



NATIONAL CONFERENCE ACTS

GLOBAL PACT ON EDUCATION IN ALBANIA

**It needs an entire village to educate a child
- Educational Community in Albania -**

18 Tetor 2021 - Tirane

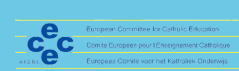


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1. Acknowledgment

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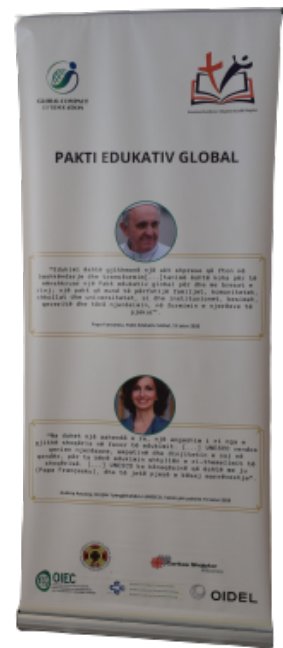
Catholic Education in Albania-KKEKSH, a network of 54 educational institutions throughout the territory of Albania which is active since 1996 and is legally recognized, on May 24, 2017, includes 21 schools (primary, lower secondary and upper secondary education), 31 kindergartens with about 7800 pupils and 580 teachers as well as the Catholic University of Our Lady of Good Counsel. In the years 1994-2016, 36,020 students were graduated from the respective school level.¹

Given the call of the Holy Father and the most urgent need to be a quality and concrete response to the children who attend our educational institutions and their families, we are undertaking open initiatives and activities to connect bridges of cooperation with all actors who influence the schooling and educational journey of our children, with a vision of a world based on human values and brotherhood, impossible if we are not together.

As part of this walk, KKEKSH organized, on October 18, 2021, in Tirana International Hotel and the National Conference for the public launch of the Global Pact on Education in Albania with the theme: *“It needs an entire village to educate a child - Educational Community in Albania”*

The Conference took place in two main parts: the first part focused on the presentation of the Global Pact on Education in Albania, bringing to the table common issues on education, as well as the potential for cooperation of all influential actors in education. The second part has as a scope, that through a workshop in seven tables based on interest groups, to conduct a discussion and then arrive at a synthesis of the vision, thoughts and initiatives that each interest group shared in order to enable the promotion of concrete initiatives for the creation of a new educational Pact in Albania.

The seven workshops were composed of: parents, students, teachers and directors of educational institutions, media in all forms, government institutions: Ministry of Education, DPAP, DRAP, municipalities, embassies, donors, businesses, international organizations and NPOs, which have in focus education.



¹ <https://edukimikatolik.al/statistika-studime-raporte-broshura-manuale-te-ndryshme-botime-etj/> Fq. 46

The launch of the Global Pact on Education in the Albanian society comes as a result of the one-year work of the Albanian Catholic education network. The work began when Pope Francis, in 2019, invited the world for a great deal of renewed and global education. In fact, since the (re) establishment of Catholic schools in Albania, in the 1990s, Catholic schools have always had difficulties in every field, with an awareness of every field, with an awareness always and clearer that the educational mission goes beyond schools and having at the center the human person and his overall education.

At the same time, if at the beginning of our journey, the missionaries' awareness that educating the younger generation with the high spiritual values of morality and their schooling was the priority and the answer to what our country needed. Now our children's educational communities: staff, students and communities have become aware of the need and care of education in every field, multiplying the seed sown boldly since the early years of democracy.

The Pope's invitation found us ready and naturally came the idea to us to sit down and listen to the actors of education at a wider level, first, locally, but also at the national level. Our desire to listen to each other and to find among students, parents, teachers and directors, central and local institutions, embassies, donors, media, various national and international organizations, connecting threads, but still before to mature among us in open dialogue a shared vision on man and education. This desire led us to create an assembly where there was room for real dialogue, for listening and for inspiration. We thought to do the same with the universities of the country, for which, in cooperation with the University our Lady of good Counsel, we organized a conference specifically to wider our knowledge into education, considering those key factors in the formation of a large army of educators.

The event of 18 October was created jointly by KKEKSH with the Archbishops, the municipality, organizations, donors, parents, students, media, etc. Also, at the local level, network schools have been activated to expand cooperation and dialogue with all actors in their communities.

Thus, the participation of various actors in the conference was a sign of a good adherence to the comprehensive education and the willingness to concretize other initiatives and to coordinate them. The conference was attended by 160 participants.

Present at the conference were representatives of public institutions at central and local level, the General Secretary of the Congregation for Catholic Education in the Vatican, His Excellency, Monsignor Vincenzo Zani, as well as

diplomatic missions in the country and most importantly the presence of the delegation of students, as well as key actors with influence in education: parents, teachers, leaders of public schools and the network of KKEKSH as well as representatives of the European and World Catholic Education network, representatives of businesses and donors, international and national organizations operating in the field of education.

Moderation was done by prof. Aljula Jubani, director of the Institute of European Studies.

During the day of the conference there were key moments, in the first part were presented the papers by the speakers, the content of which you can find in full below, which according to our estimation are a material on which it is worth reflecting each of us, but also beyond.

Also, in the document you will find the material of discussions and proposals from the second part of the day, that of the working tables according to the actors in education, synthesized by the facilitators of these roundtables.

3. Welcomings

The will of the Commission for the publication of these acts goes towards the vision of starting a joint work for a comprehensive quality education by concluding a new educational Pact with all actors, in support of a quality integral education of future generations.

In the following, you will also find the greeting words of various personalities, as well as representatives of state institutions.

In his welcoming speech, Monsignor Frenzo emphasized the need for schools to not be only places of information and technical training, but privileged spaces of holistic human formation, that is, education.

The Deputy Mayor, Mr. Andi Seferi, hosted this event for the city of Tirana and, after expressing his joy, underlined his personal commitment and that of the Municipality of Tirana in the proposal of the Global Education Pact. In particular, he said:

"Above all, I am happy that we have all gathered to convey the Message of the Holy Father Pope Francesco and to put it into practice, starting with ourselves, our families,



religious, social and political groups and further to the institutions we represent. The fact that we are so numerous today shows the readiness of our institutions to further the work and efforts in the function of law and education of the new generation.

By carefully reading the Holy Father's message, we reflect - that, although many of us dedicate our abilities and opportunities to the cause of education, we still need more commitment."

He also spoke about the Local Youth Strategy and policies of the Municipality of Tirana in favor of schooling and education in informal settings, as well as its attention to the needy:

"The attention of the Municipality of Tirana, which firstly is dedicated to our children, who are the future of this country. What we have realized is that children can not only be the epicenter of how our family works, but they can also be the epicenter that shows us adults the values our city and community has.

The children have been the best advocates of the city in these years, ... joining many of the initiatives ... instead of saying to the children: "Learn from the adults" - we should say to the adults: "Learn from the children about the exemplary behavior they have in our city: (...)

Great attention is also paid to the education of children and youth not only in School Institutions, but also outside them. We can say with pride that the neighborhood libraries were returned to this city; Tirana today has 8 libraries where children, young people and adults go and work is underway to open others. The Neighborhood Libraries project as a "Multifunctional Center" consists of the use of Library facilities in order to develop youth ideas and projects. For this reason, in 2019 the Local Youth Strategy was adopted. Among the main objectives of the local youth strategy:"

Mr. Seferi, in the following, mentioned the concrete initiatives in the implementation of the strategy of the Municipality of Tirana: Student card, National Program of Internships (unpaid), The Project "Start with an idea - Win an Internship in the Municipality of Tirana", Volunteering of the youth of the city.



At the end of his greeting, Mr. Seferi made an open invitation regarding the big event that will see Tirana as the European Capital of Youth, in the next year, 2022, following the signing of the Pact for the city of Tirana.

Even the Deputy Minister of Education, Mrs. Nina Guga, in her speech underlined the affinity of the objectives of the new Strategy for Education (2021-2026) with the seven points of concern proposed by the Global Compact for education, especially in terms of inclusion. The Deputy Minister highlighted:

“The vision of the National Strategy, aims to create a qualitative educational system which treats with success all individual needs of children, pupils and students, treating them equally and with respect, in relation to their diversity. Inclusion is a necessary precondition to ensure that they are all in their full potential and narrow their gap for all educational institutions of different social groups.”

At the end of her speech, the Deputy Minister Guga underlined not only the importance of being together, but, above all, the importance of listening to the voice of our students. She, in particular, said:

“I congratulate your commitment that all together, representatives of central and local state institutions, civil society, pre-university education institutions, parent and teacher’s councils, businesses and donors, commit to give our active contribution in a spirit of acceptance and cooperation with all actors who influence the good of our children’s education, starting from the points suggested by the Global Education Pact, as builders of a more fraternal world by signing a new Pact for education in Albania.”

Also an important part of the institutional cooperation were the other two ministries, The Ministry of Health and Social Affairs, and the Ministry of Culture, represented by Mr. Albert Nikolla, Deputy Minister and Mrs. Meri Kumbe, Deputy Minister, who in their speech supported the initiative and thanked for the involvement, as well as underlined the compatibility of the values conveyed by the seven points of the Pact with the strategic objectives that these ministries have, in particular for the needy strata of our society and care for growth of our children, in the value of beauty, tradition and culture as an obligation to generations.

An important presence on this day, but also throughout the journey of the Catholic education network was the presence of the OIEC (International Organization of Catholic Education), represented by Mr. Philip Richard, Secretary General, as well as the CEEC (European Commission of Catholic Education) represented by Mr. Guy Selderslagh, General Secretary.

Mr. Philippe Richard, in his welcoming speech on



behalf of the world's largest network, which today embraces 68.2 million students in the world, where the highest percentage of them are in the poorest continents and areas, drew attention to the commitment of world Catholic education in the Global Education Pact, welcoming in particular the active contribution that the Catholic education network in Albania makes to the benefit of education, both nationally and internationally.

Guy Selderslagh, The General Secretary of CEEC, said:

“ With the European Committee for Catholic Education (CEEC), which I represent, as well as the OIEC we are also involved in the implementation of this pact, opening schools to become more inclusive, to promote a culture of dialogue and "the village of education " .

It also plays the role of a promoter of Catholic education towards various European bodies, protects and promotes freedom of education, encourages cooperation between its members and its stakeholders, cooperates with other education partners in Europe. ”



4. Content of the presentations

Below is the content of the presentations of the guest speakers based on the following topics:

4.1 Introduction of the Education Pact and its impact on the World,
His Excellency, Monsignor Vincenzo ZANI, General Secretary of the
Congregation for Catholic Education in the Vatican.

4.2 Global Education Pact and the inclusion of KKEKSH,
Sister Teuta BUKA, National Coordinator of KKEKSH

4.3 Emergencies and challenges of education in the Albanian context in the eyes of
students,

Mr. Erjon Lleshi, student.

4.4 Emergencies and challenges of education in the Albanian context in the eyes of
parents,

Mrs. Avis Andoni, parent

4.5 Emergencies and challenges of education in the Albanian context in the eyes of
teachers,

Mrs. Ciljeta Daberdaku, teacher.

4.6 Sociological reading of the educational emergency in Albania

Prof. Gjergj SINANI, Sociologist

4.1 Introduction of the Education Pact and its impact in the World

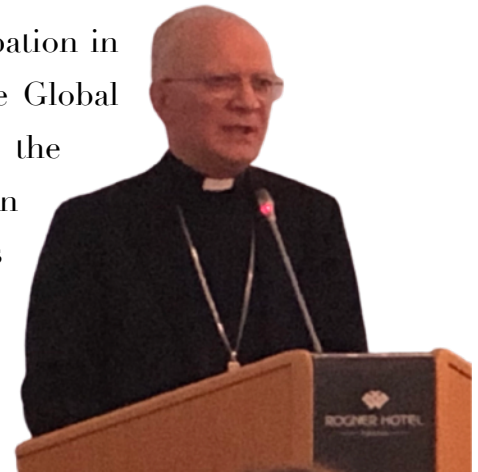
His Excellency, Monsignor Vincenzo ZANI,
General Secretary of the Congregation for Catholic Education in the Vatican

Your Excellency, dear civil and administrative authorities, dear teachers, parents and students, I cordially greet you and also convey to you the cordial greeting of Cardinal Giuseppe Versaldi, Prefect of the Congregation for Catholic Education.

I express my heartfelt thanks in particular to Sister Teuta, responsible for coordinating Catholic schools in Albania, for organizing this special meeting on the topic of the Global Education Pact that the Pope launched two years ago and to which are invited to reflected to find new ways of engaging all educational institutions. In fact, the Pope addresses not only Catholic schools and universities, but all those involved in the formation of the younger generation, both in formal and non-formal education.

Of course, the Global Education Pact can become a tool for Albania to renew the educational passion of all, starting from the state, which sees to the future of the country - with many activities on the international agenda - in special education institutions and in particular for the various responsibilities directly involved: parents and families, directors of institutions and teachers to the students themselves.

On September 12, 2019 Pope Francis called for participation in the event to be held in Rome on May 14, 2020 on the Global Education Pact, but everything was postponed due to the Covid-19 pandemic. Prior to that, the topic had been deepened several times by the Pope himself in various speeches and various initiatives had been activated aimed at examining the topic, from different perspectives, and tracing specific formative paths, directed above all to educators and young generations.



Another stage was that of October 15, 2020; In a video message, the Pope resumed the Education Pact by placing it in the context of the dramatic phenomenon of the ubiquitous pandemic by placing it in relation to both the “*Laudato si*” encyclical as he had already done in the previous message, as well as the new encyclical “*Fratelli tutti*”, published a few days ago. Further, Pope Francis, returned to the topic at various moments: speaking with the Great Superiors of

the Religious Congregations; in the annual message for World Peace Day of 1 January 2021 and in the message to the UN on the occasion of the fifth anniversary of COP 25 on climate

The most recent initiative took place on October 5 at the Vatican. The Pope met with representatives of religions on the topic of "Religion and Education" on the occasion of the World Day of Teachers and Educators that UNESCO has been promoting since 1994. In addition to the speech of the Pope and the present leaders, a message was delivered to the UNESCO Director directed to all teachers in the world.

With these interventions, the educational pact is positioned in an increasingly broad and concrete framework from which emerges a line of thought and a strategy that can generate journeys and projects at all levels of education, science, society and church. The Pope's invitation directs us to commit ourselves to the younger generations, so that they become the protagonists of a culture of dialogue and a civilization of harmony. This mosaic of stimuli is a reference point for rethinking educational paradigms and redesigning the duty of Christians in their being, the living yeast of the common good and of a new humanity.

1. How did the idea of the educational pact come about and what is its meaning?

The proposed initiative comes from the attention to the educational environment that has always accompanied Jorge Mario Bergoglio's pastoral experience, linked above all to his concern for the formation of new generations. Moreover, it aims to respond to the requests of numerous personalities of different cultures and religious and social affiliations, who have asked the Pope to show some suggestions capable of influencing today's humanity that is experiencing an "era of change" and needs leaders, properly prepared. Many, in fact, require secure value reference points, which are able to influence choices capable of building the common good. Hence the Pope's idea to propose a specific initiative at the global level with the theme: "*Reconstruction of the global education pact*", particularly open to the expectations of the younger generations. There are two elements in this proposal that make us understand it better.

1.1 Ecclesiastical context

At the ecclesiastical level, Pope Francis's proposal reaffirms and relaunches the principles that have always guided the activity of the Christian community in its commitment to the educational level in schools, universities and all non-formal

education initiatives and interfaith and intercultural dialogue journeys.

The theme of the educational pact finds its deepest and most motivating root in the Councils' Declaration "*Gravissimum Educationis*", which states that education must meet the needs of the individual, but at the same time must be open to fraternal coexistence with other peoples in order to promote true unity and peace on earth. Moreover, the educational process is authentic and effective when it is able to prepare people to become protagonists of the common good and to take public responsibility. (cf. Proemio e n.1).

The lines drawn from "*Gravissimum educationis*" were retrieved and developed in later years by the Church's master, in various stages and ways, until it reached the global educational pact.

Shortly after the Council, Paul VI, in the encyclical *Populorum progressio*, emphasized the crucial role of education of "all men and all people" in promoting a real progress in the world to respond to the severe lack of thought, the poverty of references to an open anthropology to Transcendence and the lack of brotherhood between persons and between populations.

Over the following decades, John Paul II extensively developed these themes relating to education and culture, as he did in his memorable speech at UNESCO (June 2, 1980). He stressed the convergence between Christianity and humanism and, therefore, between Christianity and culture. Everything that is human is interested in culture, because man, the culture path, is also the path in which the Church and culture meet. For the Christian, "educating" and "making culture" means helping people to "become" more, bringing back the truth about man to the original features of the face of Christ.

Benedict XVI in the encyclical "*Caritas in veritate*" and in many other interventions takes these arguments and develops them, drawing attention to the educational urgency which poses a great challenge to humanity and to current culture and which therefore calls on the whole of present society and the Christian community. Urgency is overcome if through education man becomes aware that charity actually puts man before the amazing experience of giving; the human being is created for gift, which expresses and applies the dimension of transcendence (cf. *Caritas in veritate* n. 34).²

Pope Francis is part of the line of ecclesiastical magistrates outlined since the

² "Oggi l'umanità appare molto più interattiva di ieri: questa maggiore vicinanza si deve trasformare in vera comunione. Lo sviluppo dei popoli dipende soprattutto dal riconoscimento di essere una sola famiglia, che collabora in vera comunione ed è costituita da soggetti che non vivono semplicemente l'uno accanto all'altro" (*Caritas in veritate*, n. 53).

Council and summarizes the complex of problems mentioned above by launching the task of creating an educational pact at a world level. And for this he invites everyone, scientists and thinkers, economists, educators, sociologists and politicians, artists and athletes, along with representatives of religions, to sign a concrete commitment aimed at building the "village of the earth" through education so that to provide the younger generations with a stable and secure common home.

So, this educational pact opens a new chapter in the path that the Congregation for Catholic Education has undertaken in the last ten years and that is characterized above all by two phases.

In 2015, the 50th anniversary of the Gravissimum Educationis Declaration, celebrated with two events: a study seminar at UNESCO and a World Congress in Rome for which documentation was collected. On that occasion, the EIS (Education for Meeting and Solidarity) High School was established at LUMSA University to deepen the pedagogical thought of Pope Francis and the Pontifical Gravissimum Educationis Foundation. In the same year, the encyclical *Laudato si'* was published.

In 2017, the publication by the Department of the document "Education in solidarity humanism. To build the civilization of love", to commemorate the 50th anniversary of *Populorum progressio* of Pope Paul VI. This encyclical asserted that for the development of populations it was necessary to invest in education and above all to humanize education to make it a process in which each person could develop his deep skills, his vocation and contribute to the growth of his community. It was already written in that document that "to humanize education



means to acknowledge that there is a need to update the educational pact between the generations" (n. 9), underlining a much-loved topic for Pope Francis.

After these two moments, in 2018, the Pope was asked to send a message reminding the global commitment to educating the younger generations. On February 4, 2019, Pope Francis signed the document on universal brotherhood with Muslims in Abu Dhabi. On September 12 of the same year, he published the message of the launch of the Global Education Pact and on October 15, 2020, at the height of the pandemic, the Pope resumed the Pact, setting out seven concrete objectives to be achieved.

1.2 Socio-cultural context

In his interventions on educational topics and also in the proposal for the global pact, Pope Francis constantly emphasizes the great cultural challenges that must be faced to rebuild the future. He does this above all when describing the context in which it is necessary to act with a new planning approach to heal current fractures and look to the future with hope.

A central paragraph of the first message on the pact recaptures a beloved theme to the Pope: that of the "change of era" in which it is necessary to enter boldly. **Humanity today, writes the Pope, is immersed in a profound change through numerous crises that produce a metamorphosis not only cultural, but above all anthropological that generates new languages and rejects, without distinction, the paradigms that history has given us. Therefore, we are facing an "anthropological" and "socio-environmental" crisis in which every day we encounter more symptoms of a breaking point, due to the great speed of change and degradation, which are manifested in both regional and natural disasters, even in social or financial crises**". Education collides with this complex of transformations that imprisons existence in the technological and digital speed vortex, constantly changing points of reference, endangering the psychological structure of people that take time and specific methods to be formed. Therefore, it is necessary to change the global model of development and redefine the idea of progress by developing a cultural vision and forming leaderships that can show new paths.

In the subsequent message of October 15, 2020, this complex issue is placed in the context of the Covid-19 pandemic. Education systems around the world, both at school and academic level, have suffered the consequences of this phenomenon, not only because of the pronounced inequality in educational and technological opportunities, but also because of the exclusion of millions of

children and adolescents who have increased an already alarming educational gap. This has created, as the Pope said, a real "educational catastrophe".

In this context of deep crises affecting people's dignity and their rights, as well as cultural, socio-economic and development models, various fractures emerge that compromise our way of understanding reality and our relationship with each other. Some are particularly noticeable.

A first fracture is what separates reality from transcendence. The greatest crisis of education in general, and of education in particular from the Christian point of view, is the closure to transcendence. If it is true that man is not limited only to the time horizon, but, living in history, fully preserves his eternal calling, then education is introducing children and youth to the whole reality, the basic dimension of which is openness to the transcendent, an opening that makes possible the opening to hope.

To heal this vertical fracture between man and the Absolute, it is necessary to have as a point of reference an "integral" and at the same time "concrete" anthropology that allows the human person to look beyond, to open the horizons of reason and of the heart. A limited reason corresponds to an abstract vision of man, while augmented reason corresponds to a concrete anthropology, that is adequate to the totality of reality.

A second fracture that education is required to heal is the horizontal fracture, so the relationship between generations and between different subjects, between different cultures and affiliations. In other words, it is about rebuilding an educational pact with the family, with people who have different socio-cultural and religious views, with those who are in economic, social and moral difficulties. Education achieves its goal if it manages to form people capable of walking together on the paths of meeting, dialogue and sharing, in mutual respect, appreciation and acceptance.

It is necessary to reach the various "suburbs" where those who are at a disadvantage must be helped to grow in humanity, in intelligence, in values, in habits to become protagonists of their lives and, in turn, to 'bring to others experiences they do not know. In this sense, it is necessary to introduce a paradigm change in the training planning, where the transfer of knowledge should not be considered as a good "position" or "selective", but a good "relationship", which promotes to the person the emotional and sensitive potential to open up to relationships with others in a solid and constructive sense.

A third fracture that must be made up is that between man, society, nature and

the environment. Man, educated according to a sound anthropology, is a subject who loves the world, history, who creates culture, who takes responsibility for public life; so he will be a person who will cultivate not only the subjective and personal dimension, but also the political, social and economic one, the good of nature, the environment, in a word that knows how to build the common good.

"Education for an alliance between humanity and the environment" - according to the mandate elaborated in the Laudato Encyclical Letter Si³ - is one of the most important educational priorities, so much so that "awareness of the gravity of the cultural and ecological crisis must be translated into new habits 3. "Indeed, it seems urgent to create the conditions for an "ecological citizen" to develop in various educational contexts with the aim of educating "for a responsible austerity, for grateful contemplation of the world, to care for the fragility of the poor and the environment"⁴.

1.3 Challenges of education

The newly described fractures present a number of profound challenges for education systems. In the face of all this, it must be considered that more than the "response" to external challenges imposed by the "facts", it is education itself that must challenge positively and even aggressively where necessary, the pure facts: social, cultural, degenerative, inhuman and transformative of the human.

In essence, it should be noted that in recent years theoretical, scientific and cultural situations have arisen which put into question education and schools with some pressure on some fundamental and general issues. Among these the most important are the following.

- a. **Education and school to all and for all.** It is the first challenge related to the expansion and characterization that gave the first features of the structure and revitalization of education and school, as a consequence of the democratic principle of 'school for all', not only in function of 'at least the minimum'. Education is necessary for everyone, but of the 'maximum possible' development for all, that is, of education, and especially of school: this is the so-called 'mass school', which we would better say the school of the people, of

³ Pope Francis, Encyclical letter on the care of the shared home Laudato Si (May 24, 2015), 209.

⁴ *Ibid.*, 214.

all population.⁵

- b. For an education and a human school. It is about overcoming the dichotomy between school and education with culture only and school and education of the dominant professionalism with a culture that is only specialized. Today we must aim for an education, including school and for all, which is also the unitary of culture and work, that is, of humanity and of functioning together for each. This dichotomy, which today tends to be overcome, was connected with the division of labor characterized classically according to the Marxist vision; its purpose was an attribution to all without distinction of both the gifts of culture and of works of labor, for purposes of equality and the interconnected possibility of the distribution of working time to ensure adequate free time.

It is necessary to humanize and spiritualize work - even if it will not be possible to achieve the idea of work-happiness, as it will always preserve the aspect of fatigue associated with the vicissitudes of life and existence - to recover its creator aesthetic and cultural motives.

- c. Education for change: the meaning of creativity. In contemporary reality, and especially in the West, there is no longer an 'eternal work'. Almost paradoxically, instead of learning a trade, it is necessary to 'learn to change profession' with profound consequences for education and teaching. The content of knowledge, culture, information is always, and perhaps more and more, necessary: but in education primacy has inevitably passed to mental functions and the acquisition of creative skills, the ability to solve problems, instead to repeat, with the addition of all the implications of insecurity and affectivity. Above all it is in this context that has taken place the problem of "creativity" and a healthy education in a critical spirit.⁶

- d. Proficiency in "languages". To make the cultural framework more complicated and to threaten disorientation, the great challenge of the mass media arises, with their effects, contradictions, their widespread conditioning. It is not about external phenomena, but about "new languages", messages transmitted

⁵ But a school that, if it wants to be truly democratic, that is, based on the respect, promotion and rights of everyone to have a personality of its own, can only act as a "school for anyone and everyone", in the same time, as a school of sociability and originality cohabiting. We are dealing with the principle, first pedagogical and educational, then didactic, of educational individualization" (AGAZZI A., "The Challenge of the 1980s for education", in *The Challenge of Education*, op. Cit., 22).

⁶ «In the midst of such obvious and occult conditioning in society, culture and life, as well as the phenomenon of very rapid transformations, a source of uncertainty and consequently neurosis, the very wide problem of creativity arises everywhere and the school, education should promote it to the maximum, in the form of a critical spirit, indeed of critical capacity, participation and stimulation of personal interventions» (*Ivi*, 25).

according to new semantics and syntheses. New conditions, especially those related to the computer revolution, challenge but must also be challenged by an education aimed at interpreting, decoding these new messages with the aim of a life returned to the consciousness of thought and consciousness.

- e. **Continuity in the search for values.** The most prevalent contrast is that between tradition and innovation; and it is a problem as old as culture. Tradition can only be justified in the values it holds even in its daily presence; and innovation should be privileged as they renew or propose values. In other words, the problem of the tradition-innovation relationship is not a chronological problem, but an axiological one. Education must be placed in these terms in the face of the idea and concrete contents of social heritage and historical-civil continuity, also ethically configured, as the idea of 'historic mission' derives from its representation and meaning of each 7.

2. Objectives of the educational pact

In a fragmented and ever-changing context, it becomes even more urgent and necessary to have well-defined objectives as a compass to make educational practice effective at every level, formal and informal. In the two main messages of the Pope, where the indescribable call to unite the efforts of a broad educational alliance to form mature people and to rebuild the structure of relations for a more fraternal humanity clear indications can be found in this regard, which can be summarized in the following points.

First, it shows the courage to put the person at the center. It is a principle that leads to the heart of education. Pope Francis, speaking of the educational pact, states that it is necessary "to put at the center of every educational process the person, his value, his dignity, in order to highlight his specificity, his beauty, his uniqueness and at the same time, his ability to be in touch with others and with the reality that surrounds him, rejecting those lifestyles that favor the spread of flame culture".

The person is a being who is himself as much as he is open to a relationship with others. Recognition of consciousness - in the etymological sense of this Latin term *cum-scire*, which means 'to know about' - is, therefore, a lesson (to be taken) in relationships. It follows that the place of learning of the person is the

⁷ «In fact, humanity is not just the great reality present in the current geographical space of our planet; but it is also a lived reality, alive and destined to survive, over time, as it is precisely a historical individuality.» (*Ivi*, 29).

relationship and education develops as interpersonal communication in an environment that consists of an organic interweaving of relationships between all subjects involved in the educational relationship.

The second objective is the courage to invest the best energies with creativity and responsibility. To be able to go in this direction, Francesco emphasizes the need to have "a long-term planning that does not stagnate in static conditions, but that aims to train open, responsible, available people, capable of building a structure of relations with families, between generations, with the components of civil society, aiming to compose a new humanism".

These passages condense a rich range of pedagogical ideas, such as: planning; strategic vision, long times; characteristics and quality of training; family, cultural and social consequences of education. They are intended specifically for all institutions involved in various educational experiences and are addresses that need to be deciphered and developed into propositional practices.

As a third objective, which follows from the second, Pope Francis shows the courage to form people willing to put themselves at the service of the community and, thus, to make people experience that there is more joy in giving rather than in receiving (cf. Acts 20, 35). This is an objective that refers to the content of the Magistrate of the Church, especially that which can be deduced from the social teachings, and which the Pope has extensively developed in the two encyclicals "*Laudato si*" and "*Fratelli tutti*". Recalling all brothers (n. 231), in the message of November 15, 2020, Francesco recalls that the great transformations we need today are not built on the table, but it is necessary to implement an "architecture" of peace and harmony in which different institutions and people of the company intervene.

In this perspective, it becomes urgent to promote various forms of education that aim to form in the person the ability for coexistence and positive reciprocity and responsible and constructive participation in the exercise of power as a service to build the common good. To this end, education for active citizenship is essential for civil and peaceful coexistence.⁸

The content of the educational pact should not be sought only in the brief messages of the Pope's launch, but refers to the most important interventions, cited in the messages, in which his opinion is elaborated in more detail; I refer to the Apostolic Encouragement *Evangelii gaudium*, the *Laudato* encyclical letters *si' e Fratelli tutti*, as well as the Document on universal brotherhood signed on 4

⁸ Cf. F. Reimers, *Educación global para mejorar el mundo. Cómo impulsar la ciudadanía global desde la escuela*, Biblioteca Innovación Educativa, SM, Madrid 2020.

February 2019 in Abu Dhabi with the Grand Imam of al-Azhar, al-Tayyeb.

Based on the objectives shown in the messages and rereading the papers of the Pope's Master, the Congregation for Catholic Education has identified five key areas in which the education pact can find ground for implementation in the coming years and which will need to be developed, at different levels and with different projects. This commitment is entrusted to five Catholic Universities, selected worldwide for their specific abilities: 1. Dignity and human rights (University of Notre Dame - USA); 2. Brotherhood and cooperation (Catholic University of the Sacred Heart - Italy); 3. Integrated technologies and ecology (Pontificia Universidad Javeriana - Colombia); 4. Peace and Citizenship (Pontifical Lateran University - Holy See/ Rome); 5. Cultures and religions (University of Santo Thomas - Philippines). Following these universities, a network of many other higher education institutions will be gradually established to share in-depth work.

The topics, revised and developed at the scientific-academic level, will be able to offer many ideas to be translated into travels or pedagogical-didactic assistance for schools of all types and levels, vocational training, study and research at the academic level as well as for educational agencies that will want to use them.

1. The various protagonists of the educational pact

The main goal of the initiative launched by Pope Francis is to renew the educational passion in favor of the younger generations to form mature people, capable of overcoming fragmentation and contrasts and to rebuild the structure of relations for a more fraternal humanity. In this sense, he spoke of the need to create a "large education village" with the person at the center and of the urgent need to rediscover a "spirit of service" without which any small or large community is at risk of its disappearance.

To concretize this commitment, an appeal is made to all those who have direct educational responsibilities, but also political, administrative and religious. All involved are called to look at education in a new way, with an open spirit to the needs of the younger generations of this time.

3.1 The family

The first subject is the family, which is the first school of human values, where the good use of freedom is taught and where one can learn to critically distinguish messages coming from outside and from the various media, which

are increasingly widespread. It is a primary socialization laboratory, because it is the first place where man learns to stand in front of the other, to listen, to share, to endure, to respect, to help, to live together. And all this educates us to know how to go out to "live" beyond the boundaries of the family environment.

School definitely has a more formal and rational task than family. Which in turn has the function of directing the formative process through the daily accompaniment of their children's growth. However, the family and the school must walk together, united to implement the objectives set by the Global Education Pact.

First of all, in a family experience, parents contribute to the moral development in raising their children by accompanying and guiding them in the ability to distinguish between good and bad. Family education then helps to promote responsible freedom in children, so that they know how to make choices with sound reason and intelligence, understand unreservedly that their lives and those of their community are in their hands and that this freedom is a gift to be managed in the family environment, consumption habits can also be set again to secure a shared home (cf. *Amoris laetitia* 267).

3.2 Teachers

The crucial subject in the training process is undoubtedly the educator. For an effective implementation of the educational pact, teachers must have a planning vision that focuses on some basic content and have a qualified vocational training.

In the first place, an educational project is necessary that knows how to include all areas of formation experience: relationships between people, the point of view from which human knowledge and disciplines are viewed, integration and the rights of all. In a culture obsessively focused on human sovereignty - as a species and as an individual - in relation to reality, which leads to a true cult of ego (egolatry) to which everything is sacrificed, education must propose an open vision that allows children and young people to discover the beauty and irreplaceable value of looking at the other and his or her destiny. "Together" is the word that saves everything and accomplishes everything.

An educational paradigm focused on the relationship with the other should include the following criteria; develop self-reflection through the habit of rethinking experiences, reflecting on one's behaviors, becoming more aware also through the use of cognitive strategies; promoting the relationship with the other by developing that dialogue that enables communication between different people, helping to translate different ways of thinking and feeling, bringing them

to converge on a horizon of "humanity's belonging"; an educational community like schools or other similar places can not be formed in particular, but must provide the necessary knowledge to understand the current state of planetary and global man, defined by multiple interdependencies; schools and universities should become a space of pluralism in which we learn to dialogue on the meanings that people of different religions and cultures attribute to their respective signs, in order to share universal values such as solidarity, tolerance, freedom; school and university should not represent a parenthesis in life, but a place of strong maturity that helps to understand the social and cultural reality of life and at the same time encourages taking responsibility to improve it.

Crucial is the training of teachers and directors that today seeks to take into account, in addition to the typical disciplinary and professional aspects of initial training, the foundations of a culture of dialogue and inclusion that must be developed through in-service training and updating .

3.3 Students

A crucial point are the students who constitute the main goal of the educational project and this is pointed out by the Pope when he invites us to put the person at the center. This applies to everyone involved, but especially to the student in person. The Pope says: "Listen to the voices of children and young people, to whom they can transmit values and knowledge, to build together a future of justice and peace, a life worthy of every human being. It is the way forward to overcome the ongoing anthropological crisis. The attention of children and young people today is constantly drawn to the rapid and numerous stimuli that make it difficult to learn the cultivation of the interior. The time and space that young people need to become familiar with their desires and fears are increasingly filled with constant and attractive interactions, which seduce and tend to fill every moment of the day, nurturing calculating rationality, instrumental, technical and non-technical, which corresponds to the deep meaning of things and life.

Therefore, the importance of adopting a pedagogical practice focused on listening, increasing the time and space that young people need to get acquainted with their desires and fears, in order to focus on educating young people to ask questions. as a priority instead of giving answers.

Of course, those involved in education should be able to use the education systems created by the updated civil and state laws. Competent authorities, today more than ever, have a duty to invest resources in educational institutions - schools and universities - to ensure qualified vocational training for the younger

generations and for leaders who are adequately prepared to take responsibility in different areas of social life, economic, political and cultural life that are experiencing a profound transformation and caused by unprecedented challenges.

In conclusion

As Pope Francis states, in the face of the dramatic reality we are experiencing (and which he often defines as an "era of change"), simple recipes or vain optimism may not suffice, but we must focus on education as it has a power of transformation: **education is betting and giving hope for the present that breaks the determinisms and fatalisms with which the egoism of the strong, the conformism of the weak and the ideology of the utopians often want to be established as the only possible path.**⁹

In this view, the family is called today, with more responsibility than in the past, to live its first mission which consists in raising their children both on a human level and in that of inner life, spiritual sensitivity and christian faith, all in evidence. **"Parents who want to accompany their children's faith are attentive to their changes, because they know that spiritual experience is not imposed but aims at their freedom. It is essential that children see concretely that for their parents (attitude of faith and relationship with God also through) prayer is important"**(cf. AL 288).

But parents should be able to rely on the help of the educational institution which engages in open dialogue to listen to the problems, to study them and to solve them. In this way, the family and the school can participate in rebuilding the educational pact and contribute to promoting a culture of meeting and harmony.

Education thus becomes an act of hope and is proposed as a ground where it is possible to participate and transform the ways of thinking and living, to help respond to the emergencies and challenges of the contemporary world. In other words, it can be a way to humanize the world and history.

In this regard, it is extremely urgent to promote projects and initiatives aimed at educating people (eg children, young people, adults, educators, parents and families) capable of influencing the heart of society to overcome the current crisis, anthropological and to develop a new culture, what Paul VI called the "civilization of love" in which one can experience the "universal brotherhood",

⁹ Cf. M. De Certeau, *Lo straniero o l'unione nella differenza*, Vita e Pensiero, Milano 2010, 30.

as Pope Francis calls it, and live in a culture of encounter, inclusion and solidarity.

His Excellency. Monsignor Vincenzo ZANI

4.2 KKEKSH network and our commitment to the Global Education Pact

Sister Teuta Buka,
National Coordinator

Thank you for being here with us and for having answered positively to our invitation, not due to any formal obligation but because of your sensitivity and responsibility toward Education. More than a Conference this event can be called an assembly¹⁰ where the focus is on education and putting the human being at the center and listening to him/her. Listening to each other truly and honestly starting from the young. The presence of the Ministry of Education, Health, Culture and Social affairs and the attention given to what we are doing here today by the Ministries of children and youth is a testimony that education goes beyond the school and the fact that it is a common good that guarantees the future.

The way we are sited today and the way we have divided the time emphasize the importance of the human being and the need to be involved in a new Education Pact, starting from ourselves.

The African saying used by Pope Francis “*It takes a village to raise a child*” conveys clearly the idea of each and everyone’s role. Only when you are involved in the raising and forming of a human being you can see the importance of the personal history, family history and the influences and limitations that the person has got from the “village”



¹⁰ From Latin *kuvend* - *nga con venire*, a meeting place. In Albanian means a place where you speak, discuss and agree on an issue. Assembly a group of people gathered together with a common purpose.

where they have been. With the “village” we understand the family, school, central and local institutions, media, organizations and friends, said otherwise, each and every one of us.

Since the declaration of the Global Education Pact by Pope Francis, on October 15, 2020 we as KKEKSH had it clear that this was a great invitation and that our engagement was inevitable. It wasn't an imposition but we felt the calling of this emergency as people devoted to God and to the education of the young generation but also as educational institutions and a network of schools and kindergartens.

Since the Pope invites us to engage personally we started from ourselves and together with the global network of Catholic education we signed the pact (25 February 2021) and then last May we celebrated the World and National day of Catholic Education. On that day our institutions signed another three-point Pact.

1. to renew the educational agreement in each school
2. to strengthen and expand our network in our schools in Albania.
3. to build a network focused on the child and the education outside the school's walls.

I would like to give as an example our first commitment of the pact which is now fulfilled: **to renew the educational agreement in each school.**

This renewal first goes through a **personal reflection**. How many times do we ask ourselves: I want my students to learn, to comply or I am content when I see them behaving as human beings, happy and responsible? To renew the Pact within the school goes through the questions:

What am I doing in a Catholic school, or in any other school, why am I a teacher, is this my mission? How can I accomplish this mission and can I do this alone?

What ideas do we share on who is the child and which are the values we believe and do we have the same vision as an educational community? Do we have the same vision as the parents? It requires courage to admit that we need to reflect and communicate and above all we need a broader and deeper understanding of the concept “education”, the idea of the human being and the happiness everyone is entitled to. I dare to say that the family, every family has to do a continuous effort to analyze the way they are educating, who they are educating and for what are they preparing their children.

Speaking on behalf of the Network I would like to share with you a few

experiences that have been achieved or that are being achieved in order to make it more clear in what way you can be involved in a new Education Pact. I understand that the examples are limited by time and place because they are related to the school.

1. The Pope invites us to listen to the youth, and to focus on the human being. We have translated this into the creation and implementation of the Child Protection Policy. Not only a manual with procedures and principles to avoid any danger but considering a 360-degree protection of each child, and later on: the formation of the staff, parents and that of the children and youth, using a friendly and understandable language according to their age, situation and location.
2. Another concrete step is the attention toward the principals, teachers and other staff by drafting formation trainings according to their present and concrete needs. The innovative methodologies, the STEM methodology, digital platform, etc. We cannot think of teaching as before, even before the pandemic the new methodologies were a challenge but now they are inevitable.

3. The creation of a documentary on the work of the network so far, the history of Catholic education in the centuries, the values and impact on the education of the new generation not only on the personal and spiritual level but also on the professional level. This aims to be a way of

thanking all the missionaries who have left their country to serve in our country on the highest form of love that is that of education by establishing the first schools only three-four years after the fall of communism. *“This attention to the person as a whole, expresses gratitude and care for the missionaries, it emphasizes the link between the generations as well as an awareness that what we have don’t always come because of our personal merits but from the work and engagement of many others that have come before us”* I can go on with other details.

In some schools the Pact was signed not only by the principle and KKEKSH but also by the teachers and students, in some others it was signed by the



Municipality or other actors in education which is the beginning of a common work with a common vision. I would like to point out the collaboration between the Municipality of Elbasan with “Imelda Lambertini” school which was the first to sign the pact and to commit toward taking concrete steps in favor of education. There are other initiatives such as those of the schools in Rrëshen, Gjirokastër and Durrës which are part of KKEKSH. This is not our first conference. The reflections and initiatives with which we will come up today will be published on a dedicated page on our Website but will also be part of the future conferences that we will organize. Many of these initiatives will be implemented by contributing in a culture of life. We are not talking about just adding events but this is the right moment to ask ourselves: What is my contribution to the new generation? How am I affecting their growth? Do I really know what they need? Have I really listened to them? Do I want to take responsibility of the future? What exactly?

We cannot wait to have special conditions or for the approval of budgets and well thought projects. Doing good doesn't necessarily need a budget, it grows if we have conviction and a common vision so let us not miss the opportunity to leave a mark by doing our part.

The gospel says: “Sons of darkness are more resourceful than the sons of light”. Jesus emphasizes the fact that the sons of light, those that want to do good, must be active and work together because the good needs a joint commitment so does Education as we already stated that it is the greatest good or as Pope Francis says “the only antidote for this sick world”.

Let's work together.

In this room there are plenty of great every day experiences which show that by breaking the prejudices and by joining forces we can accomplish our mission to build a more fraternal world. Being sons of God makes us brothers and in order to be brothers we have to educate our children. We do not aim to have the most innovative initiatives because we know that these things have been done and will be done in the future but we want to raise the awareness that the things we do or do not do together have an impact on the future of our children and our world.

Let us promote the culture of life through a complete Education of values for a more fraternal world which requires a constant commitment and determination.

We want the round tables to be a place where we listen rather than talk, a place of personal engagement and not of judgment, a place where we agree on our visions and we try to truly commit, I not the others.

Sister Teuta Buka

4.3 Emergencies and challenges of education in the Albanian context in the eyes of students

Erjon Lleshi,
Student

When we talk about Education in Albania we think about the numerous problems and the fact that there is still a lot to be done by all actors involved in the educational process. What I consider as an emergency is the strengthening of the triangle teacher-student-parent which has lost its strong hold in the last years.

It is very important to focus the attention of the students toward the school and make them realize how important this stage is for them. Young people must see the school as the place of new opportunities for the future and use every day to improve themselves. We, the students, must detach ourselves from the virtual reality and become part and promoter of new activities. For this we need to collaborate with each other and with the schools' pedagogical staff who should give the right attention to the students and help them love what they do and be more attentive at school.

On the other hand, parents should spend more time with their children in order to become the main supporters and partners in the educational process. This is why today's meeting is very important because it brings together all these actors with one purpose.

I am very pleased that we have the chance to share together the problems we face regarding education and work towards a final solution. Education should be accessible to everyone despite the fact where you live or where you are from. Everyone has the right to education and the governmental agencies play an important role in offering the young people, all over the world, access to education. We need to work incessantly in order to eliminate any kind of barrier that deprives the children from pursuing an education. Last but not least, everything starts with us, every one of us should think on how to contribute for the common good. The only way to give value to our actions is by showing our dedication every day and by being an example on how things can change.



Pope Francis says: Education is an act of hope which invites to share and

transform. Let us work together toward the education and transformation of the future generations.

Erjon Lleshi

4.4 The challenges and the emergencies of education in the Albanian context from the parent's

Avis Andoni,
Parent

"I am very happy to be here today to share with you the concerns, wishes and my availability as a parent in the frame of the Global Pact on the education of our children. I am very hopeful because I share the same opinion with the people that spoke here today and since we share the same concerns we will have the same commitment in working together and making the necessary changes for a better education for our children.

Today, I would like to share with you some of these concerns:

As a parent I regard the notion given to education today with a little unease. There is a tendency to go toward the quantity not the quality. We focus on science and we forget the humane. For me it is not important if my child knows how to write, multiply etc if she does not know how to love, forgive and share with the other children. The curricula today give priority to learning but I believe that we should give priority to becoming more humane.

Let us teach our children how to live in community by sharing duties and contributing in keeping clean, helping those in need, etc.

Education should be seen as a formation not as information.

Secondly, I think that the evaluation system encourages competitively which is often promoted by us parents, comparing children and considering them as race cars and at the end of the day we have a winner. I think that we cannot use the same evaluation for all the children. We should not think that since we give them the same input we should strive to get the same output.

Moreover, we should encourage, motivate and promote learning not



through a spirit of fierce competition but through a spirit of community.

Thirdly, I propose that we, the parents should do more for each other and especially for our children. Each of us, alone, knows very little regarding different problems, topics but if we collaborate we cover a whole range of topics and problems this is why we should help each other by creating familiar sharing groups in different classes.

Together we can achieve more! Thank you

Avis Andoni

4.5 The challenges and the emergencies of education in the Albanian context from the teachers

Ciljet Daberdaku,
Teachers

Dear all,

My name is Çiljeta Daberdaku, I am a teacher at the nonpublic High School, “Atë Pjetër Meshkalla”, in Shkodër. I have an experience of over 20 years at this school teaching the subject of Economics. My students are the Seniors, 17-18 years old. I have chosen to be a teacher, I like this job and I am very passionate about it.

We are part of the Jesuit Schools Network Foundation which uses the Ignatian Pedagogy and aims to combine the human perfection and academic perfection. It aims to educate men and women to become able to serve humanity and have a critical view on historical events.

Our school, as well as all the schools of the Jesuit Education Foundation Network is committed to educate competent global citizens, conscientious and merciful, capable to approach the new challenges of their time with creativity and courage.

The educational process aims, through studying as a freedom instrument, the formation of a person as a whole, capable of exploring the reality with a critical eye, free from prejudice and not conditioned by false values. We aim to educate the mind, the heart and the will.



Our students work on projects and inter subject projects to protect the environment, using the curricula. They develop ideas and business plans which protect the environment for the people in need and they work toward raising the awareness of the community.

Our school tries to have a close collaboration with the parents. We try to have an open dialogue between the school and the families and a continuous communication. This is very fruitful for the parents in order for them to fulfill their duties as educators in the family and to be more effective at school. The facts show that when the parents collaborate with the school, children have better results.

- The challenge to integrate students coming from different social and cultural backgrounds in a contemporary context in an educational community.
- Technology and knowledge are developing very fast. The development of technology has brought about a wide range of possibilities and experiences in getting information and at the same time the risks of using this technology. It is our duty as educators to instruct them in order to use the technology as part of the didactic process and in a more effective and responsible way.
- The values they learn in school such as love, respect, tolerance, collaboration, solidarity, justice and meritocracy often are contradicted by the models proposed by reality, politics and media.
- The present curricula of the pre university education, 3-year high school, requires the student to choose and decide on their future during the second year and puts them under a lot of pressure for the average grade.

The curricular formation of the students on the science subjects is very poor and this puts in question their success during university studies.

During the last years we have been faced with the fact that most of our best students leave the country and never come back.

The law excludes the funding of school books for children of families in need and those who go to private schools.

In my school, Albania is more beautiful, we have amazing students who are committed, work in project groups, use strategies, language and technology. They show maturity, dedication and debate in a constructive way, they identify problems and find solutions, this shows that a better future is possible and that we believe in our youth to achieve it.

Ciljet Daberdaku

4.6 Sociological reading of the educational emergency in Albania

Prof. Gjergj SINANI,
Sociologist

Education crisis.

On October 15, 2020, Pope Francis in his video message on the occasion of the meeting promoted and organized by the Catholic Education Congregation for the "Global Education Pact", spoke of an "educational catastrophe." This situation makes it imperative to change the development model. "Such a formative investment, the Pope stressed, based on a network of human and open relations, should provide access for all to a quality education, equal to the dignity of the human person and his call for brotherhood." The theme of this message was the protection of the dignity of the human person, who is in danger of being destroyed, and Covid showed that in fact in crisis "it is our way of understanding reality and relations with each other." He spoke of the danger of "sterile and paralyzing logic of indifference" and the need for responsibility in this historic moment.

Faced with such a situation, "education is one of the most effective ways to humanize the world and history" as well as a "natural antidote to individualistic culture, which sometimes degenerates into a genuine ego cult of the primacy of indifference." Therefore, "our future cannot be the division, the impoverishment of the abilities of thought and imagination, of listening and of mutual understanding. "This can not be our future." The Pope's concern is related to the fact that distrust of the future "generates depression, addiction, aggression, verbal violence, bullying. A common journey, in which we do not remain indifferent in the face of the scourge of violence and abuse of minors, the phenomenon of child brides and child soldiers, the tragedy of children sold and enslaved. Added to this is the pain of the "suffering" of our planet, caused by headless and heartless exploitation, which has generated a serious environmental and climatic crisis.



Therefore, even in the context of the health crisis, "we believe, he emphasizes, that it is time to sign a global education pact for and with the younger

generations, which engages families, communities, schools and universities, institutions, religions, rulers and all mankind to form mature people ". This action requires courage and can not be carried out by bureaucrats "who confuse education with schooling and end up with the entanglement and fragmentation of our cultures; rather, we are required to pursue an integral, inclusive and polyhedral culture. "

The need for a pact on education also requires a review of our educational practices, which "will not be measured simply by passing standardized tests, but by the ability to influence the heart of a society and to give birth to a new culture." This reminds us of Bergson's critique to psychologists who wanted to measure consciousness with the concepts of number and mass. In this action "We should not expect everything from those who govern us, it would be childish. We enjoy a space of co-responsibility capable of initiating and generating new processes and new transformations. We must be an active part in rehabilitating and supporting injured societies. Today we are faced with the great opportunity to express ourselves as brothers, to be good Samaritans to bear the pain of failure, instead of inciting hatred and resentment "(Encyclical, All Brothers, 77).

After describing a seven-point action, the Pope raises the need for the resurrection of hope. The seed of hope dwells in education: "a hope for peace and justice." "Such a formative investment, based on a network of human and open relations, must provide access for all to a quality education, equal to the dignity of the human person and his call for brotherhood." Therefore, in this great action there is no "place for this bad pandemic of waste culture". The world seems to be in the same situation as forcing Voltaire to turn to God directly with a prayer so that people would remember that they were brothers.

This could be a synthetic summary of the pope's message. How can we translate them into our reality? Realizing the Pope's concern for the upbringing of children reminded me of how Dostoevsky posed the problem of evil starting from the suffering of children. "I wanted to talk about the suffering of people in general but let's focus on that of children"¹¹, these are the words of Ivan Karamazov in the discussion with his brother, Alyosha. For Dostoevsky, the suffering of children is the obstacle that makes any attempt to rationally justify the existence of evil, and it is even the very symbol of the evil scandal to which every rational and optimistic construction of thought falls.

To accept to understand evil, or to explain it, means to justify it. The very idea of

¹¹ F. Dostojevski, *Karamazov Brothers*, V. I, Publishing House Tirana, Tiranë, 1994, f. 235.

resurrection and universal forgiveness is not an acceptable solution. The harmony of the kingdom of God, the punishments and hell promised to the executioners, and the paradise and happiness reserved for the innocent will not be able to compensate for the tears of a child. It is this suffering that makes any idea of compensation futile. And Dostoevsky's revolt comes, through the words of Ivan Karamazov: why they should have to suffer, and why they should buy harmony with their suffering? Why should they manure someone's future harmony with themselves? I understand, people are solidarity in sin, even in revenge they are solidarity, but not solidarity in sin with children " I understand solidarity in sin among men, I understand solidarity in retribution, too; but there can be no such solidarity with children"¹².

Dostoevsky calls horrific, and in fact they are, the deeds of the Turks in Bulgaria who threw children up and cut them on bayonets in the mother's eyes, beat children with whips, or locked a little girl in a toilet, who had urinated at night, from supposedly intellectual parents in his Russia. But Dostoevsky would be more shocked by "the abuse of minors, the phenomenon of child brides and child soldiers, the tragedy of children sold and enslaved," the Pope mentioned in his message. For the absolute nature of the evil that appears in the sufferings of children, instead of long comments, I am closing with the words of our hero from "The Brothers Karamazov:" If the sufferings of children met the number of sufferings necessary for the fulfillment of the truth, I declare in advance that the truth is not worth much. Finally, I do not want the mother to hug the criminal, who tore her son! She has no right to forgive him! If he wishes, let him forgive for himself, let him forgive the inquisitor the terrible sufferings of the mother, but not those of the torn son; He has no right to forgive them, even if the child forgives them!

But, if so, if they should not forgive, where is the harmony? Is there even one creature in the world that has the right to forgive? I do not want harmony! I love humanity, so I do not want harmony!"¹³. But what would Dostoevsky's cry have been like if he had known about the adoption scandal, at the beginning of democracy, carried out by two lawyers who were never convicted? What about children trafficked abroad to beg on the streets of Europe? What about Western pedophiles who came to Albania for "charitable purposes", as was the case with an Englishman? When there is no punishment of public opinion, moral punishment, criminal punishment, will we leave everything to divine

¹² Ibid, p. 242.

¹³ Ibid, p. 243.

punishment? Is not God overloaded with the files of human wickedness?

Was it not Christ himself who seeks not to forbid children to come to him? Jesus appreciated the "little ones", those who were not taken into consideration; he taught to take care of the "unknown" the "forgotten" by the glory as well as by history. The children had a special place. They had to be observed in what they have the most innocent, unaffected by the complications of adults. They are listened to because they have a lot to teach to us. He even goes so far as to thank his Father for hiding the "good news" to the "wise and prudent" to reveal everything to little ones, because they see what the others do not see as adults and his disciples should resemble you. "Let the children come toward me and do not stop them; because to them belong the Kingdom of God! I'm telling you; whoever does not receive the kingdom of God like a little child will not enter into it "(Mark, X, 13-15; Matthew, XVIII, 2-4). Great is not one who is believed as such. For Jesus it symbolizes true greatness and cursed would be those who would do them harm.



To show how imperative the union with the "Global Education Pact" becomes and how much the "thinking and fantasy" of young people in our country has been damaged, I am dwelling on a fact that seems irrelevant to the banality of everyday life where we have fallen. On September 14, 1321, in Ravenna, the greatest poet of Christianity, Dante Alighieri, died. The 700th anniversary of his death was commemorated everywhere in the world. He was the greatest voice of the Christian West. In Albania I saw only one article in a newspaper that said that Beatrice might not have been his muse! Did you say that this was more precious than this great poet. Someone will ask, but how can Dante speak to our time? Can thought and fantasy be cultivated by rereading Dante? Dante himself wrote that every writing, even the poetic one, contains four overlapping

meanings¹⁴.

"You should know," he writes in *Convivio*, "that writings can be understood and explained, especially in four senses." Man is called literal, and this is he who does not extend beyond letters in the true sense of the word; the other is called allegorical and this is what is hidden under the coat of fairy tales... The third meaning is called moral and is what readers should look for with great care in the scriptures, for their own benefit and that of their disciples... The fourth meaning is called anagogic¹⁵, that is, over understanding, and this is what we have when a scripture is explained from a spiritual point of view, which both through literal meaning and through semantic things, represents things of eternal life... And when this demonstration is made, the literal meaning must always be exposed to first, like the one where others are summed up and without which it would be impossible and irrational to try to understand others and, especially the allegorical". But what about our time, when our audience, and especially young people, who do not let go their smartphone, believe in the first tribune presented to them? What can we say about our time where doxocracy reigns? Apparently we are seeing the realization of Heidegger's warning, made in 1957, about the danger that threatens modern society, which is the tendency of modern man to run away before thought. "Running away from thought," he wrote, "is a disturbing friend who intervenes everywhere in the world today. Because today everything is taught in the most economical way and, the moment later, it is forgotten just as quickly... The growing lack of thoughts rests on a process that attacks the most intimate substance of today's man; the latter is on the run from thought. This escape explains our lack of thoughts. But, it presupposes that man will neither see nor accept the thought. "Even today's man will openly deny it."¹⁶

But let's go back to Dante, how he can still teach us freedom and how he can sharpen our "thoughts and fantasies," as the Pope points out in his message. If we follow the path of the four meanings, which Dante himself describes, we can sharpen the thought and fantasy about our time. The ninth and final circle of Dante's "Hell", which consists of four zones, is where Lucifer stands. When he arrives in this world "hard to describe", as the poet himself writes, Virgil warns Dante that in this country "you must be armed with courage". "Here you go, the

¹⁴ (Dante Alighieri, *Convivio*, Libro II, Cap. 1, §§ 1-9).

¹⁵ Analogical meaning; is the fourth meaning of Scripture, which is considered the deepest and which consists of a symbol of the things that make up the divine world. This term was used by Leibniz as an adjective of the word Induction.

¹⁶ Martin Heidegger, *Question III et IV*.

most ugly place, where you should arm yourself as best you can!"¹⁷.

Here the environment is not like in the previous eight circles, where blood, fire and iron constitute the environment of the world of hell, but we have a glacial environment, a lake fed by the waters to which "the ice gave a glassy aspect and not of water". Lucifer, the "emperor of the realm of pain," was there sunk to his chest, with two large wings of a bird, as the poet himself had never seen such wings. They had no feathers and resembled the wings of a bat. (Remember the discussions on the origin of COVID today). He moved his arms in such a way that three winds formed and made the whole lake rise. The three heads of Satan, representing the antithesis of the Trinity, were swallowed up by the greatest traitors of the universe, Brutus and Cassius, the assassins of Julius Caesar and Judas. This is the world of betrayal of ideals.

What is the current lesson? It seems as if he is teaching us that radical evil is not violent, brutal or bloody, as can be the areas in the hands of the mafia and gangs and criminal drug trafficking cartels. On the contrary, the heart of hell is cold, indifferent and ruthless, similar to the image of financial megacities, in the beautiful and glassy buildings of multinationals where, thanks to financial techniques, like the much-talked-about fiscal havens today are taken the most important decisions. The polar wind that emanates from these megacities is the ban on any ethical discussion. ("Business first!"). Imagine the consequences of these bitter winds in poor countries and countries with fragile democracies, or hybrid democracies such as ours. When the global is dominated by indifference and robbery, then do not be surprised why the local, which depends on the global, is characterized by passions and blood. The more one penetrates into this contemporary hell, where Lucifer lives, there are no screams and flames. It is a very large, frozen lake, battered by endless polar winds. The lesson that emerges for contemporary man from this intemporal poem is not difficult; absolute evil does not have blood directly on the hands, it even has a rather elegant appearance, but is more guilty than those who soak their hands in the icy system of hell.

But Dante teaches us that the essence of faith is love and not hatred. Making a connection between Aristotle's philosophy and Dante's poetry, Pope Benedict XVI makes a very current approach to this great poet. The infinite light, of which Aristotle spoke, who embodies God, in Dante's vision also has a face, that of Jesus Christ, but we would add, says Benedict XVI, that he also has a heart. In this vision of Dante, writes the Holy Father, one can see, on the one hand, the

¹⁷ Dante, *Ferri*, Song XXXIV, Onufri, 2021, f. 225. (Translation of Pashko Gjeççi).

continuity between the Christian faith in God and the research developed by reason and the world of religions; but, at the same time, there emerges the novelty that transcends all human search - the novelty that only God, he can reveal to us: the novelty of a love that pushed God to take on a human face and even become flesh and blood, the whole human being. God's eros is not just a fundamental cosmic force; it is love that has created man and is humbled in front of him, as the good Samaritan boweth down to the wounded man that was stolen, lying on the side of the road that went down from Jerusalem to Jericho. Therefore, Benedict XVI continues, "In an age where enmity and greed have become the highest powers, an age where we assist with the abuse of religion to the apotheosis of hatred, only neutral rationality can not protect us. "We need the living God, who loved us to death"¹⁸.

This idea is echoed by Pope Francis, in the encyclical "Candor Lucis Aeternae", on the occasion of the opening of the year of Dante, where he invites everyone not only to listen to Dante, but also to imitate him. "Meanwhile, I especially encourage artists to give a voice, a face and a heart, to give color and sound to Dante's poetry, in the path of beauty that he so magnificently described: to communicate so the deepest truths and to spread the messages of peace, freedom, brotherhood with the languages of art themselves.

At this particular moment in history, marked by many shadows, by situations that degrade humanity, by a lack of faith and perspective for the future, the figure of Dante, the prophet of hope and witness to the human desire for happiness, can still give us words and examples that give impetus to our walk. It can help us to advance with clarity and courage in the pilgrimage of life and faith that we are called to realize, so much that our hearts will not find true peace and true joy, so much that we will not reach the ultimate goal of all mankind, "the love that moves the sun and the other stars" (Par. XXXIII, 145)."¹⁹ Words that do not need comment and that severely hit the artistic and spiritual reality where our society has ended.

Ancient society, based on slavery, had created a citizen with refined morals, the Stoic hero; feudal society was based on the cavalier but warlike and predatory ideal (feudal rent). It was thought that with capitalism things would evolve. The "soft market" theory, the society based on trade exchanges, would lead to the softening of customs and feudal robbery. It was thought that where trade passed, guns were silent. In fact, Europe recognized two bloodbaths, World War I and

¹⁸ Discours Du Pape Benoît Xvi Aux Participants À La Rencontre Promue Par Le Conseil Pontifical "Cor Unum", 23 January 2006.

¹⁹ Candor Lucis Aeternae, Vatican 25 March 2021.

World War II. We thought that with the state economy we would know earthly paradise, as opposed to Christianity which promised heavenly paradise. But, in fact, we recognized a hell not only icy from the soul, but also bloody. Now that we are back to the market economy, the spectrum of hell is getting scarier. Can this new "empire" exist without justice? If during communism it was the dogma of the dictatorship of the proletariat, today the dogma of the market prevails. The market mechanism automatically regulates everything. We have no choice but to enjoy the benefits of the market and the consumer society. Since under communism there was a lot of talk about education, even in oversaturation, now there is almost no talk at all about education, as if democracy does not need education, but only schooling.

This question leads us further to Pope Francis's message; justice and dignity of the human person. Here is the moment to talk about the contribution of Christianity. This issue has a special significance in our country, where the influence of state atheism embedded the idea that gives to religion, especially to christianity, a negative connotation. I think this concern is closely related to the message of the previous Pope, in a sentence delivered in the german parliament in 2014. Reflection on justice is always done whenever it does not exist, or is so corrupt that it forces people and nations to jump into the arms of despair and indifference, leaving its leaders to do what they want. Not coincidentally, Pope Benedict XVI, in his debate in the German parliament, evoked a genius idea of St. Augustine.

"Take away someone's right - and then what distinguishes the state from a large gang of thieves?" We have recognized, in our recent past, this separation of state from justice. In the discourse of politicians very rarely, if not at all, the term 'rule of law' is used, but the term 'the state of law' is used more. This may seem trivial or a nonsense, but in fact there is a big difference between the rule of law and the state of law. Even despotisms and totalitarian regimes are legal states, but not just. A righteous state has been and remains the greatest desire of enlightened peoples and minds. Why? Because justice is about freedom. "A population that fails to unite freedom with justice is lost in everything," Kamy wrote. We are in exactly this dilemma; will we be able to harmonize freedom with justice? What is the contribution of Christianity to the idea of a "rule of law"? Let us not forget that the dignity of the human person is closely linked to the idea of the rule of law. That is why our constitution, at the top of it, should have the phrase, "the dignity of the human person is above all."

To recognize this contribution and sharpen thinking, let us dwell on the idea of Christian natural law, its relation to Stoic philosophy, and modern natural law.

This also as an invitation to a philosophical thought.

Philosophical research, but also sociological research, is characterized by the difference between natural laws and positive legalities. These ideal legalities are laws that stem from moral, political, legal and religious thoughts, through which collective formations are regulated, in order for the contradictions that arise within it, to find solutions. Thus, the idea of property has just been theorized by law and put in relation to a series of different ideal systems, for example the idea of immortality. Hence the idea that property is sacred. These two types of laws are related in many ways and determine the historical course of a culture. This is where the contradiction between ideal legalities and natural sociological laws arises.

An example of our culture comes to us from the social ideal that derives from the Christian religious idea. The social idea of Christianity is the radical religious individualism, the individualism of a belief in a God lived by the individual in moral obedience and provides the individual with an indestructible metaphysical anchor. Thus, placed under the inward will, the individual is at the center, but all individuals meet and are in God and, in this superhuman medium, all common contradictions, competitions, selfishness, claims, are resolved and transformed into a mutual love, which relate to God. Divine will gives life and existence and unites souls in one population, or in the kingdom of God.

Jesus imagines a kingdom of supernatural love. This love must make right, power, and violence excessive, and base every community on personal obedience and, through it, overcome contradictions and superficialities. Rather, it should free the soul from the appetite of mastery and direct it towards modesty and unreserved openness to the other. Those who believe in Him unite peacefully in communion, awaiting the kingdom of God, and, if they can, accomplish the will of God toward one another and toward the outside world.

The most important and central sociological form of community derived from the Christian idea is the Church. The church regards religious salvation as accomplished through the saving act of God Himself. Hence the idea of divine grace and that of softening, which was realized with the death of Christ, and that faith had to take its own. The question we are interested in is: how did the Church shape her relationship with the non-Christian facts and ideals of social life, and through what justification? For a quick response, she did this by elaborating on the concept of Christian natural law. This requires explanation, which will help us understand the idea of the rule of law.

Natural law, or rather the concept of a moral law from which all legal and social

rules and institutions derive, is a creation of Stoicism. This concept stems from the general stoic vision of a law that governs the world. Ethical and legal rules result from the special application of this universal law to the soul being affirmed and disclosed. In this way, Stoicism was breaking away from pantheism and began to conceive of ethical law in an almost theistic sense, as an expression of the divine will. In the historical context Stoicism was a response to the individual, which after the destruction of the polis happened alone in front of the cosmopolis. Thus, the social and legal philosophy of Stoicism, as well as its ethics, are the product of the dissolution of the ancient polis and the formation of a cosmopolitan horizon, under the effect of great empires. Positive habits and laws were replaced by an ethic derived from the reason that governs the world. Now, what matters is no longer the interest of the nation or homeland, but the individual endowed with divine reasons. The idea of humanity replaced the idea of separate political associations, without distinction of state and local, race and color.

But a problem arose; could this ideal state be realized in the real circumstances of the world? The first state was in the beginnings of mankind, but due to human passions such as ambition, greed and violence the realization of this ideal state was not possible. So ethical reason had to find ways to adapt its ideal, taking into account practical circumstances. Therefore, a regulated political power for property was needed, a right to consolidate natural rights, rules for marriage and the family institution, a fair regulation of social inequalities. The positive law had to be adapted as much as possible to the ideal natural law, to the limits imposed by the sinful condition. Reason had to realize, in human law, a compromise between positive law and rational law. As is well known, these thoughts passed into the Byzantine formulas of Roman law. Christians too would face this problem. They considered appropriate to their ideal (the freedom of God's children and the community based on unconditional love) the absolute natural law of the Stoics. Like the Stoics who saw this ideal realized in the origin of mankind, Christians believed that it would be realized in the paradise of the protoplasts (literally meaning the "first formed", which are Adam and Eve before the fall). Just as the Stoics taught that ambition, selfishness, and greed destroyed original harmony, equality, and freedom, so Christians learned from the Bible that the corrupt state stemmed from the original error of mankind. From the original sin came work, but also property as well as marriage and the family institution, as a regulation of sexual appetite, which had already awakened.

From the Cain's sin arose the institution of law and that of talion, which Christ would later give the decisive blow to the law of talion, carrying out a legal

revolution. The formation of the Nemrod state marks the beginning of the rule of law, power and violence. If for the Stoics it was the reason that determined the instruments of discipline and punishment, it was already God who used these disciplinary instruments, to punish and fight sin, and to impose a civil and political order, as well as the preconditions for an inner and personal morality. By identifying the latter with the commandments of God in the Oath on the Mount, a distinction was made in Christian morality between a strict Christianity, in the sense of the Oath on the Mountain, and a middle Christianity for the use of the masses, who could approach strict Christianity as far as real conditions could allow. This compromise could only be realized by the Church. Unity would be realized by the quantity of personal and subjective acts. It is clear that a concept of relative law is closely related to that of the church, with its sanctity and mitigating force independent of subjective acts.

Thus began the concept of Christian natural law, but we also have a relative natural right, related to the sinful conditions of real life. For St. Augustine, the right and property, the whole culture was presented as an act of sin and, therefore, the church could interfere in these lowly sinful institutions. This is where the long history of conflict between spiritual and temporal power begins. Of course, this issue has its nuances and history between Catholicism, Lutheranism and Calvinism that are reflected in today's political movements. Knowing this history would be an important contribution to our public, as it would better understand contemporary realities as well as the doctrine of the rule of law and human rights and freedoms.

This discussion influenced the development of the idea of modern natural law starting from Hobbes, Loku, Montesquieu, Rousseau, etc. Hobbes even elevated to an ideal the compatibility of Christian moral law and natural law. Of course, he theorized this right without referring to the initial decline and referring more to an Epicurean framework than to the Stoic-Christians, it was the ecclesiastical doctrine of natural law from which he took the problematics of his innovative theory. Hugo Grotius extended the importance of absolute and rational natural law, but unlike Hobbes, he elevated Christian morality to the rank of special councils, as required by reason, as Catholicism emphasized. Loku looked at natural and legal law as a Christianity understood in a new way

As a final example, Christian Wolff gave natural law an identity with Christian moral law. Like the Christian social ideal, modern secular law is an ideal, an ideal legislation that, at first, sought to theorize the historical origin of the social institution, but which in time gained an increasingly clear awareness of the fact that, in it indeed, it is an idea and not a natural or historical law of society. In

Rousseau and especially in Kant, the idea of natural law has the function of proclaiming the normative criteria that enable the formation of a judgment on society. The Pope rightly, in his message, sets out the task of recognizing the social doctrine of the church.

This submission may seem long and tedious, but it is for this that we need to form rational judgments about our reality, as Kant would require. Without cultivating "thought and imagination" in the younger generations, education will remain an empty and meaningless word. The previous education system aimed to prepare good slaves, the democratic education system must prepare good citizens who make freedom the essential feature of their being.

Now is the time to think seriously about a moral and spiritual renewal of our society. This spiritual crisis started much earlier. "We are in a spiritual crisis", wrote Father Anton Harapi in 1942. Our great poet Father Gjergj Fishta, who in 1912 issued the call: "Now that we have made Albania, let's make the Albanians". To make the Albanians, it means to glorify them spiritually and morally. This task remains very current. Today, Fishta's call can be presented in this way: "Now that we have made democracy, let us educate the citizen." Democracy is not a good constitution and an electoral code, as reduced in our discourse by politicians. These can fail without educating citizens who are jealous and fight for their freedom. Even today, the words of Father Anton Harapi sound current:

Apart from the skeptics and apathetics, there are also Albanians who, by putting aside the spiritual and ideal values, are trying immensely to modernize the appearance and not the being: the mouth and the words, but not the thought: the belly and not the soul, the clothes and the appearance and not the deeds and the conscience: I wish I had no words or work with them; O Lord, do not fall to anyone; oh God move it away from Albania!"²⁰. Albania can not avoid this situation, and you know why: because it lacked spiritual enlightenment. In this process, in order to get out of the "educational catastrophe" all civil society actors must unite and this is not only the task of state authorities. The family must also emerge from the crisis that has gripped it since the fall of the communist regime. Relations within the Albanian family have suffered a deep rift as a result of the three types of education that are encountered between them; family education, school education and the education of the pleasures that the market economy offers, and the inability to achieve them throws young people on the path of savagery and crime.

Thus, the church has all the moral authority in Albania also because of the

²⁰ *Father Anton Harapi, Spiritual value, Franciscan publications, Shkodër, 2009, p. 9-10.*

history of communist persecution, to become the coordinating factor of all the above factors to design a national educational program to introduce youth towards the values of freedom and dignity of the human person. As John Loku wrote, once the necessary care is taken to preserve the body and its strength, to put it in a position to obey the commands of the soul, meanwhile, the main task is to raise the soul itself, in order that, in any case, he gives consent to what conforms to the dignity and splendor of a reasonable creature.

I would like to close this discussion with a quote from Abbot Felicité de Laménais from *Paroles d'un croyant* (The Words of a Believer):

From faith he draws this humanistic lesson: "When they say to those who possess great power on earth: 'Here are your masters,' do not believe them at all. If they are righteous, they are your servants; if they are not, they are your tyrants..."

In the balance of eternal right, your will weighs more than the will of kings; for it is the people that make kings, and kings are made for people, and people are not made for kings.

Heavenly Father did not shape the limbs of children in order for them to be broken by irons, nor did their souls die for slavery.

Do not allow yourself to be deceived by vain words. Many will seek to convince you that you are truly free beings, because they have written the word freedom on a piece of paper, and will post it at all intersections.

Freedom is not a poster read on a street corner. It is a living power that is felt in itself and especially by itself, the protective genius of the hearth, the guarantee of social rights and the first of these rights.

The oppressor who defends himself under her name is the worst of oppressors. He unites lying with tyranny, and with injustice profanation; for the name of liberty is holy.

So beware of those who say to you: Freedom, Freedom, and who destroy it through their deeds.

Are you the ones who choose those who govern you, who command you to do it and not do the other, who impose on you your goods, your industry, your work? And if not you, how are you free?

Can you practice your cult without restraint, worship God, and serve Him publicly without restraint? And if you can not do that, then how can you be free?

Can you decide for your children what you think, trust the one you love to take

care of them and shape their habits? And if you can not do that, then how can you be free?

Birds of the sky and even insects gather together to do what none of them could do alone. Can you come together to pursue your interests together, to defend your rights, to gain something to alleviate your ills? And if you can not afford it, then how are you free?²¹

Prof. Gjergj SINANI

²¹ Taken from “La Laïcité”, GF Flammarion, 2003, p. 56-57.

5. Synthesis of the shared working tables

5.1 Roundtable of juveniles

Erjon Lleshi,
Roundtable facilitators

Invited to participate in the conference on the global education pact, young people aged 15-18 participated in round tables where they were given the opportunity to express themselves on the problems encountered in the Albanian education system and also to discuss possible solutions.

Below we present a summary of the conclusions of the roundtables.

1. **Old teaching methods, Assessment by a grade in all cases and not using technology** cause monotony in the classroom and make young people always feel the pressure of grading and often can not give the maximum.
 - For this problem we think that the right solution is the use of new teaching methods through the use of technology, various quizzes, Olympiads and teamwork would motivate students to give more of them and achieve higher results.
2. **To the decision-making role of young people** should be given more priority so that young people have the opportunity to contribute to each other by



making the right decisions. In many schools, decisions are made only by the directorates, leaving aside the senates and governing boards.

- More needs to be learned about democracy in schools. Senates should be considered whenever a decision is made in schools as every decision made has a direct impact on them.

3. **Promoting talented youth** was another point of discussion. There are many young people who have talents and in most cases I neglect them for the fact that they feel underestimated by the relevant authorities.

- Distribution of certificates and organization of competitions would increase meritocracy among students and make them more active in displaying their talents.

4. **Development of free thought and space for imagination.** Schools should encourage critical and free thinking so that students can be ready to face the problems of the future on their own but at the same time can be initiators of new projects and programs.

5. **Practice + theory** is the binomial that seems to be missing in our schools. Books in turn give students only theory by filling them with template information without being able to interweave it in practice.

- Giving classes outside the classroom would be a good practice so that students better understand the learning topics. Frequent use of laboratories in the subjects of biology, chemistry and physics would make teaching more attractive and meaningful.

6. **Differentiation of students in rural and urban areas.** One problem we encounter most often in our society is definitely the differentiations that occur due to geographical positions and origin of students. Often by not having proper access to information but also to education students studying in rural areas face social differentiations which sometimes transcend to bullying.

- What is seen as the most urgent is investing in rural schools through school materials and logistics needed for teaching. Furthermore local activities need to have a wider scope involving many administrative units whenever a new initiative or project is undertaken.

7. **Career education.** High school students, especially high school graduates, are faced with choices in the last year for the courses they have to choose for their future. Schools should make a commitment that through counseling classes, workshops on the job market make it easier for students to choose and make it

easier for them to decide on the future.

8. **Volunteering is a very important** part of creating the character of young people. We think that more priority should be given to volunteer activities in order for students to face different realities. Work as a volunteer should be certified and should be a criterion for admission to universities, said some of the young people present.
9. **Exchanges between schools** inside and outside the country would give students the opportunity to learn more about the culture of international education and bring it to the country. We think that exchanges should also take place between the schools of the country in order to further touch our realities and to contribute to the improvement of the problems.

At the end we as young people take our commitment in order to be the first to encourage each other to participate in various activities, initiatives and projects. Change starts from ourselves therefore we must be the initiators of change for a better education always with the vision for the future.

5.2 Roundtable of parents

Gazmir Mema
Roundtable facilitators

General observation

11 people were present, 9 guests besides the facilitator and the secretary. 5 of the guests were female and 4 male. Only 3 persons (2 males and 1 female) were parents who were not teachers or professors. The estimated age of the guests ranged from 40 to 50 years.

At the time of presenting the basic questions, there was a tendency to raise various issues and problems. The reflection was therefore made through the encouragement to think and share ideas on the possibility of personal and group contribution of the parents, to solve the problems raised, without distinguishing or emphasizing the responsible (guilty)!

The issues that were highlighted during the meeting were:

- **Lack of model for children.**

In this context, parents brought the concern that children lack, positive role

models that they should take as an example. The lack of physical time of parents to spend time and communicate with their children makes even parents not a positive example. Another very disturbing aspect is the mockery of those who teach (mainly for boys from the fifth grade and higher grades). Due to many socio-economic and personal factors, many parents and teachers are not role models for children/ young people. Also, the Media is not seen as helpful at all due to inappropriate programs as they bring to the center of attention inappropriate models that promote anti-values.

➤ **Lack of cooperation in the community.**

The myth that everyone sees their own work was also considered a really worrying problem. There is a lack of initiatives to address issues of concern through community approaches.

➤ **Lack of recreational and educational facilities beyond school curricula.**

➤ **School overload: loaded in assignments, unified curricula and assessment system.**

One of the arguments that took up a considerable amount of time, was about children with different needs. The following was debated in the group without reaching a consensus:

1. Children with different abilities should be placed in special classes, as their presence harms other children not only in terms of learning progress, but also psycho-social. Because "it is not fair that children who have the capacity to teach should not be allowed to develop the lesson because one or two children can not be controlled and can disrupt the lesson. We also have children who display behaviors by imitating or even mocking children with special needs of a group member. Therefore, parents should seek to resolve this situation and form special classes.
2. Children with different abilities should be integrated and special classes are discriminatory and therefore do not help the child. Children with different abilities educate other children to be more aware and to respect the dignity of the person in each of them. Therefore, parents should be more active in seeking to resolve this situation by seeking to increase the number of support teachers and the practical functioning of this mechanism, in any class where there are children with different abilities. "We are all with different abilities," said one of those present, "so we should not and cannot separate children. "Accepting children with special needs increases empathy and patience in other children."

Basic questions and the discussion

1. Is there a need for a new educational pact in Albania, (Yes, no, in what?)

All members unanimously stated that we need a new pact, as we should be aware that education is not just a matter of school and educational institutions, but is a nationwide and inter-institutional priority considering the family as the first institution and the most important.

2. What can you do concretely, as a representative of your profession and/ or entity and as a person?

According to the problems highlighted by the parents, they said:

A. Regarding the lack of a model, every parent can and should:

- Engage to set a personal example by finding space and time to communicate with the child and stimulating communication more through listening than speaking.
- Work more with the child to help the child understand the responsibilities and not just the rights.
- To feel and behave as a co-responsible in the education of the child aiming at the same time, raising and promoting the role of the teacher. Also, every parent should be active in the progress of the child's education even beyond the requirements of the curriculum.
- Engage in voluntary initiatives with children to set an example and foster a sense of belonging and responsibility in the community.
- Engage to see in yourself the "flaws" of children by reflecting on his actions/ inactions that may have influenced the appearance of unwanted behaviors or reactions of the child.



- To encourage the child to be autonomous, without enabling everything ready, but by making him responsible for the realization of the tasks and responsibilities that belong to him.

B. Regarding the lack of cooperation in the community each parent agreed that:

- Parents should encourage meetings with parents in schools that are not just a formality and be active participants in solving problems in the education of children, without narrowing the focus only to issues that directly affect their child.
- Parents should encourage the involvement of other institutions in forums and meetings on issues that concern the community even outside the school context.
- All parents can help increase cooperation in the community as they can bring closer the institutions / businesses in which they work.

C. Regarding the lack of recreational and educational facilities beyond school curricula, parents suggested that:

- To spend more time with children to make possible their moral and social education.
- To orient and enable children to engage in after-school courses related to art and sports rather than theoretical courses of various subjects.
- Regarding the overload of tasks, loaded and unified curricula and the grading system, the parents said that the only thing they can do is to unite to demand the unification of books and curricula. Also by lobbying to change the assessment system.

3. What can we do together?

Together the parents think that they should:

- Require and enable the unification of textbooks and subsidies for textbooks for children, regardless of whether they are students of private or state schools.
- Seek to change the traditional form of teaching to encourage creativity in children. Also, to promote critical thinking and to review the evaluation system so as not to equate success or failure only thanks to the acquisition of theoretical material by children. Build reward systems in the school, such as: Student card. Through which the student can earn credits (virtual coins)

which they can use to buy books or learning materials, for free subscriptions to libraries, etc.

- Forms and methodologies are promoted that help children understand and learn through practice and interactivity.
- Provides after-school activities in public schools, in the form of after-school model. In order that children have the opportunity to perform in addition to homework, educational and recreational activities.
- Lobbying and demanding that children receive general education also in terms of knowledge on management and finance, furthermore it needs to do more on career education.

5.3 Roundtable of Diplomatic Representative, friends and donors.

Fatmir Gjoni,
Roundtable facilitators

Content: Summary of roundtable discussions and conclusions.

The participants of the roundtable agreed on the need for a national pact on education in Albania and on the part of what can be done in this direction, some steps were suggested as follows:

1. Intervention in all levels of education from infants to primary education to higher education.



2. Open to dialogue

- Students, pupils, children speaking freely to each other. Creating a culture of openness to each other
- Openness of schools - the pact should not remain something only Catholic but an open a dialogue that includes all types of schools including public and non-public
- Openness to the parent-student-teacher dialogue and strengthening it.
- Openness to others and international exchanges

(An initiative taken is also "Planet Fraternity" as an opportunity for liaison between Albanian students and students from different universities around the world).

3. Focus on Ethics

- a. Rooting ethics in every educational institution included in the medical education system.
- b. Ethics in parental behavior and the whole community towards people with special needs or suffering from various diseases
- c. Respect for each other (in schools but not only).

4. Cooperation of institutions and beyond.

- a. Consider the recommendations given.
- b. Do not leave commitments at theoretical levels to undertake practical commitments.
- c. The focus should be from the bottom to the top as the pact has the focus on the individual and the juveniles.

5. The way of learning and education

- a. Balance the provision of technical skills with social and interactive ones to young people (dialogue, communication, creating question, listening and reflective skills, etc.)
- b. Need for self-reflection and improvements of the academic and educational body starting from themselves to adapt to the Pact.
- c. The teacher/ professor- student relationship should not only be institutional but human so that this spirit is transmitted to students.

6. What can we do specifically for the pact?

- a. Let us return ourselves to the ambassadors of the pact.
- b. Share information with others about engagement on pact points.

5.4 Roundtable of teachers and directors of educational institutions.

Zamira Muça & Aferdita Gjoni
Roundtable facilitator

At the beginning the roundtable was introduced to the working methodology and the participants were introduced to the three questions around which the discussion would be built. Participants in the discussions were 10 people, and the discussion lasted about 45 min.

Question I: Do we need an educational pact?

It is necessary because it puts the person at the center, and educates children with the highest human values.

The Global Compact is ambitious, challenging and requires willingness on our part to move forward with person-centered projects, considering the child/youth-parent-school trinomial.

We feel only in spite of the challenges, the Ministry of Education does not support private institutions, such as children receiving books for free only in public schools. This pact will have to promote dialogue in this regard as well.

This pact raises expectations, the focus should be on children and young people who are leaving books more and more every day.

We live in a time when the influence of social media, media as a whole and technology is extremely high. How to regain balance again?

The pact puts us on a common path, we feel part of a larger group.

Activities in the community should be added, to convey different messages, activities organized by children/ young people.

Parents' participation in school decision-making and school activities should be increased.

The thought that the best solution is to go abroad has been added to the parents, and is worrying to us.

Question II: How do you see your contribution as individuals and as institutions in the implementation of this pact?

Parents do not have enough time to be present in the daily life of children, we need to find ways to change this situation.

Children find solutions to their problems on their own, when they hear from us they are asked about the decisions to be made.

Education should be given value.

Once children have made an educational journey through our institutions, they come out changed, adults more mature, so the focus should always be on listening to them.

Our vision must be based on inclusiveness, on enhanced relationships with other institutions we have in the community.

We need to increase efforts to create perspective, to reduce the risk of the family leaving the country.

The subject of ethics should be proposed to be included in the programs at the primary levels of education.



Question III: What can we do together?

Agreements, twinning with other schools in other regions, not only Within the

district, exchange of methods, activities.

Information on the Global Education Pact should be widely disseminated in every corner of the country, including all local entities.

Sharing on the pact should be with a unified approach.

The media to be "used" to inform the population about this pact, starting with the local media. Also use social media/ platforms.

Discuss with the Ministry of Education, the curriculum every year, as currently the curriculum is the same, but the views on it are different from institution to institution. The current curriculum does not leave much room for the individuality/ methodological specificity that each educational institution in the territory has.

Interaction with Line Ministries to share and engage concretely in the implementation of this pact.

More volunteerism should be encouraged among children/ young people, exchange mechanisms of volunteers should be built from region to the district, and from the district to the region.

To be the messenger of this pact in the communities where we live and act every day.

To make an illustrative video of the 7 points of the pact and this video to appear as much as possible in different media.

Increase cooperation with NGOs in the implementation of the pact, given that the latter have experience in implementing projects and civic initiatives.

5.5 Roundtable of NGO Representative

Enkeleda Qamo,
Roundtable facilitator

Do we need a new pact? If yes, what concrete actions are proposed.

NGOs as part of civil society embrace the global pact on education. Organizations in their activities realize a good part of the attitudes expressed in the Global Education Pact. The problem is in the fact that everyone does their part of the puzzle but today in this educational catastrophe it is important that

each actor contributes to the realization of the whole puzzle.

Some of the recommendations issued that are directly related to the work and commitment that NGOs provide in education are:

- NGOs to become a coordinated part of the network. Establish a unified national network at national and local levels (perhaps county-based). The existence of many networks is not positive, it creates overlap and confusion.
- Civil society in cooperation with state institutions to invest in the education and training of parents (but not only, of individuals who have not yet become parents), as a basis for raising and educating healthy children. The main problem is the lack of education of parents who as mentioned are the first link in the education chain. Parenting is a worrying problem today. Parents who do not know how to be parents.
- Civil society, in addition to being monitored, has a monitoring role on the results, good practices of work activities/ projects of state institutions. Although this is fair, to be practiced.
- Civil society over the years has created expertise in certain areas and issues. Civil society expertise to be recognized and coordinated for the benefit of children and young people in schools and not only for education but also for social issues that affect education. The form can be different, for example: open classes for different topics, invitations to the development of lessons, etc.



- Promote, disseminate and multiply the good practices of civil society and

public institutions (related to education).

- Cooperation with the media for more information, educational shows, etc.
- NGOs to provide young people through school internships, community classes, volunteering and employment orientation.
- Promoting an “equal access to the whole education system in Albania” without any distinction.
- Our approach to welcoming/ orienting individuals coming from abroad. Because refugees are a reality in Albania already.
- This working group has proposed piloting the evaluation based on the Global Education Pact. This piloting can be carried out in a municipality, in a district, etc, and to see the existing strengths/ good practices and weaknesses/ recommendations for improvement. This is realized by the network of actors.

5.6 Institution’s Representative table (Global Pact on Education)

Shkelzen Marku
Roundtable facilitator

1. The situation in the world today makes it clear that a new pact is needed for education:

- Youth is the engine of change and development and the needs/ demands of youth today have changed so much that older generations often have difficulty understanding them.
- The world today must be unprepared for the new situation with youth:
 - access to information and technology (eg internet, etc.) seems to have increased/ deepened the changes in the mind and behaviors of youth and older generations;
 - The gap is widening between different groups of young people, such as between those with access to information and technology and groups of young people in need of supplements.
- The Pact can only be global - no state can do it alone.

2. It is necessary to reconceptualize the educational system "for young people - with young people"

- For many years we have been dealing with the solution of structural and infrastructural problems of the education system, but this is not enough
- We need to go back and rethink the principled issues of this system:
 - We must move from an "schooling" system to an "educational" system;
 - What is called "quality" - eg "quality of education", "quality of teaching" and "quality of teaching" should be reconceptualized;
 - The reconceptualization of education should better take into account the global perspective of the younger generations;
 - The roles of different actors in the entire education system need to be reconceptualized.



3. More information and awareness is needed for various institutions on the global pact.

- Information: many of the institutions that have different roles in educating young people are not well aware of the initiative for a global education pact .
- Awareness: practice has shown that many institutions (consciously or unconsciously) choose to continue with the routine of common practices rather than engaging in change processes, especially when they do not understand the benefits that these changes bring to the institution.

4. Institutions should cooperate and facilitate the spread of the global pact to other local actors.

- We as central institutions should be more engaged in the process of facilitating the dissemination of information and awareness of local institutions and various actors in society on the need and benefits of the global pact.
- We as central institutions need to cooperate more with each other in the process of spreading and functionalizing the global pact.

5. Involvement of young people in the planning and good governance of the process of involvement and listening of youth.

- We need to increase the involvement of young people in the process of conceiving/ developing strategies and planning activities related to educating the younger generations.
- We need to improve the governance of youth inclusion - in order for this inclusion to be realistic, we need to review and reform the youth inclusion approach (eg giving young people the opportunity not only to participate in the consultation session - but to have real opportunities to give their contribution in the whole process of ideation/ development of reforms and activities).

6. More models of success are needed:

- Positive role models should be identified and promoted (made known to the public) among different actors to be an inspiration to others.

5.7 Roundtable of media Representatives

Edlira Gjoni,
Roundtable facilitator

Media representatives came from newsrooms, morning shows, social media sites or even online portals to cover education issues. Number of attendees: Ten, Media representatives: Panorama, A2 CNN, Shekulli, TVSH, Euronews. They were introduced to the methodology of structured conversation, the key questions and the basic rules of constructive dialogue. For each question it was agreed to have 15 minutes of discussion and 5 minutes of agreement on the

points raised, giving each participant the opportunity to express their views. The conversation lasted 45 minutes.

Elaboration of topics.

1. The need for a new educational pact in the country

Participants were introduced to the pact at the conference. The information before was not sufficient. Although engaged and active in the media, the participants admitted that it is sad that they themselves are not informed about the pact. Speaking sometimes as media people, sometimes as parents and sometimes as families with children in education, the participants agreed that there is definitely a need for a new educational pact in the country, because the most urgent needs of education must be addressed: values, quality, morality, ethics, examples that are encouraged to take. The focus should not be only on knowledge, but above all, on the character that children create in schools, therefore the pact, the responsibility and obligation of everyone, including the media, is great.

Children need a pact with quality and concrete answers, which must be drafted and signed with the consent and full responsibility of all actors that affect their school and educational journey.

Emphasis was placed on the need to have a pact that speaks to human values, which seem to be in the greatest danger of extinction. Participants discussed how it is the duty of all adults engaged in education to restore human values as part of education from the preschool to post-graduate system.



2. What can you do as a professional in your field for this pact?

There are several initiatives that everyone can make individually in the field of media, ranging from personal engagement in the workplace to personal example and advocacy for:

- a. Listening to the voice of children and educators, because the lack of careful listening to their voice makes us deficient and unable to offer solutions and models.
- b. To talk more about girls and discuss in the media how they are not truncated in schooling, but in education and employment, because after school, male authority is preferred and promoted.
- c. To support initiatives and conversations in the studio and in the print media that encourage girls to orient themselves in childhood towards all professions, not themselves, towards care services (eg medicine, nursing, teaching, social services)
- d. To pay attention to shows or media language that inadvertently incites bullying even to the boys who study. This must be done because the media not only has a winning and clicking mission, not even just informative, but it also has an educational role, and we must use this part for good.
- e. Maintain an open individual and common attitude against shows used or bullied by children.
- f. To discuss and set up a public discussion among journalists on how to protect children from the media? It has to happen because children are exposed to problems that appear in the evening hours on shows like Perputhen, Big Brother, or even to those at first glance more serious, such as political shows, where the child's being is not even taken into account.
- g. Find ways to contribute to this demeaning role that is pulling the media down, and put into practice the idea that kindness to the child is not shown with carelessness towards them, but with full responsibility, not making them the subject of greed media to make money, in most shows and commercials that mistakenly target the child.
- h. Today the child is violently targeted by the media as a prey of clicks. They are also used for charity and personal gain and this should be avoided and publicly rejected whenever the opportunity arises.
- i. Care must be taken with the model that is conveyed to children through shows "trash" and "reality show", because from there come the first

bullying for children and problems for them.

- j. Whenever the opportunity arises, let us remind the national media that the spirit of the law for them is created in such a way that in addition to informing and entertaining, they also have education as a third principle. Therefore, this legal responsibility must be maintained, for the sake of our children.
- k. Indeed, journalists function as individuals and have no editorial power, because the media is a business. But it is always possible to find a window in each media dedicated to the education of the child. With a little perseverance and the right perspective, every media accepts the thread of responsibility that belongs to it in this regard.
- l. Several journalists can come together and create collaborations for educational programs. Or to agree that in all the main media, in a certain space, there should be an appeal, program, moments that calls education, people and individual responsibility within everyone.

3. What can we all do together?

- a. Public and non-public media institutions, such as the AMA, the Media Council, the AMI, the Union of Journalists, etc., need to intensify efforts to pay more attention to the way the media chooses content that negatively affects the child.
- b. Let the media continue to be a business, but also ask them to be ethical.
- c. Let's call it the idea of a positive media reputation. To appeal to the part when you separate yourself from others through an educational show. Ask and encourage them to be different from others, at least in caring for and ethically raising children.
- d. The media also have an interest in looking good, but we need to find the right perspective to be on the side of education efforts, not against it.
- e. To appeal for the education of the media, but also of the parents. There are those who watch shows as *Perputhen*, *Portokalli*, *Big Brother* ... All of these affect the way the child translates not only the media, but also the family into his worldview.
- f. There is room for influence through portals and through them, but we must insist, because violence and property occupy the space, creating a superior-inferior ratio. But if this deadlock is overcome, portals can also increase the degree of responsibility for education and influence on children.

- g. The pressure on the media is to run after the quarrel. Finding new stories, people and perspectives, this pressure must be challenged, without affecting the profits that the media aims for.

4. Concrete steps that can be taken for media representatives in the country:

- a. Training for a group of journalists who are closer to the concerns of children. There are such example journalists who have made many initiatives for children in the media.
- b. Collaborate with the "Parent Journalist". To be the image of the pact.
- c. Create a solid, friendly and responsible network with owners and editors.
- d. Create and deliver calling messages at specific times, e.g. at 22.00, before the news, at time, the sentence will appear on the screen: at "22.00. Are you ok where you are at this hour?"
- e. This practice should start with the media that are more friendly. Bring standards and share models with other media.
- f. Provide media training in schools and explain how they and non-educational "trash" programs actually work.
- g. These can also come in the form of recorded products (videos or presentations) to be given to schools from time to time, in ethics or citizenship subjects.
- h. Caution should be taken for media education in schools, with series of lectures or trainings.
- i. To create an educational climate (meaning that the Village of saying in the global pact, is in fact the media climate we create for the education of the child.
- j. To transform with small steps, shows, messages and media people who are kind to the child.
- k. To see the media as a partner, not as a "scarecrow" who can not contribute, or only contributes badly.

The media roundtable discussion was closed with the signing of the Education Pact by all those present in the conversation.

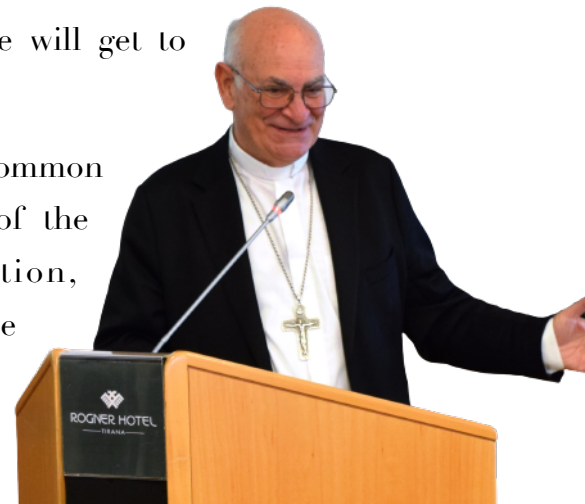
6. Concluding greetings to the conference works

Monignor Angelo Massafra,
President of KKEKSH

Dear all,

At the end of this Conference, I would like to thank Monsignor Zani for being here and for encouraging each of us in our commitment to the future of our youth. Thank you to all of you: children, parents, teachers, institutions, organizations, media and representatives of the Diplomatic corps. Thank you to the friends from OIEC and CEEC one of our international and national experts that accepted our invitation to share and commit to the fact that education is an issue that belongs to everyone and you have agreed to get involved in this adventure that is starting here, today, and that will lead us to undertake new initiatives and new roads that we will get to know and share.

The vision we want to commit starts with the common values that you see displayed here: the value of the human being, his dignity, family, dedication, responsibility, respect, brotherhood, care for the creation as well as his own belief and the respect for the beliefs of others. These are the bases of our commitment for a more humane world which is the Dream of the Lord for all of us.



As Head of KKEKSH, allow me to address specifically to you: the educators and teachers who are in contact with the children and teenagers every day: your role requires not only professionalism but above all requires ability and love for education. It is necessary that you live your duty as a mission, meaning that you should live your commitment with responsibility and be fathers and mothers that form children for the everyday life.

You do every time you give these children, teenagers and youth the willingness to dream for a better world; when you support them in analyzing the reality and certain phenomena, encourage them to be consistent in the research of the truth, encourage them toward dialogue, listening and dedication; being closer to those that have specific needs or that can not keep up with the rest...by bringing

them by words and example as near as possible to a friendship with God.

Live this educational service as a mission, do it by being a role model, living by your values you proclaim not only within the school's walls but also in society.

This personal commitment is for all of us, whatever our role in society is, there is no better contribution in education that the engagement of every adult in living his life with honesty and justice, creating a soil that is able and necessary to raise the new generations.

Apart from these concrete initiatives which will flourish and will be successful I hope

that you will all commit personally to be true and collaborators of God in building a brotherhood: to be all brothers as Pope Francis encourages us.

In conclusion, I would like to thank the Secretary of KKEKSH for everything they do and did to accomplish this meaningful and beautiful day: in order to achieve what Pope Francis is asking of us, the inclusion not only the Catholic schools but also the state institutions around the world in the Global Education Pact.

Thank you to all of you!

Monsignor Angelo Massafra



As we underlined in the introduction the publication of these acts underlines the will of the National Commission on Catholic Education, to start a joint work for a comprehensive quality education by concluding a new Education Pact with all actors: families, children and society, in support for a quality integral education of future generations.

In the reflections and the table's sharing at the workshops can be clearly perceived the awareness of different actors for the urgency of a new Education Pact with a global spirit as well as personal responsibility regarding the contribution that everyone can give in his favor.

By reading them in general, the connecting threads are outlined from one group to another, as the suggestions of one can be made for the other group, the basis for a concrete and more careful work plan of reality.

Youth's suggestions on education are valuable material for Parents, Teachers, Media and Institutions. In the synthesis of the group of young people the desire to participate in decision-making on issues that are directly related to them is clearly evident.

Even in relation to their suggestions on new teaching methods, laboratories, technology in learning, the necessity of the need for intervention from both institutions and educators becomes clear. This is a concrete example where the needs of young people for an innovative teaching where the relevant institutions must without delay give an answer in the application of innovative methodologies in schools.

Also from the parents' table was reflected their need to have on focus the values they want for their children and the different approach to how they think this will be possible. It would therefore be necessary to assist parents in this parenting journey, both by educators/ teachers and by society. In fact, the media and organizations roundtables also express a willingness to be on the side of parents in the journey of parenting.

The demands of parents and teachers go in the same direction to demand equal treatment in relation to the reimbursement of books, support teachers and other services which should be guaranteed for both public and private education. Therefore, from this finding, the institutions and all of us should reflect on the effective inclusion of all students, which requires a special reflection on education as a public good.

In the group of ambassadors and donors, the desire to be concretely ambassadors of the pact emerged, which is also urgent for the media that are committed to raising awareness about the Pact by producing spots, creating interesting programs, etc. which in fact are also suggestions coming from other groups as well.

These acts enable the Media to be informed about the expectations of parents and teachers towards them and this certainly brought significant innovations in the quality of the educational programs they choose to broadcast. The media, among other things, in addition to personal commitment, express the need to receive training on their approach to children's education and values in general. This would be an important point on which Universities but also religious institutions and the Catholic Church in particular should reflect, to think of an accompanying walk in the ethical formation of media operators who are sensitive to Education.



Also, among others, the group of NGOs, proposed a working group, near the municipalities, to evaluate the implementation of initiatives in the spirit of the Pact.

In this conference we as KKEKSH and other partners laid a first cornerstone for a child-centered education, signing this Pact and engaging in it specifically as a society. We can say that the Conference created an opportunity, but now it remains the greatest: To outline a common path to enable its gradual but unstoppable actualization.

It would be a great loss if we leave this conference just in these documents, so only with written commitments and we would not give a concretization both on a personal and institutional level. The publication of the Acts of the Conference is the first step to connect the bridges of cooperation of the groups with each other and of course this is not enough, so their publication should be followed by concrete steps as close as possible to the educational realities. There is therefore a need to organize other territorial opportunities for each group to get acquainted with the findings and engage in concretization.

As Pope Francis says, it is a work of art that requires patience and time. Therefore, this conference taught us that there is a great need to listen to each other, and from there the solution begins.

We as KKEKSH reconfirm our impeachment to make possible the recognition of the spirit of the Pact everywhere in the country and also to build in cooperation with the actors a plan of steps to actualize the vision of the Pact;

It is also very important for us to create spaces through our schools in the realities where they are in order to enable the continuation of dialogue between different actors;

An ambitious goal of KKEKSH is also the establishment of a permanent observatory for the Global Education Pact in Albania.

To each participant in this Conference we extend our heartfelt thanks with the wish to meet again for the benefit of education.

The Albanian National Commission on Catholic Education

8. Pakti Global link:

https://kkeksh.com/wp-content/uploads/2022/02/209183_libro_.pdf