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AGENDA / PROGRAMME

Wednesday 10 July / juillet	Thursday 11 July / juillet	Friday 12 July / juillet	Saturday 13 July / juillet	Sunday 14 July / juillet
<p>Arrival of the participants Arrivée des participants</p>	<p>Opening Mass / Messe d'ouverture Breakfast / Petit déjeuner</p>	<p>Mass / Messe Breakfast / Petit déjeuner</p>	<p>Breakfast / Petit déjeuner 9:00 Prayer / Prière</p>	<p>Breakfast / Petit déjeuner 9:00 Prayer / Prière</p>
	<p>9:30 Welcome ceremony Cérémonie de bienvenue</p>	<p>9:00 Prayer / Prière Plenary Session/Session Plénière - Round table/Table ronde - Key speakers + ICCS</p>	<p>Seminar: conclusions Séminaire: conclusions</p>	<p>World Council Conseil Mondial</p>
	<p>10:30 Seminar Introduction Introduction du Séminaire 11:00 Coffee break / Pause café</p>	<p>10:30 Coffee break / Pause café 11:00 Working Groups</p>	<p>10:30 Coffee break / Pause café</p>	
	<p>11:30 "New challenges in education" "Nouveaux défis dans l'éducation" - Key speaker Teódule García Regidor - Dialogue</p>	<p>Groupes de travail - Charter contributions - ICCS plan of action</p>	<p>11:00 World Council Conseil Mondial</p>	<p>12:00 Closing ceremony Cérémonie de clôture</p>
	<p>13:00 Lunch / Déjeuner</p>	<p>13:00 Lunch / Déjeuner</p>	<p>13:00 Lunch / Déjeuner</p>	<p>13:00 Lunch / Déjeuner</p>
<p>16:00 Steering Committee Comité Permanent Arrival and preparation of the exhibition Arrivée et préparation de l'exposition 19:30 Welcome gathering Réception d'accueil Presentation : Church and society of Greece L'Eglise et la société grecque</p>	<p>16:00 "The new challenges in the Church" "Les nouveaux défis dans l'Eglise" - Key speaker: M. Joseph - Dialogue 17:30 coffee break / pause café 18:00 Working Groups Groupes de travail International evening Soirée internationale</p>	<p>Excursion to historical sites Excursion aux sites historiques Greek evening Soirée grecque</p>	<p>Inter-religious and scout group 16:00 Regional Councils and meetings Conseils régionaux et réunions 19:00 Sunday Mass Messe dominicale Old Thessaloniki by night La vieille ville de Thessalonique de nuit</p>	<p>Departure Départ Transfer to the WOSM Conférence Transfert à la Conférence OMMS</p>

The New Educational Challenges

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The Republic « is a pleasant and anarchical society, full of variety, which treats all men as equals, whether or not they are » (PLATON, República)

“We love beauty with simplicity and knowledge without laxity. We use wealth more as an opportunity for action than as an excuse for vain glory, and among us it is not a shame to acknowledge one’s own poverty, but rather it is better to do nothing to avoid it” (TUCIDIDES, Historia de la Guerra del Peloponeso, II)

I will not, at the onset, analyze today’s society in its socio-economical, political, cultural or religious boundaries; and this, for two reasons: because I would commit the sin of pride and because it would come down to hit upon the basic features already known, the obvious. For these reasons, I limit myself to take for granted the state of our present-day society in the complexity of its structures, in the variety of its contexts, in the multiple forms of its realities, but also in those phenomena that define the homogeneous, or unitarian, character, that which identifies us as today’s society: the phenomenon of globalization could serve as a synthesis of this last point. In any case, the most important features of this society, just as their direct consequences on education, will be present as backdrop or reference point.

1. SOCIO-CULTURAL AND EDUCATIONAL CHALLENGES

In spite of what precedes, I want to consider, even in a brisk and rapid fashion, what we call “new challenges” in education. In first place, I believe it is not so much a matter of discovering and studying the “educational challenges” that education offers society, but rather: how education is affected by the new challenges of a society in vertiginous evolution: globalization, society of information and of knowledge, post-modernity, needs and demands born of multi-culture and of multi-religiosity, for example.

In that sense, we must first keep in mind the **meaning** of the word **challenge** –or of its synonym “dare”- which is used so easily, freely, or pretentiously nowadays to designate any difficult situation or any educative emergency. An educational emergency is not the same as a challenge. Challenge means that a situation is becoming a problem of such nature that it generates a tension with the previous situation, which demands a response. In that sense, new social and economic phenomena create imbalances and disagreements within the boundaries where they interact. The society of knowledge, the technological and computer revolution, the economic globalization, the immigration and the multi-culturalism, the fragmented society of post-modernity... cause such a quantity –and quality- of change in the institutions and the social relations that these can become obsolete, inadequate, insignificant to survive the new demands required by these changes. Thus,

these new demands – as well as the persistence of old problems- can be perceived and felt as authentic challenges.

One of the factors that most affect the educational challenges is, as we say, the global and structural change of society, change that is accelerated, vertiginous, sometimes contradictory, puzzling. A change that affects not only the social and economical macro structures or the great ideological and political models –with consequences on the social cohabitation, especially on the creation of a society of conflicts- or the scientific and technological tools, but also the life and the spirit of the people, their sensitivity and their values, their attitudes and their way of being and of life, especially among the new generations. A change before which social groups react in various ways: from a genuine and a-critical adoption to a lucid and creative acceptance of a great dare, to those who endure the change “to their chagrin” and those who attempt to recapture an impossible past...

Thus, the fruits of this global change are the social and educational challenges of which we briefly discuss a few:

- The **transformation of the culture** and of the cultures, the collapse of social institutions, the new forms of ownership, much more flexible and created at the whim of those they benefit, of a fad or of some affinities...., implant in education the challenge of the “integrating center”, of the nucleus to be reproduced, knowing that education also has a function of socialization which finds itself obligated to rely on something existent, solid, object of sufficient agreement” (Boletín FSC, p. 69)
- The phenomenon of the **megalopolis**, those big urban conglomerates, with its effects on the structure and the practice of social cohabitation and on the increase of the characteristics of the “risk society”: violence, anonymity, abandonment and youth delinquency... degradation of the cohabitation and exponential increase in poverty and marginalization, which make the megalopolis an “infra-human ecosystem” in which “urban poverty can degrade the environment and reduce its capacity to regenerate to the point where life would become practically impossible” (Boletín, p.47). And I don’t even count the negative effects of a psychological type. Thus, neither great social problems nor those who plan the megalopolis can pay attention to the traditional educational institutions. The challenge is implanted, therefore, at the creation of new models of action and of educational commitments; The social change also affects **families** in a direct and quasi-substantial manner; the new family, its structure, its cohesion, its stability, its permanence... -or the opposite phenomena- ; the pursuit of private well-being versus its social function, the scarce or null presence of fathers during the children’s infancy, the “cession” of those children, at very young ages, to educational institutions –with the risk of a lack of primary socialization... -, the power of the surrounding culture over the family education, all of this is creating a new type of educational problems which go beyond the family proper and affect other educational institutions which must assume functions that the family does not. And, from a strictly educational standpoint, in societies with a high level of scientific and technological development, an important challenge lies in the search, at all costs, for the **quality of teaching**, the reduction of school failure, the adequate response to demands of new technologies. But another challenge is that of educational **justice** and equity, which is, giving an adequate response to the question of how to apportion to each and to all educational opportunities such that they ensure not only their presence and participation in the education,

but also its success. In other words, to transform the democratization of the access to education into the democratization of success.

At other times, an important challenge is caused by the deterioration of **formal education**, the loss of its rigor and value. From there, the recovery of the “culture of effort” or the “improvement of performance”, the acknowledgement of the professor’s authority and the enforcement of discipline in the classrooms can become challenge situations for a “threatened” education. (Hence, in many European educational centers, the challenge today is: “to recover the lost order”, to promote again the “culture of work” and of effort... in the face of a permissive and condescending practice which has deteriorated values considered important to the normal development of an educational climate in the school).

In other cases, we speak of the search for new educational ends or goals as a primordial challenge, of the determination of the cultural contents that should make up the curriculum - given that they are obsolete- or of the type of person that we desire to educate... or of the new technologies (especially computer technology) and of its quantitative and qualitative influence on teaching and education.

A PROVOCATIVE SOCIETY: THE SOCIETY OF GLOBALIZATION

Someone said that globalization was a **metaphor**, which expresses two things: the break from the local and the globalization of all aspects of human activity. Globalization not only destroys the financial borders or globalizes the economy, but there also exists a globalization of information, of culture, of customs, of fashions. Social relations, the same human cohabitation and the contents of culture and morals undergo with globalization considerable and vertiginous changes.

Globalization, as a fact happening in our times, does not have to necessarily have a negative connotation: “but in fact offers immense possibilities for the development of humanity. But when the fundamental values of the human being are not respected –as occurs in the economical field with the absolutization of free market- globalization becomes absolutely ominous” (P. Kolvenbach).

On the *social* side, one the risks of globalization consists in that, because of its mechanisms, it can increase the “social fragmentation” or the “digital break” (produced between those who have access to the new computer technologies and those who do not); which affects, according to a Report from OCDE in 2000, a possible increase in social *distances* caused by the technological changes and the differences in opportunities offered to workers according to their qualification”.

On the *cultural* side, globalization directly influences the moral and cultural assets of our traditional societies; the enormous concentration of media brings, with economical benefits of scandal, an approximation of the *oligolopoly* of the communication markets. Thus, this form of globalization of cultural contents, of information, of leisure programs... “extends everywhere a culture *light*, homogeneous, skin deep, easy to consume, which concentrates on the anecdotic, trivializes the human experience and generates a new common heritage” (López-Rupérez, p. 71) and directly affects the experience of values.

In the education corner, impossible to separate from the globalization phenomenon, globalization implants the risk of producing the same “pervert effects” that happen in the economical corner: “concentration of the knowledge and the power with a few, exclusion of the weak, increase in differences, inversion of values”. In this crazy race of the free market, the chasm between those who have (power, possibilities, knowledge, education) and those

who do not can become each time even greater now that, as John Paul II says (CA 33) “for the poor, to the lack of material goods, have been added the lack of learning and of knowledge”.

A FEW EDUCATIONAL CHALLENGES

The challenge of new goals of education

The magnitude of socio-cultural change makes educational challenges numerous and affects every dimensions of the educational task. Hence, said change affects the *educational Systems* –its pertinence and its possible disconnection from society and current reality, the obsolescence of the contents (curriculum), the organization and the administration of institutions, the criteria of educational quality, the new relations between school and society, the new capacities and competencies demanded of the citizens of the future, the continuing education as a goal of any education, the training of the professor and the new face of the educator, the new levels of values, the new ethical and moral imperatives, and finally the safety of insecurity of education ends and goals.

The question of goals constitutes a challenge that comes, as we said, from the social change. If, as J.C. Tedesco affirms, in our society is produced a “*deficit of socialization*” (primary) which directly impinges on the school education; if occurs the violent and uncontrolled invasion of *new social agents* (MCS and TV) which compete with other educational instances and create other types of values, of cohabitation, of society; if occurs an *crisis of authority*, if, finally, the social change provokes the absence of identical points of reference, of “life models”, of a hierarchy of values, in other words, if occurs a grave inversion of the past cultural and ethical situation, education will have to necessarily feel it. And not only in its most exterior dimensions, but also in its essential nucleus. Thus we cannot continue to educate in a predetermined goal if this society is waving or demanding new goals. All of which requires to formulate new ends and goals or to reformulate those that we consider valid and permanent.

The question of goals does not mean continuity in an ideological battle or persistence in a Byzantine discussion. It means, rather, the necessity to **redefine** what **education** should be – for what values do we educate- relative to a **new historical situation** of the man of today: first, to second those human dimensions that are today demands of the culture and the society –in effect, to link the human Rights with the values derived from them; then, to resist or correct items and values which remain marginal, forgotten or corrupted in and by today’s culture.

The education of goals –or, which is the same, of values- is debated today around the following **questions** :

Integrity. The first condition to education, its essential definition is to achieve the accomplishment of a right: the full development of the personality of the student, which is, the flowering of all the basic capacities of the human being, regardless of its social or cultural condition. The integral characteristic demands that be taken seriously the process of personalization and the development of all dimensions of the student and of the inherent

values. On another side, integrality refers to the pluri-dimensional character of man, and this pluri-dimensionality demands, obviously, a hierarchy. Thus, “the superiority of *rationality* over instinct; the superiority of *truth* over opinion; the superiority of *thought* over promptness, the superiority of *reality* over appearance”. And also, “the superiority of *will* over desire; of *effort* over diversion; of the *concealing* over the dispersion of feelings” (A. De Gregorio, p.114)

Equity: integral development will only be achieved when education is directed to all, when is guaranteed an education for all that avoids premature exclusions, which helps overcome social and cultural barriers, which reveals masked injustices and which knows how to integrate in any educational process all those who are the actual denial of education: those who do not have access to human dignity nor to a real possibility to get out of that situation;

Meaning: consciousness is one of the great quests of contemporary man, dissatisfied with feeling limited by the cosmos, and with feeling enclosed in a fortuitous inner-self. Meaning, which some relate to identity, is placed by others “farther away from the revealed reality: it is transcendent. Therefore, any education that wants to be humanizing must promote what is called *values of meaning*”. (For J. Gevaert only those enter in the real category of value: “*Value is everything that allows to give meaning to human existence, everything that allows to be a real man (...)* Things acquire value to the extent that they become part of this process of humanization of man » (J. Gevaert, pp. 190-190).

- a) *Perspective*: in this sense, we can speak of a double meaning: the perspective of the *adult educator* (which should not be limited to the immediate or directed only to the demands of the dominant culture, but should go towards new horizons); and the perspective of the *student*, making possible the discovery of new ways of seeing reality, for which it is necessary to help him to face “other points of view”, different from those offered by official and surrounding culture, and to step away from reality in order to better see its real dimension and the depth and transcendence of the *horizon*.
- b) *Significance*: to educate in significance is, before everything, to develop in the person the capacity to symbolize. To discover the significance of the world –of what is learned, of the relationship between the things learned...- and to express this meaning through a language which surpasses the mere technical, concrete, opaque and immediate of reality. If man has been defined as *capax symbolorum*, the creation of symbols and the quest of ultimate meaning must be a required goal of the new education. And this capacity of symbolic expression coincides with the spirituality, value and dimension that acquires its full depth in the Christian perspective:

“the spiritual dimension, which is the fundamental element of the scout education, is conceived as a constant quest for the living relation between us, creation and the Creator, which is to say, the call to the fundamental reasons to be men at the service of the construction of the Kingdom of God in any creed or religion” (CICE, Signs, 2, VIII, 97).

2) The quest for a **new humanism**

The thoughts listed previously make a fundamental reference to the human being. The person is one the major educational challenges in a society in which prevail the economical, commercial,

consumerism objectives, in which everything acquires this characteristic of merchandise, subject to the rules of the market and of consumption, in which the human being is relativized, devalued and degraded, in spite of the rhetoric of human rights.

We call humanism not the cultivation of the humanities facing the scientific and technical knowledge, but the fundamental preoccupation with man, with his entire dimension, with his anthropological depth. An education which searches the depth of man in the development of his integral project, as, with the Spanish philosopher J.L. Aranguren, we affirm that human life is, in essence **a project**, an “open project, something not previously determined nor defined, in its entirety, by anything or anyone different from the subject who lives. Life is a constant “task” (in V. Camps, p.30):

- ❖ A humanism characterized by some new *interpersonal relationships*, such that are avoided all types of domination, manipulation or interested use of another; on the contrary, (in the words of E. Kant “act in such a manner that you treat humanity as much in your own person as in any other person, as an end, and not only as a means”), and in which are favored attitudes and values such as total acceptance, collaboration in service, from an attitude –Christian or not- of fraternity;
- ❖ A humanism which helps to understand how today’s *social relationships* are and to create a new sensitivity which favors values of solidarity, proximity and tuning with the most needy, excluded and marginalized. An education which promotes the value of justice and which develops the capacity to tune in with those that are different. An education for solidarity but, over all, for the creation of a “civilization of love”;
- ❖ A new humanism in its *relationships with nature and with life*, in such a way that it would generate in young consciences an attitude of respect and of loving caution for human life in all its fullness and for our “common house” which is the world, the planet Earth, and an ecological compromise which would be denouncing, but over all, constructive;
- ❖ A new humanism which, finally, is open to *transcendence*, which cultivates spirituality, the inner part of the person and its religious dimension.

3.2 The moral education: the challenge of solidarity and of values

We encounter a society whose generalized rules of conduct and whose values, explained and propagated by the dominant culture of the *MCS* are not the best environment for a moral education. In our society, there is a great paradox that if, on the one hand, science and technology have accomplished exceptional contributions to human life, nevertheless we are overcome by a “*moral deficit*,” which characterizes us. The exaggerated individualism, the indifference for that which is permanent or transcendent, the axiological fragility demonstrated, when not promoted, by the *MCS*, the ethical relativism and the degradation of certain horizons of social cohabitation or “the great risk of the *dislocation* between morals and modern humanism constitute indicators of the moral “degradation” of our society.

I believe that we can state that today the proper social dynamics require a new way of being –in the world with the others, a new *ethical construction* of reality which would be like the new

humus in which would be developed the person of the future and in which would grow new ethical relationships. And which can do without an ethics “that is becoming ‘mere aesthetics’, in which “moral relativism” prevails and in which to be good is the equivalent of “to feel good in one’s own skin”. Thus, faced with a life program devoid of human foundation – and of authentic ethics- it becomes necessary to “reaffirm ethics”: “individual and social ethics, participative democracy, solidarity, the option for the poor who are today more numerous and more deeply poor than before, the preoccupation for the excluded, the personal and social liberation” (Pérez-Esclarín, p.58) and the compromise with ethical fundamental values.

But an ethical education which does not consist in mere theoretical knowledge, but in the creation of rules of conduct, “attitudes, special manners of responding to reality and to relate with human beings (V. Camps, 20) and with nature. It is the exercise of what is called *moral values*. Thus, an expression of what we are saying would be to put into practice the following principles:

- “acknowledgement and respect of the difference”, but also creation of “dialogue situations” in favor of mutual understanding;
- the “building of universal principles and standards of values” to regulate cohabitation;
- to establish policies which favor social equality, the fight against poverty and against all forms of marginalization and exclusion.”

I believe that the **center of gravity** of the ethical education lies in those questions essentially human and united, more that in other objectives that are more individual and particular. And for those who think that these objectives are tasks above all social and political, they should be reminded that also, and for the same, they are educational, because “even though moral education cannot guarantee by itself the success of these objectives... it must and can have an effective contribution in reaching them” (J.M. PUIG-J.T. RILLA 240).

One dimension of moral education consists of the **offer of values**, the education of values in the new society:

- a) In first place, values that are recognized and formulated as “*universal values*” (or “all encompassing” values). We can talk of values such as solidarity, respect for others and their rights, justice, personal responsibility, recognition and respect of differences, tolerance, dialogue... which means those values that are like the “universal ethical minimum”, applicable to all men regardless of race, social status, ideology, culture, or creed. Hence, school – and any educational institution- “must take on an unapologetic engagement towards such values. The school of a democratic and pluralistic society must be aggressive in the defense of such values. There is no room here for any level of presumed neutrality or for educational desertion of any type.

Those would be the minimal and common moral values, those that education must promote for a democratic society. Those that constitute the common basis, that which will enable us to begin the dialogue over other more specific values, born of different cultures, of different philosophies or religions. (We have seen before the gamut of values linked to the goals of education...).

- b) And about the *education of these values*, I believe that we must agree that the threat does not lie so much in their formal education, in the programming and teaching of values, “regulated for all by means of adequate normative tools of a plural character”; what we can call *macro* is less urgent than the *micro*, that which is lived in short term, in the one-on-one relationship, of every day. Here, “values are acquired efficiently by impregnation, by the power of the example, by the congruence manifested between what is said and what is done... by the coherence of the behaviors of the adults within the institution, by the strength of its culture as an organization” (López Rupérez, p.131). With V. Camps, we also say that “moral values are transmitted, over all, through practice, through example, through precisely situations which require the presence of alternative values” (V. Camps, p.21).

Clearly, I am not trying to say that values will be transmitted through “good examples”. What has just been stated is a preliminary condition, but not a sufficient one. The important point is that the education of values be intimately linked to the process of personalization; that there be a personal and progressive incorporation of values, so that the student “will be able to make free and conscious choices in the face of values presented to him. It can be more tempting to present the education of values as *models of conduct*, through indoctrination or through other processes that modify conduct”, even if the results are less consistent and authentic; the important point is “to increase the *potential for appraisal* of the student. In one sentence: the goal of education is to contribute to the training of the human personality” (A. DeGregorio, p.116).

We must once again insist on the need for an **explicit education** of values and rules of behavior; optimistic pedagogical theories, when not naïve, -“consistent with, without noticing it, the most pure liberalism”- believing that it was sufficient to educate with the exquisite respect of the student, decided that... “the rest –values, how to live, good manners, respect- was given as a plus. But it is not thus. Even freedom demands a deliberate education. Because to be free is not easy, one must learn to be free. To learn –and, for that matter, to teach- to distinguish the purpose of freedom, the limit of freedom and the meaning of freedom” (V. Camps. o.c.).

I do not only refer to morals: the quality of training also, as was demonstrated, is carried out through a “large concept of teaching which emphasizes the power of values, the influence of expectations and the impact of motivation” (id).

3.3 The society of information and knowledge: more than a technological challenge

What are the characteristics of this society of information? In first place, the exponential **increase in information**, which is united with the limitations of human intelligence to process it: “the main problem for the citizen will not be the lack of information, but its excess, as well as the difficulty to find one’s bearings in the world” (Joan Majó p.56). The information capacities at our disposal are much superior to our needs. The limits of volume, time or distance have been overcome. Nowadays, we are capable to process impressive quantities of information, stored in ridiculous amounts of space, and to send them immediately to any part of the Earth or of the neighboring space. And at insignificant costs” (J. Majó, p.54). This over-information can become “information contamination” and can also un-inform and transform the educators into “passive and a-critical receptors”. And it is that, with so much information, we can be really un-informed: in the information trade “the last news are always the only news. Each new news kills the

previous one, we live intoxicated with information without the possibility to process it or to think it through and, in fact, we live totally un-informed” (Pérez-Esclarín, p.51).

For this reason, the following **challenge** is implanted with clarity: the education “must contribute to the training of critical citizens who ask questions and are capable to think for themselves”: it will be necessary to promote new capabilities about: knowing how to select, filter, rank, value and assimilate information to convert it into useful knowledge” (J. Majó, p.56); and, finally, we will have to offer the student “references that will help him to find his bearings, to select, interpret and organize, according to a value system, the data that they receive, to build personal autonomy, to not leave them at the mercy of the interests that dominate the world” (Pérez-Esclarín, p.39)

This training in information requires **multiple** and varied **institutions** with the same educational vocation, because “if to learn must be a permanent activity... it will be necessary that... every institution with which the students connect fill also an educational function”. And these institutions –in addition to school-, “public and private, will slowly acquire characteristics that will bring them close to the world of the transmission of knowledge. One speaks of a “community of training” (real or virtual, “live or remote”). Communities of great dimensions or of reduced size, the important is that they take on –such as in the case of Escultism)- their responsibilities in the new task of converting information into knowledge and knowledge into a fountain of wisdom and value.

3.4 Inter-culture as a challenge to the new cohabitation

The universalized world generates necessarily an ambiguous phenomenon but one that is highly efficient and complex: the increased importance of multi-culture. In the face of objectives of ideological unity (unique thinking, establishment of “political correctness”) or of one-sided assimilation in today’s society, this “global village” cannot hide the differentiated reality of people and societies that, far from remaining enclosed in their boundaries, interfere and mix in a group that is problematic, yes, but also generator of new horizons. The phenomenon of the proximity of plural cultures (multi-culture) is a social challenge whose response means an explicit agreement with what we call *inter-culture*.

Education is one of the fields in which it is the most necessary to gather the challenge of multi-culture. In fact, school is a microcosm that reflects the present conflicts of society and, in this case, in a special way, as has been seen in the daily exercise of *close* cohabitation between students of different cultures and religions. Even though it is not exempt of difficulties or questions and of problems that require rigor and that must avoid easy solutions: indeed, taking on the new values that derive from a positive cultural integration:

- a) Our multi-cultural society – and our education- must be able to understand and to accept the problem of cultural minorities and its relation to main cultures; not only to tolerate its existence, but to attempt an enriching cohabitation;
- b) Education must be able to integrate the existing diverse cultures in its midst and, far from imposing “a unique model” of culture and/or personality... will have to promote the link between those that are different, the discussion, the exchange and the dialogue (J.C. Tedesco,

p.129). But, above all, it is necessary to consider a new form of cohabitation: before we “had to” live together, there was an “organic solidarity”, something obligated and imposed by the social structure. Today, in a global world, there appears the exclusion, the rupture of the link. There is a population that “is not necessary”: and each one needs to state if he wants or does not want to live with this other person: to welcome him, to understand him, to establish a dialogue with him;

- c) But for this dialogue to exist, it is necessary to previously discover the *other* and his language. This discovery –which previously passes through the knowledge of oneself- means “to put oneself in someone else’s shoes and understand his reactions” (J. Delors, p.104); and “the fuel of an attitude of empathy in the school will be fertile for the social behaviors for the remainder of life. So, for example, if we teach the youth to accept the point of view of other ethnic or religious groups, we can avoid misunderstandings generating hatred and violence in the adults. Thus, the teaching of the History of religions or of the usages and customs can be used as a useful reference for future behaviors” (J. Delors, p.105);
- d) Education, especially in school, before the demands of inter-culture, finds itself obligated to *clarify its position* in front of certain realities and phenomenon (usages, customs, values, beliefs) that before it was not considering maybe because they did not affect it directly. But that, starting with proximity, with the “invasion” of cultures, “school will no longer be able to leave aside certain themes, but will have to take them on from an active perspective and while providing its wisdom and its discussion” (J.C. Tedesco, p.128). Even less than to abdicate its obligation towards integration or the cohabitation of cultures, is that “the entire debate today about multicultural and intercultural education is related to this problem which... entails to define in front of what the school of the future will be or will not be neutral” (J.C. Tedesco, id)
- e) And one thing that school and education cannot be neutral about is that which, faced with localized peculiarities or identities deserving respect, constitutes a “maximum consensus as widely accepted support to serve as the basis for an intercultural education: which is to say, *the human rights*” (Galino Carrillo, p.15). Human rights constitute that which identifies us from the onset: “First, equals, so that we can later be dissimilar. First, humans, later arabs... Islamic” (V. Camps, p.53)

At this point, we can ask ourselves: what are the direct repercussions of this, especially for the educational and denominational institutions and organizations?

3.5 The permanent challenge of social injustice

In most developed countries, the concept of the improvement of the quality of teaching and education –important challenge for educational policies- is linked to the quest for *equity*. It is inconceivable today, from the demands of social justice, that education –undeniable right of the person- could reach its full development by virtue of unjust social situations or discriminatory or elitist educational policies. In that sense, the greatest challenge to education is not new, but ancient; or it is new, given the proportions reached by injustice applied to education: illiteracy, lack of schooling, infantile exploitation or discrimination or exclusion because of origin or social status.

We must start first with a few numbers:

We must begin with the enormous social and economical inequality between rich countries and poor countries; (in their book *The trap of globalization* – 1998 – Peter Martin y Harald Schumann explain that at this moment 359 millionaires are, as a group, as rich as 2,500 million of people, which is almost half of the world's population; or that one fifth of the rich states determine 84% of the world's GIP, carry out 84% of the world trade and possesses 85% of the savings", VV. AA. *La ciudad*, p.8).

It is not a matter now of clouding our conscience with numbers and scandalizing data. I only want to report the enormous "lacking" that exists in our planetary society, and that of which we are, necessarily, more and more conscious, since "the globalization of information has placed in evidence in front of all inhabitants of the global village the most strident paradox of our era: while some one billion *villagers* do not know what to do with so much fat and so many unnecessary objects, some 2 billion *villagers* lack what they need" (J.A. Fernández, p.9).

And this lacking becomes also scandalous when one looks at education: a society so unequal is a germ of strident inequalities which affects education and extends their consequences in an **enormous vicious cycle**: the lesser the buying power, the lesser the possibilities of education; the lesser the education, the lesser perspectives for work, above all in this type of society; the lesser the expectations of work, the lesser the economical development...

Thus, the need to recognize the challenge, of deep economical and social consequences, of guaranteeing for all access to the new technologies of information and to globalize its use" (López Rupérez, p.93).

How can we synthesize the challenge of injustice to education? How can we educate for a society and an education more just, equalitarian and binding?:

1) In **poor countries**, we cannot forget the numbers that reveal the social injustice in education:

The summit of Dakar (UNESCO, 2000) reminds the world of a few "red numbers" in the world balance of education: more than 113 million children do not have access to primary education; of these, 38 million do not go to school in 49 countries of Africa; more than 200 million children work –sometimes in occupations called "risky"- throughout the world; there are still more than 880 million illiterate adults... On the other hand, the lack of investment of public funds into education does not forebode any positive change in this matter.

All of this –and much more data that could be added- is an impressive and urgent challenge not only for the countries directly affected but also for all the others, especially the richest. The fight against infantile and adult illiteracy, the fostering of help to policies of children schooling – with all the economical consequences that it means- the training of teachers in those countries and the search for financial resources to satisfy educational emergencies constitute an educational priority. The vicious cycle I mentioned earlier can get larger to reach unsuspected dimensions in the era of globalization and of the society of knowledge.

But, on the other hand, (and here we must mention certain educational theories and doctrines which give great value to education as a factor of change and of economical, social, and cultural development), education can break the links of this chain and although it cannot transform by

itself the society generated by unjust inequalities, it can contribute to open a roadway towards more just societies. In that sense, it is good to remember the words of the V Summit Hispano-American of Heads of State and Government: “The access of the group of population to learning, knowledge and competence offered by the educational system constitutes an essential element to guarantee the continuity and permanence of democratic institutions, the political, economical, social, and cultural participation, in particular for the groups of dispossessed, and as a part of the fight against poverty”. (Declaration of Beriloche, Oct. 1995). It becomes necessary now to describe two things: who becomes obligated by this challenge (in terms of collaboration between countries, in terms of educational objectives) and how it is being addressed already in practice. (For example, in poor countries it is necessary to reinforce the “globalization at the service of development” which, through practices of solidarity such as “*associations for development*”, “are going to substantially correct, in one generation, the local and massive deficits in useful knowledge” (López Rupérez, p.99).

2) But the **developed countries** are not exempt of problems which are, in their way, a challenge to educational policies and to the responsibility of educational centers. I have already mentioned a double preoccupation: the quality of teaching and the justice or equity of education. In spite of the fact that these countries enjoy a very high percentage of infantile and juvenile schooling – if not total schooling- they have the risk of committing injustices of race and, even though they offer to all the opportunity to go to school, everyone does not have an equal opportunity for a full education, or even better, an “opportunity-apart from the origins- for equality”... Inequality keeps an eye on educational systems and centers, “for the lack or insufficiency of initial training can gravely affect the continuity of studies throughout life. Thus is proven the disparity between developed countries and developing countries, and the inequality of education within each society” (J. Delors, p.114). For this reason, the first challenge of economical origin of globalization over education consists in achieving a *qualification for all* at a high level. Which means to grant to each student the *knowledge*, the *capability* and the *competence* needed “to evolve in safety in the educational, training, or later work, stage and to travel with guarantees through this network of opportunities that is being weaved” (López Rupérez, p.80).

From here, derive **challenges** as important as the following:

- to offer *opportunities to all* from childhood, especially in the most needy classes;
- to provide all the necessary *means* for the *development of personality*, an imperative of any educational policy;
- to try and *avoid exclusion* from the educational system – or from education, no more,- using policies of inclusion, especially for those at risk of remaining marginal: (and especially in developed countries);
- to keep well in mind, finally, that the *real* quality of teaching lies in the supply of all necessary means so that *all*, and not only a few privileged ones, can fully develop their personality.

But moral education for justice does not end there: in the words of A. Heller, “ethics can go **beyond justice**”. And the examples that he offers in this “superaction” of justice are, in fact, expressions of the Christian dimension of love.

3.6 The challenge of the man of globalization and post-modernity: to educate for a new model of person

The person in a global and pluralist society displays a multi-faceted and contradictory personality, shaped by this varied and contradictory society. On the one hand, today’s society requires a type of person, a profile of man and of woman, whose traits are of notable excellence: development of certain skills or abilities that enable them to accomplish their work with excellence and efficiency: capacity to solve problems, capacity to take initiative and to assume risks, mental flexibility... and, above all, capacity to teach oneself throughout life (J. Delors, P.101 and J.C. Tedesco, 126-127).

But also it is certain that this same society, whose characteristics we have enumerated earlier, generates a type of person who not only breaks from the human ideal, but also facilitates the creation of characteristics that have more to do with a degeneration of humanity than with a valid and effective model for education. This type of man –of adolescent and of youth that are coming up- is an educational challenge in a set of anti-values and values, which I would break down, according to a Spanish intellectual (J. M. Mardones, -2000- pp.22-39), into five dimensions:

3.6.1. A person divided but searching

Faced with a person in which the functional, utilitarian and pragmatic predominates and who is incapable to see the symbolic; faced with an individual “divided between the life drained in the limits of the mere evidence and the thirst for meaning that neither science nor technology can confer him” (p.25) we must take on the challenge to exceed his unilateral dimension and the obscure characteristics of his outlook. The person that we must educate will be that who will open himself to transcendence, who “recaptures a sensitivity for the symbolic, for the perception of the signs of transcendence, including the depth of reality” (p.24); who overcomes the disconnection and the distance between techno-economy and reason and who is able to find a path when encountering the **profound and ultimate meaning** of what he does and of what he is...

3.6.2 A cosmopolitan and local person

The person who lives immersed in a pluralistic world feels, on the one hand, the relativity of its old absolutes, especially when it comes to a view of the cosmos and values. It is someone capable to move –including with mental and sincere amplitude- between cosmopolitanism and the planetary dimension, on one side, and the localism and the “compulsion to interlock with one’s race, in search for safety and meaning,” on the other hand... And, considering that it finds itself unprotected culturally and socially... it will be someone who “surrenders” to the ideology or the group who offers “warmth of heart and direction.”

Hence the need to provide adolescents and youth with safe limits in which they can affirm their personality in a way that offers firm convictions and some bright **values** that help them to

overcome the disorienting relativism and for the benefit of their personal identity and the orientation of their life.

3.6.3 Without memory of tradition

The man and the youth who live today in a society have lost the “memory of tradition.” This supposes that this memory has ceased to be “moral authority,” “model of life and of reason,” “standardizing memory.” The post-modern man has lost his historical memory. One of the many consequences of this fact is the great difficulty for socialization and for the “assumption of beliefs”

All of this challenges us to create a new educational presence. In effect, if tradition has lost its “standardizing force” it is clear that parents and educators have to accomplish a “more reflexive and argumentative work, of conviction and of explanation” (p.28), of dialogue, in conclusion. On another side, the educational process of the adolescent or youth will be “slower and longer in the assimilation of truths...”; all of which requires patience and a great and more intense personal accompaniment. It is hoped that the result will be the emergence of “a person with a greater degree of **autonomy** (personality) regarding its beliefs and convictions”.

3.6.4 A being of sensations and of consumption

The student that we know is someone who, immersed in a global world and subjected to *mass media*, lives in a “society of sensations” more than of personal experiences; sensations diverse, changing, commonplace, exciting, gratifying and immediate. Something that leads to live a situation similar to “vertigo.” It is, as the same time, a “transcendent” person.

The man of multiple and superficial sensations lives likewise an increasing uniformity as respects tastes, fashions, customs, leisure: it is what is called the *macdonaldization* of our cultures, no matter how far they are from each other; he lives, finally, in a programmed culture directed by the market.

The **educational challenge** offered by this trait of the man of today, of the man of “mass culture” can be broken down as follows: education must allow time for the student to be able to “think his own situation;” to be able to analyze, evaluate and, as the case may be, overcome this culture; to realize the –still- possible unification between reason and personal experience, since “prisoner of the jail of immediacy” and his religious dimension cancelled by the vertigo –pseudo-religious- of consumption, the person remains “closed to the Ministry.” From there, we must help him to “exit this circle of commonality by facilitating his reflection.” The teacher “would have to make the effort of offering something that will stop this avalanche and will allow the individual to stop and review his life” (p 32). Some experience that supposes something “traumatic,” what can be called “shock therapy:” “to force this person to stop and think, to plan life, to hope that some existential anxiety will bite him, maybe the disgust with himself, the break of a relationship, the aging process...” (p.32)...

Without that, in the area of the religious, religious education can become or be limited to “a religiosity of sensations and novelties,” a religiosity purely emotional, without roots and without consistency.

3.6.5 From individualistic subjectivism to autonomy

In our society and in our culture we see such a culmination of individualism that it goes “up to the exaltation of subjectivism.” It seems urgent to unbind the individual from all types of chains, from that which was tying him to tradition, to the group, to the community, to authority and to “inherited customs.” Individual freedom, exalted above all in modernity, has become an absolute in certain times in history.

Deprived of all that means an absolutization of the self and a radical break from another/others, this conscience of the subjective can lead to a great acknowledgment of the self, of “personal dignity,” of one’s autonomy. One can perceive, therefore, a great importance of the subject and a disintegration of the power of the institution, of the structure... Therefore, overcoming the dangers always in ambush of subjectivism, we must confront the challenge of an education “more autonomous and more personal.” And in the field of Christian education, it will have to be “gift and testimony; appeal to free decision and free accompaniment in the process of discerning one’s faith” (p.35). Which, of course, does not mean that we would not need a scope in which to accomplish this choice and in which to provide this accompaniment.

2. COMPLETE EDUCATION, INTEGRATED SOLUTIONS (Synergies)

As in all social dialectic, in our case coherence means to lucidly and critically accept the challenges –to know them, assume them, evaluate them- and to give them an adequate response. Therefore, the greatest challenge that teachers must respond to rests on the novelty and the gravity of demands –cognitive and professional, but also social, cultural, and ethical- required by the society of the future; a future that forces to promote a type of education “radically different from what it is now” (J. Majó, p.63). And if society as a group is preparing to meet these challenges, educational institutions and teachers cannot remain on the sidelines or, which is worse, become a weight that delays this future: it would be a tragic mistake if today’s education were to prepare adolescents and youth “to live in a society which will no longer exist when they get there” (id).

There is no doubt that the school takes on an increasing number of educational tasks that go beyond its limits and that exceed in great measure its capacity for satisfactory response. This creates at least two reactions in teachers: for one, **saturation** of tasks (some strictly education and others of a social type) and, for the other, **uneasiness**, sometimes bordering on anxiety, because they don’t feel prepared –or comfortable- to face such demands.

School is, therefore, an **insufficient** educational institution, and given the characteristics of society, it is necessary that it would open to the outside and look for a collaboration that is becoming more and more needed. Because we should not forget that social complexity renders more complicated the problems as well as their solutions; or also that “the standard... of school is not necessarily always the most adequate to address all the educational needs and demands that present themselves. The school structure imposes limits that must be recognized. Even more, school not only is not apt to any type of educational objective, but is also particularly inappropriate for some of them” (J. Trilla, p.17). These solutions must be searched from a global and systemic view of reality. As E. Morin indicates, particular problems can only be thought through correctly in their context, and context is more and more a planetary context.

In this search for adequate responses, it is necessary to appeal to **informal education**. The link between education and school has been untied for a long time, theoretically and practically. And even though school has an important role in education –derived from its yet irreplaceable functions- it is also certain that other educational functions can be achieved in a more efficient and positive way by non-school educational institutions. The whole range of objectives and values broken down in the word **transversality** (education for peace, for non-violence, for consumerism, for justice and solidarity, for the bond with nature –ecology-, education for a participative and not competitive cohabitation, and other values like life, freedom, democracy, human dignity, work, etc...) can be completed “in other ways” in non-school environments.

If the type of relationships at the heart of educational organizations is fundamentally for the benefit of educational objectives (López Rupérez, p.146), it is certain that the superiority –or, at least, the important weight- of school relationships (ranked and characterized by the authority of education though fighting for “democratization”) can interfere with the creation of a community more horizontal and circular, more democratic and more attentive to the development of the personality of the student than to the achievement of the objectives of a curriculum.

From another side, the need for a **pluri-dimensional** education contributes even more to the overflowing of the educational capacity of school and to convert the social and cultural space –of the town, of the *polis*, in a “space of education and of action.” We can think, from this perspective, of the town as an educational boundary –in the global sense of integration of educational forces- or of the existence of pedagogic initiatives of all types not only to dynamize – a lapsus leads to say “to dynamite”- the formal educational system, which tries to meet the educational challenges, but also to discover new alternative roads in the large and varied landscape of education. And here we must appeal to organism and institutions that are vocationally educational, in the sense of “educational *synergies*” spoken of by Delors and emphasize what they can and must bring to a joint response to the challenges. The response of the Scout movement, for example, with its historical experience, with its geographical and cultural globality, and with its permanent need for research.

These organizations should reconsider their mission –their new mission- before the challenges of the new times in their own context and in the world at large. They should, on the one hand, be conscious of the “deficit of socialization” which would like to “fill” the “alternative socialization factors” or the “new agents of socialization” (*MCS*), which is to say, the new designers of the ethics and values of contemporary man, which exist and function on the sidelines of any educational planning and any moral purpose, attentive only to the interest of large audiences and the acquisition of benefits, and offer themselves as places of authentic socialization; and, on the other hand, they should reinforce their testimonial and efficient presence and rethink how to revitalize their quality as such; quality that must reveal “the existence of a coherent framework of individual values and of shared values, a balanced conciliation between the integrating and communitarian dimension of development and the exercise of personal autonomy, that brands the organizational *ethos*, direct decisions, gives strength to engagements and grants meaning to the actions of anything personal” (L. Rupérez 147).

And within the institutions, I believe it is important to refer to this capacity of the **educators** to respond to the challenge of the present. I am more and more convinced that, in spite of the enormous power of structures and the immense influence of social change, sometimes of a

provocative type, education will remain a necessary transforming force if educators demonstrate a capacity for reaction and initiative, if they look for the most current and coherent methods to make their response efficient, if they change their human, vocational and professional profile (capacities and competence) to take the new functions demanded by the educational change.

1. In first place, from the **conscience** of their **new identity** and of their new functions:

- a) Educators must be conscious of their new identity, *pluri-dimensional*, laden with new tasks and functions that make them more than mere agents of the transmission of knowledge and culture; among the new tasks of the educator are those of: capacity to be witness and mediator, to be integrator, indicator, inciter, and evoker: functions that go in the direction of an educational mission and that go beyond its character merely educational and functional;
- b) Educators must *respond* to the *challenge* of *new cultures* (capacity of tuning in, of critical distancing and of discernment...). Educators must develop and exercise, above all, their capacity to integrate the scattered and even antagonistic elements of our culture. In our global world we should “go from a concept of relationships based on opposing forces to a comprehension of relationships...” Thus, we educators of the future must be able to *articulate* the *opposed elements*, the inefficient and negative polarizations when they act in social life and in education, as opposing forces: rationality and subjectivity, identity and universality, the stable and the dynamic (tradition and future), identity and alteration, authority and freedom, educational excellence and justice...

2. In second place, from their **committed action**, educators, in coordination with the other educational agents, must respond to the challenges of current times while:

- a) Being conscious of the extent of socio-cultural change that invades us, of its implications in the world of education, and of the challenges that offend their model of education, theoretical or practical;
- b) Being able to know the means and tools needed to accomplish the educational change in response to the challenges;
- c) Having sufficient valor to put them in practice through a global educational project, which must address the greatest number of social factors possible;
- d) Uniting with others who attempt or realize projects with the purpose of aggregating initiatives, forces, and efficiencies. Anything but undertaking reasonings in which we acknowledge the problems –the challenges- but in front of which we adopt a critical attitude or an inefficient resentment.

Conclusion

In front of such an Assembly, visible sign and incarnation of one of the most notable challenges – globalization and inter-culture- I believe it pertinent to end by emphasizing the need to remain committed, as the Scout movement and as Catholic believers, to the utopia: a determining utopia that must move us until the world converges towards a greater mutual understanding, towards a

greater sense of responsibility and towards a greater solidarity about the basis for our spiritual and cultural divergences. We must live together, but the meaning and the horizon of our community, of our life in proximity is not given: we must build it. And here, the entire social community –the educational city- has much to say and to do in the “universal task of helping to understand others, in order to understand oneself” (Informe... 3). In this task of accentuating communication between cultures, of integrating differences, of building solidarity, of creating a new world... the utopia compels us: we cannot, we educators, escape or declare ourselves tired or weak. In this compelling task we want, like the poet, “accelerate the pace”:

*“We must invade the day,
accelerate the pace
quickly!
before night falls
over us.
We must go outside
Loosen up the joy,
fill the universe
of our lives,
say our word
because we are in a hurry”.*

(José Hierro, *Antología poética*, Alianza Editorial, 1990)

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Questions For Dialogue In Groups

1. Which do you believe are the two or three most important challenges in your socio-cultural context, and which most influence social cohabitation and education? How should education respond to them? Why?
2. How to live inter-culture (as well as inter-religion dialogue) in a Catholic religious organization based on the new “signs of times” of globalization of culture.
3. The new model of person, what values does it require to cultivate today, as an affirmation of emerging cultural values or as counterpoint to other values for our culture?
4. What are the traits of the profile of the new educator that should be cultivated, developed, empower?

THE INDIVIDUAL AND THE COMMUNITY : CHALLENGES FOR THE CHURCH

Introduction

- The speaker of this talk speaks from a very precise context, the one of France, a country with a Christian tradition in a Western manner, a country with a market economy, a country claiming to be of a humanist tradition, a country which mainly inspired the human rights. But Kant, who nowadays inspires very much our societies with the commonly accepted idea that we can think and live without God, comes from the outermost border between Germany and Poland. My speech will be situated. It is the talk of a pastor, a pastor in the sense of something committed in the pastoral, mainly with the students and the scouts.

- The new challenges in the Church. This is a quite difficult title, as the subject which is so presented. Very quickly, I could have an alarmist and worrying talk on the young people, on the Church, on the present times which are difficult. Here Saint Augustin helps us : “the time is us. Let us live well and the times will be good.”

- In order to understand and grasp better the many challenges which are facing the Church, and to do so from our observations of the worlds of the young people first of all to underline the end of a cultural consensus in our western societies. During the last two centuries, it seemed accepted that our societies were stamped by liberal, humanist and rational concepts which structured the whole of the economical, social and political debates. That was what was called the cultural consensus. We had faith in the progress of science to solve the problems. We laid on a positive idea of man, a humanist idea, to define the social relationships. We counted on a growth economy to believe in the development of everyone. These elements still exist, but what changed is the consensus admitted by all. However Cardinal O'Connor, archbishop of Westminster, underlines : “we live in a culture which is more and more dominated by the choice, the personal preference and the immediacy.” Paul Valadier, a French philosopher, talks in the same manner : “We are living in a context of the victory of the libertarian individualist model.” Libertarian because the personal freedom has become the key to any fulfilment ; individualist because the fulfilment is firstly for oneself. Everybody thinks and lives as he/she feels and we would here hear Pirandello saying : “Everyone his own truth.” This libertarian individualist model is lying strongly on the capitalistic economical model which is using it in return.

- The consequences are heavy, first of all at the level of the individuals and mainly among the young people. The individual has to become his/her own producer of meaning. He/she fiddles together his/her own points of reference. Professor Lanza, from the Pontifical University of Latran, speaks of an hypertrophy of the subject and of a metaphysical extenuation. The young person of today is requested to have a point of view on almost all the subject and then to decide what he/she has to do.

- The social and political consequences are obvious : in this context, the common well-being comes after looking after oneself. And it is more and more difficult to manage the whole. We can note, for example, in the western European countries, a greater and greater disinterest for the “common house” which is this same Europe. Another example comes to mind : the French presidential elections last spring which witnessed a worrying score of the extreme right party at the first round of vote¹ Many years of protection of the personal interests and of corporatism have not been successful enough to avoid to have people live under the vital economical minimum. We voted negatively, we voted against, but we did not encourage enough the personal efforts and initiatives in favour of the building of the common good. A society cannot build itself only in delimitating the individuals’ rights, which is already good and necessary. It builds also itself with what each of us is bringing.

- The consequences for the Church are also known to us :the evangelical values have become a mere possibility among others. The Catholic religion has become a religion among others and does not have the leadership in our societies. And even if we would find the evangelical values interesting, this does not mean we would be feel attracted in belonging to the Church : “Believing yes ; belonging no”.

- However I want to temper my worrying words on the hypertrophy of the subject and the scattering of the cultural consensus. In fact, this worry of the individual can be renewed in a new manner of understanding oneself. René Rémond, a French Academician and historian, insists : it is not the idea of individualism which has changed, it is the idea of identity. The personal identity can be built today in sincerity, in coincidence with oneself, en less in faithfulness with the given values of the given or received words. the present behaviour in the marriage or the couple seems to be a good example.

- It seems to me that the main challenges which the Church must take up and must help to take up are those of community and communion and for diverse reasons. Firstly, because it provides a larger framework in which multiple challenges may be addressed. As well, they represent stakes for human societies where the Church can play a role and help out. Because it is an area where personal requests are made and where the collective interest is reflected. Lastly, it is a dimension that is profoundly Christian which has always found its place within the Church.

-Human community, the “first” community, community fundamentally is mishandled, often threatened, either by individualism or collective authority. For us scouts, for our churches, it is a question of rediscovering, reconstructing and re-enlivening, establishing on a long-term basis human community. In this sense, it is a question of experiencing this, in our Church and in our societies, in our communion which is our common humanity. Jean-Paul II in his letter for the start of the new millennium invites us to “promote a spirituality of communion” (Novo Millennio Ineunte, number 43).

¹ In fact, only two candidates can present themselves at the second round. Usually there is a right wing and a left wing candidate. this time, the candidate of the extreme right wing party had a higher percentage than the left wing candidate. However, the French voters reacted and chose the candidate of the democratic right wing at more than 80% in the second round.

-I will take up this theme according to three large categories which define the Church and which are inseparable from each other. These three dimensions stand together and are like three legs of a stool: when one of the three is missing, the problems begin! It is a question of “diaconia”, i.e. service, charity, “leitourgia”, which is prayer, liturgy and “marturia”, being the witnessing. So there you have it, what the community has to take up in the large spectrum of the challenge, these three large areas where the said challenges occur or where we want to ourselves take them up, as being part of our mission.

-It goes without saying that for each of these areas, scouting already takes up these challenges and often brings to them elements of research and application in this regard. I am not enumerating them systematically, as these elements will be addressed again the working groups.

- **1) diaconia**

This Greek word very quickly in the New Testament means the service of others either inside or outside of the community. Without any difficulty, we can associate this word with charity, that is to say everything that opens us to others. In scouting, we like to talk about opening up to others or to individuals. What in this is a challenge for our scouts, for our Church? First of all, for reasons that are not new.

1.1 From the beginning, the Christian communities-we have heard this before in the vast and lively debates of the Epistles of Saint Paul-open to everyone. Since its origin, the Church is multidinist and addresses itself to the masses. The Council of the Vatican II restates it clearly in the very eloquent introduction of the decree of “Gaudium et Spes” (GS 1,1): “The joys and the hopes, the sadness and the pain of men of this age, most of all of the poor and all those who suffer, are also the joys and the hopes, the sadness and the pain of the disciples of Christ, and there is nothing really that is human that does not find a reverberation in their heart. Their community, in fact, builds itself with men, together in Christ, lead by the Holy Spirit as they make their way to the Father’s Kingdom, bearers of a message of salvation which they must offer to everyone. Christian community identifies itself truly and intimately as one with human kind and its history.”

1.2 Also for more of a theological reason as well. Jesus reveals himself while uncovering his own truth to man, i.e. the more a man becomes a man and human, the closer he is to God. Jesus is presented as a man; he is to be received as well as a man whose words and actions reach our higher self. Jesus the Christ helps men to aspire to their highest role in life. (GS 22,1). Toward this goal, Jesus therefore took on a human identity, shared the life of people and utilised the words and the images of most daily life existence(GS 32,2). What is the best of man? To be for and with other men. “The presence of Jesus amongst men, his unequalled words, his affection for the fishermen, his acts of healing among the sick, his benevolence toward everyone, his sense of God and of men offered us a tangible response to our deepest questions about our life, our destiny, present and future” explains the contemporary French theologian, Bernard Sesboué (Croire (Believe), pp. 262-263). The German Lutheran theologian Paul Tillich (1886-1965) states the following in his “systematic theology”: (p. 127): “Only those who have met with, through experience, the shock of the transitory, the anxiety that allows them to realise their finite quality, the threat of non-being, can understand the meaning of the idea of God. Only those who through experience of the tragic ambiguities of our historical existence and those who have entirely posed the question about the meaning of our existence, can understand the meaning of the symbol of the Kingdom of God. The revelation answers the questions that were asked and that will always be asked because these questions are ourselves.” And the Cardinal

Billé, former Chair of the French Episcopal Conference, who succumbed prematurely to cancer a few months ago, a figure who we miss very much, said before six thousand Scouts of France leaders together for the “national-event days”: “How can you give your food if you don’t know anything about how the young are hungry?”

1.3 All this leads me of course to consider the opening to each and to all with their more modern-day challenges; if we want to understand the youth in this world, we have to confront the challenges as a result of globalisation of social injustices, the irreversible and dangerous deterioration of the ecology of our planet, etc... The philosopher Hanna Arendt worries: “has humanity become a burden for man?” It is also the challenge of the Tower of Babel where men believed to solve their problems by denying their differences; that is the challenge of Pentecost where man, despite being an outsider, is no longer strange, bizarre, nor threatening for other men.

1.4 In this area of opening up, there remains a challenge presented in the most urgent manner, more difficult and sometimes more dramatic: it is the question of inter-religion. For the western world, it is clear, and I say this first and foremost, that the youth now consider Christianity as a religion among others, all having equal weight in terms of their views. What’s more, the idea is henceforth more widespread that religions are the causes of conflicts and therefore religions are dangerous. The challenge here is immense and is certainly more accentuated in numerous areas of the world. You are in the best position to talk about it. The western world should not say too much about this. Jean-Paul II insists however (Novo Millennio Ineunte number 55): “The name of the one God must constantly become more that it is, a name of peace and an imperative of peace.” Education with a view to knowledge, opening up, respect, dialogue are more than ever before necessary.

I conclude this chapter with a certitude and a challenge: The Church has never been, is not and never will be a sect. The requirement for the Church to always be open and to ensure that it does not fold in upon itself, a requirement for each of our associations and for each one among us to help the Church to remain open, that is to say while staying inside it! The Church and our communities have to experience this opening; they have to experience and celebrate as well faith. This is the second chapter.

- 2) **leitourgia**

I use as well words of prayer, symbolism, interiority, celebration. Here, the Church and our scouting associations see an vast field of challenges to take up. Interiority, silence, prayer, the presence of God are not self-evident. The word God himself is not a part of the universe, nor is it in the vocabulary of the youth. Nevertheless, several paths are opening before us.

2.1 To be taken or to be taken again toward faith by the symbols of the scouting life. The mess dish, the cord, the fire, the tent are simple objects of ordinary life; the march, the setting up of camp, the exploring (the raid), are rich moments of camp life. It is obvious that these objects, these moments and these rites can become paths of the Gospel and faith. They will only become this if we make them a work of “nomination”, i.e. work which consists of giving them a “name”; it’s a question of taking up at times more explicitly that they are signs or another reality. You all know the importance of giving someone a name; by doing this, s/he is removed from the confusion of being like all the others. Giving a name signifies the integration of a person in a group or family. Giving a name to someone allows them to be an autonomous person, enabling them to enter into relationships, form alliances. Whereas for us Christians, this naming comes

from God, and is done upon contact of the Word of God. We don't invent the Word of God. We receive It to assimilate It, to live It. We are convinced, and it is a challenge for humanity and for the Church as well if it wishes to help the youth to live, that man grows with the contact of something he did not create. Man is not his own creator. He doesn't choose this either. He has to be in contact with ambitions and utopias that stretch him upwards or beyond.

2.2 Nor should the Church abandon the most fundamental challenges of all human experience which also can lead to faith. Karl Rahner, in his well known *Traité Fondamental de la Foi* (Fundamental Treatise of Faith) (1983) identifies three:

the call of absolute love for your neighbour: if we take to heart chapter 25 of the Gospel of Matthew, if loving the next one is really about loving Jesus, "absolute love" therefore "which binds itself in a radical manner and without restraint in man is in implicit accordance with Christ in faith and love."

the call to make yourself available when faced with death: that is to say, this moment and this act before which man considers himself a whole, a moment where he acts with his whole self, where freely he may consent to a reconciliation with his history.

the call to hope of the future: as all men, and most of all the youth, wish to see the narrowing of the divide between their own alienation and to what they aspire; for this they look toward the future. Man seeks answers to questions regarding the purpose of history, its sense, its resolution or its reconciliation in the end. We know all that, often by painful experiences in our associations, by events that happen to the youth; we can not disregard these challenges which deal with the sense of existence.

2.3 The challenge for the Church is therefore to bring the situation to a personal encounter with Christ, a meeting with Christ as a person. The appropriation of the Gospel by the youth brings them to a place where liberties apply. I was saying that the Church is not a sect ; it also must be said that the Church is not an administration. Education directed at interiority, silence, the sense of time, is as you know a challenge, as well. I take the example of the relationship to time. We normally define this with the word «chronos», by a chronology of events in succession. The Christian concept of time is closer to the word «kairos», i.e. grace, propitious (favourable) moments. Help our youth, and ourselves as well, to escape the chronology, the immediate, the mechanical unfolding of the present, in which we invest too much, either for fear of the past with its legacy of heavy weights to tow, or either for fear of the future before which we feel helpless. Forgiveness reconciles with the past. Hope and the resurrection reconciles with the future.

The Church can therefore only reflect the challenge of the community of men and of communion if it is open to everyone, and if it invites and proposes faith as a life and something to be celebrated, and the third part which I open, if it witnesses and offers ways of witnessing. Here then is the third area of the challenges.

- 3) **marturia**

Witnessing. I also classify here the intelligence of faith, the comprehension of what we experience. All men seek to understand what they believe. Faith does not nullify intelligence, nor is it the objective of the latter.

3.1 More than ever-and as a result of arguments cited above such as the current situation of Christianity relativized by other religions-Christians are called upon to explain. Explaining implies having the words to do so. A bishop was noticing that during inter-religious meetings, the Muslims explained the Koran, the Jews talked about their religion and the Christians were quiet ! The clear and convincing attestation of reasons to believe is a service and a true

intellectual charity. We insisted, and rightly so, on the sincerity of Christian behaviour, no doubt in part to the detriment of intellectual education or education relating to catechism. Today, the Church, Christians and scouts can no longer avoid the heightened confrontation. And we can surely see the success of our training courses or gatherings in terms of the debates and what we call « café-theo » in the image of the « café-philos » In his message to the youth inviting them to the World Youth Days in Toronto (Canada), Jean-Paul II put significant emphasis on a process of intelligence : « discover your Christian roots, learn about the history of the Church, deepen your knowledge ». It is unusual that Jean-Paul II puts emphasis on this point in a letter to the youth.

It is appropriate therefore to take up the challenge of intelligence : the cultural centres move around in the world ; you can always revisit the analysis of the cultures of the youth ; literature, cinema only rarely capitalise on the religious domain ; the question of the thought process in terms of the bad is stunning ; finally, we have noted that the inter-religious discourse, which often invites the youth to a better understanding of their own religion, requires a recourse to solid foundations of knowledge in anticipation of a true exchange.

3.2 A last word about witnessing. In general terms, given the lack of differentiation of opinions and religions in many of our societies, as it is in western societies in any case, we are truly invited to state more clearly who we are and in whose name we do all this educational work. On the one hand for obvious reasons given the confusion with the sects, for example, and on the other hand for reasons with respect to the Gospel itself and its responsibility to announce Christ. We are still too inhibited or too paralysed to risk being criticised for a sectarian spirit when we talk simply of our own identity. And yet, « we are obliged to put forth that which makes us live » (Philippe Lécivain-Centre Sèvres-Paris).

Conclusion

-I had started from the hypothesis that today we were participating in the end of a world built around a certain cultural and conceptual consensus, and that this brought the individual, the person, each one of us, to a greater level of effort in order to build his/her choices and organise and his/her reference points. We also noted how these questions find themselves in the guise of challenges according to three main areas which structure the Church around the opening to everyone, around the personal appropriation of faith, around an inevitable expression of what makes men live.

- Christians and scouts find themselves before a historical opportunity to take up the challenge of inspiring the possibility of a society in which the individual and the community correspond to one another and build up one another. Take the example of information. It used to be that at the only movie theatre in the village or area, before the film there were a few minutes of news items. There wasn't much but everyone saw it together. Today, everyone is able to use all information in the world, however s/he is alone in front of the computer screen !

-We are therefore put to the challenge of creating convergence and common projects while helping society to act in this way. The youth like variety however do not understand partisan minds. Our Church and our scouting have a responsibility to promote the articulation of educational projects at the heart of living and participating communities, welcoming and demanding ; at the heart of societies very open to dialogue and firm in their own identities, capable of differentiating their educational itineraries, going beyond the mass approach around us. We have in hand inspiring models to build society. The Catholic Church is in fact global but not ethnic, universal but not homogeneous.

-Once again, it is obvious that scouting has its place here. The articulation between the personal progression and the life in the patrols or in the teams is one of the principles of scouting. In the same way the pedagogy of confidence meets with the putting into place of the expectations of the life in the group, at camps, for example. The education of children and youth requires committed teachers, responsible men and women, as much by their abilities as by their maturity. However I will let the working groups debate this and treat these themes in depth in relation to scouting.

-Let me finish with what Father Arrupe, the former Superior General of the Company of Jesus, said to us : « Think global, act local ».

3. REFLECTIONS ON THE KEYNOTE SPEAKERS - WORKING GROUPS

WORKING GROUP I

Group I includes the chairman, Sister Isabelle, and the reporters, AYEBOU Kodjo and LEDJOU Marcel.

Following the analysis of the questions phrased by both communicators, the group discovered they had a point of agreement and examined them simultaneously. The group's analysis concluded that the majority of participants shared the same challenges.

Observation:

The dismantlement of the nuclear family, the parents' lack of commitment due to their engagement in their professional life or to a low purchasing power, neglect within the family and an unsupervised education.

These are the new challenges facing the African continent, but old challenges sustained by western countries.

Repercussions result in a solitary and individual life of a disunited family.

The most important challenge lies in the leaders' quality of training to recruit youths.

To put it plainly, the solution lies in orienting all the potentiality toward a true commitment. Then our national associations are called to set programs that comply with the youths' environment.

The challenges facing the Church:

Encourage the youths to have a true commitment to assume more responsibility in church activities.

- The Church must prove that spirituality is what prompts us to work
- The Church must play the role of valid representative that nourishes the youths' good sense and follows up on their progress
- The Church must train pastoral counselors
- The Church needs to adopt new measures to fight the proliferation of sects, which are the main reason behind the youths' relinquishment to the church: the example of Africa.

No progress and slight success because, despite the minor efforts to train and raise the awareness of leaders and rovers, the chances of returning to the field of action are limited: the example of Africa.

The ICCS must play the role of representative of national associations before the Vatican on the international level.

It must:

- contribute in the training of pastoral counselors
- help and support national associations to draft documents setting programs and promoting spirituality for the youths to guarantee their recruitment
- hold constant relations with Episcopal conferences
- facilitate the twining process between member associations to motivate the youths

WORKING GROUP II

THE NEW EDUCATIONAL CHALLENGES INDIVIDUAL AND COMMUNITY: CHALLENGES FOR THE CHURCH

I- The new educational challenges

Questions examined by the group:

- 1) According to you, what are the two or three main challenges in your own socio-cultural surrounding that have a major influence on social and educational relations?
- 2) How can education face such challenges? Why?

The group identified two main challenges which are: community and family.

A) Community:

In fact, the major influence of community on social and educational relations can be perceived through the following:

- The amount of information is increasing so much so that the youths are unable to distinguish between what is right and what is wrong
- The speed of spread of information conditions an individual (the youth) who is swept by emotions
- Often, these information transmit through the media (TV, movies...) non-recommended ways of conduct making it difficult for the youth to place himself in relation to someone or something
- Superficial interpersonal relations (currently in Europe) resulting from individualism and indifference do not favor the rules of conduct and social and educational values
- In Africa, social values are disappearing gradually in favor of individualism and suspicion

How can education face such challenges?

To face such an exponential flow of information which refrains the youth from placing himself in relation to someone or something, the youth must hold educational relations with his environment which must prepare him in turn to handle information, to have a critical eye and to select information in order to deduce lessons from life. The step must be supported by the promotion of a teaching community.

Why?

Because if the youth surrendered to such information along his growth he would be contaminated by it and would become an adult lacking a socio-cultural reference point and would be unable to play a constructive role in society.

B) Family:

- Educational gap within one's family implies to the lack of primary socialization that school could never fill again
- Some children are orphans and some parents do not spend quality time with their children to follow up on their education
- Dialogue between an adult and a youth is not enough or is sometimes almost inexistent
- The sense of truth is no longer a choice, particularly in a family

How can education face such challenges?

- Promote the cohesion and stability of families

- Promote dialogue between the adults and the youths
- Promote moral values in family and society
- Promote collaboration between scout officials and parents
- Promote a multidisciplinary education for the youths (formal, informal and non-formal education): family, school and youth organizations such as scouting. For instance, school teaches more than it educates.
- Promote, in particular, non-formal education to bridge the gap constantly created between family and school

II- Individual and community: the challenges for the Church

Question examined by the group

In what way are our scout associations concerned?

- The youths lose their Catholic identity (and become non-practicing Catholics)
- Spiritual activities within the scout movement
 - * the youths hide behind multi-confessionalism to escape the practice of any religion
 - * problem in finding one's identity: conversion into Islam or other religions

WORKING GROUP III **(Grupo en español)**

Desafíos identificados

- Sobre todo en los jóvenes la falta de lenguaje oral y también la incapacidad para simbolizar.
- La cultura de lo "light"
- La relación educativa: cómo nosotros tenemos dentro del movimiento scout una manera original de vivir el método scout: el choque a través de la confrontación educativa:
 - 1) cómo toma en cuenta la opinión del joven
 - 2) cómo se tiene en cuenta sus aspiracionescomo educadores, ayudarlos a afirmar una utopía, pero a la vez hacerlos capaces de sentirla posible.
 - 3) cómo somos capaces de vivir con los jóvenes frente a las rupturas de las nuevas culturas.
- Relación del educador bien cercana a los jóvenes y no ya de una forma grupal masiva, sino fundamentalmente a través del **acompañamiento personal**.
- Poca capacidad de establecer una escala de valores y optar coherentemente por ellos: ayudar a los jóvenes a optar por los valores y asumirlos.
- Asumir la inmigración con sus diferentes culturas y distintas experiencias religiosas.
- Incapacidad de acogida de las autoridades.
- Conflictos de relación en los lugares donde se encuentran "obligatoriamente": la escuela y otros.
- En muchos países la población que emigra es la más audaz y con mayores capacidades de emprendimiento.
- Luchar contra la construcción de "ghetos", especialmente cuando se tornan beligerantes.
- Aceptación y conocimiento del otro en cuanto otro, pero para **convivir** y no sólo para saber que está. Actitud de acogida y aceptación desde una base común de convivencia.
- Recordar que muchas veces detrás de la inmigración-emigración existen mafias que se lucran con ello.
- Fuerza "moral-sagrada" de la TV y otros medios de comunicación. "...Si se dice allí, es verdad". Con respecto a los jóvenes, la pseudo verdad que muchas veces expresan se transforma en *la Verdad*. En cambio, las verdades más reales y radicales no se acreditan, se duda de ellas o directamente se rechazan.
- Menor capacidad y formación en ocasiones de los formadores con respecto a sus formandos.
- Cómo conciliar el binomio *autonomía* como individualismo, con *ciudadanía* en cuanto al hacer común venciendo el egoísmo.
- En ocasiones el joven solo es bueno y en grupo, sobre todo escolar, se altera totalmente en su comportamiento.
- Tiene que existir una coherencia entre los distintos actores de la educación frente al joven: En este sentido, buscar la complementariedad entre los educadores y las familias.
- Educar la personalidad y el carácter frente a la comunidad; dar una "columna vertebral" y que a la vez se dé una interacción con el individuo y la comunidad.
- En la comunidad educativa, cómo se viven los valores y se asumen una coherencia diacrónica y sincrónica a la vez, teniendo en cuenta la progresión en el tiempo y los distintos ámbitos a tener presentes.

- Que haya un proyecto global de formación que considere una visión en perspectiva de la persona que se busca formar y que tenga presente todas las dimensiones personales y la corresponsabilidad de todos los que intervienen en el proceso.
- Hay mensajes contradictorios en cada uno de los ámbitos donde se mueve el joven ya sea escuela – familia – grupo. Esto pide pasar a los hechos y no sólo quedarlos en teorías.
- La vida de hoy implica que “el hombre de hoy está condenado a hacer su propia biografía” (José M^a Mardones). Y aquí hay un riesgo de que otros “nos estén viviendo nuestra propia vida” por nosotros.
- Se le dice al joven: “Sé tú mismo – sé libre”. Pero la sociedad crea modelos estándares de conducta.
- Ayudarles a hacer su propio proyecto. Cómo vivir la relación de los adultos con los jóvenes frente a los mensajes contradictorios de los MCS. El grupo de iguales crea una ley que es la que se sigue. Por tanto, hay que educar en el espíritu crítico para vencer “las marcas que impone el consumo”, y para ello los scouts ayudamos a valorar el trabajo de nuestras propias manos.
- Frente a la globalización: ¿cómo se la puede humanizar? Una respuesta puede venir por el lado del Foro Social Mundial.
- Educar para la libertad responsable (aporte desde el escultismo); no esperar siempre soluciones mágicas que vengan de arriba.
- ¿Cómo conseguir la coherencia interna en las propias instituciones?
- No hay debates de los gobiernos sobre la educación y tampoco sobre la educación en valores. Provocar que el debate exista.
- Aprender a **conocer** la realidad y sobre todo a conocerla juntos
 - Aprender a **hacer** juntos
 - Aprender a **vivir** juntos
 - Para poder **ser** juntos
 Y todo ello desde la práctica. Para responder a la pregunta de cómo lograr que las instituciones sean coherentes y ofrezcan una educación coherente.
- Falta una cultura cristiana entre los educadores.
- Trabajar para crear la manera de vivir la fe en la Iglesia y en el momento de la vida scout leído como vida cristiana.
- Falta de formación. Hay indiferencia desde el joven: ¿De qué me sirve la fe..., Dios..., creer...?
- La división de la persona: lo religioso es aparte y si encima aparece una dificultad se deja de lado.
- Falta de jóvenes sacerdotes que atraigan a otros educadores.
- Los laicos ¿dónde experimentan la *martiría* y la *liturgia*?
- El general, los jóvenes se van porque no se sienten *contemplados*.
- Dar sentido a la vida y jugarse por lo que uno elige en ella.
- Cambiar la cara y desde el movimiento se puede dar sentido a esto. Porque muchos se acercan al movimiento no por ser católicos, sino por el juego o el campamento o aún por los amigos, pero si son orientados pueden alcanzar a Dios en una verdadera conversión-encuentro con Jesús.
- Trabajar más la dimensión del acompañamiento de los laicos dada la ausencia de sacerdotes.
- Acercar también sobre todo a los seminaristas para mostrarles el proyecto.
- ¿En nombre de *quién/qué* (experiencia vivida) se llama/se invita?
- No basta con expresiones de buenos deseos; hay que ser testigos, dar testimonio de vida.

WORKING GROUP IV

(English Speaking Sub-Committee)

Our Committee began by exploring each association's situations and experiences. What we found were validations of Professor Regidor's observations on the state of Catholic education in much of the world. Three major concerns were expressed with somewhat universal agreement.

First, religious education outside of Catholic run or operated schools is weak or non-existent. We all expected this to be the primary role of the family, but families are fully occupied with providing the basic needs of food and shelter and have little time to dedicate to formation. So, if families cannot provide for spiritual needs, they look to the institutional church. But, we find that pastors, religious, and even professional youth ministers do not have the time needed to offer structured religious in a structured way. The last sought option is to involve the community (the church community) and we did discover some forms of community for "formal" programs. In the United States all parishes are expected to provide religious education and this is often done with lay volunteers in an after-school program.

Second, we found a significant amount of pressure in almost all countries from non-Christian immigration that is weakening Catholic religious education. Catholic Scouting is also feeling this pressure.

Third, students are given opportunities to join many youth serving organizations and associations competitive with Scouting for the youth's time. Many times parents are only casually aware of what these associations stand for and they do not make informed decisions. Some of these are Catholic associations that are not "friendly" or knowledgeable of Scouting programs. In several cases we heard of a lack of support by the bishops in a diocese or Episcopal Region.

(As a personal observation, Scouting, or Scouting-like programs, must be called on to be involved with the formation of youth. As our societies become more culturally diverse, educational systems will be forced further away from serious religious content. In a pluralistic society, there is always going to be question of what values are taught. If we do form associations to provide Catholic Formation to our youth we will be further infected by the Enron's , MCI WorldComs, and value-less politicians. We must form and train leaders and we must infuse our programs with Catholic value exercises. These should include religious emblems, retreats, days of recollection, and other appropriate spiritual activities.)

In further group discussions we discovered additional challenges for the Church and for Scouting.

Challenges for the Church:

- We must develop and insist on a set of goals for children's and youth ministry from the world Church. We heard the beginnings of these goals yesterday: participation in service, evangelization, and witness.

(In the United States we have a document, "**Renewing the Vision**" from our conference of bishops that outlines the goals as

1. Personal and Spiritual Growth

2. Full participation in the Faith Community, and
3. Empowerment and Discipleship.

These are, of course, more fully developed in the document along with certain principles and objectives.)

- We must also find ways to address social justice issues in the world that prevent or limit the growth of youth into well formed adults. Issues of abuse, slavery, poverty, hunger, etc. must be recognized and confronted

Challenges for Scouting:

- We are competing in a world of Ronaldo's, Michael Jordan's, Madonna's and other figures attractive to our youth for their fame and fortune. In many parts of the world youth can join a sports association with the dream of becoming a world famous personality and pursue that dream through childhood into adult associations with similar attractions. Scouting does not present the same attraction beyond about 20 years of age in most countries. (This is no way a diminishing observation on the commitment and dedication of Scouts who volunteer and become fine men and women leaders in Scouting.)
- Scouting is also threatened by the hollow challenges of commercial adventure. In my town I can rent a rock wall to climb and all the equipment to do it safely. I receive, for a fee, the challenge and risk of adventure, and may be able to test myself against others. I can similarly swim, canoe, hike, mountain climb, or ski – all without the difficult learning of planning, leadership, or character development. Scouting must compete with a renewed emphasis on the fundamentals of Scouting (Fun, Outing, Patrol Method, etc.)
- Despite the great promise of the computer as a bringer of knowledge and experience, it has sprung a trap for our youth who, too often, are seen individually sitting in front of a screen without a shred of reality. This could be a generation of isolated individuals with few skills for building and maintaining interpersonal relationships and little understanding of team interaction. The conclusions are frightening.

E. P Gargiulo

13/07/02

4. DISCUSSIONS ON THE DRAFT FOR A NEW CHARTER

WORKING GROUP I

Regarding the declaration of the charter, the group made the two following observations:
Concerning the education of the youth, the ICCS is member of the WOSM which has an international policy for the education of young scouts. As for evangelization, its the Church's duty to determine the methods of evangelization.

ACTIONS

- **Policy**
 - consolidate relations with the Holy See by means of Episcopal conferences
 - contribute in tying relations between Catholicism and Scouting
 - implicate a representative of the Vatican in the ICCS conference
- **Relations**
 - promote collaboration with the WOSM and the ICCS
 - hold a meeting with the Holy See at least once a year
- **Exchanges**
 - exchange documents issued by national associations and pertaining to spiritual development
 - promote the twining process between member associations
- **Training/Activities**
 - draft the general orientations of the training and activities modules and submit them to associations that would adapt them to reality
- **Communication**
 - promote the creation of an electronic mailbox for each association
 - exchange information between the ICCS departments
 - submit to the member associations the required documents on time
- **Projects**
 - contribute in building up the national associations' experiences
 - promote the Middle Eastern associations' support for all peace initiatives

Reporters:

- AYEBOU Kodjo Donatien
- LEDJOU Marcel

WORKING GROUP II

Our discussion focused on elaborating the new charter of the ICCS, called the Thessalonic Charter. After discussing the new Catholic draft-charter of scouting, the group decided to adopt it but proposed the addition of some ideas in order to adapt it to the era's challenges.

The adaptation must include the declaration of the scouting mission endorsed in Durban and the values of reference of Catholic scouting.

There is exchange between the scout movement and the Church in the last paragraph of the draft-charter; but nothing practical was decided.

The group's reflections resulted in several resolutions and recommendations that the ICCS must adopt, particularly the following points:

- Policy:
 - The ICCS must ensure the participation of a larger number of countries in the major gatherings in order to allow all scouting associations to express their aspirations
- Exchanges:
 - The ICCS must promote inter-exchange projects between the youths. Exchange between the Northern and Southern hemispheres, as letting the youths face the challenges of exploring for instance prompts them to illegally emigrate
- Training:
 - The ICCS must promote solidarity and the exchange of programs between Catholic scouting associations
- Communication:
 - The WOSM and the Church:
Based on our Catholic values, the ICCS must enrich the document issued by the WOSM concerning the spiritual dimension in a way that sheds light on the characteristics of Catholic scouting within the Church and the WOSM
 - Toward our local communities:
The ICCS must plan a way to explain the role of the chaplain and leaders in consolidating faith through the program, such as holding a seminar to plan the issue
- Activities:
 - The ICCS must seize opportunities, such as the World Youth Day, in addition to the conference to promote Catholic scouting. The step would lead to planning for new projects. Work must not be restricted to promoting the image, Catholic scouting must also adopt specific themes, like the WYD, to have an impact within the Church and society.

The previous suggestions must lead to the adoption of a working plan, the means of which the ICCS must set in order to implement the suggestions.

PROPUESTAS PARA LA CARTA

WORKING GROUP III

(Grupo en español)

Nosotros proponemos que se cambie el estilo de la Carta, no se modifique la anterior y se haga una exhortación-invitación a nuestros movimientos para continuar dinámicamente el trabajo sobre la misma. En este sentido se envía la misiva y se espera su devolución y aporte. Se titularía:

Epístola desde Tesalónica para el compromiso de los católicos en el Escultismo. Que sea con un estilo más evangélico y menos institucional y más dirigido a los adultos de nuestras Asociaciones.

La propuesta se ve coyuntural, sobre el tiempo actual, y frente a ello qué papel tiene el escultismo en la sociedad.

No parece positivo el encuadre: no hay que presentar todos los males del mundo contemporáneo y decir que para todos ellos tenemos una respuesta.

Se proponen tres párrafos:

a) elemento sociedad

b) el escultismo de hoy

c) desafíos para este tiempo

- enfatizar en el papel de intercambio de la CICE y la Iglesia y viceversa
- acentuar el papel de la Iglesia local frente a la Iglesia universal.
- educador como pastor evangelizador – acompañamiento personal
- enfatizar en la visión educativa y el aporte concreto que el escultismo católico hace a la educación en valores.

Propuestas a la CICE

Queremos formular propuestas en una dirección pastoral pensando que el nuevo equipo será capaz de instrumentar su propia mecánica de trabajo.

- a) ¿Cómo la CICE va a acompañar la dimensión católica de la fe en la formación, animación y transmisión de la misma frente a los jóvenes?
- b) ¿Qué aportar frente a la falta de coherencia entre lo que decimos y lo que hacemos?
- c) Promover la solidaridad, buscar ayudas, para que fraternalmente puedan participar y existir de verdad en la CICE todos los países que, aún siendo católicos, por razones económicas o de pocos recursos adultos no están presentes en estos eventos y por tanto no se recoge suficientemente la expresión de los mismos en nuestros documentos y acciones.
- d) La regionalización más pequeña, para hacer más operativas las Regiones. Ver por qué las Asociaciones miembros no presentan interés en participar de estos eventos.
- e) Avanzar en la relación con el mundo scout que se ve algo truncada.

WORKING GROUP IV **(English speaking group)**

We focused on the questions posed at the end of both documents presented earlier in the conference. We formulated four recommendations based on these discussions and our discussion in relation to the Charter of ICCS.

IMPORTANT CHALLENGES

- We acknowledged that the family unit is changing in Western Society, it either does not exist, is scattered or if young people are staying in the family unit they are becoming independent at an early age. This means that the important role that the family once played in religious education is no longer valid.
- The family is no longer interacting to influence young people to remain in an atmosphere of education such as scouting.
- Previously family and church life provided for solid and continuous relationships and young people had a person or group to turn to help with crisis situations during the growing process. We need to ask ourselves if the Scout Group meets this need today.
- We identify two main challenges

Individualism

We should be helping young people develop a personal identity as an individual without being individualistic . We need to help young people have regard for others and not exclude others.

Consumer Society

The freedoms that we had to fight for 20/30/40/ years ago are now the problems for today's young people i.e. Freedom of movement, freedom of choice. We must guide young people and give them a sense of direction. In addition we must help young people understand the importance of life itself and that having everything on a "material" level does not solve life's problems.

We need to acknowledge that young people today live in a disposable, throwaway society and don't want a longer-term commitment such as scouting; they are the true products of a consumer society. Thus we need to look at how to make Catholic Scouting attractive to the 19-25 consumer age group.

RESPONSE TO PROBLEM AREAS

- Young people should be educated to lead a fulfilled life and have the ability to meet problems with a variety of solutions.
- It is vitally important that all educators “live by example”
- We, within Scouting, need to acknowledge that we are dealing with young people to whom scouting is one opportunity and not THE opportunity. In line with this we need to link into a network of support from the family to school to the church. In addition it is imperative that we listen to young people and support them in all they do, one way of doing this is to ensure that we hold onto our “older” leaders to ensure support and continuity.

IDENTITY

- We had a long discussion on the importance of being clear of our identity and image as Catholic scout association and ensure that our ways of presenting ourselves clearly show what we are.
- The issue of identity is important to young people so that they understand and differentiate between their religion and not create barriers but an atmosphere of understanding.
- If we examine what we are doing and what we are providing we will sell ourselves more clearly and appeal to young people.

ENGLISH SPEAKING GROUP FUTURE PLAN

1. Exchange between Regions
2. Communication - Signs Magazine now and then often improper in the translation
3. The need for publications to support national associations
4. Spiritual documents to help national associations
5. Increase youth participation – World Youth Events, Regional Youth Events
6. Encourage national associations to invite ICCS members from other regions to their events with some financial support
7. Planning committee to be formed to look at the medium/long term development of the ICCS
8. Inter religious dialogue with WOSM
9. ICCS to be pro-active rather than reactive – especially with regards to WOSM
10. Review of the administration to ensure the best results
11. Short term financial strategy
12. Ensure proper translations in the various languages
13. Look at ways for increasing membership
14. Relationships – improve and develop with other conferences and organizations

Working Group of
Friday July 12, 2002

5. RESOLUTIONS – RECOMMENDATIONS

RESOLUTION 1

The World Council proposes to the European Region to consider support of scout activities for WYD 2005 in Cologne, Germany by:

- reflecting how to welcome scouts of the world
- encouraging scouts to participate
- organizing activities, for example “itineraries” throughout Europe which would converge near Cologne
- reflecting on the theme to be proposed and enriching it
- proposing this procedure to ICCG

The next WYD will be held in July 2005 in Germany. Scout Associations have actively participated in previous WYD where they have offered services (volunteers, animation ,catechism, vigils...)
Many scouts participated with their dioceses throughout the world.
For the WYD 2005 in Germany scouts should continue to take part and assure a greater visibility.

Recommendation originally proposed by: SdF Agesci MSC

RESOLUTION 2

The World Council direct the ICCS Secretariat to study the issue of Lay Chaplains and to make recommendations as to the need for Lay Chaplaincy and guidelines for training.

RECOMMENDATIONS

The World Council recommends:

1. That the value of Scouting to the Church be promoted on a world, national and local level by ICCS.
 - a. At a world level, ICCS will have regular contact with different offices of the Vatican (for example Pontificium Consilio Pro Laicis) on a personal basis.
 - b. Collaborate with other Catholic Youth organizations on a world level
 - c. On a national level work with Bishop's conferences, if necessary with the help of ICCS (World or Regional level)

2. That ICCS speak with the Church to show how important it is to have priests working with young people. This will have the additional benefit of encouraging vocations.

That ICCS compile and distribute a list of the tools that each association is producing and publishing to help leaders.

GENERAL RECOMMENDATION

All recommendations issued by the World Seminar working groups will be passed to the ICCS Secretariat for consideration and implementation.

6. MINUTES WORLD COUNCIL

13 – 14 July 2002
Thessaloniki, Greece

1. Election of the President of the World Council, the Resolutions Committee, and the scrutinizers: On proposal of the Steering Committee, It's approved the election as:
 - Chairman of the World Council: Fr. Leo LeBlanc.
 - Resolutions Committee: Roberto J. Linn (Uruguay) Eduard Gargiulo (USA) and Etienne Père (France).
 - Scrutiny Committee (Tellers): Ms. Clara In Sil Han (Corea) and Mr. Jean Marie Irakabaho (Rwanda).
 - The World Council accepts voting procedures as proposed.

2. Presentation of applications for membership of ICCS for voting:
Approved as Observer Members by the Steering Committee, the following 2 Scout Organisations are submitted to the consideration of the World Council for full membership.
 - Lithuania Scouting (Lithuania)
 - Catholic Scouts & Guides Jordan (in the Jordanian Association for Boy Scouts and Girl Guides – Jordan)

3. Secretariat Report: Mr. Enrique Lopez Viguria, General Secretary, presents the report corresponding to the period 1999-2002 to the World Council.

4. Report by World Treasurer: 1999 - 2001 and 2003-2005 Membership Fees: Mr. Fausto Piola Caselli, World Treasurer, submits the accounts for the years 1999 to 2002 and the proposal of not to change the Membership Fees for the years 2002-2005. Proposals approved.

5. Approval of ICCS Statutes modifications: Mr. Roberto Linn explains to the World Council the proposal of the Steering Committee referring to the amendments to the Bylaws. After discussing and voting article by article the modifications are approved. After the approval of the modifications the delegates of Belgium (Les Scouts – Federation Catholique des Scouts Baden-Pawell de Belgique) left the session under protest.

6. Approval of new ICCS Charter. After much discussion, the seminar concluded that this was not an opportune time for approval of a new charter. The Steering Committee withdrew its proposal and instead proposed a letter to Catholic Scouts which would become the basis for discussion in the regions where new points might be raised for inclusion in a new charter to be presented in 2005 at World Council. The World Chaplain presents a document elaborated by the World Seminar with the title "LETTER OF THESSALONIKI 2002 FOR CATHOLIC SCOUTS". Its approved by acclamation.

7. Future Project of the ICCS. Resolutions and recommendations: The resolutions and recommendations proposed by the Resolutions Committee are approved.

8. Presentation of candidates and election of the Secretary General, two Deputies and an Auditor:

Secretary General:

Mr. Baldur Hermans, ICCS Deputy Secretary General, presented by Deutsche Pfadfinderschaft Sankt Georg

Deputy Secretary General:

Mr. Rodolphe Jabbour, member of the ICCS-EM Regional Committee, presented by Les Scouts du Liban

Mr. Sean O'Neill, former ICCS-EM Regional Secretary, presented by Scouting Ireland (CSI)

Mr. Alvaro Soares, member of the ICCS-America Regional Committee, presented by Comisión Pastoral Scouts del Uruguay

Auditor / Auditeur (for re-election):

Mr. Georges El Ghorayeb, president of Les Scouts du Liban, presented by Les Scouts du Liban

The following were elected:

Mr. Baldur Hermans (EM):

Secretary General

Mr. Alvaro Soares (America)

Deputy Secretary General

Mr. Rodolphe Jabbour (EM)

Deputy Secretary General

Mr. Georges El Ghorayeb (EM)

Auditor

9. Open forum:

- Clara In Sil Han (Corea) , as delegate of ICCS, reported on the Youth Forum.
- Fr. Leo LeBlanc informed about the World Youth Days in Toronto.
- Anthony Thng (Singapore) and Fr. Vivat Praesiri (Thailand) reported on the next World Jamboree in Thailand.
- Mario Diaz Martinez (MSC – Spain) reported on the project of the “Inter-religious Symposium” in Valencia for 2003.
- Mrs Doris Fraij (Palestine) reported the difficult about political and social situation in Palestine and about the limited scout life.
- Fausto Piola Caselli informed about Fondation Internationale Catholique du Scoutisme (FICS) and project of written ICCS history by Mr. D. Sorrentino.

The Closing Ceremony ended and the Secretary General, Baldur Hermans, addressed the Council and gave thanks:

- to the working staff, the interpreters Ms. Kim O'Neil and Ms. Isabelle Barth and the secretaries Ms. Cecile Tupputi and Ms. Katharine D'Amico
- to the Hotel Diakonia
- to the Greek Association and all friends who supported us, specially to Mr. Christos Theodorokopoulos

Enrique Lopez and Roberto Linn gave their farewell; the Chairman declares the World Council closed.

Note: Part of the World Council Minutes are:

1. Agenda of World Seminar + World Council in Thessaloniki
2. Keynote Speakers : - Br. Teódulo García Regidor
- Michael Joseph sj
3. Reflection on the Keynote Speakers – Working Groups
4. Discussion on the Draft for a New Charter
5. Results of the Working Groups
6. Resolutions
7. Minutes
8. ICCS Statutes
9. Letter of Thessaloniki
10. Address to WOSM
11. List of participant

Roberto Linn
Recording Secretary of the Council

8. LETTER OF THESSALONIKI 2002 FOR CATHOLIC SCOUTS.

INTRODUCTION

1. The contemporary world is both exciting and challenging for young people whose search for meaning involves many complexities; young people continue to ask many fundamental questions about love and happiness, acceptance and identity, war and peace. They seek purpose and an integral life which finds its strongest expression in the desire for relationship, especially in community. The journey to maturity includes an innate desire to discover and develop their talents and potential.

2. In all of this, there is a certain anxiety and confusion. The difficult task of ordering these elements of formation toward maturity can produce a youthful restlessness that eventually finds its peace only in transcendence. *“Our heart is restless, O Lord, until it rest in You.”* (St. Augustine). The search for meaning is ultimately a search for God. The Gospel of Jesus of Nazareth offers to us a true way of living. Our faith is the faith of the Church, in the mystery of God revealed in Jesus Christ, our elder Brother and led by the Holy Spirit. *“When you seek the answers to the meaning of life, look to Jesus Christ.”* (John Paul II in World Youth Day Message).

THE INFLUENCE OF CONTEMPORARY SOCIETY

3. Young people have increased access to education on all levels. With continuing advances in technology, information is readily and easily available and the process of assimilation is greatly enhanced. With increased ability for the transfer of information, the human condition and the needs of our earth become more apparent, and there is an increased possibility for sensitivity to human needs and the responsibility to develop an “ecological conscience.” Globalization has given young people a mobility to experience the world on a personal level and the chasm of ignorance of culture grows smaller. Young people today do want to engage themselves in society, in social projects, projects for peace, human rights and values. They do so with clear borders, parameters, aims and objectives, for example, for a short time or a specific task, and to get personal value from their participation.

4. But, at the same time, contemporary society is strongly affected by a consumerist mentality; this mentality conveys a secularism that is impersonal and individualistic: family life is threatened, religious belief is questioned, instant gratification is promoted, individual rights take precedence over communal needs, materialism flourishes. The ‘Information Highway’ presents an overflow of facts that often leads to a non-reflective analysis of events. As a result, young people are presented a picture of humanity that is

uni-dimensional. The “now” is everything; the transcendent is ignored; deepest human emotions are denied. Considering all of this as well as the marginalization of peoples and the various problems facing youth in many lands: poverty, unemployment (present and future), violence, war and terrorism, it is difficult for them to be masters of the search for meaning and purpose.

THE INTERNATIONAL CATHOLIC CONFERENCE OF SCOUTING

5. As a collective international body of Catholic Scout associations, we can provide a formation and education that assists all our members in meeting the challenges of living in a complex world. Scouting, in accordance with the intentions of its founder, Lord Baden-Powell, leads young people to become the architects of their own development, and its methods stimulate the development of the individual and of society. It is because of this that Catholics recognize Scouting as a valuable tool in developing the values of the Gospel in the fundamentally liberating education and liberating social involvement offered by the scout method. This education is able to lead the young person to maturity, especially in accepting responsibility for on-going life-long formation in Christ. There is an intimate connection between the Beatitudes of Matthew’s Gospel and the principles of the Scout Promise and Law.

6. One of the first word used to call the earliest Christians was “*Followers of the Way*” (Act 9,2). Scouting involves exploring new paths to find the way to life. The Catholic Church is a people in progress, pilgrims on a journey through life; Scouting in the Catholic Church calls young people to commit themselves to play an active role on this pilgrim journey. We facilitate the confluence of Church and Scouting and assist our Leadership as they accompany young people on their path in search for meaning: young people need to appreciate and to live in vibrant active communities, the most fundamental of which is the family. However, Scout groups offer experiential lessons in community living and provide the four necessary aspects of community: reference, pertinence, expression and celebration.

7. The building of self-respect comes from a security and confidence in oneself and the knowledge of God’s presence in our lives and in our world. The Scouting method achieves these ends and in using this method, we can also develop in young people an understanding and respect for our religious heritage. Confidence in one’s own heritage can lead to dialog with other Christians which is the goal so powerfully prayed for by Jesus ‘*as you Father are in me and I in you, that they also may be one in us*’(Jn 17:21). Dialogue is also essential in relationships with other religions and with other cultures. Membership in the World Scout movement provides a privileged meeting place of all social origins, all races, all nations and all religions or spiritual beliefs. Respect, solidarity in a common respect for all human life and a willingness to work together for peace, justice and forgiveness are all possible fruits of this magnificent diversity. The

possibilities inherent in the marvelous and powerful tool of the scouting method of education are manifold.

8. We bridge the worlds of Catholicism and Scouting so that young people can contribute to the improvement and transformation of the world and of all humankind. Youth are able to see their dignity as members of the human family with responsibility to support human rights, especially the rights of the child and the poor. We encourage young people to find creative solutions to the terrible problems of violence, hunger, ignorance, abandon and so many other injustices. An awareness of the responsibility for humankind naturally leads to an appreciation for the need for all people to care for our earth and to use its resources wisely. Scouting helps develop an ecological conscience.

9. In fulfillment of its Aims the International Catholic Conference of Scouting shall contribute to the development and strengthening of the spiritual development of scouting, mindful of the unity and diversity of the World Scout Movement. The ICCS shall also insure the active participation of Catholics in Scouting in the Church, promoting communication and partnership between the Catholic Church and the World Scout Movement.

10. As Christians we believe that catholic Scouting offers a unique opportunity to reach out to young people and to walk with them in their discovery of God who already exists in their midst. When we offer this invaluable fellowship we are doing an excellent thing for them and for all people throughout the world.

9. MESSAGE TO THE PLENARY OF THE 36TH WORLD SCOUT CONFERENCE IN THESSALONIKI/GREECE

on 18th July 2002

by Dr. Baldur Hermans, Secretary General of ICCS

Dear sisters and brothers in Scouting!

The International Catholic Conference of Scouting is a collective international body of Catholic Scout Associations, Pastoral Commissions and other entities of Catholics in national Scout organizations. It is as well a lay movement recognized by the Catholic Church as a service and communication structure for Catholics in scouting with a consultative status with WOSM.

The ICCS was founded in 1948. Before there was a Catholic Office in Paris established after an intensive relationship between Robert Baden Powell and one of the ICCS founder – the French Jesuit Father Jacques Sevin.

Scouting in accordance with the intentions of its founder leads young people to become the architects of their own development, and its methods stimulate the development of the individual and of society. It is because of this that the Catholic Church recognizes Scouting as a valuable movement – and not at least as a worldwide family with effective tools in developing the values of the Gospel and the Christian understanding of man. We believe that the scout movement is a strong movement to develop and to strengthen peace by forming the individual and through the dialogue of daily life of young people and adults from different religions, Christian communities and cultures. That underlines the great interest of ICCS in the inter-religious dialogue to what WOSM offers an ideal forum.

Finally we believe that scouting can reach out widely if there is a correspondence between the Catholic Church and World Scouting and a clear identification of common and special interests.

ICCS WORLD SEMINAR and COUNCIL – July 11-14 THESSALONIKI

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