Deshayes*
- c. Educating the Educator*
- d. The Core Expression of Montfortian Gabrielite Charism*
  - 1. Sharing in the Mission of the Church
  - 2. Preferential Option for the Poor
  - 3. Justice, Solidarity and Networking
  - 4. Religious Formation

### **II. Learning from History**

- a. Within the Boundaries of France (19<sup>th</sup> Century)*
- b. New Horizons (1900-1945)*
- c. The Golden Era (1946-1965)*

*d. The Post-Vatican Period*

### **III. Montfortian Mission Today: Education sans Boundaries**

*a. Changes in the Americas*

*b. Developments in Europe*

*c. Initiatives in Africa*

*d. Diversification in the Indian Provinces*

*e. South East Asia*

### **Conclusion**

### ***Appendix II***

### ***International Instruments on Education***

#### **Introduction**

#### **A. Normative Instruments Adopted by the United Nations (UNO)**

- I. Universal Declaration of Human Rights (1948)
- II. International Convention on the Elimination of All Forms of Racial Discrimination (1965)
- III. International Covenant on Economic, Social and Cultural Rights (1966)
- IV. Convention on the Elimination of All Forms of Discrimination against Women(1979)
- V. Convention on the Rights of the Child (1989)
- VI. International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families (1990)

VII. Convention on the Rights of Persons with Disabilities (2006)

**B. Normative Instruments Adopted by the UNESCO on Education**

I. Convention against Discrimination in Education (1960)

II. Recommendation Concerning the Status of Teachers (1966)

III. Recommendation Concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms (1974)

IV. Recommendation on the Development of Adult Education (1976)

V. Convention on Technical and Vocational Education (1989)

VI. Recommendation Concerning the Status of Higher Education Teaching Personnel (1997)

VII. Revised Recommendation Concerning Technical and Vocational Education (2001)

**C. Other Relevant International Instruments on Education**

***Bibliography***

***Websites***

# Foreword

The education offered in our Gabrielite Institutions has a character of its own. The desire to have a clear definition of that particular type of education has often been expressed by the Brothers and their collaborators. The ***Montfortian Education Charter***, which is presented today, is a valuable response to such a request.

The ***Charter*** reminds us of the educational inspiration inherited from Montfort; it evokes the many initiatives taken by Gabriel Deshayes and by all those who, year after year, have followed in his footsteps and in the footsteps of Montfort; it enumerates and describes the dimensions considered to be essential to a type of education that wants to be truly Montfortian.

The following text is the result of the sharing that went on during the *Montfortian Educational Workshop*, which took place in Delhi, in November 2008. On behalf of us all, I wish to thank all the Brothers who took part in that Workshop. Special thanks are due to Bro. John Kallarackal, Assistant General, to Bros. Mani Mekkunnel and Paulose Mekkunnel, organizers of the meeting, to Bros. K.M. Joseph and Jaico Gervasis, members of the Drafting Committee, and to Bro. Varghese Theckanath, who is responsible for the text that you now have in hand.

I would also like to thank the Provinces and the Institutions that have already spelled out their own educational projects and all the Brothers and collaborators who took part in previous meetings on the same issue. I recall, the Educational Seminars that were held, in Vijayawada in 1992, in Bangkok in 1996, and in Bangalore in 2004; and the Special Commission that met in Rome, in 2003. As you can see, many people, in one way or another,



have contributed to enrich the content of the text which is now offered for your consideration.

You will agree that it is not easy to take into account all aspects of the different social and cultural contexts we live and work in. I do hope that the present document will stimulate reflection and sharing in our establishments and that it will help each one of our Institutions to define its own educational project.

It goes without saying that the implementation of any educational project requires, on the part of the stakeholders, an appropriate sharing of responsibilities, as well as the adoption of specific and clear strategies. This document offers many suggestions. These will surely be useful to all those who want to provide a type of education which brings valuable answers to the needs of today's youth.

It is difficult for a document like this one to deal fully with any issue. Since this is the first edition of the ***Montfortian Education Charter***, you are invited to share with us your comments which could contribute to enrich the contents of any future edition. In this regard, I invite you to read attentively the conclusion offered at the end of the document.

Finally, in Article 63 of the *Rule of Life* of the Brothers of St. Gabriel, we read:

*Teacher and educator,*

*Committed to a profession that you love*

*and of which you respect the exigencies and the rules,*

*you manifest that God's designs on man*

*encompass the whole human mystery.*

*You proclaim the sacredness and grandeur*

*of all that is created;*

*at the same time, your own life shows*

*that the world is made for the Kingdom of God.*

May this **Montfortian Education Charter** help us,  
and help all our collaborators, to carry out our mission with  
much enthusiasm and dynamism!

Bro. René Delorme

Superior General

# 1. The Montfortian Legacy

## i) The Education Vision of Louis de Montfort

Louis Marie Grignion de Montfort (1673-1716) lived at a time of transition. It was a time of discoveries, both of new lands and in science. A spirit of enquiry and of adventure reigned supreme. It was also a time of great impoverishment of those who already possessed but little. Massive hunger and migration from the rural areas to the cities, and then to the new territories were common. The social and moral upheavals of the time were accompanied by spiritual impoverishment and corruption in high places.

Montfort, a man of great vitality, indomitable courage and spiritual strength, was a seeker after the only treasure that mattered: Divine Wisdom. He was fascinated by the folly of the God who humbled himself so that human persons may be raised up. He was equally concerned about the human race, the most brilliant of God's creation. By giving himself up to the ways of Wisdom, Montfort became a person transformed. In the process, he developed a pedagogy of acquiring true Wisdom that not only guided his own inner journey, but also the lives of all those he touched.

Encounter with such true Wisdom helped Montfort to take a stand that was often contrary to the ways of the world. He chose absolute poverty in the face of crass materialism; powerlessness in the face of a world seeking after position and prestige; deep experience of God in the face of spiritual indifference; spirit of community in the face of individualism; and intellectual, moral and spiritual depth in the face of superficialities. Montfort sought to lead the world around him in the ways of such wisdom. He did so in different ways as in 'charity schools' for the young, mass education using his great oratorical skills, collective social action, and writing scholarly

volumes, popular tracts, poems and letters. The purpose of education according to Montfort is threefold: 1) To learn, understand and love God as True Wisdom, 2) To understand and transform oneself in the ways of Wisdom, 3) To become committed to transform society in obedience to Wisdom. These remain the purpose and goal of Montfortian education.

## **ii) Montfortian Education in History**

The almost three hundred years of Montfortian education as inherited and practiced by the Brothers of St. Gabriel is replete with commitments to realize the Montfortian vision in different societies and cultures. The pioneering work of the Brothers in the field of education for the visually and hearing impaired in the post-revolutionary France, under the inspiration of Gabriel Deshayes, is one such contribution of immense value. So also has been their contribution to general and technical education. Ever attentive to the signs of the times, this legacy has been carried on in manifold ways by the Brothers of St. Gabriel all over the world.

As the 29<sup>th</sup> General Chapter recalls, *“Our history is inspired by the vision and spiritual experience of Montfort, the audacity in mission of Gabriel Deshayes, and the courage of our pioneers. These live on in our own times in a thousand ways, in the remotest villages as in the modern cities, the world over.”* Today, they take different forms: *“Our traditional mission of education has found renewed expressions of concern for the poor through schools, boarding houses and extension centers; technical schools and training programmes for the unskilled; professional and higher education for the sensory handicapped; educational facilities for girls; orienting our large institutional network to provide logistics and support for concerns of justice and peace, human rights and the integrity of creation. In more recent times, we have witnessed extraordinary initiatives that have created new space and opened new doors*

*in our struggle for the justice of the Kingdom by our participation in the struggles of the poor for life, livelihood and human rights; work with refugees and migrants; support for women in their demand for equity and participation; initiatives among the urban poor, street children, victims of disasters, working children, mentally and physically handicapped, youth and women in difficult circumstances” (GC 29, I. No. 1-2).*

*As the Chapter further asserts, “Our concern for the poor is taking new directions today. We are shifting from charity programmes and services, to movements and networks for structural transformation, both among ourselves and with others. We recall the clear expressions of a preferential option for the poor made by many Provinces; the incarnated lifestyle among the poor by some communities; the participation in prayer chains, candle-light vigils, rallies and demonstrations in solidarity with peoples and nations who are victims of unjust structures; the dialogue with religions, cultures and ideologies; the commitment to networking with the Montfortian family, other religious communities and ecclesiastical institutions, lay collaborators, NGOs, socio-political and human rights movements” (GC 29, No. 3).*

The transformative experience of Montfortian education is gathering ever new dimensions both in terms of its content and its pedagogical method. However, general, technical and special education at the primary, secondary and tertiary levels remain the mainstay of the mission of the Brothers of St. Gabriel even today. The policy framework enunciated in this document is meant to nurture the full realization of the vision of Montfortian education following the signs of our times, not only in our formal institutions, but also in other spheres of mission.

## 2. The Signs of Our Times

The new millennium dawned on us with the promise of a globalized world, posing fresh challenges and opportunities for education. There is more wealth created in the world today than ever before in history. Aspirations of achievements and capacities have been raised many fold especially among the well heeled. Leaps in technology have made communication, networking, and exchange of knowledge, goods and cultures immensely easier. Awareness of the inalienable rights of everyone irrespective of race, religion, gender or age, and the mechanisms put in place to protect them both within countries as well as internationally, is among the major civilizational achievements of our times.

The promises of globalization have at the same time placed humanity and its environment in a deep crisis. The international community is deeply aware of the effects of human-induced imbalances in environment that is pushing the world into a deep ecological disaster. The lack of a distributive mechanism of the immense wealth created today has increased the gap between nations and among peoples. A very large section of humanity is further impoverished and left without hope of ever reaping the benefits of the new economy. Market and profit along with the accompanying fierce competition, greed and aggressive consumerism have come to dictate most aspects of human existence. The urban-rural divide is acute especially in the industrially less developed countries. The influence of the media in dictating values and life-styles is immense. Growth of fundamentalism of different hues, violence and terrorism are other signs of our times.

At the same time, there is a new assertion among the hitherto oppressed sections of humanity. Indigenous peoples, women, social outcasts and others demand their rights as equal citizens of the world. The international community has come to

recognize that children, the disabled and other vulnerable populations have rights. The acute need to protect the earth and the community of life in a sustainable way has been brought home to us in many ways.

Educational processes everywhere, including the Gabrielite educational institutions, are not impervious to these signs of the times, both positive and negative. As exhorted by Vatican II, there is a need to return to the sources with a fresh mind, renewed spirit and spiritual vision, to seek new directions and policies for education. The Montfortian acknowledge that as *“‘Disciples committed with Christ in the struggle for the Kingdom’ (RL 9), living in the world as members of the human family, participating in its joys, sorrows and experience of change, the power of death, of sin and of injustice is real in our lives. We are sometimes ourselves accomplices of the powers hostile to our vocation to create a just world” (GC 29, III)*. At the same time, the General Chapter assures, *“However overwhelming the odds are we are not discouraged. We open ourselves to the Spirit boldly. We want to continue our journey with God’s people in their struggles and aspirations together with Jesus, the prophets, St. Louis Marie de Montfort, Blessed Marie-Louise Trichet, Gabriel Deshayes and our Brothers of the past and of the present” (GC 29, IV)*. In doing so, they obviously need to recoup their resources, shed the burdens of the past that have outlived their times, choose their partners for the journey, select those to whom their mission is to be directed, all in tune with the Montfortian vision (*cf. GC 29, IV; C. 89, 92*). The 30<sup>th</sup> General reiterates the same call and invites them, *“to innovate in our specific mission field” and “to promote collaboration and networking activities between our Institutions and between our Provinces” (GC 30, 35)*. This Policy Document is adopted with all these objectives in view.

### **3. Goal of Montfortian Education**

Montfortian education has the person in society as its focus. It transforms individuals and societies to be spiritually inspired, respect the community of life, be fraternal in orientation, and just in all relationships, following the path of the Divine Wisdom. The goal of Montfortian education is to form persons for the same.

### **4. Dimensions of Montfortian Education**

Montfortian education especially in primary and secondary schools, university colleges, vocational education centers, institutions for the differently abled and others, is often compared with those of a similar nature managed by other agencies. An authentic Montfortian educational initiative will stand out by the fact they operate from the framework of their Charism. This is framed by certain core dimensions derived from the Montfortian experience, beginning with the spiritual genius of Montfort's own vision, the audacity in mission of Gabriel Deshayes, the faith, resilience and enthusiasm of their pioneers, and the courageous new responses of today. The core dimensions of their Charism are:

#### **i) A Spiritual Vision**

*"God Alone"* was Montfort's ideal, his goal in life, and his key to the universe. A spiritual vision of life that helps the whole education community to seek the truth and live by it is the goal of Montfortian education. Keeping this goal in mind the Montfortian education provides opportunities:

- To develop a deep spiritual experience and orientation in life that help students to find God's Wisdom and to live by its demands;



- To become rooted in their faith-culture through a personal encounter with God that helps them celebrate differences and love one another;
- To develop a critical consciousness and personal convictions on matters of one's religion, and at the same time to respect and to be enriched by the faith convictions of others;
- To foster the Christian life of the Catholic community through spiritual and apostolic activities, without however isolating them from those of other faiths;
- To cultivate a genuinely Catholic institutional culture that is universal, based on values such as an atmosphere of trust, just and authentic relationships, service to all, inclusiveness, participation and a spirit of forgiveness;
- To imbibe Montfortian ethos and values by all the stakeholders in Montfortian education through appropriate programmes and structures.

## **ii) Inclusive Education**

Writing to his disciples, Montfort made it clear:

*“In your life it is your aim to assist the poor, the outcasts, the despairing and the lame.*

*All those by the world rejected, on your love have greater claim.” (Hymn 149)*

In the poor and the marginalized, Montfort saw the face of God; they determined his life-style; gave focus to his options in ministry; and formed his clientele. While he understood that the liberating and humanizing mission of Christ is meant for all, Montfort followed his master and chose those pushed to the fringes by an unjust and uncaring society, as his first choice in

mission. Inclusion, non-discrimination, respect and participation of all were his core values in mission. Montfortian education follows the same options. It:

- Promotes inclusive education through a clear admission policy that spells out percentages of admission to students who come from physically, socially and economically disadvantaged sections of society such as the differently abled, HIV/AIDS affected, indigenous peoples, social outcasts, women, minorities, immigrants and the poor;
- Adheres to a Common School System that is inclusive of all sections of society without discrimination, with the poor and the vulnerable being the first preference;
- Adheres to the principle that no child will be denied a Montfortian education solely for economic reasons;
- Promotes the education of the differently abled in the Gabriel Deshayes tradition, through exclusive as well as integrated institutions;
- Provides technical education to improve skills and knowledge that will increase opportunities for the young;
- Organizes well planned exposure programmes for students and other members of the education community to situations of poverty, injustice and violations of rights, along with critical reflection and internalization of the experience;
- Develops in students deep convictions about the Montfortian core values, and the contributions they should make for the transformation of society;

- Uses the curriculum and other appropriate means to promote human rights education;
- Cultivates an internal attitude of respect for women and children, and for the protection of their rights;
- Helps the education community to confront their own prejudices and stereotypes about certain communities and peoples, so that they are able to look at people and situations with objectivity and genuine concern;
- Cultivates attitudes of co-operation, collaboration and concern for all in the educational processes, thus promoting the reign of God.

### **iii) Incarnational Methodology**

Not content with loving the poor, serving them and sharing his table with them in faith, Montfort became one among the poor themselves (*Hymn 18*). The history of Montfortian education is replete with instances of such an incarnational methodology characterized by total self-giving, involvement, genuine empathy, sharing in the situations of people and participatory processes. These cherished values as an educational methodology go a long way in bringing about personal and social transformation. This is accomplished through:

- A culture of personal and warm relationships with all;
- Involvement of teachers and administrators as mentors and guides in the lives of students; taking personal interest in the intellectual, affective, moral and spiritual development of every one; and helping each one to develop a sense of self-worth and responsibility;

- Involvement in the pains and struggles of the most vulnerable sections of the neighbourhood in which the institution/work is located through appropriate and well designed programmes;
- Simplicity and transparency in all aspects of the educational process.

#### **iv) Innovation and Creativity**

The powerful reprimand of Montfort, “*if you do not take risks for God, you will do nothing great for him,*” had its impact on the options and commitments of his followers all through history. If idealism and creative zeal were the hallmarks of Montfort, audacious and innovative re-foundation, organization and expansion marked Gabriel Deshayes. Following this lead, Montfortian education seeks new frontiers, breaks new ground in perceptions, walks along unfamiliar paths, and forms citizens of a new world in the making. It aims at the holistic and integral development of every person to become men and women of character, competence, conscience, and compassion. Towards this end:

- Students are given a thorough and sound intellectual formation that includes development of the ability to reason reflectively, think logically, and evaluate critically through competent and well motivated teaching;
- Possibilities are offered to students to develop their imaginative, affective and creative dimensions of life through planned right brain activities and programmes as part of normal curriculum;
- Opportunities for collective learning, listening and cooperation is provided to students through projects and other programmes;

- Programmes and methodology that arouse intellectual curiosity in students, and cultivate an aptitude for self learning and personal research are offered in order to help them cope with the ever new demands of life;
- Develop in students an informed yet critical outlook towards mass media, social networks and other means of communication and interaction that are the fruits of technology, so that they are able to make discerned personal choices rather than be manipulated by them;
- Develop a culture of life and wellbeing in the educational milieu and programmes, so that students are enabled to handle situations of stress and personal crisis with patience and maturity;
- Montfortian educational institutions are empowered to experiment in curriculum planning, pedagogical methods and institutional culture that are in coherence with the core Montfortian values with a view to creating models of education for a new world in the making.

#### **v) The Best Interests of the Child**

In all actions concerning children, Montfort placed the best interests of the person as the primary consideration. The meticulous plans he made for the organization of the schools and the classrooms, his pedagogical method, his concern about the security and wellbeing of children, and their all round development is an indication of this important consideration (*Original Rule of the Daughters of Wisdom No. 281 ff.*). In spite of the limitations in the ethos of the times, his biographers tell us that the Montfortian schools were places where “*the children find themselves in an exciting atmosphere, almost like that of a game or play.*” Montfortian education today places the child at the centre of its education mission. To realize this:

- Basic needs of children, including sufficient nutrition, physical and psychological wellbeing, and a secure atmosphere, are assured both within the school as well as outside;
- Appropriate participation of children in all decisions that affect them are ensured both as their inherent right as persons, and as responsible decision makers in their adult life;
- Teaching/Learning process is made participatory, drawing out the hidden potentialities in every child;
- All discrimination based on gender, religion, caste and class are avoided whether it be in admissions, or teaching/learning processes;
- Positive discrimination in admissions and other educational processes are rendered towards those deprived and the marginalized in society such as girl children, social outcasts and others;
- The UN Convention on the Rights of the Child is made a practical guideline in curriculum planning, pedagogy, administration and institutional culture.

## **vi) Partnership and Networking**

Partnership and networking was a way of life for our founders and our pioneers. Montfort's own life was an example of numerous such partnerships in mission. The world today flourishes on partnerships and team work. As the 30<sup>th</sup> General Chapter comments, *"Today, the world is marked by networks of solidarity, and the Church by the spirituality of communion. We are invited to live more and more in partnership with others and this is to be extended to all people of good will"* (No. 37).

Partnership as an evangelical value and as a strategic tool can be realized in Montfortian Education by:

- Introducing the larger education community to the life and vision of Montfort and Montfortian Education;
- Empowering students, teachers, parents and other partners in education to consciously share in the Montfortian Mission;
- Training students in soft skills that make them humane, understanding and compassionate towards one another and to the rest of the world;
- Facilitating team building and cooperation among students and teachers both through curricular and co-curricular activities;
- Sharing of resources, programmes and space with educational institutions in the neighborhood, thus assuming a facilitation role for education in the area;
- Networking with governmental and non-governmental actors in the field of education for mutual enrichment and to provide support for those deprived of opportunities;
- Empowering the Montfortian Associates to participate in Montfortian education at all levels, including in planning, implementation, monitoring and evaluation:
- Opening to international collaboration and networking.

#### **vii) Respect for Community of Life**

Montfortian Education recognizes that all beings are interdependent and every form of life has value, whether acknowledged or not by human beings. Hence the whole of

creation has to be treated with respect and care. As Pope Benedict XVI has asserted, “*The environment is God’s gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole*” (*Caritas in Veritate*, No. 48). Towards this end, Montfortian Education will:

- Inculcate in students respect and care for the community of life through curricular and co-curricular activities;
- Reduce, reuse and recycle materials used in consumption systems;
- Make careful and efficient use of energy;
- Adopt lifestyles that enhances quality of life and limit material needs;
- Develop an institutional culture that embodies respect and care for the community of life;
- Adopt the values and principles embedded in the *Earth Charter* as a guide in our commitment to respectful and sustainable use of the resources of the world.

### **viii) Quest for Excellence**

Excellence is a hallmark of Montfortian Education. However, as Montfort instructed us, it does not come from “*an exact conformity to the maxims and fashions of the world*” (*LEW No. 75*), nor from a state of the art infrastructure, or high ranks and medals. Rather, excellence is measured by striving for and possessing true Wisdom. The effects of such Wisdom according to Montfort are the ability to “*judge all things with keen discernment and deep penetration, energy, vigor and passion for all that is good, the ability to communicate the experience of true Wisdom to others with conviction, and the*



*virtues of a lively faith, firm hope, ardent charity, well ordered temperance, complete prudence, perfect justice and invincible fortitude'* (cf. *LEW Nos. 91-99*). An education that promotes such quest for excellence will be marked by:

- An education atmosphere that helps every student, each according to his/her aptitudes, to develop a high level of social, human, spiritual, emotional, physical and academic competencies;
- A high level of a culture of cooperation and collaboration among students, teachers, and others involved in the educational process;
- The ability of students to make choices in life that are fruits of mature discernment following the demands of the Eternal Wisdom, and are willing to pay the price for such choices;
- The presence in the institution of a high percentage of students from among “those whom the world rejects”, who are provided the necessary support structures to attain the same excellence as the others;
- An inclusive institution where people of all faiths, cultures and social groups can grow together and build meaningful and lasting relationships;
- Openness to modern technological and pedagogical advancements to maximize the learning/teaching process;
- A high level of environmental consciousness, respect for the community of life, and the needs of the future generations;

- Respect for the human rights of all, especially the most vulnerable sections of society;
- A reasonable percentage of the alumni who reflect the qualities of the Wisdom that is the goal of the Montfortian Education, and contribute to creating a just, fraternal and sustainable world in different sectors.

## **5. Montfortian Education Environment**

Here, “education environment” means institutional ambience, governance and management. Since Montfortian education goes far beyond cognitive learning, and includes the social, emotional and spiritual development of not only those involved in learning, but also teaching, an environment in the institution that practices and lives the principles of Montfortian education is of great value. It is possible to cultivate such an environment in an institution that is characterized by mutual understanding and acceptance, encouragement and support, respect and responsibility. Such an institution fosters inclusion, equal opportunities, a sense of belonging, autonomy, dignity, self-esteem, authentic relationships, quality learning processes and a spiritual orientation. While the creation of a Montfortian education environment is the responsibility of all concerned, the leadership of the institution bears the primary responsibility. Among the means to follow are:

- Explicit implementation of the Montfortian Education Charter (MEC) that includes a charter of rights and responsibilities for students, teachers and other stake holders;
- A code of conduct for the institution to ensure the implementation of the provisions of the MEC;

- Teachers in a Montfortian institution will have a clear mandate concerning the Charter;
- The school environment will ensure continuing education in the different dimensions of the Charter, and development, implementation and sharing of good practices;
- Policies for recruitment, retention and promotion of teachers who reflect the Montfortian education principles;
- Students in a Montfortian institution will have opportunities for realizing the different dimensions of the Charter through self-expression, responsibilities and participation in decision-making;
- A Montfortian institution will constantly interact with its neighbourhood and the wider community, not only to enrich them with the principles of Montfortian education, but also to learn from the environment.

## **6. Teaching, Learning and Evaluation**

Teaching and learning are the key processes within the educational system. Implementation of the Montfortian Education Charter requires the adoption of a holistic approach to teaching and learning. This implies the integration of programmes, objectives, content, resources, methodology, assessment and evaluation. Besides, the process has to look beyond the classroom, and build partnership between different members of the education community. To achieve the goal of quality implementation of MEC, the following best practices are to be considered:

- The MEC skills and competencies to be acquired are clearly defined in the contents and objectives of the teaching-learning process. It is to be included in all aspects of the curriculum, beginning at an early stage. Equal importance is to be given to the cognitive element of learning, as well as to the social, affective and spiritual (values, attitudes, behaviors and experiences);
- The teaching methodology, and the atmosphere in the institution as well as in the classroom, should be coherent with the values of MEC. Adoption of learner-centered and experience-based methods whereby students participate in the learning process actively, and develop their sense of solidarity, creativity and self-esteem are important. The role of the teacher will be more that of a facilitator, learning guide and advisor;
- The teaching and learning materials have to incorporate MEC principles adapted to each cultural and historical context;
- Evaluation and assessment is another area of importance in MEC. Appropriate tools to review, evaluate, and measure the outcome and processes of MEC are to be considered. Principles such as transparency (criteria and reasons for grading), equality (same criteria for all), and fairness, are to be applied to the assessment of students. Besides an evaluation of cognitive skills, it should include the change in perspectives and values the students have undergone. Since it is difficult to evaluate these using conventional tools, new and appropriate qualitative ones are to be devised.

## 7. MEC: A Shared Orientation

The realization of the goals of the Montfortian Education Charter is a process that calls for the active involvement and participation of a great variety of players. Since the State has the task of general policy formulation, resource allocation and setting assessment standards, there is a need for Montfortian education to closely interact with and influence it. Society as a whole creates the necessary ambience and support base for MEC. But the most important actors in the realization of MEC are, besides the students themselves, the teachers, heads of institutions and parents. Their preparedness and commitment to the task can make or mar the implementation of the Charter. Hence preparing them is of paramount importance.

### i) Preparing Teachers for MEC

The crucial role of teachers in personal and social transformation is universally acknowledged. However, if teachers are to play their role effectively in the implementation of MEC, intensive training is required. It is a *priority of priorities*. A teacher cannot deliver the MEC effectively merely by obtaining information on its different dimensions or principles. This is particularly so if the present fragmented approaches to education are to be transcended in favour of a holistic and inter-disciplinary one as visualized by MEC. The importance of consistency between ends and means is another crucial aspect of MEC. A process model of training where teachers are encouraged to monitor and evaluate their own practice, which in turn leads to improved practice, and then further reflection, can be a valuable method. Teachers are to be encouraged to consider ethical and value-based issues which are fundamental to MEC, along with technical skills of teaching. The focus has to be on the need for knowledge, values and actions of teachers as agents of change.

As important to the realization of MEC as the pedagogic style and attitudes of teachers, is their personal commitment to and ownership of the Charter. If this is to happen, teachers should see the advantages of the MEC in their hearts and minds for themselves, their pupils and the society at large. They should also have the opportunity to reflect on the programme and its implications for themselves and the institution in an atmosphere of trust and security. They should be taken into confidence in the structural and other changes that may be required to create an atmosphere in the institution that is conducive to the realization of MEC.

## **ii) The Role of Leadership in MEC**

The role of the school leadership in the promotion of MEC and the achievement of its objectives cannot be overemphasized. While leadership in a Gabrielite Institution function at different levels - Provincial Team, Province Education Commission, Local Community, department heads, teachers and others - the role of the Principal/Headmaster is pivotal. He plays many roles at the same time. These roles include that of being a sign of unity, leader, liaison person, monitor, disseminator, spokesperson, entrepreneur, problem solver, resource allocator, negotiator, goal-setter, evaluator, curriculum co-coordinator, teacher, and exemplar of professional, personal and Montfortian values. In other words, the Principal can play a very important role in the success of MEC, or conversely, in its failure. He has a great influence on the institutional culture and climate, its agenda, its openness to new ideas, and its readiness to realize the Montfortian vision. Since the vision and the world-view of the Montfortian experience is the basis of the common goal that he is called to forge, the Principal/Headmaster is guided by the same, and is the one responsible for ensuring that the whole education community is attuned to it. His leadership is marked by:

- Authority that comes from being energized by the Montfortian vision and a clear perception of Education as Mission;
- A shared Montfortian vision and institutional culture that the whole education community evolves through his leadership;
- Dialogue with individuals and groups in the education community to transmit the vision, enhance motivation and solicit cooperation;
- Conviction that the child is at the centre of the whole education process and her/his rights are protected and enhanced;
- Allocation of sufficient time, resources and personnel to realize the Montfortian educational objectives;
- Fostering a creative network of the whole educational community to produce the necessary synergy to realize the MEC;
- Initiating and sustaining involvement of other educational agencies, policy makers, media, government and international organizations so that they are inspired to become partners in the Montfortian education mission.

### **iii) The Gabrielite Community**

The Mission of the Congregation is first and foremost the responsibility of the Montfortian Gabrielite local community. The educational institution/work is an apostolic instrument entrusted to the community to fulfill its mission. Hence the community ought to be the primary source of inspiration and guidance for all those involved in its mission.

This is all the more so when the Principal/Headmaster is drawn from among the laity. There is a need for regular and meaningful communication between the Community and the Principal/Headmaster regarding all aspects of the Mission. There has to be continuous and earnest discernment among all concerned, but even more so within the Community, so that every policy and their execution are guided by the Montfortian vision. Towards this end:

- The Local Superior as the spiritual leader and the juridical head of the community and its mission, needs to be constantly alert to ensure that it is in tune with the Congregational vision, and Province priorities;
- The Principal/Headmaster, as the apostolic leader of the education mission has to ensure that the Community is regularly kept informed of all aspects of the mission, and that decisions are made by appropriate authority;
- Delegation of power within the Community has to be ensured.

#### **iv) Parents as Collaborators in MEC**

Parents and other adults in the close network of family relationships have an important role to play in the education process. This is especially so when education is conceived as a transformative process that affects the attitudes and behavior of the person. There are different ways in which ‘significant adults’ in the life of a student can get involved. The following standards can provide us guidelines:

- Facilitate a regular, meaningful and two-way *communication* between the home and the institution;



- The educational institution becomes a *resource centre* where parents will learn parenting and other skills necessary for the development of the young;
- Parents are supported to play an important part in assisting *student learning*;
- The educational institution welcomes the *support and assistance* of parents in its different programmes;
- Parents are made *partners in decisions* that affect children and families;
- *Community resources* are used to strengthen the educational institution, families and student learning;

Each of these standards gives plenty of possibilities in making the MEC process for students both wholesome and effective.

## **8. Ensuring Accountability**

The realization of the MEC is a collaborative effort. Monitoring and evaluation of its varied aspects at different levels will ensure accountability for its progress. It is in fact built into the way the Congregation functions. Community Project (*C 44, 78*), Community Dialogue, Staff and Departmental Meetings, Parent-Teacher Meetings, personal dialogue between the Principal/Headmaster and the staff, periodic inspections by assigned authorities, and visits of Congregational Leadership are all opportunities provided to ensure accountability and discernment. A guided process of self-reflection at the individual level by all involved in the mission, beginning with the Local Superior and the Principal/Headmaster, on one's effort to realize the MEC is an

important way to ensure accountability. Suitable mechanisms have to be created to ensure monitoring and evaluation at different levels. The visits of Superiors are opportunities for stock taking, reflection, continued education and updating on MEC.

## **9. Strategies for Implementation**

A policy is basically a set of statements and commitments that include principles, definitions and objectives. They form a normative reference throughout the education system and for all educational actors. A policy framework for Montfortian Education implies not only that the educational system is conscious of and is infused with the Montfortian paradigm, but that the Montfortian dimensions of education are included, both as an educational aim and as quality criteria. The implementation process at the institutional level should include the adoption of a participatory approach to adapt the policy to its concrete conditions, and commitment to it by the whole educational community. It has to ensure coherence in policy adoption by creating synergies between the Montfortian Education Charter and the local conditions. Educational institutions are also empowered to implement the policy with autonomy in decision making within mutually accepted parameters.

An effective implementation strategy that includes clearly defined measures, mechanisms, responsibilities and resources is important for the success of the policy. A consistent implementation strategy will avoid the gap between policy and practice, and ensure that implementation is not dispersed, inconsistent or *ad hoc*. Indications of good practice for policy implementation would include the preparation of a Province strategy with division of tasks, identification of responsibilities,

the communication and cooperation procedures, and a timeline with identifiable milestones. The establishment of a coalition of all relevant actors will ensure coherence in implementation. Indicators for measuring policy implementation will include allocation of sufficient resources, establishment of appropriate mechanisms for effective involvement of stake-holders in policy development and execution, communication and co-ordination among those who hold different responsibilities, and the necessary accountability mechanism. Some suggestions for ensuring implementation of the Document are:

- Communication of the Document to the entire Congregation so that every Brother in community understands and commits himself to the spirit and nuances of the Policy, and finds ways to implement it in his milieu;
- Communication of the Document to the Montfortian education partners so that they understand the thrust of the Policy, own it up and find ways to realize it;
- Some collaborators are trained as resource persons and as members of monitoring groups for the implementation of MEC;
- A Province Policy based on the Charter is adopted through a participatory process;
- An Institutional frame work for implementation considering the local conditions is formulated through a participatory process;
- The Education Commissions in each Province play a proactive role in animating the implementation of the Policy, take note of the initiatives by particular institutions/works, and communicate the same to the

rest of the Province both by way of encouragement and mutual learning;

- An Annual Report of the implementation of the Policy is asked for from each Institution by the Province Education Commission. All possible help required by individual institutions is provided, and a documentation of the best practices in the implementation is circulated periodically;
- Meetings of Local Superiors and Heads of Institutions are occasions to share experiences on the implementation in their respective institutions/works;
- Visits of Superiors to Communities consider the implementation of the Policy as a part of their animation and assessment;
- An Institution-wise report of implementation of the Policy is called for periodically by each Province;
- Provinces will send the Province Education Project based on the MEC, to the Central Administration

## **10. Conclusion**

Given the speed at which the world is experiencing change, no document can capture all the contingencies of Montfortian education. Any formulation of a Policy needs to be periodically, even frequently revised. What this Charter offers, however, is a basic Road Map that should guide Montfortian Education. It spells out those values and dimensions of Montfortian Education that cannot be compromised under any circumstance. It also gives us details of processes and methods that need to be constantly revised.

What is important is to communicate the Charter to all partners in Montfortian Education, beginning with the Gabrielite Communities and their leaders. Sufficient synergy has to be created among all partners in education for its full realization. Obviously, monitoring and evaluation are important processes for the successful implementation of any Policy. Instruments for such evaluation have to be devised at the local, Province and Congregational levels. Given the fact that Montfortian education has transformation of the individual and society as its goal, the tools for evaluation have to be both quantitative and qualitative. In the final analysis, the success of a Policy lies in the level of commitment to it from those in leadership. A committed and future-oriented approach to the Education Mission is a valuable contribution that Montfortians can offer to society in the 21<sup>st</sup> century.

## Appendix I

### Glimpses from Montfortian Gabrielite Traditions in Education

## I. Montfortain Education

### a. *The Montfortian Inspiration*

The history of Montfortain education goes back to Grignon de Montfort (1673-1716), the founder of the Montfort Brothers of St. Gabriel. The impact of his life as a fervent seeker of Divine Wisdom, as a man of letters, and as an ardent missionary found expression in his engagement as an educator of youth and children.

As a young student at St. Sulpice in Paris, Montfort engaged himself in the religious instruction of poor children and lowly paid workers who had no access to any type of education. From the beginning of his ministry, he devoted time to guide young students. In an account of his mission at Poitiers he noted, "I give a talk to 13 to 14 schoolboys every week for an hour." In the same city where he was Chaplain of the home for indigent people (1701-1703), he guided about 200 children in their religious formation. In the course of his missions, he established *Charitable Schools for Boys and Girls*.

The last five years (1711-1716) could be considered the most productive period of Montfort's life, working incessantly in the towns and the countryside of the dioceses of La Rochelle and Luçon. These

years were marked by a compelling urge in him to establish *charitable schools* to help the young to reap the fruits of education and to deepen their religious faith. Montfort called the Daughters of Wisdom to La Rochelle in 1715 to take charge of a school for girls. The same year, he entrusted the Brothers of the Community of the Holy Spirit, to take care of the education of boys. The Brothers inherited most of what ever worldly possessions he had, in his Last Will, to enable them to carry out their education mission: "... *and the two pieces of land given by the Lieutenant of Vouvant's wife, and a small house given by a good lady of rank. If there is no possibility of building there, it should be put at the disposal of the Brothers of the community of the Holy Spirit to conduct charity schools....All the pieces of furniture at present at Nantes are for the use of the Brothers who run the school, as long as the school remains there(W).*"

At a time when popular education was taking wings, Montfort gave a great deal of his time to learn the pedagogical methods that were then evolving, thanks to pioneers like Jean Baptiste de la Salle. In the *Original Rule of the Daughters of Wisdom* and in *The Love of Eternal Wisdom*, he spells out the purpose and method of Montfortain education. The goal of education according to Montfort is the integral growth of the child to realize his/her ultimate purpose of being united with the Divine. Certain administrative measures are important if this is to be achieved. He insists, "For the sake of order that is pleasing to God, rules must be laid down 1) concerning the teachers who are conducting the school, 2) the children being taught there, 3) the time spent there, 4) the places where classes are held, 5) the study and spiritual exercises customary there, 6) the rewards to be given, 7) the punishment to be meted out (*RW 275-292*)." With this he rules out *ad hocism* of any kind in the educational process, protecting the rights of all stake holders, especially the children. He employed innovative methods such as free education, grouping students according to their age, innate gifts and achievement, integration of religious and value formation with secular knowledge, and the preparation of teachers with a sense of vocation and mission.



Montfort's considerations on education can be grouped into five General Principles:

- Child is the centre of the educational process. The needs and abilities of every child is to be assessed and recognized (*RW 288-289*)
- The purpose of education is to acquire knowledge, to promote the spiritual welfare of every child, to cultivate the ability to differentiate true wisdom from the false, and to live by it. (*RW 281, LEW*)
- Education is to be provided free of cost so that no child is excluded (*RW 286*)
- Order, discipline and interiority are important components that make education effective as well as transformative (*RW 290-291*).
- Teachers are formed to share the vocation and mission of education. They must be knowledgeable and embody the values they teach (*RW 275, 284-286*).

### ***b. The Pioneering Spirit of Gabriel Deshayes***

Father Gabriel Deshayes who became the Superior General of the Montfortian Congregations in 1821 gave a new impetus to the education mission of the Brothers. In 1835, 33 Brothers and novices left the Mother House where they shared their life and mission alongside the Community of the Company of Mary, to another house at St. Laurent-sur-Sèvre so as to devote themselves primarily to education. Thus was born the Congregation of the Brothers of St. Gabriel.

Like Montfort before him, Gabriel Deshayes was influenced by the educational methodology developed by St. Jean Baptiste de la Salle.

But if the most deprived children in society especially those of the poor working class formed the clientele of Montfort, Gabriel Deshayes paid special attention to the education of boys and girls deprived of hearing and consequently speaking. In 1809, he started a specialized school for such children at Auray, one of the first such institutions in 19<sup>th</sup> century. Six new foundations followed between 1833 and 1841. The schools for boys were run by the Brothers, and those for girls were in the care of the Daughters of Wisdom.

At a time when the pedagogical methodology for the teaching of the hearing impaired was still primitive, Deshayes encouraged the Brothers to do research in the field along with their teaching. The contributions of Bro. Alexis in Lille in 1850 (*Chéirologie*) and that of Bro. Anselme in 1853 (*Teaching the French Language to the Deaf and the Dumb*) were results of such pioneering work. In July 1841, he formulated his plans for the education of the blind, which was realized in Lille in 1843, shortly after his death. This is a tradition that has continued in the Congregation ever since.

In his *Rule* for the Brothers written in 1838, Gabriel Deshayes spelled out succinctly the goals and objectives of education, and the general attitude that Brothers should possess to be effective educators.

- The Brothers will ceaselessly remember that the children who are put in their care have been entrusted to them by God himself, with a view to teaching them how to love and serve Him, and consequently the Brothers' first concern must be to show them what their duty is and to train them to the practice of virtues (*Art. 1*).
- To be able to attain that aim, they must be careful to inspire trust, respect and loyalty, without ever getting into familiarity (*Art. 2*).
- They will always deal with them gently and firmly, not allowing for any disorderliness, and when having to rebuke or punish

they will never show themselves capricious or temperamental (*Art. 3*).

- The Brothers will endeavor to repress upsurges of impatience born out of the children's thoughtlessness, unruliness or lack of application. They will act without respect of persons, and for their regularity, piety and modesty will be models for all (*Art. 4*).

### *c. Educating the Educator*

The education vision of Montfort and Gabriel Deshayes found greater depth and detail in Bro. Eugene Marie, the Superior General of the Brothers of St. Gabriel from 1862 to 1883. He laid great emphasis on the training and formation of Brothers and Teachers as leaders and collaborators in Montfortian education.

- A true and meaningful education should aim at the integral formation of students: *"Bringing up a child consists both in cultivating his mind and his talents, and above all, forming his heart to virtue, directing and strengthening his will in the wake of God's commandments."*
- Training and formation of the Brothers both in "virtue and science" will enable them to be effective Montfortian educational leaders. Simplicity should be the hallmark of a Brother educator. A religious educator should be a man of integrity, practicing what he preaches, striking a healthy balance between the sacred and the secular.
- Qualities required of a good teacher: *"Three things are required of a teacher in order to fulfill his role: i) that he has mastered his subject; ii) that he knows the range of his pupils'*

*abilities; iii) that he practices the art of communicating. Qualifications are not enough. Many other qualities are necessary: dignified behavior, an affable character, a kind heart, impartiality, approachability, and respect for the least able; vigilance, firmness and energy in warding off danger, preventing evil, and disciplining those who are thoughtless or hard to control. He also needs that spirit of wisdom which always keeps in sight the aim of education...*" (January, 1868).

- Continuous formation of teachers in education is important: *"A teacher who does not like to study is not only unworthy to teach the youth but surely also not at all capable of doing it; this is as true of science as it is of virtue: the one who does not advance retreats..."* (July, 1864).

#### ***d. A Core Expression of the Montfortain Gabrielite Charism***

The Second Vatican Council invited every religious congregation to participate in the common mission of the Church according to its specific Charism. The Rule of Life of the Montfort Brothers of St. Gabriel asserts that education especially of children and youth in an evangelical spirit is the primary expression of its Charism (*cf. RL 11, C 7*). Some dimensions of this mission according to the *Rule* are:

##### ***i. Sharing in the Mission of the Church***

*"Your active share in the evangelizing mission of the Church as a Brother of St. Gabriel, lies in the privileged field of education, particularly that of the school going youth... Teacher and educator, committed to a profession that you love and of which you respect the exigencies and the rules, you manifest that God's design on men encompass the whole human mystery. You proclaim the sacredness and grandeur of all that is created.*

*At the same time, your own life shows that the world is made for the Kingdom of God.” (RL 63).*

*“The Brothers contribute to the blossoming of an evangelical spirit of freedom and love, and aim at orienting human culture towards the spreading of the Gospel. They help the young to develop their personalities..., to discover the meaning of their life and to become aware of their responsibilities towards their fellow human beings.” (C 91).*

## ***ii. Preferential Option for the poor***

*“The Institute dedicates itself to education particularly that of youth, poor children, those who are abandoned, maladjusted or handicapped in any way.” (C 89)*

## ***iii. Justice, Solidarity and Networking***

*“Your total oblation to God demands a dedicated, dynamic love for all. Mindful of the poor ones among them, you will play your part in humanity’s struggle for progress, more particularly through educational activities.” (RL 14)*

*“The Brothers collaborate with the concerted action of educators, parents and other professional bodies whose purpose is the cultural, social and technical development of the country. They try their best to involve the young in this work...While fulfilling their mission as educators, the Brothers manifest their solidarity with all those struggling for justice.” (C 92)*

## ***iv. Religious Formation***

*“In fidelity to the missionary Charism of St. Louis Marie de Montfort, the Institute sets a high value on its favored mission of educating the youth and the adults to faith. Along these lines, the Institute provides*

*opportunities for the Brothers to ensure a serious on-going catechetical formation.” (C 90)*

## II. Learning from History

Saint Louis Marie de Montfort (1673-1716) founded an Institute of Religious Women, the *Daughters of Wisdom*, and a second one, of Brothers and Priests, named either the *Company of Mary* or the *Community of the Holy Spirit*. The same Superior General was responsible for the whole Montfortain family. The headquarters was located at Saint-Laurent-sur-Sèvre, where Montfort had died and was buried.

Providence brought Father Gabriel Deshayes (1767-1841) to be the seventh Superior General of the Montfortian Family. The congregations that were on the verge of collapse after the French Revolution, were 're-founded' by him. Thanks to his zeal, the members of the Community increased many fold. The Brothers who were engaged in education separated themselves from the Community of the Holy Spirit or the Company of Mary, and took on a new name, "*The Brothers of St. Gabriel*". This became official when the Brothers were authorized to teach all over France by a decree of the Emperor Napoleon III, on 3 March, 1853.

The history of the Brothers of St. Gabriel since its autonomy after Gabriel Deshayes can be divided into four distinctive parts: a) the 19<sup>th</sup> century during which it hardly crossed the frontiers of France; b) the first four and half decades of the 20<sup>th</sup> century during which it spread to

many new countries; c) the two decades after the World War II that saw the largest expansion; d) and finally, the post-Vatican II period.

### ***a. Within the Boundaries of France (19<sup>th</sup> Century)***

The 19<sup>th</sup> century is marked by the remarkable contribution of the Brothers to the spread of primary education in France. At a time when access to education was limited to those of means, the Brothers participated actively in its universalisation. They started or supported hundreds of Primary Schools in different parts of France, especially in the West, the South-West (Provence), the Centre (Auvergne), the North, and around Paris. They also started some important Boarding Schools for the Secondary level, the most notable among them being the one at St. Laurent-sur-Serve, close to the Mother House.

However, the most important contribution of the Brothers during this period was in the field of the education of the deaf and the blind. These children were among the most deprived of the French society. Thanks to the pioneering initiatives of Gabriel Deshayes, the Brothers of St. Gabriel and the Daughters of Wisdom together provided education to over one fourth of the deaf and the blind children who had access to it in France at the end of the 19<sup>th</sup> century. The Brothers managed nine Schools for the Deaf and Mute, and 5 Schools for the Blind during this period.

### ***b. New Horizons (1900 to 1945)***

The Congregation made its first foundation out side France in 1888, when the first Brothers of St. Gabriel went to Canada. Brothers went to Egypt on a similar mission in 1890. But the true moment of the missionary dynamism of the Congregation as wished by Montfort came with the laicization of religious congregations by law in France at the beginning of the 20<sup>th</sup> century. Fidelity to their religious vocation in these difficult times helped many Brothers to realize their missionary Charism in different parts of Europe, in countries such as Switzerland, Holland, England, Belgium, Italy and Spain. Others went to the more difficult missions in countries of Asia and Africa. While some of the

foundations such as in Ethiopia and Switzerland were short lived, most others flourished contributing handsomely to the educational needs of these societies. Most significant among them during the period are the foundations in Gabon, Madagascar and Belgian Congo in Africa, and Thailand, India and Singapore in Asia.

Thanks to such spread and vitality of the Congregation at the beginning of the 20<sup>th</sup> century, the Brothers of St. Gabriel, was raised from Diocesan to Pontifical status in 1910. Such recognition provided the Congregation with the necessary juridical capacity to extend its core mission of education of children and the youth even further, after World War II.

### *c. The Golden Era (1946 to 1965)*

After the trials of the World War II, more deeply felt by the Brothers in Europe and South-East Asia than elsewhere, the Congregation started afresh to face the task of nation building both in countries ravaged by the War, and those newly de-colonized. Twelve new Provinces were created during the period. The Institute expanded to eleven new countries: Brazil (1949), Senegal (1954), Malaysia (1955), Sri-Lanka (1956), Iraq (1957), Congo (1957), Central Africa (1957), Columbia (1961), Peru (1962), Cameroon (1964), and Rwanda (1965). Hundreds of primary and secondary schools, some university colleges, many vocational training centers, institutions for special education and a host of other initiatives were undertaken during this period. This could be considered a golden era of the Congregation in terms of the number of Brothers, the reach and variety of its mission initiatives and its contribution to nation building in different parts of the world.

### *d. Post-Vatican II Period*

The post-Vatican period has witnessed dramatic changes in the self-understanding of the Congregation and its mission. The call of the Council to re-discover its foundational Charism and experience



renewal had a profound impact. The Congregation became more international in its outlook and administrative structures. There has been a demographical shift in membership from the Northern to the Southern hemisphere. Lay collaborators play a more significant role in the education mission of the Brothers, particularly in Europe and Canada. The Brothers from Asia have gone as missionaries to such diverse countries as the Papua New Guinea (1968), Mauritius (1969), Fiji (1973), Tonga (1989), Tanzania (1983), Madagascar (1997), and the Philippines (1998). Similarly Brothers from the African continent expanded to Haiti (1974), Republic of Guinea (1995), Burundi (2006), and Burkina Faso (2007).

Today, the Montfort Brothers of St. Gabriel are present in 33 countries, carrying out their education mission in all its shades: Primary Schools, Secondary Schools, University Colleges, Technical education, Schools for the physically and mentally challenged, social and human rights activism, religious and human formation, and a host of others. They continue to contribute substantially to the creation of a more just and fraternal world, inspired by the Charism of Montfort and the audacity in mission of Gabriel Deshayes.

### **III. Montfortian Mission Today: Education sans Boundaries**

The Second Vatican Council called for *aggiornamento* (renewal and adaptation) at all levels. This was already a felt need of the Brothers of St. Gabriel in their education mission, even before this call of the Church. As early as in 1959, Bro. Gabriel-Marie, the then Superior General had invited the Congregation to read the signs of the times and contemplate a renewal and adaptation process:

*“The way education is evolving throughout the world, we shall need more and more, a change in our educational culture, and educators trained in a wider range of disciplines with far more*

*diversified scale of values, in order to adapt to our own times... A serious deficit of academic learning, both religious and secular, and understanding of cultures is felt more generally and more acutely by our younger Brothers, than it was thirty or forty years ago."*

*The Rule of Life and the Constitutions* were revised to meet the new needs. The succeeding General Chapters of the Congregation provided the necessary directions in the process of renewal. The 27<sup>th</sup> General Chapter (1989) for instance, emphasized that the Congregation as whole deepen the understanding of its ecclesial mission of evangelization of the world for the present times,

- through a discerning involvement at the cutting edges of education, and
- a prophetic commitment to justice;

Other General Chapters of the Congregation further elaborated these themes.

These had their impact on the education mission of the Brothers in varied ways. Changing social needs, dwindling number of Brothers in the countries of the North, advance of technology and other factors also influenced these changes. Each Sector in the Congregation responded to these differently beginning from the 60's. In the process, the education mission of the Brothers crossed the boundaries of institutionalized education to meet a wide variety of needs in the world. Some significant examples from different sectors are:

### *i. Changes in the Americas*

- The *Quiet Revolution* and the Report of the *Commission Parent* in Canada with the resultant secularization of the education system in the 1960s, had a telling impact on Catholic Education. The educational institutions of the Brothers of St. Gabriel were not impervious to these reforms.

A Brother who felt quite at ease as sole master in his classroom was compelled to teach specialized lessons in several classes. A Headmaster who reigned in his own school suddenly became a traveling Head of three Schools.

- Brothers worked less and less in “their own” schools but cooperated with other men and women religious and with lay collaborators in larger complexes. They handed over a number of schools to other partners. Some others changed their status to become aided schools, with lay people heading them.
- Brothers who retired from educational institutions took up Social and Spiritual ministries. Some others moved into other unexplored areas. To quote a few examples:
  1. In 1977, Bro. Romain Landry, the former Superior General, created *Informat*, a specialized agency to help religious institutions in the church to access the limitless possibilities of the just emerging information technology.
  2. In 1980, a Brother who was blind for a long time, created a ‘counseling on phone’ service for blind, handicapped, aged and other people in dire need.
  3. In 1990, a former house for initial formation was transformed into a centre for drug addicts providing them housing and treatment.
  4. Camp Marcel initiated *le Project Familles* that allowed underprivileged families to spend a week at a time in a family chalet.
  5. With the reforms in Brazil, the Brothers moved from formal schools to the care and education of the most underprivileged children and youth. Vocational training for youth, nutrition and non-formal education for slum and

## *ii. Developments in Europe*

- In England, Bro. Daniel Faivre created a very successful Interfaith Movement at Southall, a London suburb of about 70,000 inhabitants, mostly immigrants from Asia and Africa, following different religious faiths.
- In Belgium, the direction of Schools was successively entrusted to lay collaborators. Brothers took up the responsibility of youth animation and guidance.
- In Spain, the Brothers started providing professional training to the adult blind together with a boarding house, in 1966.
- In 1990 four colleges in Spain initiated evening schools for parents where they were trained in psychology, pedagogy and lessons in their responsibility as parents.
- In France several Brothers were actively engaged in the training of educators at the primary and secondary level in the dioceses of Clermont-Ferrand, Angers, Lille and Nantes.
- There were others who played a leadership role in Catholic Education in France both at the secondary and university level. For example, Bro. Jean Friant, was the Founder Director of the Institute of Applied Mathematics, Bro. Roger Texier was the Director of the Institute for the Formation of Professors, and Bro. Michel Taillé, was the Director of the Linguistic Centre at the Catholic University of Angers.
- In Italy, the Brothers created mechanisms to provide support, rehabilitation and pastoral care for youth at risk.

- Partnership and resource mobilization for projects in Africa and Asia have been established by Brothers in many countries.

### iii. Initiatives in Africa

- In 1971, the Brothers started the first School for the Deaf in the whole of Central Africa in Congo (Brazzaville). This was followed by a School for the Blind in 1981.
- In 1990, an educational project for street children was started in Bangui by the name, "*Sara Mbi Gazo*" (Help Me to Become a Man).
- In Butare, Bro. René Simard, a former Assistant General, directed an organization providing Ongoing Education for those with no opportunities
- In 1985, the Brothers from India, started an Agriculture biased School in Rujewa, Tanzania. A special school for the deaf was started in 2008.
- The Cultural and Social Centre at Toamasina in Madagascar is engaged in community development and empowerment.

### iv. *Diversification in the Indian Provinces*

Brothers were primarily engaged in education at the Primary, Secondary and Technical Schools along with Boarding Homes and Orphanages. Since the 1970s, they diversified their education mission into several other areas with different approaches, to meet the needs of the most vulnerable sections of society.

- St. Louis Institute for the Deaf and the Blind in Madras, expanded into higher education, and is the only university college for the Deaf in Asia. Other institutions for the education and training of the handicapped have adapted themselves to

- In 1974, Bro. C. M. Joseph, broke loose from secure institutional moorings of traditional religious life to share the life of the poor in an 'Insertion Community' at Pauta in Bihar. The 'Pauta Experiment' was a unique process of rural empowerment. This inspired many others to follow a similar path. The work of Bro. Joseph John at Ayan Poruvai in Tamil Nadu, is an example of how this typically Montfortain approach of 'being with the poor' was adopted in other provinces.
- In 1979, the Province of Central India, under the leadership of Bro. Felix, a former Assistant General, started the *Snehanilayam* (Home of Love), at Suryapet, for the aged and dying destitute persons.
- In 1983, Bro. Mathew M.K. along with a few others started an 'Insertion Community' among the Savara Tribal Community at Manapuram village in Andhra Pradesh, with the objectives of political empowerment and economic development. Today, the program includes an exclusive residential secondary school for the children of the Tribal community.
- Bro. Jose Daniel provided leadership in the struggle of Dalit Christians for equal rights in education and jobs.
- Many schools of the Brothers run for the middle class and the elite have satellite schools or extension programs for the poor and the marginalized. The school for the Tribal children at Kombuthooki village by Montfort School, Yercaud, pioneered by Bro. George Kalangod, is a good example. Inclusive education as a basic right, enacted by the Government of India, is a new challenge to these institutions today.

- In 1990, Bro Cyriac started 'Montfort Nilayam', a Home for Children at Risk, especially Street Children, in Hyderabad. In the same year, Bro. Varghese Theckanath initiated an "Insertion Community" together with members from other religious congregations and lay people, at Moosanagar, Hyderabad, called People's Initiative Network (PIN). It aims at the organization, education and empowerment of the urban poor in 60 odd slums, including 26 Primary Schools located in the slum communities.
- The Technical Training centers adapted themselves to meet the needs of a globalized world, with expansion of services to include the most vulnerable youth not only within the institution, but also outside. Boys Town in Hyderabad is a typical example of the adaptation to changed circumstances in technical education, thanks to the creativity and audacity of Bro. Jose Vettikkattil.
- Montfort Child Rights Movement (MCRM) was launched in Hyderabad in 2005. Montfort Technical School, Balarsha, developed a very successful model of ensuring child rights to the most vulnerable children in rural areas through grass root mobilization.
- *Sampurna* Institute for training counselors and psychotherapists for psychological accompaniment and formation was started by the Province of Yercaud at Bangalore in 1995. This developed into a University College offering Masters and Doctoral programs in Psychology and Counseling, in 1998.
- Leadership in the Church and Society has been another area of particular involvement of the Brothers in India. Bro. Mani Meekunnel, a former Vicar General, plays a pivotal role in the leadership of Religious in India.

- Identity of Religious Brothers and their theological and spiritual formation are areas in which Brothers have provided leadership in India. Vidyadeep College of Theology and the National Assembly of Religious Brothers India (NARBI) owe their existence and development to the Brothers of St. Gabriel to a large extent.
- Legal education and practice of Law as a means to bring justice to the poor is a comparatively new area of involvement of Brothers today.

#### ***v. South East Asia***

- The Province of Thailand was the first to scientifically assess the realization of the objectives of the Gabrielite education in their schools. This resulted in substantial administrative reforms.
- In 1969, Bro. Bernard Mary, founded the Assumption School of Business, Bangkok which was recognized three years later by the Ministry of Education under the banner, Assumption Business Administration College (ABAC). In 1990 ABAC was raised to the status of a University, with Bro. Martin Komlomas, the spirit behind the enterprise, as its first President.
- Brother Gabriel Foucher worked with refugees from Laos in Ban Vinai in the 1990s. There were other Brothers who worked with leprosy patients and other vulnerable sections.
- The Boys Towns in Singapore and Malaysia have made substantial progress in creating networks and collaboration for sustainability. Technical education of girls is another area of priority in these institutions.



- The Montfort Centre, Singapore, has done substantial work to promote the Montfortian spirituality and charism in the Church in the country.

## **Conclusion**

The dawn of the Third Millennium has thrown open new challenges and opportunities for the Brothers of St. Gabriel in their core mission of education. The above glimpses from their history are an indication of the courage, commitment and spirit of innovation in the Congregation in the face of challenges in the past. This is an inheritance that has to be sustained and creatively engaged with to face a new world order in the making, without ever losing sight of the foundational vision of Montfort and Gabriel Deshayes.

## Appendix II

### International Instruments on Education

## Introduction

The international community recognizes that the right to education is central to the realization of all other human rights including the right to development. It is hence that most international standards setting legal instruments beginning with the Universal Declaration of Human Rights (1948) give a central place to the right to education. They all talk about the promotion and development of the right of every person to enjoy access to education of good quality, without discrimination or exclusion.

Most national legislations on education all over the world, have been a follow up of these covenants in fulfillment of the State obligation to incorporate them into their domestic legal order. There are also other declarations, recommendations, charters and plans of action that are not binding in nature, but have a moral force on States and other educational agencies such as the Montfort Brothers of St. Gabriel.

This compilation of the relevant articles of the United Nations Organization (UNO) and the United Nations Educational, Scientific and Cultural Organization (UNESCO) instruments on education, along with other declarations and charters is meant to inform, instruct and elicit commitment from all stakeholders of Montfortain education. Because, the holistic and inclusive education towards a just and fraternal world promoted by these international instruments, is the purpose of Montfortain education as well. It is this very objective that has found a fresh expression in the Montfortain Education Charter.

# **A. The Normative Instruments Adopted by the United Nations (UNO)**

## **I. Universal Declaration of Human Rights (1948)**

### **Article 26 (Right to Education)**

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

## **II. International Convention on the Elimination of All Forms of Racial Discrimination (1965)**

### **Article 5 (Non-Discrimination in Specific Rights)**

States Parties undertake to prohibit and to eliminate racial discrimination in all its forms and to guarantee the right of everyone, without distinction as to race, colour, or national or ethnic origin, to equality before the law, notably in the enjoyment of the following rights:

- e) Economic, social and cultural rights, in particular:

v) The right to education and training

### **Article 7 (Remedial Measures)**

States Parties undertake to adopt immediate and effective measures, particularly in the fields of teaching, education, culture and information, with a view to combating prejudices which lead to racial discrimination and to promoting understanding, tolerance and friendship among nations and racial or ethnical groups, as well as to propagating the purposes and principles of the Charter of the United Nations, the Universal Declaration of Human Rights, the United Nations Declaration on the Elimination of All Forms of Racial Discrimination and this Convention.

## **III. International Covenant on Economic, Social and Cultural Rights ((1966)**

### **Article 13 (Right to Education)**

1. The States Parties to the present Covenant recognize the right of everyone to education. They agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms. They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace.
2. The States Parties to the present Covenant recognize that, with a view to achieving the full realization of this right:
  - a) Primary education shall be compulsory and available free to all;

- b) Secondary education in its different forms, including technical and vocational secondary education, shall be made generally available and accessible to all by every appropriate means, and in particular by the progressive introduction of free education;
  - c) Higher education shall be made equally accessible to all, on the basis of capacity, by every appropriate means, and in particular by the progressive introduction of free education;
  - d) Fundamental education shall be encouraged or intensified as far as possible for those persons who have not received or completed the whole period of their primary education;
  - e) The development of a system of schools at all levels shall be actively pursued, an adequate fellowship system shall be established, and the material conditions of teaching staff shall be continuously improved.
3. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to choose for their children schools, other than those established by the public authorities, which conform to such minimum educational standards as may be laid down or approved by the State and to ensure the religious and moral education of their children in conformity with their own convictions.
4. No part of this article shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principles set forth in paragraph 1 of this article and to the requirement that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

## **Article 14 (Implementation of Primary Education)**

Each State Party to the present Covenant which, at the time of becoming a Party, has not been able to secure in its metropolitan territory or other territories under its jurisdiction compulsory primary education, free of charge, undertakes, within two years, to work out and adopt a detailed plan of action for the progressive implementation within a reasonable number of years, to be fixed in the plan, of the principle of compulsory education free of charge for all.

## **IV. Convention on the Elimination of All Forms of Discrimination against Women (1979)**

### **Article 10 (Right to Education)**

States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women:

- a) The same conditions for career and vocational guidance, for access to studies and for the achievement of diplomas in educational establishments of all categories in rural as well as in urban areas; this equality shall be ensured in pre-school, general, technical, professional and higher technical education, as well as in all types of vocational training;
- b) Access to the same curricula, the same examinations, teaching staff with qualifications of the same standard and school premises and equipment of the same quality;
- c) The elimination of any stereotyped concept of the roles of men and women at all levels and in all forms of education by encouraging coeducation and other types of education which

- d) The same opportunities to benefit from scholarships and other study grants;
- e) The same opportunities for access to programmes of continuing education, including adult and functional literacy programmes particularly those aimed at reducing, at the earliest possible time, any gap in education existing between men and women;
- f) The reduction of female student drop-out rates and the organization of programmes for girls and women who have left school prematurely;
- g) The same opportunities to participate actively in sports and physical education;
- h) Access to specific educational information to help to ensure the health and well-being of families, including information and advice on family planning.

#### **Article 14 (Rural Women)**

2. States Parties shall take all appropriate measures to eliminate discrimination against women in rural areas in order to ensure, on a basis of equality of men and women that they participate in and benefit from rural development and, in particular, shall ensure to such women the right:

d) To obtain all types of training and education, formal and non-formal, including that relating to functional literacy, as well as, *inter alia*, the benefit of all community and extension services, in order to increase their technical proficiency



## V. Convention on the Rights of the Child (1989)

### Article 28 (Right to Education)

1. The States Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:
  - a) Make primary education compulsory and available free to all;
  - b) Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need;
  - c) Make higher education accessible to all on the basis of capacity by every appropriate means;
  - d) Make educational and vocational information and guidance available and accessible to all children;
  - e) Take measures to encourage regular attendance at schools and reduction of drop-out rates.
2. States Parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child's human dignity and in conformity with the present Convention.
3. States Parties shall promote and encourage international co-operation in matters relating to education, in particular with a view to contributing to the elimination of ignorance and illiteracy throughout the world and facilitating access to scientific and technical knowledge and modern teaching methods. In this regard, particular account shall be taken of the needs of developing countries.

## **Article 29 (Purposes of Education)**

1. States Parties agree that the education of the child shall be directed to:
  - a) The development of the child's personality, talents and mental and physical abilities to their fullest potential;
  - b) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for the civilizations different from his or her own;
  - c) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;
  - d) The development of respect for the natural environment.
2. No part of the present article or Article 28 shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principles set forth in paragraph 1 of the present article and to the requirements that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

## **Article 30 (Rights of Minority, and Indigenous Children)**

In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to progress and practice his or her own religion, or to use his or her own language.

## **VI. International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families ((1990)**

### **Article 30 (Right of Access to Education)**

Each child of a migrant worker shall have the basic right of access to education on the basis of equality of treatment with nationals of the State concerned. Access to public pre-school educational institutions or schools shall not be refused or limited by reason of the irregular situation with respect to stay or employment of either parent or by reason of the irregularity of the child's stay in the State of employment.

### **Article 45 (Right to Equal Treatment and Cultural Identity)**

1. Members of the families of migrant workers shall, in the State of employment, enjoy equality of treatment with nationals of that State in relation to:
  - a. Access to educational institutions and services, subject to the admission requirements and other regulations of the institutions and services concerned;
  - b. Access to vocational guidance and training institutions and services, provided that requirements for participation are met;
  - c. Access to social and health services, provided that requirements for participation in the respective schemes are met;
  - d. Access to and participation in cultural life.
2. States of employment shall pursue a policy, where appropriate in collaboration with the States of origin, aimed at facilitating the integration of children of migrant workers in the local

school system, particularly in respect of teaching them the local language.

3. States of employment shall endeavour to facilitate for the children of migrant workers the teaching of their mother tongue and culture and, in this regard, States of origin shall collaborate whenever appropriate.
4. States of employment may provide special schemes of education in the mother tongue of children of migrant workers, if necessary in collaboration with the States of origin.

## **VII. Convention on the Rights of Persons with Disabilities (2006)**

### **Article 24 (Right to Education)**

1. States Parties recognize the right of persons with disabilities to education. With a view to realizing this right without discrimination and on the basis of equal opportunity, States Parties shall ensure an inclusive education system at all levels and life long learning directed to:
  - a. The full development of human potential and sense of dignity and self-worth, and the strengthening of respect for human rights, fundamental freedoms and human diversity;
  - b. The development by persons with disabilities of their personality, talents and creativity, as well as their mental and physical abilities, to their fullest potential;
  - c. Enabling persons with disabilities to participate effectively in a free society.

2. In realizing this right, States Parties shall ensure that:
  - a. Persons with disabilities are not excluded from the general education system on the basis of disability, and that children with disabilities are not excluded from free and compulsory primary education, or from secondary education, on the basis of disability;
  - b. Persons with disabilities can access an inclusive, quality and free primary education and secondary education on an equal basis with others in the communities in which they live;
  - (c) Reasonable accommodation of the individual's requirements is provided;
  - c. Persons with disabilities receive the support required, within the general education system, to facilitate their effective education;
  - d. Effective individualized support measures are provided in environments that maximize academic and social development, consistent with the goal of full inclusion.
3. States Parties shall enable persons with disabilities to learn life and social development skills to facilitate their full and equal participation in education and as members of the community. To this end, States Parties shall take appropriate measures, including:
  - a. Facilitating the learning of Braille, alternative script, augmentative and alternative modes, means and formats of communication and orientation and mobility skills, and facilitating peer support and mentoring;

- b. Facilitating the learning of sign language and the promotion of the linguistic identity of the deaf community;
  - c. Ensuring that the education of persons, and in particular children, who are blind, deaf or deaf blind, is delivered in the most appropriate languages and modes and means of communication for the individual, and in environments which maximize academic and social development.
- 4. In order to help ensure the realization of this right, States Parties shall take appropriate measures to employ teachers, including teachers with disabilities, who are qualified in sign language and/or Braille, and to train professionals and staff who work at all levels of education. Such training shall incorporate disability awareness and the use of appropriate augmentative and alternative modes, means and formats of communication, educational techniques and materials to support persons with disabilities.
- 5. States Parties shall ensure that persons with disabilities are able to access general tertiary education, vocational training, adult education and lifelong learning without discrimination and on an equal basis with others. To this end, States Parties shall ensure that reasonable accommodation is provided to persons with disabilities.

## **B. Normative Instruments Adopted by the UNESCO on Education**

### **I. Convention against Discrimination in Education (1960)**

#### **Article 4 (Equality of Opportunity)**

The States Parties to this Convention undertake furthermore to formulate, develop and apply a national policy which, by methods appropriate to the circumstances and to national usage, will tend to promote equality of opportunity and of treatment in the matter of education and in particular:

1. To make primary education free and compulsory; make secondary education in its different forms generally available and accessible to all; make higher education equally accessible to all on the basis of individual capacity; assure compliance by all with the obligation to attend school prescribed by law;
2. To ensure that the standards of education are equivalent in all public educational institutions of the same level, and that the conditions relating to the quality of the education provided are also equivalent;
3. To encourage and intensify by appropriate methods the education of persons who have not received any primary education or who have not completed the entire primary education course and the continuation of their education on the basis of individual capacity;
4. To provide training for the teaching profession without discrimination.

## Article 5 (Purpose of Education, Rights of Parents and Minorities)

1. The States Parties to this Convention agree that:
  - a. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms; it shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace;
  - b. It is essential to respect the liberty of parents and, where applicable, of legal guardians, firstly to choose for their children institutions other than those maintained by the public authorities but conforming to such minimum educational standards as may be laid down or approved by the competent authorities and, secondly, to ensure in a manner consistent with the procedures followed in the State for the application of its legislation, the religious and moral education of the children in conformity with their own convictions; and no person or group of persons should be compelled to receive religious instruction inconsistent with his or their convictions;
  - c. It is essential to recognize the right of members of national minorities to carry on their own educational activities, including the maintenance of schools and, depending on the educational policy of each State, the use or the teaching of their own language, provided however:
    - i. That this right is not exercised in a manner which prevents the members of these minorities from understanding the culture and language of the community as a whole and from



- participating in its activities, or which prejudices national sovereignty;
- ii. That the standard of education is not lower than the general standard laid down or approved by the competent authorities; and
  - iii. That attendance at such schools is optional.
2. The States Parties to this Convention undertake to take all necessary measures to ensure the application of the principles enunciated in paragraph 1 of this Article.

## **II. Recommendation Concerning the Status of Teachers (1966)**

### **I. Scope**

#### **Article 2.**

This Recommendation applies to all teachers in both public and private schools up to the completion of the secondary stage of education,

### **II. Educational objectives and policies**

#### **Article 10. Principles and objectives**

- a) It is the fundamental right of every child to be provided with the fullest possible educational opportunities; due attention should be paid to children requiring special educational treatment;
- b) All facilities should be made available equally to enable every person to enjoy his right to education without discrimination on grounds of sex, race, colour, religion, political opinion, national or social origin, or economic condition;

- c) Since education is a service of fundamental importance in the general public interest, it should be recognized as a responsibility of the State;
- d) As an educational objective, no State should be satisfied with mere quantity, but should seek also to improve quality;
- e) As the achievement of the aims and objectives of education largely depends on the financial means made available to it, high priority should be given, in all countries, to setting aside, within the national budgets, an adequate proportion of the national income for the development of education.

### **III. Preparation for the profession**

#### **Article 18.2**

Steps should be taken with a view to achieving international recognition of teaching credentials conferring professional status in terms of standards agreed to internationally.

### **IV. Further education for teachers**

#### **Article 31**

Authorities and teachers should recognize the importance of in-service education designed to secure a systematic improvement of the quality and content of education and of teaching techniques.

### **V. The rights and responsibilities of teachers**

#### **Article 61**

The teaching profession should enjoy academic freedom in the discharge of professional duties.

### **III. Recommendation Concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms (1974)**

#### **I. Guiding principles**

##### **Article 3**

Education should be infused with the aims and purposes set forth in the Charter of the United Nations, the Constitution of UNESCO and the Universal Declaration of Human Rights, particularly Article 26, paragraph 2, of the last-named, which states: 'Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.'

##### **Article 4**

The following objectives should be regarded as major guiding principles of educational policy:

- a) Understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations;
- b) Awareness of the increasing global interdependence between peoples and nations;
- c) Awareness not only of the rights but also of the duties incumbent upon individuals, social groups and nations towards each other;

## **Article 5**

Combining learning, training, information and action, education should further the appropriate intellectual and emotional development of the individual. It should develop a sense of social responsibility and of solidarity with less privileged groups and should lead to observance of the principles of equality in everyday conduct. It should also help to develop qualities, aptitudes and abilities which enable the individual to acquire a critical understanding of problems at the national and the international level; to understand and explain facts, opinions and ideas; to work in a group; to accept and participate in free discussions; to observe the elementary rules of procedure applicable to any discussion; and to base value judgments and decisions on a rational analysis of relevant facts and factors.

## **II. National policy, planning and administration**

### **Article 7**

Each Member State should formulate and apply national policies aimed at increasing the efficacy of education in all its forms and strengthening its contribution to international understanding and co-operation, to the maintenance and development of a just peace, to the establishment of social justice, to respect for and application of human rights and fundamental freedoms, and to the eradication of the prejudices, misconceptions, inequalities and all forms of injustice which hinder the achievement of these aims.

### **Article 13**

Member States should promote, at every stage of education, an active civic training and to participate in the cultural life of the community and in public affairs

### **III. Particular aspects of learning, training and action**

#### **Article 18**

Education should be directed both towards the eradication of conditions which perpetuate and aggravate major problems affecting human survival and well-being - inequality, injustice, and international relations based on the use of force - and towards measures of international co-operation likely to help solve them. Education which in this respect must necessarily be of an interdisciplinary nature should relate to such problems as:

- a) action to ensure the exercise and observance of human rights, including those of refugees; racialism and its eradication; the fight against discrimination in its various forms;
- b) the struggle against illiteracy

#### **Article 21**

Member States should endeavour to ensure that international educational activity is granted special attention and resources when it is carried out in situations involving particularly delicate or explosive social problems in relations, for example, where there are obvious inequalities in opportunities for access to education.

### **IV. Action in various sectors of education**

#### **Article 22**

Increased efforts should be made to develop and infuse an international and inter-cultural dimension at all stages and in all forms of education.

## IV. Recommendation on the Development of Adult Education (1976)

### I. Objectives and strategy

#### Article 4

Each Member State should:

- a) recognize adult education as a necessary and specific component of its education system and as a permanent element in its social, cultural and economic development policy; it should, consequently, promote the creation of structures, the preparation and implementation of programmes and the application of educational methods which meet the needs and aspirations of all categories of adults, without restriction on grounds of sex, race, geographical origin, age, social status, opinion, belief or prior educational standard;
- b) in eliminating the isolation of women from adult education, work towards ensuring equality of access and full participation in the entire range of adult education activities, including those which provide training for qualifications leading to activities or responsibilities which have hitherto been reserved for men;
- c) take measures with a view to promoting participation in adult education and community development programmes by members of the most under-privileged groups, whether rural or urban, settled or nomadic, and in particular illiterates, young people who have been unable to acquire an adequate standard of general education or a qualification, migrant workers and refugees, unemployed workers, members of ethnic minorities, persons suffering from a physical or mental handicap, persons experiencing difficulties of social adjustment and those serving prison sentences. In this context, Member States should associate themselves in the

search for educational strategies designed to foster more equitable relations among social groups.

## **Article 5**

The place of adult education in each education system should be defined with a view to achieving

- a) a rectification of the main inequalities in access to initial education and training, in particular inequalities based on age, sex, social position or social or geographical origin

## **Article 6**

Consideration should be given to the need for an adult education component, including literacy, in the framing and execution of any development program.

## **II. Equality of Participation**

### **Article 13**

Participation in adult education should not be restricted on grounds of sex, race, geographical origin, culture, age, social status, experience, belief and prior educational standard.

## **V. Convention on Technical and Vocational Education (1989)**

### **Article 1**

The Contracting States agree that:

- (c) this Convention shall be applied in accordance with the constitutional provisions and legislation of each Contracting State.

## Article 2

1. The Contracting States agree to frame policies, to define strategies and to implement, in accordance with their needs and resources, programmes and curricula for technical and vocational education designed for young people and adults, within the framework of their respective education systems, in order to enable them to acquire the knowledge and know how that are essential to economic and social development as well as to the personal and cultural fulfillment of the individual in society.
2. The general framework for the development of technical and vocational education shall be determined in each Contracting State by appropriate legislation or other measures.
3. The Contracting States shall guarantee that no individual who has attained the educational level for admission into technical and vocational education shall be discriminated against on grounds of race, colour, sex, language, religion, national or social origin, political or other opinions, economic status, birth, or on any other grounds. The Contracting States shall work towards the right to equal access to technical and vocational education and towards equality of opportunity to study throughout the educational process.
4. The Contracting States shall pay attention to the special needs of the handicapped and other disadvantaged groups and take appropriate measures to enable these groups to benefit from technical and vocational education.



### **Article 3**

Technical and vocational education should be designed to operate within a framework of open ended and flexible structures in the context of lifelong education and provide:

- a) an introduction to technology and to the world of work for all young people within the context of general education;
- b) educational and vocational guidance and information, and aptitude counseling;
- c) development of an education designed for the acquisition and development of the knowledge and know how needed for a skilled occupation;
- d) a basis for education and training that may be essential for occupational mobility, improvement of professional qualifications and updating of knowledge, skills and understanding;

## **VI Recommendation Concerning the Status of Higher Education Teaching Personnel (1997)**

### **I. Educational objectives and policies**

#### **Article 10**

At all appropriate stages of their national planning in general and of their planning for higher education in particular, Member States should take all necessary measures to ensure that:

- b) higher education contributes to the achievement of the goals of lifelong learning and to the development of other forms and levels of education;

## **II. Institutional rights, duties and responsibilities**

### **Article 22**

In view of the substantial financial investments made, Higher education institutions should endeavor to open their governance in order to be accountable. They should be accountable for:

- a) ensuring high quality education for as many academically qualified individuals as possible subject to the constraints of the resources available to them;
- b) a commitment to the provision of opportunities for lifelong learning, consistent with the mission of the institution and the resources provided;
- c) ensuring that students are treated fairly and justly, and without discrimination;
- d) adopting policies and procedures to ensure the equitable treatment of women and minorities and to eliminate sexual and racial harassment;
- e) assistance in the fulfillment of economic, social, cultural and political rights while striving to prevent the use of knowledge, science and technology to the detriment of those rights, or for purposes which run counter to generally accepted academic ethics, human rights and peace.

## **III. Rights and freedoms of higher-education teaching personnel**

### **Article 25**

Access to the higher education academic profession should be based solely on appropriate academic qualifications, competence and experience and be equal for all members of society without any discrimination.

## **Article 27**

Higher-education teaching personnel are entitled to the maintaining of academic freedom, that is to say, the right, without constriction by prescribed doctrine, to freedom of teaching and discussion.

## **Article 28**

Higher-education teaching personnel have the right to teach without any interference, subject to accepted professional principles including professional responsibility and intellectual rigor with regard to standards and methods of teaching.

## **IV. Duties and responsibilities of higher-education teaching personnel**

### **Article 33**

Higher-education teaching personnel should recognize that the exercise of rights carries with it special duties and responsibilities, including the obligation to respect the academic freedom of other members of the academic community and to ensure the fair discussion of contrary views. Academic freedom carries with it the duty to use that freedom in a manner consistent with the scholarly obligation to base research on an honest search for truth. Teaching, research and scholarship should be conducted in full accordance with ethical and professional standards and should, where appropriate, respond to contemporary problems facing society as well as preserve the historical and cultural heritage of the world.

## **V. Utilization and implementation**

### **Article 74**

Member States and higher education institutions should take all feasible steps to apply the provisions spelled out above to give effect,

within their respective territories, to the principles set forth in this Recommendation.

## **VII Revised Recommendation Concerning Technical and Vocational Education (2001)**

### **I. Scope**

#### **Article 1**

This Recommendation applies to all forms and aspects of education that are technical and vocational in nature, provided either in educational institutions or under their authority, by public authorities, the private sector or through other forms of organized education, formal or non-formal, aiming to ensure that all members of the community have access to the pathways of lifelong learning.

### **II. Technical and vocational education in relation to the educational process**

#### **Article 5**

Given the immense scientific, technological and socio-economic development, either in progress or envisaged, which characterizes the present era, particularly globalization and the revolution in information and communication technology, technical and vocational education should be a vital aspect of the educational process in all countries, and in particular should:

- a) contribute to the achievement of the societal goals of greater democratization and social, cultural and economic development;

## **Article 7**

Technical and vocational education should begin with a broad base which facilitates horizontal and vertical articulation within the education system and between school and the world of work, thus contributing to the elimination of all forms of discrimination, and should be designed so that it:

- (a) is an integral part of everyone's basic general education in the form of initiation to technology, the world of work, and human values and standards for responsible citizenship;
- (b) is available to people with disabilities and to socially and economically disadvantaged groups such as immigrants, refugees, minorities (including indigenous peoples), demobilized soldiers in post-conflict situations, and underprivileged and marginalized youth in special forms adapted to their needs in order to integrate them more easily into society.

## **III. Policy, planning and administration**

### **Article 9**

Policy should be directed to both the structural and the qualitative improvement of technical and vocational education as stipulated in Article 2 of the Convention on Technical and Vocational Education (1989):

- a) Although governments carry the primary responsibility for technical and vocational education, in a modern market economy technical and vocational education policy design and delivery should be achieved through a new partnership between government, employers, professional associations, industry, employees and their representatives, the local community and nongovernmental organizations (NGOs).

## **Article 10**

Particular attention should be given to planning the development and expansion of technical and vocational education by:

- a) giving high priority to technical and vocational education in national development agendas as well as in plans for educational reform;

## **Article 14**

Policy should be directed to ensuring high quality so as to exclude discrimination between the different educational streams. In this respect, special efforts should be made to ensure that national technical and vocational education seeks to meet international standards.

## **Article 17**

Administrative structures should provide for evaluation, supervisory and accreditation services to ensure the rapid application of new research findings and to maintain standards:

- a) all technical and vocational education programmes, including those offered by private bodies, should be subject to approval by the public authorities;

## C. Other Relevant International Instruments on Education

- I. World Declaration on Education for All, Jomtien, Thailand, 1990
- II. The Salamanca Statement and Framework for Action on Special Needs Education, World Conference on Special Needs Education: Access and Quality, Salamanca, Spain, 1994
- III. World Declaration on Higher Education for the Twenty First Century: Vision and Action, World Conference on Higher Education, 1998
- IV. Dakar Framework for Action, World Education Forum, Dakar, Senegal, 2000
- V. Declaration of Amsterdam on the Right to and the Rights in Education, World Conference on the Right to and the Rights in Education, Amsterdam, The Netherlands, 2004
- VI. Jakarta Declaration, The International Conference on the Right to Basic Education as a Fundamental Human Right and the Legal Framework for its Finance, Jakarta, Indonesia, 2005

## Bibliography

Bauvineau, Louis. *History of the Brothers of St. Gabriel*. Rome: Fratelli di San Gabriele, 1994.

*The Memory of St. Gabriel*. Rome: Fratelli di San Gabriele, 2000.

*The Educational Tradition of the Brothers of St. Gabriel*. Nantes: Frères de St. Gabriel, 2004.

Brothers of St. Gabriel. *Rule of Life, Constitutions and General Statutes*. Rome: Fratelli di San Gabriele, 1986.

CBCI Commission for Education and Culture. *All India Catholic Education Policy*. New Delhi: CBCI, 2007.

Delors, Jacques. *Learning: The Treasure Within, Report to UNESCO of the International Commission for Education for the Twenty-First Century*. Paris: UNESCO Publishing, 1996.

Dupuis, Jacques, ed. *The Christian Faith in the Doctrinal Documents of the Catholic Church*. Bangalore: Theological Publications in India, 2001.

Flannery, Austin, ed. *Vatican Council II, The Conciliar and Post Conciliar Documents*. Mumbai: St. Paul's, 2001.

*Vatican Council II, More Post Conciliar Documents*. Mumbai: St. Paul's, 2003.

Freire, Paulo. *The Politics of Education*. London: Macmillan, 1986.

Gaffney, Patrick and Payne, J. Richard. *Jesus Living in Mary, Handbook of the Spirituality of St. Louis Marie de Montfort*. New York: Montfort Publications, 1994.



Montfort Publications. *God Alone, The Collected Writings of St. Louis Marie de Montfort*. New York, Montfort Publications, 1987.

Papasogli, Benedetta. *Montfort, A Prophet for our times*. Roma: Edizioni Montfortane, 1991.

Pontifical Council for Justice and Peace. *Compendium of the Social Doctrine of the Church*. Mumbai: Pauline Publications, 2005.

Sacred Congregation for Catholic Education. *The Religious Dimension of Catholic School, Guidelines for Reflection and Renewal*. Rome: SCCE, 1988.

*The Catholic School on the Threshold of the Third Millennium*. Rome: SCCE. 1997.

*Consecrated Persons and Their Mission in Schools*. Rome: SCCE, 2002.

Tawi, Sobhi and Harley, Alexandra, eds. *Education, Conflict and Social Cohesion*, Geneva: UNESCO International Bureau of Education, 2004.

WECD. *Our Common Future*. Oxford: Oxford University Press, 1987.

Wheeler, Keith A. and Bijur, Anne Perraca, eds. *Education for a Sustainable Future: A Paradigm of Hope for the 21 Century*. New York: Kluwer Academic/Plenum Publishers, 2000.

## **Websites**

Office of the UN High Commissioner for HR (OHCHR):  
<http://www.ohchr.org>;

United Nations Educational, Scientific and Cultural  
Organisation (UNESCO): <http://www.unesco.org>;

United Nations Children's Fund (UNICEF):  
<http://www.unicef.org>;

UN Department of Public Information (DPI):  
<http://www.un.org/cyberschools>

United Nations Development Program (UNDP):  
<http://www.undp.org>

International Labor Organisation (ILO): <http://www.ilo.org>

United Nations Environment Program: <http://www.unep.org>

Office of the UN High Commissioner for Refugees:  
<http://www.unhcr.ch>

World Health Organization: <http://www.who.int>