



SOCIETY OF JESUS
SECRETARIAT FOR EDUCATION (Secondary and Pre-secondary)

Working Document
November 2019

Global Citizenship: An Ignatian Perspective

Global Citizen: A True Companion of all Humanity and all Creation

“Serving Christ’s mission today means paying special attention to its global context. This context requires us to act as a universal body with a universal mission, realizing at the same time the radical diversity of our situations. It is as a worldwide community – and, simultaneously, as a network of local communities – that we seek to serve others across the world. Our mission of faith and justice, dialogue of religions and cultures has acquired dimensions that no longer allow us to conceive of the world as composed of separate entities; we must see it as a unified whole in which we depend upon one another. Globalization, technology, and environmental concerns have challenged our traditional boundaries and have enhanced our awareness that we bear a common responsibility for the welfare of the entire world and its development in a sustainable and living-giving way.” (GC35 D. 2 #20)

This collaborative work on Global Citizenship includes the diverse voices and realities of the six geographical regions of the Global Jesuit Network of Secondary and Pre-secondary Schools, along with those of JRS-Education and Fe y Alegría. Together we walk along the path of promoting the formation of Global Citizens with hope and joy. Yes, the path may be rocky, and the world broken, yet we also recognize that we are part of this journey on our beautiful earth which is inhabited by peoples of many cultures, beliefs and languages. As Global Citizens we choose to celebrate, love and care for ourselves, each other, our earth, and God.

“We have enormous capacity to awaken hope in our world, contributing to the formation of men and women who are just, true global citizens, capable of generating dialogue and reconciliation among peoples and with creation.” (Fr. Sosa, JESEDU-Rio2017 n.64)

“More than ever, we are aware of being part of a single human community, that we share a single planet and have a common destiny. Although we experience the phenomenon of “globalization” in many aspects of our everyday lives, perhaps we’re less aware of the many deep and significant changes that will take place in cultures and in the relationship between generations.” (Fr. Sosa, JESEDU-Rio2017 n.31)

Global Citizenship: An Ignatian Definition

Following in the footsteps of St. Ignatius and his Companions, we seek to be men and women for and with others, to strive toward a human excellence that cherishes our common home, affirms life and embraces collaboration and community.

Just as Ignatius shared with the first Companions this vision, and they all embarked on paths that took them into the world and across the globe, we, as Jesuit educators steeped in that same vision, accompany our students on paths into the world and across the globe. In our students' universal formation as Jesuit educated youth, we aspire to more deeply develop their identity and responsibility as Global Citizens.

As a first step on this journey to the formation of Global Citizens and inspired by the Jesuit mission of reconciliation with God, within Humanity, and with Creation, we offer this definition:

Global Citizens are those who continuously seek to deepen their awareness of their place and responsibility, both locally and globally, in an increasingly interconnected world; those who stand in solidarity with others in the pursuit of a sustainable earth and a more humane world as true companions in the mission of reconciliation and justice.

As a global network of Jesuit schools that spans the globe, we are in a unique position to educate our students to be agents of change and promoters of justice in a world that is at once drawn close together but disparate. We have an opportunity to collaborate as a single but powerful voice in the world. This work on Global Citizenship is one more step on a path that was laid by Ignatius himself and walked upon by all those who have come before us.

In this global context it is important to highlight the extraordinary potential we possess as an international and multicultural body. Acting consistently with this character can not only enhance the apostolic effectiveness of our work, but in a fragmented and divided world it can witness to the reconciliation in solidarity of all the children of God. (GC35 D.3 #43)

“Although the concept of the “global citizen” is still under construction, our education should be a creative actor in this. Our presence in so many places and cultures around the world allows us to create and offer educational proposals for an intercultural view of the world, in which all human beings and their peoples possess a “global citizenship”, where rights and duties are connected. This is beyond culture itself, nationalism or political or cultural fanaticism, which prevent the recognition of our radical brotherhood.” (Fr. Sosa, JESSEDU-Rio2017 n.54)

See [Appendix A](#) for a guided reflection, “How I might serve others as a Global Citizen”.

Global Citizenship: A Way of Proceeding

“Discernment, collaboration and networking offer three important perspectives on our contemporary way of proceeding. As the Society of Jesus is an “international and multicultural body” in a complex, “fragmented and divided world,”¹ attention to these perspectives helps to streamline governance and make it more flexible and apostolically effective.” (GC36 D.2 #3)

Ignatius’ first desire was to provide the greatest service to those in greatest need. The Society of Jesus never separated its educational mission from that first desire. Pedro Arrupe reaffirmed this desire by committing Jesuit education to the service of faith and the promotion of justice. It is in this tradition that we continue to lead our students toward integrity; toward an understanding of self that includes the other, as Jesus enlightens us in the Gospel; toward a deference before creation; toward a commitment to find within the diversity of human experience that which is universal, and which can lead, therefore, to a more lasting good.

The *Universal Apostolic Preferences, 2019-2029*, invite us to a culture of discernment and conversion. The *Preferences* guide who we are in our relationships and orientation to the world; they lead us toward God. Through the lens of the *Preferences* we encourage our students to explore, examine, encounter, and embrace their own interiority and their own locality so that they know themselves and love what is true and good in their hearts, home and homeland. We encourage them, also, to explore, examine, encounter and embrace those realities that exist beyond their social, economic, political and geographical local borders; the myriad of relationships; and those persons who are “other”, so they can know what is true and good in the human heart no matter in which home or homeland it beats.

In Jesus, we have the model global citizen. This way of being is seen in the person and actions of the Good Samaritan. With the Good Samaritan, we find someone who does not confine himself to his own race, religion or history. Instead, he enters into the vulnerable reality of the other. His embrace of the most vulnerable inspires us to draw close to those most in need and improve their situation in a concrete and relevant way. Our compassion and commitment enlighten and empowers us to become global citizens who are for and with others, and who share without limitation our resources. In addition, the example Jesus gave us by giving his life not only for his own people but for the whole of humanity both models and helps us better understand what it means to be a global citizen.

We embrace the challenge to accompany our students, our colleagues, our school leaders, our parents and families toward a renewed sense of their presence in today’s reality. We create the conditions in our schools that foster our understanding of, and capacity to be, cognizant of the human family and our place and responsibility in the global community; embrace the dynamics of interculturality; care for our common home; promote peace and reconciliation; protect gender equality; and engage in constructive social and political participation. We strive to know, and are willing to change, that which does not make human development viable on earth, both locally and globally.

“Young people experience the tension between the drive toward cultural homogeneity and the emergence of an intercultural human society that respects and is enriched by diversity. The logic of the market economy leads to homogeneity, but young people aspire instead to diversity that corresponds to the exercise of true freedom and opens up creative spaces that contribute to the emergence of a humane, intercultural society.” (Universal Apostolic Preferences 2019)

“Many things have to change course, but it is we human beings above all who need to change. We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone. This basic awareness would enable the development of new convictions, attitudes and forms of life. A great cultural, spiritual and educational challenge stands before us, and it will demand that we set out on the long path of renewal.” (Laudato Si, 202)

See [Appendix B](#) for a printed graphic illustrating the historical and contemporary context leading to: “Global Citizenship: An Ignatian Perspective”.

The graphic can also be accessed digitally [on Educate Magis and downloaded here](#)

Global Citizenship: A Whole-School Approach

“How can our schools welcome global citizens and offer them an education, one that respects the local particularities of cultures while making our potential and universal commitment evident? We should be able to put together educational programs that help us to think and act locally and globally, without dichotomies between the two dimensions, moving towards interculturality while understanding the cultural, social and religious diversity of our world as something enriching, without losing our Christian and Ignatian identity.” (Fr. Sosa, JESU- Rio2017 n.55)

“Thus, education in Jesuit schools seeks to transform how youth look at themselves and other human beings, at social systems and societal structures, at the global community of humankind and the whole of natural creation. If truly successful, Jesuit education results ultimately in a radical transformation not only of the way in which people habitually think and act, but of the very way in which they live in the world, men and women of competence, conscience and compassion, seeking the greater good in terms of what can be done out of a faith commitment with justice to enhance the quality of peoples' lives, particularly among God's poor, oppressed and neglected.” (IPP, 19)

Our goal is to promote a whole-school approach to the formation of young people who will work to influence structural change in local, regional and global contexts of the world we live in by peaceful means. We hope that students, parents, teachers, administrators, and members of boards of directors of Jesuit schools, will all be Global Citizens who can:

- prayerfully reflect; listen to God and to the realities of the world
- be open;
- think critically;

- show compassion that moves to solidarity with and service of the poor and marginalized;
- commit their talent, time and energy to working for social transformation.

In summary we believe the art of teaching and the way of learning practiced in Jesuit education flows from the belief in a world reconciled to God, to others and to Creation, and we look to the formation of Global Citizens with conscience, competence, compassion and commitment.

In promoting responsible Global Citizenship, and in seeking the participation of young people to make this happen, the relevance and urgency of this initiative needs to be felt in all areas and across all levels of a school community. Global Citizenship education is not an additional program or a supplementary topic in the curriculum. Rather, it is a deeply felt mandate that permeates the core values, curricula, and culture of the whole school community. In this sense, Global Citizenship should be seen and conceived as a constitutive dimension of the Jesuit holistic approach to education today.

School Ethos and School Mission Statements

The ethos of the school is important, because this foundational narrative gives vitality to the educational enterprise. An ethos comes alive when the underlying values of the school are owned by all participants. In a school community everyone can do something: students, parents, teachers, leadership teams and board directors all have roles to play. Well-planned links and partnerships with the wider community can enhance the global dimension of a school.

It is important to take the time not only to reflect on the values of the school, but also to reflect on our personal values as Global Citizens who are committed to the mission of developing a more just and humane world. It might be useful to consider these questions:

- How do you define a Global Citizen?
- Why is being a Global Citizen important to you?
- What is your particular role in advancing Global Citizenship education in your school?
- How is dialogue, respect and inclusivity modelled in your school?

A shared understanding of the mission of the school that gives special value to dialogue and diversity will promote the kinds of activities that foster individual and institutional participation in Global Citizenship education. These activities include encounters with local communities of learning, worship, and civic engagement, including inviting them into the school to explore and gain awareness of global perspectives.

Questions for Reflection:

- What values are identified in your school mission statement?
- What values animate your school?
- How does your school mission statement encourage dialogue, respect and inclusivity?
- Does your school mission statement promote the religious dimension of intercultural education? (Rio Action Statement #2)

- Does your school mission statement promote the integration of justice, faith and care for the environment? (Rio Action Statement #8)
- Does your school mission statement promote the participation of the marginalized and poor in quality education? (Rio Action Statement #9)
- Does your school mission statement promote ways to interact and collaborate with other cultures and nations?

In continuation, context and relevant questions have been prepared for each segment of the school community. These questions are aimed to provide each group with stimulus to identify what is already in place across the school for developing Global Citizenship awareness, what could be improved, and what could be introduced.

Governing Board Meeting:

For some of our schools the Governing Board sets the direction of the work through its fiduciary duties, policy decisions and oversight. Leading by example, the Governing Board sets policy and practices that give witness to the values articulated in the school mission statement. In particular, those policies and practices that promote the Jesuit/Catholic identity of the school and, simultaneously, dialogue, respect and inclusion through interculturality, interreligious dialogue, and personal and social development should be promulgated throughout the whole school community.

Questions for reflection:

- Does the spiritual and mission formation of the Board include the dynamics of Global Citizenship?
- Does the membership on the Board reflect diversity in the larger community?
- Are there specific policies, programs and practices generated or endorsed by the Board that advance the values inherent in Global Citizenship from an Ignatian perspective?
- Are there specific policies, program and practices generated or endorsed by the Board that promote dialogue, respect and inclusivity among the various school constituencies?
- What does “standing in solidarity” with the poor and marginalized mean in the context of the Board?
- How does the Board understand its role in the school’s participation in Global Citizenship education?

Executive/Administrative Meeting:

Good leaders through their own words and deeds inspire others to seek the good, great leaders through their own words and deeds inspire others to seek the greater good. The day-to-day lived example of school leaders can profoundly influence both the adults and children in the school. School leaders create conditions in which diversity is celebrated, dialogue is valued, faith is nurtured, collegiality is fostered, and individuals are empowered to initiate and innovate. Resources are in the service of the creation of these conditions.

Questions for reflection:

- How does and to what extent does the Administrative Team define and give importance to Global Citizenship education?
- Does the Administrative Team engage in ongoing faith and mission formation?
- How does the Administrative Team reflect the values of respect, diversity and inclusivity?
- Does the Administrative Team model collegiality among its members; in their relationship with faculty and staff; in the day-to-day operations of the school?
- How does the Administrative Team, promote interreligious dialogue and make possible worship experiences from religious traditions of the “other”?
- How does the Administrative Team understand its role in educating Global Citizens?
- Among the school’s priorities, where does the Administrative Team place Global Citizenship awareness and education? What structures have been created to make this possible?

Faculty/Staff Meeting:

The faculty and staff who are directly involved in the education of the young, who are the active agents and animators of the mandate to educate the Global Citizen can, with their continued creativity in both curriculum and pedagogy, advance this goal through curriculum and pedagogy.

Questions for reflection:

- How do you, as a teacher, model the traits of a Global Citizen?
- Is there an interdisciplinary approach to Global Citizenship education?
- How have you introduced the complex realities of the outside world, both locally and globally, to your classroom; how do you connect these realities with your students’ daily lives, behavior and values?
- Where or how in your curriculum is Global Citizenship awareness explicitly taught?
- What are the particular challenges in your school in educating for Global Citizenship?

Administration and Parent Meeting:

Family provides the first lessons of love, faith, morality, and tradition. The adults in the school community compliment and continue these lessons as they are entrusted by our families with the education of their children. It is our responsibility to model and support, in partnership with our families, the principles of Global Citizenship.

Questions for reflection:

- How can School and Home collaborate to educate the student to become a Global Citizen?
- How can the School further empower the Home to support views of diversity, inclusivity and respect?

Student Meeting:

We look to the formation of Global Citizens as *“are those who continuously seek to deepen their awareness of their place and responsibility, both locally and globally, in an increasingly interconnected world; those who stand in solidarity with others in the pursuit of a sustainable earth and a more humane world as true companions in the mission of reconciliation and justice.”* As we walk this path, it will be our students who will assume the mantle of responsibility and reap the benefits of their efforts as Global Citizens.

Questions for students:

- What do I know about being a Global Citizen?
- How do I feel about being a Global Citizen?
- How could becoming a Global Citizen help me to become more globally aware?
- What is the value in being a Global Citizen?

Global Citizenship: Sharing with the Global Jesuit and Ignatian Community

“The challenges mentioned may be dizzying or even scary. Some are immense, especially when we see that our resources and capacities are so limited. Aware of this, General Congregation 35 and especially General Congregation 36 asked for greater discernment, and a more adequate use of our strength by working together as a network, making better use of our position as an international apostolic body.” (Fr. Sosa, JESEDU-Rio2017 n.56)

We do not face the challenges and opportunities of Global Citizenship Education alone. We walk this path together as part of a global network of Jesuit and Ignatian schools. In 1548 Ignatius Loyola inaugurated a system of education intellectually rigorous and creative that welcomed students from across religious, economic and social divisions, it was a system of education that influenced and was influenced by the intellectual, political, social and cultural life of the times.

This network, now reaching across the globe, is our greatest asset in our mission of being true companions in reconciliation and justice. We have highlighted that our aim, as Jesuit and Ignatian schools, is the formation of our students, and school communities, to act as a faith that does justice. To this end we continue to guide our students in their formation as Global Citizens. What better way to do this than through their own interconnectedness with students in other Jesuit and Ignatian schools around the world? We have a wonderful opportunity for the promotion of Global Citizenship Education through our Global Network.

“Collaboration naturally leads to cooperation through networks. New technologies of communication open up forms of organization that facilitate collaboration. They make it possible to mobilize human and material resources in support of mission, and to go beyond national borders and the boundaries of Provinces and Regions. Often mentioned in our recent Congregation documents, networking builds on a shared vision and requires a culture of generosity, openness to work with others and a desire to celebrate successes. Networks also

depend on persons able to provide vision and leadership for collaborative mission. When properly conceived, networking provides a healthy balance between authority and local initiative. It strengthens local capacity and encourages subsidiarity while assuring a unified sense of mission from a central authority. Local views are more readily and speedily heard.” (GC36 D.2 #8)

“To work as a network, we need to rekindle and consolidate our culture of generosity as a basis for an opening that can allow us to share a vision, cooperate with others and accept effective leadership that maintains the balance between local initiative and global authority”. (Fr. Sosa, JESEDU-Rio2017 n.61)

“This means that our schools need to organize into local and regional networks, in addition to being open without reservation to the global network we need to consolidate. We should not be afraid to share programs, experiences, materials and even resources to put together our international network”. (Fr. Sosa, JESEDU-Rio2017 n.63)

In order to maximize this potential and enhance our own and others’ learning in this field, we must seize the opportunities for collaboration and sharing with the Global Network of schools. We must open our minds and hearts and, as Fr. General Arturo Sosa says, embrace our culture of generosity. This will enrich and empower us as we accompany our students in our pursuit of a sustainable earth and a more humane world.

When planning or implementing ideas or practices that advance the formation of Global Citizenship in your school structures, policies, curriculum or activities consider these questions:

- How can the Global Network of Jesuit schools inform and enhance this work?
- How can you share with the Global Network of Jesuit schools in order to enrich the work of other school communities?
- How can you share the work you are doing in your school through photos, videos, blogs, and lesson plan narratives via the platforms offered by your own school communication channels (local), your regional network (regional), and Educate Magis (global)?

Global Citizenship: A Next Step Template

The JESUDU-Rio2017 Action Statement provided the first global network wide action guidelines. The *Universal Apostolic Preferences of the Society of Jesus, 2019-2029*, provide a lens to inspire our way of proceeding for the next ten years. The *Preferences* provide an orientation through which we can continue our journey to becoming Global Citizens. Both the JESUDU-Rio2017 Action Statement and the *Universal Apostolic Preferences* are different steps that are following the same path. As we look for practical ways to implement Global Citizenship education in our schools, we continue along this well-laid path.

" To me, a global citizen is someone who, first of all, is aware of their local roots, their culture, their history. In other words, someone who has local roots. But on a second level, they are someone who has a critical view of their own culture and who, as a result, doesn't idealize it. They know it is one of many, and they know that their own culture has strengths and weaknesses. On a third level, they are also someone open to other cultures, who gets in touch with them, knowing that they are part of a higher body we call humanity. Finally, on a fourth level, they know how to enrich themselves by interacting with others, and they can enrich others with their culture.

As Christians, through the Gospel we see the advantages tied to this critical vision of our own cultures as a way of generating social transformation, without being ignorant of the richness of our roots. So, global citizens are those who, while recognizing their roots and considering themselves part of humanity, are open to the contributions of other cultures, with the hope of working with others to build a better humanity." (Fr. Sosa, JESUDU-Rio2017)

UAPs 2019-2029	Action Statement 2017
1. To show the way to God through discernment and the Spiritual Exercises	A. The Experience of God
2. To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice.	C. Caring for Our Common Home: Reconciliation with God, Humanity and Creation D. Sent in a Global Network
3. To accompany young people in the creation of a hope-filled future	B. Tradition and Innovation
4. To collaborate in the care of our Common Home	C. Caring for Our Common Home: Reconciliation with God, Humanity and Creation

The following table is a template with some suggested activities for each region, province, school or department to use as an example and guide that can then be applied and developed in ways relevant to one's own reality and needs.

See [Appendix C](#) for a blank template to adapt for use in class, school, or region.

UAPs 2019- 2029	Action Statement 2017	Implementation Recommendation: Curricular	Implementation Recommendation: Co-Curricular <i>(to include institutional “whole school” activities that involve (almost) all stakeholders)</i>	Sharing with the Network
<p>1. To show the way to God through discernment and the Spiritual Exercises</p>	<p>A. The Experience of God</p> <p>#1. The delegates commit to promote the Examen of Consciousness in each of the schools to help students listen to their inner voice and learn the path of interiority.</p> <p>#2. The delegates commit to work with the schools to ensure a module (or some such unit of the curriculum) of interreligious education is implemented. This module should allow students to learn about and from the world’s religions and respect the various ways religions express and celebrate the divine.</p> <p>#3. The delegates commit to find ways in which Ignatian Spirituality (ref <i>The Exercises</i>) can be actively adapted to</p>	<p>Global Citizenship Examen</p> <p>Global Prayers</p> <p>Celebrate, deepen and share students’ own religion and cultures, sharing and recognizing similarities and differences (history, geography, religious education).</p> <p>Develop a pilgrimage and/or module on saints from your region or country, share with the global network.</p> <p>Celebrate the students and their cultures, religions and identities. Create a common sense of belonging. Educate Magis 5 lesson plans to explore the</p>	<p>Integrate the Global Citizenship Examen and Global Prayers into school events, meetings and gatherings.</p> <p>Interreligious/Multi-cultural Week (focus on one’s own religion and culture while sharing and learning of others: art, craft, holy books, literature, symbols, ceremonial and traditional clothes.</p> <p>Storytelling from one’s own and others’ countries and religions carried out by teachers, parents and guests.</p> <p>Professional development for faculty/staff to promote competence (combination of knowledge, skills, attitudes and values) in applied face-to-face, virtual or mediated encounters</p>	<p>Participate in the various global competitions, i.e., art, essay writing, short film production, poetry writing, on Educate Magis.</p>

	<p>the school setting so that students learn the habit of stillness and the practice of discernment.</p>	<p><u>intersection of values and religion, to learn about diversity, culture and communication through the lens of religion.</u></p> <p>Social Studies/ Communication Arts: Beginning with oneself, discuss how people from diverse cultural backgrounds perceive and react differently to issues and how these impact on global interactions</p> <p>Trade local folklore/stories with students of different nationalities.</p> <p>Promote interreligious understanding and dialogue through art and music by sharing one’s own stories and by listening, discussing, explaining and looking at pictures and texts and reflecting.</p>	<p>with self and with people of different cultural/religious background (PISA)</p> <ul style="list-style-type: none"> • examine global issues and situations of local, global and cultural significance • understand and appreciate different perspectives and worldviews • establish positive interactions with people of different national, ethnic, religious, social or cultural backgrounds or gender • take constructive action toward sustainable development and collective well-being <p>Club activities for students on interpersonal, presentational dialogue and discernment.</p> <p>Out of school visits to places of religious worship beginning with a deepening of knowledge of one’s own.</p>	
--	---	--	--	--

		Provide a safe space to discuss complex and controversial issues that are trending on media and/or are based on their own personal experiences.	Hold an international student-made film festival (films collected through Educate Magis)	
<p>2. To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice.</p> <p>4. To collaborate in the care of our Common Home</p>	<p>C. Caring for Our Common Home: <u>Reconciliation with God, Humanity and Creation</u></p> <p>#8. The delegates commit to promoting an environmental and social policy for each of our schools and to proposing ways regional networks can clearly integrate justice, faith, and care for the environment within the curricula of the schools highlighting critical thinking, political awareness, and social engagement – all to be reflected in classroom and school practices.</p> <p>#9. The delegates commit to ensuring that schools have a program in place that allows students from marginalized and</p>	<p>CLE/History: feature prominent historical figures (include Jesuit saints) who have championed the cause of the poor and the marginalized.</p> <p>CLE/Social Studies: discuss current issues of poverty, human rights, geo-politics, environment and how these are actually connected globally.</p> <p>Adopt Healing Earth, the free online environmental science textbook.</p> <p>Study development patterns in different regions,</p>	<p>Develop and provide Faith Formation programs for all stakeholders in the schools.</p> <p>Institutional (School Board and/or Executive Committee) - to review current strategic goals and evaluate (then improve) policies on inclusivity and support for the marginalized within the school</p> <p>Involve parents in the service-outreach programs of the school and in the accompanying processing activities</p>	<p>Organize through Educate Magis a letter-writing campaign on a current issue</p>

	<p>poor sectors of society to participate in a quality education and to ensuring that schools serving the marginalized and poor reach beyond their experiences to build bridges with other people and communities.</p> <p>D. Sent in a Global Network #12. The delegates further commit to working with the schools’ leadership to oblige all faculty and staff be formed in global citizenship so that they can help students understand their future as global citizens. #13. The delegates commit to making Educate Magis an integral tool and resource in the schools to help animate their global dimension.</p>	<p>with a focus on links and interdependence between societies and economies, e.g., migration, global brands, technology.</p>		
<p>3. To accompany young people in the creation of a hope-filled future</p>	<p>B. Tradition and Innovation #4. The delegates commit to engaging a process of Ignatian discernment that will lead to a plan of innovation for each school and a periodic review that</p>	<p>Develop parent-child subject related activities that will require an exchange of thoughts on justice, faith and care for the environment.</p>	<p>Promote the growth mindset in all levels to empower students (through curricular and co-curricular efforts) to unleash their creative potential in becoming an agent of change</p>	<p>Through Educate Magis, form internationally-composed teams that will propose solutions to real world problems.</p>

	<p>corresponds to the local context and our tradition.</p> <p>#5. The delegates commit to reviewing with schools the traditional organizational structures and roles with a particular regard for gender stereotypes and gender inequalities.</p> <p>#6. The delegates commit to working with the schools to enhance the way parents and families are invited into our education and formation.</p> <p>#7. The delegates commit to urge the schools to reflect on the nature of human holistic excellence (the 4 Cs) so that academic success can be understood in its proper context. The delegates also commit to urge the schools to reflect on traditional notions of success and failure in the lives of our students.</p>	<p>Discuss how arguments or misunderstandings among siblings are handled in your family?</p> <p>Language, Literature, Social Studies: online dialogue/exchange with students of other Jesuit schools regarding stereotypes.</p>	<p>that is true to our mission</p> <ul style="list-style-type: none"> ● review grading/awards/rewards system ● hold open-ended activities ● develop campaigns that foster the virtues of creativity, openness, originality ● examine traditional school policies on gender stereotypes, even dress code, etc. 	<p>Hold a camp (something like the pre-World Youth Day gathering) per country or per region</p>
--	--	---	---	---

Appendix A

Global Citizenship: A Guided Reflection

A reflection on how I might serve others as a Global Citizen

A definition of a Global Citizen

Global Citizens are those who continuously seek to deepen their awareness of their place and responsibility, both locally and globally, in an increasingly interconnected world; those who stand in solidarity with others in the pursuit of a sustainable earth and a more humane world as true companions in the mission of reconciliation and justice.

Imagination (Composition of place)

I imagine myself as a companion of students, parents, teachers, administrators, and members of boards in Jesuit schools around the world in the mission of reconciliation and justice entrusted to us by the Thirty-Sixth General Congregation of the Society of Jesus. I visualize Christ inviting each of us to work with him in unique ways to care for our common home and create a more just world. To equip ourselves for these tasks, I imagine us striving to grow personally, intellectually and spiritually secure that, with God's grace, we can become Global Citizens who humbly serve others.

Scripture (Matthew 20:25-28)

Jesus called his disciples together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave — just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

What I desire (Id quod volo)

As a Global Citizen I desire to find creative ways to walk with others — especially the poor and marginalized of our world — and help them to grow as persons, become healthier, wiser, freer, more autonomous, and better equipped to serve their communities and care for our shared home.

As true companions in the Mission of Reconciliation and Justice we are aware of the continuous dynamic of faith. We are encouraged to deepen our experience of the Triune God and in so doing, our connection to others and to Creation. This is our invitation to the Ignatian Magis. Never satisfied with mediocrity, we joyously embrace the potential in continuously becoming more human. We embrace the possibility that, with Jesus, we can always become better Global Citizens.

Points for silent reflection (10 minutes)

1. What would help me — as a student, a parent, a teacher, an administrator, or a member of a school's board of directors — to grow in compassion for and solidarity with the poor and marginalized?
2. In what ways do the ethos and values of the school promote the integration of faith, justice, and care for the environment?
3. What is my particular role in advancing Global Citizenship education in my school, and in particular, the mission of reconciliation and justice?
4. What examples have inspired me of people in positions of leadership who act as humble servants as they care for our common home and work towards a more just world?

Sharing the insights from your time of reflection

Make “I-statements” rather than use “you” or “we”. Sharing is a time to speak of your personal experience. Make what you say concrete. Tell your actual story rather than theorize (for example, about life in general). While everyone is encouraged to share, no one should feel pressured.

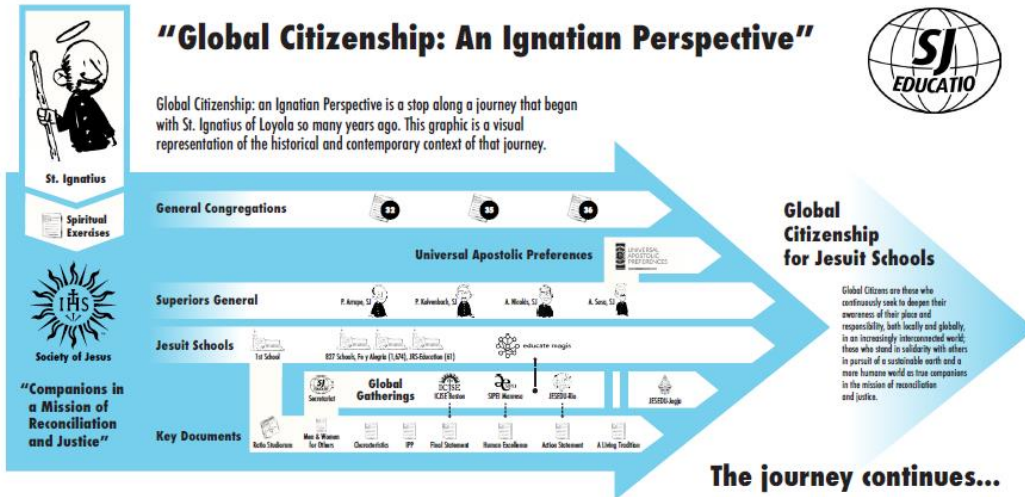
Evaluation of the process (5 minutes)

1. What impressed me as the others shared?
2. What did I hear even if it was said out loud?

You may wish to share a short observation or insight with the group.

Appendix B

Global Citizenship: An Ignatian Perspective



Saint Ignatius Loyola
 Founder of Society of Jesus (1548-1556)
 Founded the Society of Jesus in 1540; published Spiritual Exercises in 1548; canonized in 1922; Ignatius was a man of prayer, a man of study, and a man of action. After a battle injury he decided to follow the life of St. Francis and devoted himself to prayer and study. He was a man of prayer, a man of study, and a man of action. After a battle injury he decided to follow the life of St. Francis and devoted himself to prayer and study. He was a man of prayer, a man of study, and a man of action. After a battle injury he decided to follow the life of St. Francis and devoted himself to prayer and study.

Society of Jesus
 The Society of Jesus was formally established in 1540. Paul III granted formal recognition to the Society of Jesus, a small but growing number of men inspired by Ignatius' desire to help mankind through preaching, spiritual exercises, meeting the needs of the destitute and very early on through education. The formation of the Society constituted Ignatius' vision into a concrete way of proceeding in his spiritual work. Today the Society of Jesus is a global entity with 12,000 Jesuits serving the Church in 111 nations on six continents.

Spiritual Exercises
 Published by Ignatius in 1548, the Spiritual Exercises offer a process, direction and support by which any person can encounter another on his or her spiritual journey. Through guided conversation, the retreatant learns to recognize the movement of the Spirit in his or her interior life and discern and follow God's will in the direction of his or her life tasks. The Spiritual Exercises received papal approval in 1548.

1st School
 Pope Paul III issued the bull Licet Dudum in 1547 granting the Jesuits permission to teach philosophy, theology and all other disciplines. In Mexico, July 1548 they established their first school for orphans suffering fevers and other diseases in the heart of the city leaders.

Network of Jesuit Schools
 827 Fr. y Alagite 1,474, ICS-Educator 61 (2019). Jesuit schools participate in a global education system that is culturally based, culturally adaptable and culturally transformative. In 2019 there are 827 Jesuit schools in the global network, 1,474 Fr. y Alagite schools and projects, 61 ICS-Educator schools and projects.

Ratio Studiorum (1599)
 The first document setting a global educational system for Jesuit schools. The Society of Jesus developed a "plan of studies" for Jesuit and for students alike. It sought to integrate the humanistic curriculum and its emphasis in character formation (Ignatius) with the disciplines of theology, philosophy and the imperatives of Christianization (Ignatius).

Father Pedro Arrupe (1907-1983)
 28th Superior General of the Society of Jesus, 1965-1983. "Man and Woman for Others." Described as a man of great courage, enthusiasm, and spiritual strength, Arrupe led the Jesuits with a creative fidelity to the Ignatian tradition through the past century of change. Arrupe re-committed the Jesuits to a faith that does justice. To be "Man and Woman for Others" became the guiding principle of Jesuit Education.

Father Peter-Hans Kolvenbach (1928-2018)
 29th Superior General of the Society of Jesus, 1983-2008. "Compassion, Competence, Commitment." Described as a man with extraordinary intellectual gifts, a quiet sense of humor who had very strongly, Kolvenbach believed that Jesuit service justice in the center of inter-cultural and inter-religious dialogues. He further described: "I am a woman for and with others" as one who acts with conscience, compassion, competence, and commitment (ICJ).

Father Adolfo Winkler (1918-...)
 30th Superior General of the Society of Jesus, 2008-2016. "A Universal body with a Divine Mission." Described as a joyful, warm, and energetic man, a theologian of both depth and creativity with experience in many cultures, Winkler initiated a renewed religious life calling for the Society of Jesus to go to the frontiers to meet the global realities, the justice and spiritual needs of people, cultures, and the Earth itself.

Father Arturo Sosa (1943-...)
 31st Superior General of the Society of Jesus, 2016-present. "The nobility of the impossible." Described as a warm and robust man, a creative thinker and a decisive leader comfortable in their skin, Sosa re-affirmed the mission of justice and reconciliation through the analysis of personal, social and political complexity and an engaging in dialogue between cultures and religions, building bridges across divides.

GC32 (1972)
 A Faith that does Justice. General Congregation 32 transformed the identity and reality of the Society as it was called to be a companion of the Crucified Christ who later under the crucifixion of the Cross, in the crucial struggle of our time: the struggle for faith and the struggle for justice. Arrupe's mission that is entrusted by his authority, both in the name of his authority, and finally, in the demand of justice. Love of God and justice for our neighbor are the creative elements of culture.

GC38 (1980)
 A Faith that does Justice. General Congregation 38 reaffirmed Jesuit as members of a global Ignatian "society of the frontiers" who, with their specific competence, move their mission to other regions of a rapidly globalizing world. The Society of Jesus is called to make the world more humane, accessible, and just through a Christian faith that looks to humanity among all people, while giving preference for those in greatest need, not just occasionally but also spiritually, educationally, and socially.

GC3A (2016)
 Companions in a Mission of Reconciliation and Justice. General Congregation 3A calls the Jesuits to be companions of Jesus in a mission of reconciliation and justice; reconciliation with God, with humanity, and with nature. Reconciliation with God substitutes the Good News of Jesus Christ. Reconciliation within humanity promotes solidarity, the common good and social justice as expressions of faith. Reconciliation with creation recognizes the personal and communal demands of responsible stewardship of our common home.

Secretariat for Education
 The Secretariat, established in 1967 by Fr. General Arrupe, ministers the Jesuit School network throughout the world in its mission of offering a holistic education to the Jesuit tradition to new generations. It aims to help Jesuit members be part of a living tradition of human excellence at the service of the Society's mission: companions of reconciliation and justice in our world.

Man and Woman for Others (1972)
 In 1972, Pedro Arrupe reaffirmed the first duties of Ignatius by committing Jesuit education to the promotion of justice. The Jesuits' original goal of educating the Christian virtuous man of the service of the common good through the humanistic concept of justice and the imperative of Christianization was redefined in Arrupe's response to educate "man and woman for others." His address to the 16th International Congress of Jesuit Studies of Tampa, in Valencia, Spain became the central document for contemporary Jesuit education.

The Characteristics of Jesuit Education (1986)
 As the result of a process of discernment and a response to a real need, the International Commission on the Jesuit Education (ICJE) published The Characteristics of Jesuit Education in 1986, highlighting 28 characteristics that offer a common vision and a common sense of purpose to Jesuit schools in fulfilling their Jesuit mission.

IPP (1993)
 The Ignatian Pedagogical Paradigm is the style of teaching and learning from the fabric of the Ignatian tradition. The IPP is a process that combines the interrelated dimensions: Content, Experience, Reflection, Action and Evaluation. Each element is rooted in the Ignatian tradition. Just as the Ignatian tradition seeks to bring the retreatant to know Jesus Christ, the IPP comes to recognize the student toward a learning that is a commitment to build a better self and world.

International Colloquium on Jesuit Secondary Education (ICJSE) (2012)
 ICJSE was held in Buenos Aires in 2012. The colloquium recognized that "the international network of schools is uniquely suited to address global citizens who will be able to participate in a globalization of solidarity, cooperation, and reconciliation that fully respects human life and dignity, and all of God's creation."

Viñe Statement ICJSE
 Our commitment to developing a unique global community comes from our awareness of the world and our desire to effectively help students face global challenges. We are committed to learning, respect and shared networks through technology and personal encounters grounded in respect and dignity.

SPRI Mission
 The International Center on Ignatian Pedagogy and Spirituality in Women in 2014 focused on the relationship between Ignatian Pedagogy and Spirituality and the need to renew the pedagogical dimension of our schools in better response to the changing context of our time. Click to read the SPRI Vision Statement.

Human Excellence (2015)
 Father Adolfo Winkler describes the path to human excellence through the formation of people of ethical conscience, respect, cooperation, equanimity of competence and the commitment to justice. It is Fr. Winkler's understanding of Human Excellence that inspired the document: Jesuit Education Aims to Human Excellence (2015).

Educator Magis (forthcoming in 2016)
 The Mission of Educator Magis is to nurture a vibrant online community connecting educators from Jesuit and Ignatian schools around the world. This community, transcending boundaries and borders, opens a new way of proceeding for our schools in service of the Ignatian mission: companions of reconciliation and justice - with God, with humanity and with creation (ICJ 36 Document IV). Educator Magis is dedicated to answering the call of the Society of Jesus to become a "universal body with a universal mission," enabling educators in our global school network to affirm their solidarity as a global community.

ISE20-Rio2017
 The International Congress for Jesuit Education (ICJE) met in Rio de Janeiro, Brazil in 2017 to develop a common global agenda to connect Jesuit schools worldwide, building on the progress of ICJSE and SPRI. ISE20-Rio2017 seeks the construction of a truly global network of schools that renews the life "not as a universal body with a universal mission" (ICJSE, 30, No. 36).

ISE20-Rio2017 Action Statement
 We are grateful to Fr. General Arturo Sosa's address to the congress and our own action statement as a response to the challenging invitation to re-energize Jesuit Education. ICJSE believes in the importance of the 12 actions proposed and encourages delegates and regional networks to play their part to include them in all of our activities from hereon.

Global Cycles and the II Colloquium ISE20-Anglo-2020
 The Society of Jesus has adopted a triennial cycle of 3 global gatherings for 3 different audiences to build and sustain the global network of schools in our ever-changing context. These gatherings will provide reflection, discussion, direction and the human excellence that Jesuit schools strive to act as a universal body with a universal mission. The first cycle, Discovering our Apostolic Global Potential, 2012-2020 (Colloquium 2012, Seminar 2014, Congress 2017) has created important momentum for global collaboration, solidarity, and networking. The second cycle, Working as a Global Network or the Service of the Mission, begins in 2020 with the II ISE20 Colloquium in Singapore, Indonesia.

Universal Apostolic Preferences (UAP)
 1. To show the way to God through the Spiritual Exercises and discernment.
 2. To walk with the poor, the outcasts of the world, those whose dignity has been violated in a mission of reconciliation and justice.
 3. To accompany young people in the creation of a hope-filled future.
 4. To collaborate in the care of our common home.

Jesuit Schools: A Living Tradition in the 21st Century - An Ongoing Exercise of Discernment (2019)
 This document provides 12 key identifiers of Jesuit Schools. These are neither important elements to help in the reflection about what makes a Jesuit school today Jesuit, neither to recognize the challenge of keeping our identity to serve our mission of reconciliation and justice central to what we do and who we are.

Appendix C

Global Citizenship: A Next Step Template (Blank)

UAPs 2019-2029	Action Statement 2017	Implementation: Curricular	Implementation: Co-Curricular <i>(to include institutional “whole school” activities that involve (almost) all stakeholders)</i>	Sharing with the Network
<p>1. To show the way to God through discernment and the Spiritual Exercises</p>	<p>A. The Experience of God</p> <p>#1. The delegates commit to promote the Examen of Consciousness in each of the schools to help students listen to their inner voice and learn the path of interiority.</p> <p>#2. The delegates commit to work with the schools to ensure a module (or some such unit of the curriculum) of interreligious education is implemented. This module should allow students to learn about and from the world’s religions and respect the various ways religions express and celebrate the divine.</p> <p>#3. The delegates commit to find ways in which Ignatian Spirituality (ref <i>The Exercises</i>) can be actively adapted to the school setting so that students learn the habit of stillness and the practice of discernment.</p>			
<p>2. To walk with the poor, the outcasts of the world, those whose</p>	<p>C. Caring for Our Common Home: <u>Reconciliation with God, Humanity and Creation</u></p>			

<p>dignity has been violated, in a mission of reconciliation and justice.</p> <p>4. To collaborate in the care of our Common Home</p>	<p>#8. The delegates commit to promoting an environmental and social policy for each of our schools and to proposing ways regional networks can clearly integrate justice, faith, and care for the environment within the curricula of the schools highlighting critical thinking, political awareness, and social engagement – all to be reflected in classroom and school practices.</p> <p>#9. The delegates commit to ensuring that schools have a program in place that allows students from marginalized and poor sectors of society to participate in a quality education and to ensuring that schools serving the marginalized and poor reach beyond their experiences to build bridges with other people and communities.</p> <p>D. Sent in a Global Network</p> <p>#12. The delegates further commit to working with the schools’ leadership to oblige all faculty and staff be formed in global citizenship so that they can help students understand their future as global citizens.</p> <p>#13. The delegates commit to making Educate Magis an integral tool and resource in the schools to</p>			
---	---	--	--	--

	<p>help animate their global dimension.</p>			
<p>3. To accompany young people in the creation of a hope-filled future</p>	<p>B. Tradition and Innovation #4. The delegates commit to engaging a process of Ignatian discernment that will lead to a plan of innovation for each school and a periodic review that corresponds to the local context and our tradition. #5. The delegates commit to reviewing with schools the traditional organizational structures and roles with a particular regard for gender stereotypes and gender inequalities. #6. The delegates commit to working with the schools to enhance the way parents and families are invited into our education and formation. #7. The delegates commit to urge the schools to reflect on the nature of human holistic excellence (the 4 Cs) so that academic success can be understood in its proper context. The delegates also commit to urge the schools to reflect on traditional notions of success and failure in the lives of our students.</p>			