



Information on Catholic Schools in Europe

English edition

2008

**CEEC
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FOREWORD

This first overview on Catholic schools in Europe, realised by the European Committee for Catholic Education, presents the situation such as it was in 2007-2008. Information has been collected thanks to the cooperation of the national secretariats of Catholic education members of the CEEC, and the secretariats of Malta and the Grand Duchy of Luxembourg. I thank them all for their collaboration, their remarks and their amendments. I particularly wish to thank Mrs. Myriam BADART, from the CEEC, for the help she has given me for months in collecting these data, for the layout and, especially, the translation into French or English of the texts.

The aim of the present publication is firstly to give information but also and mostly to be an instrument for cooperation, contact and network development. I sincerely hope that headteachers, parents, teachers – especially the youngest of them – will become conscious, in reading this document, that they are not alone in the accomplishment of their mission. They take part actively in a tradition which has been for centuries at the service of youth, which continues to be passed on, but which is also constantly renewed. This renewed tradition has a future! Being aware that, on one hand, such a large educational community participates in the mission of the universal Church and that, on the other hand, it contributes in a specific way to the 21st century society, must stimulate all actors of Catholic education to even better commit themselves for the young people they are responsible for.

Etienne VERHACK
Secretary General CEEC
Brussels, 22nd October 2008

Catholic Schools in Austria

SOME GENERAL DATA

Austria (*Österreich*) is a country of Central Europe. It's a Federal Republic consisting in nine autonomous Federal States (*Bundesländer*). Austria has 8 308 906 inhabitants. The capital city is Vienna (*Wien*). The official language is German but Croatian, Slovenian and Hungarian are regionally spoken. Austria is Member of the United Nations (since 1955) and Member of the European Union (since 1995).

LINKS BETWEEN THE CHURCH AND THE STATE

Based on the institutional separation of Church and State the legal framework assures a “system of pluralistic integration of religion and *weltanschauung*”. Due to the historic situation and its demographic overbalance in the field of education the Catholic Church is by far the most important partner of the State. In State schools and private schools under public law, for all pupils who belong to a statutorily acknowledged Church or religious community, religious education in their own denomination is compulsory. According to freedom of religion exemption is possible, though.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

The beginning and the essential developments of school lay in the responsibility of the Catholic Church. The Reformation scarcely had an impact on its dominant position. At the time of Empress Maria Theresia (1740-1780) the dioceses had the responsibility for primary schooling; higher education and university were substantially provided by the Jesuits. As a consequence of Maria Theresia's school reform which aimed at standardisation and broad effect the State's influence on the school system increased considerably. In 1848 the Ministry of Education was established. A liberal school law (1867) and the attempts of the Social-Democrats to fully secularise school put an end to denominational school system. The corporative State (1934-1938) brought a massive upswing for Catholic schools before they were radically eliminated by the National Socialism (1938-1945). Although reconstruction started right after World War II relations between State, Church and Catholic schools remained complicated. A substantial school law finally eased tension in 1962.

TEACHER EDUCATION

For higher education: Study of Theology at a University

For compulsory schools: *Kirchliche Pädagogische Hochschule Wien* (University College of Teacher Education of Christian Churches)

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

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RECENT LEGISLATION CONCERNING EDUCATION

Since May 2005 the school law requires only simple majority. Matters concerning private school system still need two-thirds majority. The clauses of the reform packages No. 1 and No. 2, both from May 2005 (language advancement for non-German-speaking kids, guaranteed class) have to be realised also by Catholic private schools. Following the Bologna directives the Austrian pedagogic academies were transformed into pedagogic colleges (*Pädagogische Hochschulen*) in 2007. There are four Church-sponsored locations. Therewith education and formation of teachers for Catholic private schools by Catholic establishments is further guaranteed. The *Kirchliche Pädagogische Hochschule Wien* (University College of Teacher Education of Christian Churches) is the largest establishment for education and formation for teachers in Austria. This institution offers education for Catholic, Evangelic and Orthodox teachers of religion, which is a unique ecumenical formation model in Europe.

STATISTICS

For the school year 2006-2007

Number of schools¹ 306 (total) 65 (primary) 241 (secondary)

Number of pupils²: 67.282 (total) 14.011 (primary) 53.271 (secondary)

Number of teachers³

FUNDING OF CATHOLIC SCHOOLS

Salaries of teachers (including teachers of religion): 100 % public financing by the State.

Working costs: 100 % by the respective congregation.

Renovation and construction of buildings: 100 % by the respective congregation.

¹ The difference to the total number of schools/pupils reported to CEEC for the School Statistics 2005 (330/68.074) results from a data correction: these figures include 28 institutes for adult formation. Without correction the according figures 2006/07 would read 334/68.941.

² For 447 pupils in special schools distinction between primary and secondary level can only be estimated.

³ Due to the diversity of employers of teachers (the State, Federal States or the Catholic Church) there are no usable statistics available in Austria.

PEDAGOGICAL INFORMATION

Pedagogical service

Name of the responsible: Mag. Elisabeth HARTEL

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Collaboration with the following Institutes:

- *PI = Pädagogisches Institut der Erzdiözese Wien* (Pedagogic Institute of the Archdiocese Vienna)
- *RPI = Religionspädagogisches Institut der Erzdiözese Wien* (Religious Pedagogic Institute of the Archdiocese Vienna)

Headteacher in-service training

Selected themes of the last three years: school development, personality development, pedagogic topics. Formation is given by Mrs. HARTEL, by the religious pedagogic instructor (employee of our Secretariat) and by diverse speakers.

Teacher in-service training

In this field only organisational cooperation with PI and RPI (see above).

Topics: professional and didactic basics and above mentioned topics.

Pedagogical publication

- „*Österreich*“ (by Christine MANN, Brigitte SCHINKELE) in: „*Kirche und Erziehung in Europa*“, Karl Graf BALLESTREM/Sergio BELARDINELLI/Thomas CORNIDES (Hrsg.), Wiesbaden 2005
- Some books concerning the history of several schools of the Archdiocese Vienna (Authors: Christine MANN/Erwin MANN):
 - „*Die große Geschichte des Kleinen Seminars der Erzdiözese Wien*“ (2006)
 - „*Die Volksschule der Erzdiözese Wien am Judenplatz*“ (2005)
 - „*Marienanstalt, Institut Sacré Coeur der Erzdiözese Wien*“ (2004)
 - „*Die Volksschule Waldkloster*“ (2004)
 - „*St. Raphael, Schulzentrum der Erzdiözese Wien Maria Enzersdorf*“ (2003)
- Articles and publications by our school inspectors

SCHOOL PASTORAL CARE

Publications

In this field Austria uses to follow the developments in Germany.

Formation in leadership

Information available in the *Religionspädagogische Akademie*

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FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

The lack of new members makes it difficult for school orders and congregations to maintain their schools. Some of the consequences are the founding of school associations and the appointment of lay people at management level or even the absorption of schools into the sponsorship of dioceses. On the other hand the proportion of pupils at Catholic schools as measured by total Austrian schools is increasing slowly but continuously. In urban areas a run on higher schools might cause empty *Hauptschulen*. In Vienna the Catholic Church (in cooperation with Evangelic schools) has reacted to that problem by the innovative concept of the *Kooperative Mittelschule* which cooperates horizontally and vertically with comprehensive and vocational school models through entwined assignment of teachers. The *TIBI Thomasianum*-Foundation of the Archdiocese Vienna provides an education programme for gifted pupils, which adds a religious, ethical and philosophical dimension to the subject. Currently the creation of a special school for pupils with partial behavioural disorders is expected to realise worldwide defined standards of promotion not yet implemented in Austria.

Catholic Schools in Belgium

SOME GENERAL DATA

The Kingdom of Belgium has about 10 580 000 inhabitants. The spoken languages are Dutch (Flemish) in Flanders (57 to 60% of the Belgian population), French in Wallonia and Brussels (40 to 43%) and German in some cantons in the East (less than 1%). The capital city is Brussels (where about 90% of the people are French-speaking). Very complex country, Belgium has developed, during the last 25 years, federal structures in which the decisional power has been divided between: the Federal State, the three linguistic Communities (Flemish, French-speaking and German-speaking) and three Regions (Flanders, Wallonia and Brussels-Capital). The history of Belgium during the last twenty decades has been marked both by technologic and industrial evolution and by the emergence of community-based claims, which became increasingly clear. Aging and difficult reorientation of the big mining, metallurgical and manufacturing industries in Wallonia continue to increase unemployment in this part of the country while Flanders, stimulated by a demand for a larger cultural and political autonomy, advances to prosperity and modernity. In this context, the Region Brussels-Capital, potential community bone of contention, remains the “insoluble link” between adversaries obliged to find the well-known and successive institutional “à la belge” compromises.

LINKS BETWEEN THE CHURCH AND THE STATE

The relations between the State and the various religions acknowledged in Belgium are regulated by the Belgian Constitution. In articles 19, 20 and 21 there is a very strict affirmation of the freedom of religion (art. 19), the interdiction to coerce anybody to the acts or rituals of a religion (art. 20) and the obligation of State’s non-intervention in appointment, installation and organisation of the ordinary practice of the ministers of cult (art. 21). The basic principle is thus the strict non-interference of the State in the internal organisation of the cults. In a more positive way, this conception of a secular State encourages the State to respect the freedom of religion and conscience, and to consider that all citizens are equal whatever their beliefs. It is less a separation between State and Church than an affirmation of the reciprocal independence of both worlds. For some years a trend coming from a more active conception of the State’s *laïcité* actively militates for the principle of “*Libre Examen*” (i.e. independence from dogmas of all kinds), for individual autonomy of ethical choices and for the contestation of any explicit reference to a religion or belief (contestation of the *Te Deum* ceremony traditionally sung in the presence of the constituted bodies for the Royal Dynasty Feast, removal of crucifix in the courts, quarrel about the wearing of Islamic head scarf by women working in some public administrations or State schools, etc.).

EDUCATION IN BELGIUM IN GENERAL

The Belgian Constitution offers important guarantees to education. Article 24 stipulates:

- (§1) *“Education is free; any preventive measure is forbidden; the repression of infractions is only regulated by the law or the decree. The Community guarantees the free choice of parents. (...)*
- (§3) *Everybody has right to education in the respect of fundamental freedoms and rights. Education is free of cost to the end of compulsory schooling. All the pupils in compulsory education have right, at the expense of the Community, to moral or religious education.*
- (§4) *All the pupils, students, parents, members of staff and schools are equal before the law and decree. The law and decree take account of the objective differences, namely the characteristics proper to each school governing body, which justify an appropriate treatment.*
- (§5) *The organisation, acknowledgment or funding of education by the Community are regulated by the law and decree.”*

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS IN BELGIUM

The history of Catholic education in Belgium merges with the political, institutional and social history of the country. Region of strong Catholic tradition, where education has remained a private and thus a religious prerogative for a long time, since the creation of the Belgian State, the Constitution hallows freedom of education. The practical modalities of this freedom aren't specified and lead thus to divergent interpretations in the Christian world and the lay world. So, between 1830 and 1959, Belgium has been affected by two "school wars" that led to the School Pact. This pact is the fundament of the present organisation of the Belgian school system. It acknowledges the existence of a free network and promises to assure its funding.

As far as the structures of Catholic education are concerned: the first Central Council of Catholic Primary Education and the National Federation of Catholic Secondary Education were created in 1911. Two other Federations followed: Catholic Technical Education (1919) and Catholic Special Education (1932). In 1957 the bishops decided to create a National Secretariat of Catholic Education (SNEC). On 9 December 1993, because of the "communitisation" of education, the unitary secretariat was divided into two totally autonomous entities corresponding to the linguistic Communities: the VSKO and the SeGEC (see below).

First part: Flanders

Official education in Flanders is organised by the Flemish Community, the provinces or the communes. Free subsidised education can be denominational or non-denominational.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

As it is above mentioned, the Flemish Secretariat of Catholic Education (VSKO – *Vlaams Secretariaat van het Katholiek Onderwijs*) was set up in 1993 after the split of the former national secretariat. The VSKO groups the Catholic Flemish schools of Belgium which have more than 65% of the school population of Flanders.

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

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STATISTICS

In September 2007 there were 725.268 pupils in the 2.215 Catholic schools of Flanders (i.e. 67,7% of the total school population of the Region); 8.418 of them were in boarding schools.

Nursery schools: 128.319 pupils. Primary schools: 238.453 pupils. Secondary schools: 330.838 pupils. The rest of the pupils were in technical, vocational or special education.

FUNDING OF CATHOLIC SCHOOLS

The new funding mechanism, which came into force in Flanders on 1st September 2008, does no longer take account of the difference between education networks. The starting points are an equal treatment of each child having the same needs and each school being in the same situation. Henceforth in ordinary education – thus not in special education – schools will be partly funded on the basis of the number of pupils who meet the following criteria:

- Children of parents with a weak level of formation
- Children who don't speak Dutch at home
- Children of families with low income
- Children living in disadvantage areas.

Two withholdings are made from the total budget of working means for objectives differences:

- Official schools are legally obliged to offer several philosophical subjects and they receive a supplement of 4,5% per pupil to be able to cover the costs concerning these subjects. This is not applicable for children of nursery schools.
- Because it must guarantee the free choice of the school, public education receives 3% additional working means to cover these costs.

Then a part of the budget is fixed for a sharing according to the characteristics of the pupils:

- In primary education, in 2009, 14% of the working means will be specifically divided on the basis of the pupils' characteristics. This percentage will increase to achieve 17% in 2017.
- In secondary education, this part of the budget will amount to 10% in 2009 and increase to 11% in 2017.

The majority of means (basic funding) will be divided in a linear way according to the schools' criteria. This "basic funding" starts from a certain number of points per education level, domain of study and type of education (e.g. primary education has more weight than nursery education, technical secondary education has more weight than general secondary education because in technical there are more equipment costs).

PEDAGOGICAL INFORMATION

Pedagogical advice

Catholic education has pedagogical advisers paid by the Flemish Community. Most of them are teachers in a Catholic school. They assist the teaching personnel in the conception, realisation and evaluation of pedagogical strategies. In other words, they are catalysers, facilitators, advisers and liaison people between schools and resources. Their role is thus complementary to the role of State inspectors who act more as controllers.

Initial training

Teachers are trained in universities and higher schools. As in other countries, these institutes have to enter in the "bachelor" and "master" structure; which leads to some re-structuring. The publications of the European Commission on improvement of initial training quality promote the nomination of "mentors", reinforcement of practical formation, formation combined with practice and reinforcement of continuous training.

Continuous training

There are 35 continuous training institutes working with Flemish Catholic Education. The Flemish Government puts “training checks” at the disposal of teachers.

Some themes examined in 2007:

- Primary education: integration of the development and working plan of the class of religion; philosophising with children of primary education; professionalisation of headteachers; tutoring; esthetical education.
- Secondary education: the stress is put on team formation, without forgetting individual formation. The themes concern teaching of religion, pastoral and educational project, retreat days, growing in professional spirituality, mourning in school. There is a series of projects concerning evaluation, school management, new teachers, pupils’ participation, active learning in team. And finally, purely professional formations.
- Special education: autism, legislation, educational objectives.

Formation of new headteachers

In Flanders, there is no entrance examination for headteachers. They start their formation after having been selected by the Governing Body. It is a three-year formation (33 days per year), given in a centre linked to the Antwerp University:

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European dimension

Everybody in Belgium agree to say that the influence of the European Union becomes more and more important, even in education matters. So, the VSKO has a special team which works on European dimension, follows European topical questions in the field of education and participates in the main European projects. Experts give advices to the schools that want to take part in European projects. The team itself organises projects which are recognised as some of the best ones by the European Commission. A series of annual conferences of the network “The Treasure Within”, publications on quality and evaluation, international initiatives on language learning: the TABASCO Project – “Task Based School Organisation for the Acquisition of Languages” – and the FORMACON on the development of innovative pedagogies in the teaching of French as a foreign language.

Person responsible for these initiatives and the European dimension in Flemish Catholic Education:

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SCHOOL PASTORAL CARE

The service of school pastoral care regularly publishes thematic brochures on liturgical times, retreats, identity of Catholic schools, some animation handbooks dedicated to one theme per year, information on education to solidarity, on the class of religion, on death and mourning. The offer is more largely elaborated by the federations of primary, special and secondary education and by the dioceses.

Mr Piet RAES manages a project for deepening the Christian identity of schools. This project is called “*De traditie van de toekomst*” (the tradition of the future).

Responsible for school pastoral work:
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FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

The attentive reader will remark that the percentage of pupils in Flemish Catholic schools doesn't correspond to the number of Flemish believers, without speaking of practicing Catholics. On the one hand, this confirms the fact that Catholic schools are open to all those who accept their educational project. The Catholic school also is for many young people the only place where they still meet the Church. In Europe, this fact is not always rightly appreciated by ecclesial circles. Precisely as if we didn't sufficiently realise how plural our school population is. On the other hand, this important number of pupils leads to some problems, too. It's the quick transition from a prosperous network – especially of secondary diocesan schools and congregations schools, mainly for girls – to schools entirely run by lay people. Nowadays almost all the schools are coeducational schools. Formation of lay people is intensively developed. But it's not always evident. Many primary schools were run by small religious congregations who didn't have enough financial means to organise a good formation for lay people to make them able to continue running the schools in the respect of the charisma of the founders. Moreover, several schools have merged; which has perturbed the religious and pedagogical culture of these schools. The question can also be asked about the formation of lay people, members of school governing bodies: are they trained in a satisfactory way to fulfil their task? They are the ones who, ultimately, appoint headteachers and teachers.

The Flemish Secretariat has been developing for years considerable efforts to reinforce the schools' identity through formation and reflection via the secretariat itself and via dioceses and congregations as well. For two years now a person has been appointed to go from school to school in order to give guidance about that question to teaching staffs.

The number of migrant pupils, especially from Moroccan origin, is important in primary schools in Brussels, Ghent, Antwerp and Hasselt: "In your schools you at least speak about God, and lots of your values are common with ours". This proportion amounts to 90% in some schools. Because of the fact that in primary education the school teacher is obliged to teach two hours Catholic religion per week, some problems can appear in schools where the teacher herself/himself is a Muslim or if she/he has lost her/his faith over the years. The system should probably be re-thought.

Second part: French and German-speaking Belgium

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

Created in 1993 the General Secretariat of Catholic Education in the French and German-speaking Communities of Belgium (SeGEC – *Secrétariat Général de l'Enseignement Catholique en Communautés Française et Germanophone*) groups the Catholic schools of these Communities. This free network represents about 50% of the school population in the French-speaking Community of Belgium; it has thus a mission of functional public service. Secularisation of society and questions linked to democratisation of the access to education marked the evolution of Catholic schools at the end of the 20th century. The SeGEC Congress in October 2002 was a stage in the questioning about the sense of the Christian school, proposing the idea of "situated pluralism". The question is to remain open and to recognise the plurality of convictions while bringing to the construction and identity of pupils the construction of our situation in its dimension of bearer of sense and memory.

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NATIONAL PARENTS' ASSOCIATION

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RECENT LEGISLATION CONCERNING EDUCATION

In Belgium, the law dated 29 May 1959 called “School Pact” determines the structure of education such as it still exists today. Beside education organised by the French Community, there is subsidised education set up either by the communes and the provinces or by private people grouped in non-profit associations. Catholic education is part of this free subsidised education. The governing bodies of these schools receive subventions in order to be able to run their schools, according to the number of pupils.

In 1997, in a decree stipulating the priority missions of education, some rules applicable to all the schools were established, such as the obligation to register, the conditions of exclusion, the principle of gratuity and its exceptions, the definition of some common knowledge/competences to achieve at some determinate moments of the schooling. In the same decree the Government recognised as representation and coordination organ an organisation representing the governing bodies of free subsidised education with a denominational character. In 2002 the Government fixed the rules of acknowledgment and affiliation to representation and consultation organs, and confirmed that before any fundamental education reforms there must be a consultation between the Government and the representation and coordination organs of the school governing bodies acknowledged by the Government.

In 2003 a Government decree acknowledges the General Secretariat of Catholic Education in the French and German-speaking Communities – called SeGEC – as representative of the governing bodies of free subsidised education with a denomination character. This acknowledgement covers a period of six years.

STATISTICS

| | Schools | Pupils | % of the total school population | Members of personnel |
|-----------------------------------|---|--------|----------------------------------|----------------------|
| <i>Primary Education</i> | 699 ordinary 56 specialised | 194395 | 39,9 % | 12000 |
| <i>Secondary Education</i> | 296 ordinary 45 specialised | 218105 | 58,6 % | 20500 |
| <i>Higher Education</i> | 12 High Schools 6 Art Schools 2Architecture Institutes | 33785 | 44,4 % | 2150 |
| <i>Social Promotion Education</i> | 28 | 18850 | 10,8 % | 700 |
| <i>Boarding schools</i> | 54 | 4409 | | 345 |

FUNDING OF CATHOLIC SCHOOLS

The salaries of all the administrative, educative and teaching personnel – including the teachers of religion – are paid by public authorities. Only the salaried employees and workmen are paid by the Governing Bodies (at least 20% of the grant for working and equipment must be used for salaried employees and workmen).

The subvention for working and equipment of schools is fixed according to the number of pupils and the level or type of education. Catholic schools should receive 75% of the amount allocated to official schools. This measure is mentioned in the School Pact (1959) but it has not been respected until recently. In fact, for many years, the subvention rate has remained lower than 50%. In 2001 an agreement (called “Saint Boniface agreement”) was signed in order to achieve, in 2010, an actual subvention rate of 75%. So, “recovery” is in process.

The costs for renovation or construction of buildings are paid by the Governing Bodies of Catholic schools. They can ask for the help of a Fund for school buildings: on the basis of a documented application file, they receive an accord of the Fund for starting adjudication and loan procedures, and then the works themselves. The financial mechanism comes to following result: in case of renovation and/or construction the Governing Bodies of Catholic schools cover the repayment of capital and a small part of interest. The Funds supports an important part of interest repayment.

PEDAGOGICAL INFORMATION

Pedagogical service

Catholic schools are grouped, per level, around 5 federations:

- *FédEFoC*: Basic education, i.e. kindergarten and primary education (2½ - 12 years) – secretary general: Godefroid CARTUYVELS
- *FESeC*: Secondary education (12 - 18 years) – secretary general: José SOBLET
- *FedESuC*: High Schools (post compulsory education) – secretary general: Michel TORDOIR
- *FProSoC*: Social promotion education (for adults) – secretary general: Gérard BOUILLOT
- *FCPL*: Psycho-social health centres – secretary general: Guy DE KEYSER

The federations offer to their schools various services, with pedagogical character, in structural collaboration with the pedagogical services of the 4 dioceses in the French-speaking part of Belgium. Example: for compulsory education (6-18 years), the pedagogical services of the *FédEFoC*, animated by Mr J.-Fr. DELSARTE, group a service of pedagogical productions (elaboration and adaptation of the integrated Programme of primary education, various files on children in difficulty, non-repeating, immersion, etc.) and a Pedagogical Advice and Support Unit (coordination of diocesan teams of pedagogical advisers, guidance, animation and support of ordinary and special primary schools).

The *FESeC* for its part has developed a double structure for its production services with pedagogical character: firstly, the productions and advices to the various sectors and subjects (responsible: Philippe ENGLEBERT –

Example: French, Mathematics, etc. but also education related to the hotel or clothing industries, etc.) and secondly, the Pedagogical Unit (responsible: J.-M. DEMOUSTIER) in charge of more specific pedagogical files (1st degree – 12 to 14 years – of secondary education and particular projects in 2nd and 3rd degrees – 14 to 18 years – questions concerning special education, cooperative education, European projects, relations with Universities, etc.).

Headteacher in-service training

As an example, see hereunder the general 2005-2008 formation frame for continuous formation of headteachers and employees in Catholic secondary education:

Educational projects of the network

Catholic education is different! Yes, but... how?

Mission Decree and competence basis

Evaluation

School organisation and administration

Welcome day: structures and missions

Analysis of school organisations

Pedagogy, methodology and didactics

Adult education

Piloting educational and pedagogical logics in the school

Intellectual creativity

Action methods

Analysis of needs and requests for guidance and formation

Action methods in adult formation

Group working

All these formations are organised partly by employees of the network and partly by specialised trainers.

Teacher in-service training

The Decree of the French Community concerning in-service training (11 July 2002) obliges to organise this training during school time.

For teachers in primary and secondary education, the objectives of the SeGEC are to follow the orientations of the educational policy while meeting as well as possible the needs and priorities detected by the Catholic Education network, and to support the professional development of teachers.

Formation programmes aim to articulate the approaches linked to the evolution of subject didactics, to team working modalities, to specific and priority actions, like the support to special education for instance, and meeting the request of specific publics (educators, classes of “*primo-arrivants*” i.e. newcomers in Belgium).

Beside these aspects the SeGEC also proposes some formation time about the meaning of a Christian school today. The question is to situate the place of denominational education in a society in which religious references tend to disappear and to propose reflection tools enabling the teachers to serenely articulate their philosophical convictions with the work of a denominational school.

Pedagogical publication

entrées libres (Catholic Education’s review, with a generalist goal)

www.entrees-libres.be

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SCHOOL PASTORAL CARE

The Orientation Congress of Catholic Education in October 2002 re-defined the priority options in matters of school pastoral care.

“It’s the duty of the Catholic school to propose Christian faith to young people without obliging them, because it must be personal and free. Pupils are invited and encouraged to freely experience prayer, sacramental celebration, without forgetting engagement for the other. The proposition of faith can lead to various approaches taking into account the plural identities of pupils: priority will be given either to something lived only by Catholics, or to the discovery by all of what the others live in the line of their own tradition and culture, or to a joint activity on the basis of common points in the various traditions.”

Pastoral activities are developed in the schools by teams essentially composed of volunteers. Their efforts and initiatives are supported by diocesan or congregation pastoral teams. An Inter-diocesan Commission of school pastoral care (the CIPS) gives the responsables of the different dioceses and congregations opportunities to meet.

Publications

« Bonne nouvelle à l'école », « Penser à neuf la pastorale scolaire », Interdiocesan Commission of School Pastoral Care, 2005.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

Catholic French-speaking Education has developed since 2000 a fundamental reflection on the confessionality of its educational project within the public service. This reflection peaked in the collective preparation and the holding of the general orientation Congress in 2002 at the Catholic University of Louvain-la-Neuve. The conclusions of this Congress are still marking the whole institution, giving inspiration to the continuous formation policies, the new conception of religion teaching, the conception of school pastoral care, etc.

The main lines of this reflection – for an education network gathering about one half of the pupils in the French Community of Belgium (60% in secondary education!) – focus on the acknowledgment of the internal and “situated” pluralism characterising this education network. That concerns the network’s public but also an important part of its actors who, consequently, also represent one half of the teaching workforce in the French Community. It seems indeed necessary, in the socio-cultural and philosophical context of this public and community of actors, to size up the increasing power of individualism, subjective rights and autonomy claimed by adhesion judgements, which are characteristic of the Western – and even the Western European – conscience, with its correlate of progressive privatisation of convictions and the election of tolerance as ultimate universal value.

While taking all this into account, Catholic education in French-speaking Belgium though wants to develop its educational action of “functional public service” in a perspective of significant confessionality in which the Gospel keeps its flavour of “refusal of preferential option for rich people” and of memorial of God’s experience made by Jesus of Nazareth. It postulates that each youngster should be progressively led, throughout his/her schooling, to develop a personal and well-founded opinion on his/her reasons to live and act within a school where everyone will be invited not to conceal his/her conviction, and to accept exchange without any proselytism and in a strict respect of the freedom of conscience. So, we well perceive in such a school of conviction, in which Christians “will be some of the burning witnesses”, what makes distinction between this attitude and the neutrality duty to which teachers of the official network are linked.

There are consequences for the status of the class of Catholic religion, which is compulsory for all pupils and which must not be conceived in a catechetical perspective. That also implies that the recommendation made to Catholic schools to animate a school pastoral team must be conceived as an appeal for a free activity and, ideally, outside the strict school time. There, young people will be invited to deepen their religious conviction, if necessary, until the celebration.

It also postulates that, in a strong symbolic relationship with the Church, its memory and its treasure, each Catholic school should try to reinforce the links with the close Christian communities.

That’s the sense in which the founder document “Mission of the Christian School” has recently been updated.

Catholic Schools in Bosnia-Herzegovina

SOME GENERAL DATA

Part of the former Republic of Yugoslavia, Bosnia-Herzegovina is a country of the Balkan peninsula, located in the South-East of Europe, which has been ravaged by war from 1992 to 1995. This still continues to give a guilty conscience to many Western European countries. The war caused the death of 200 000 civilian Bosnians (Muslims), dozens of thousands Serbs (Orthodox) and Croatians (Catholics). Hundreds of thousands people were obliged to flee. In the archdiocese of Sarajevo, 55 churches, 15 parish houses and 5 convents were destroyed. But it was also the end of the multiethnic intermingling.

In 1995 the Dayton Agreement divided Bosnia-Herzegovina into two entities: the Federation of Bosnia & Herzegovina (a Croatian-Muslim federation, gathering 70% of the population, with Sarajevo as capital city) and the Serbian Republic of Bosnia (with *Banya Luka* as capital city and about 25% of the population). Bosnia-Herzegovina groups the Orthodox Serbs, the Catholic Croatians and the Muslim Bosnians. It also groups four different languages: Bosnian, Croatian, Serbian and Montenegrin.

Bosnia-Herzegovina has three Catholic dioceses:

- Sarajevo (*Vrhbosna*),
- *Banja Luka*,
- *Mostar-Duvno(-Trebinje-Mrkan)*.

There is also an important (age-long) presence of Franciscan fathers in this area: about 200.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

In the archdiocese of Sarajevo (under the leadership of Cardinal Vinko PULJIC), the auxiliary bishop Mgr Pero SUDAR has created, after the Dayton Agreement, Catholic schools open to the main religions and to the whole population. He has called them “Schools for Europe”, “Schools of Peace”. Objective: to educate children and thus also the (future) parents for living together in the respect of differences and in peace. These schools have taken in dozens of war orphans. Without these Catholic schools most of the Catholic people would have fled from the region which is mainly Muslim.

TEACHING OF RELIGION

The Catholic schools propose a class (one hour) of catechism only for Catholic pupils who wish so, in order to avoid being suspected of proselytism. There is also a class of history of religions.

CATHOLIC SCHOOLS IN THE FEDERATION OF BOSNIA & HERZEGOVINA

- ***Katolički Školski Centar Sv. Josip*** (open in 1994)
Mehmed Paše Sokolovića 11 (school of the Daughters of Divine Love)
BiH-71000 SARAJEVO
Tel.: +387 33653506
- ***Katolički Školski Centar Sv. Pavao*** (open in 1995)
Aska Borca, 20 (diocesan school)
BiH-72000 ZENICA
Tel.: +387 32201099
- ***Katolički Školski Centar Petar Barbarić*** (open in 1998)
Školska 1 (diocesan school)
BiH-72270 TRAVNIK
Tel.: +387 30511845
- ***Katolički Školski Centar Sv. Franjo*** (open in 1995)
Klosterska 10 (Franciscan school)
BiH-75000 TUZLA

Tel.: +387 35300801

- ***Katolički Centar Don Bosco*** (open in 1999)
S. Radica bb (Salesian school)
BiH-72230 ŽEPČE
Tel.: +387 32881342

CATHOLIC SCHOOLS IN THE SERBIAN REPUBLIC OF BOSNIA

- There is a small school in *Banya Luka* and another in *Bihac*.

STATISTICS

About 4 500 pupils in total.

For St Joseph in Sarajevo:

- Primary school: 700 pupils
- Secondary school: 300 pupils
- Nursing school: 230 student nurses

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

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Catholic Schools in Croatia

SOME GENERAL DATA

The first free elections in Croatia took place in 1990 and led to the declaration of independence of the Republic of Croatia. The country has today 4 437 460 inhabitants. The independence and international recognition of the Croatian State also meant big changes in education development and progress. This meant that the education formed new social activity and brought to the new theoretical construction. School system, like whole society, submit, with these events, harsh cut from its own history and some kind of shock because it passed from one-party social society to democracy. That is from official Marxist ideology to philosophical ideological pluralism, from the Yugoslav value system to the value system of independent Croatian Republic. During all these events, which were present in all Eastern Europe, all relationship systems crashed down, i.e. all systems of values and understanding based on Marxist-communist conception of human society and on its remains. Croatia today wants to build a new one to which the ideal and main aim is the democracy of developed societies in Western Europe and America.

LINKS BETWEEN THE CHURCH AND THE STATE

On 19th December 1996 Croatia signed an agreement with the Catholic Church. This agreement recognises the legal personality of the Church. A concordat was signed with the Holy See in 1998, obliging Croatia to restore the buildings confiscated from the Catholic Church in the period of ex-Yugoslavia or to give the Church financial reparation. But nothing has been done. On 18th May 1999 an agreement was signed between the Croatian government and the Bishops' Conference. According to this agreement, the Croatian State has to support the working expenses of the Catholic clergy.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

The young Croatia inherited from the ex-Yugoslavia a very uneven materialistic basis of school system, not only regarding the state of school buildings and equipment but also regarding the standard of employees. Since the managing of the school system in Yugoslavia was in its main part decentralised, some richer regions built school infrastructure at the level of some European countries, but the majority of schools, especially those outside the big towns, survived on the margins of human existence. The local authorities have been mainly managing the school system since 1990, somewhere even since 1993.

After began centralisation which reached the top level in 2001. Everything is decided in the centre: from giving the money for consumer goods to capital investments, from election of headmasters, employees' salaries, buying the books for obligatory lecture. The whole power which regulates and moves school system is decided, paid and managed in the State administration. Decentralisation of school system started again after the elections in 2000.

The real change towards democratisation represents the opening of private, Catholic, Waldorf schools and the introduction of religion according to the parents' choice, which is the important difference from the ideological socialist school.

In Croatia, there are twelve Catholic schools. From those twelve only five belong to nuns and priests and seven of them belong to dioceses. All schools were created after Croatian independence. During Yugoslavian period there were only seminaries which were recognised by the State.

After democratic changes those seminaries became Catholic schools. The majority of those schools were registered in 1993. At the beginning the pupils were only boys and afterwards the schools became coeducational. In Croatia there are only Catholic high schools. Those are: *Salezijanska gimnazija* in Rijeka, *Biskupska gimnazija* in Zagreb, *Gimnazija sestara milosrdnica* in Zagreb, *Isusovačka gimnazija* in Osijek, *Franjevačka gimnazija* in Slavonski Brod, *Biskupska gimnazija* in Pazin, Zadar, Split, Dubrovnik, Virovitica, Slavonska Požega and *Franjevačka gimnazija* in Sinj. There are also theological faculties in Zagreb, Split, Rijeka and Đakovo.

Catholic schools have become well-known in Croatia. Parents want to register their children in those schools not only because of faith/religion but because of security and quality of education.

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

The responsible bishop for education is Archbishop Ph.D. Ivan DEVČIĆ
Slaviše Vajnera Čiče n.2
HR – 51 000 RIJEKA

NATIONAL SECRETARIAT

The secretary for Catholic schools is Salesian Ph.D. Niko TUNJIĆ
Vukovarska n.62
HR – 51 000 RIJEKA
skg.ravnatelj@ri.t-com.hr

The President of Catholic schools is Don Vilim GRBAC with headquarters in Pazin.

STATISTICS

For the school year 2006-2007

Number of Catholic schools: 12 – with 2 700 pupils and 320 employees.

Most of these schools are classic high schools; the others are general high schools and one high school of sport education.

The pupils in the Catholic schools are all Catholics and they have to present the certificate of baptism when they register in. Even the teachers in those schools have to be Catholics and present the documents with sacraments.

FUNDING OF CATHOLIC SCHOOLS

Primary schools are financed by town authorities, high schools are financed by regional administration whilst salaries are given by the Ministry.

PEDAGOGICAL INFORMATION

Every year there is a seminar for education of teachers who are working in Catholic schools but there are also seminars for parents of pupils who are attending Catholic schools.

Every year there is a choir competition of Catholic schools and sport activities.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

The future is building. It is mainly unpredictable and influenced by the will to stand by it.

In the future the Croatian Catholic schools want to be quality, creative schools which will develop pupils' creativity and teach them diligence, being innovative and constructive.

The quality request has to be based on respect of personality. There is no real education without goals, values, intentions, accepting knowledge and habits. The person with his/her own example can become identification model if the *telos* belongs to its ontological structure. A person doesn't have values in his/her own, the only value is in existing so the model of maturation is unavoidable connected with the person's nature who is educated and taught by us. In this sense we can talk about the need of planning and evaluation.

School is an educational society that begins the work with the young observing their life situation and it serves to them teaching them, educating them and seeing in them specific charismas. Then the pupils are not only a number but the persons, with their identity, worth the attention of their teachers.

Catholic Schools in the Czech Republic

SOME GENERAL DATA

The Czech Republic has presently 10,264,000 inhabitants. The “Velvet Revolution” of November 1989 led to the downfall of the Communist regime. Václav HAVEL became president. In 1993 Czechoslovakia was peacefully dissolved and its territory became the Czech Republic and Slovakia. The Czech Republic is, with the Netherlands, one of the most secularised countries in Europe.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

Catholic schools and pre-schools in the Czech Republic appeared from 1990 according to the modification of the school law. Their creation was spontaneous at the initiative of individuals or small groups. The desire and need to found schools came above all from lay people and, for some of them, from the will and authority of the Church.

From 1990 up to now, the Catholic schools have been open not only to children of Catholic families but also to those of other denominations and to atheists. These schools are, for the Church, an opportunity to have a pastoral influence, often even a missionary influence, which is really necessary because the last two generations of parents have spent their childhood in an atheistic society and they didn't have the possibility to know the Christian tradition and its values in the frame of their school education.

The result is today an important **lack of Christian teachers** who didn't have the opportunity in the old regime to make their studies in pedagogical faculties. Thanks to the possibility to study in other specialised departments (natural sciences, for instance), some teachers obtained a licence to teach. But they aren't many of them today. That's the reason why the teaching staffs are composed not only of Catholic teachers but also of teachers from other religions or atheistic teachers. That leads to important complications for the future development and the spiritual growth of the Catholic schools. There are, among the teachers, very few priests or members of religious congregations and orders. Nevertheless, there is actually a spiritual dimension in the teaching and education within the Czech Catholic schools. One remarks that Catholic lyceums regularly rank in good place in the surveys made by the State administration in order to compare the levels of schools.

STATISTICS

There are 75 Czech Catholic schools and 24 other educational institutions:

- 14 kindergartens
- 21 elementary schools
- 2 elementary art schools
- 19 grammar schools
- 13 high schools
- 6 training colleges
- 10 educational institutions
- 14 leisure centres (most of them are founded by the Salesians of Don Bosco).

The total number of pupils in Catholic schools is 14,946 and in the various educational institutions 7.135.

In order to better defend their common interests before the Government, the Catholic schools cooperate with other religious schools (for instance: schools of the Evangelic Church, the Moravian Church or the Seventh-Day Adventist Church). They are called “Church Schools”. The total of Czech Church schools is 138 with a whole sum of 16,609 pupils, i.e. 0,8% of the school population of the Czech Republic.

ORGANISATION AND BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

The Czech Bishops' Conference has 4 bishops responsible for the Department of Catholic Education:

- Bishop Dominik DUKA OP (Chairman), responsible for the universities
- Bishop Karel HERBST SDB, responsible for catechesis
- Bishop František Václav LOBKOWICZ, responsible for the schools
- Bishop Jaroslav ŠKARVARDA

NATIONAL SECRETARIAT

Ceská Biskupská Konference – Sekce církevního školství

PhDr Josef NOVÝ, Directeur

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Bishop LOBKOWICZ has composed a group of 13 people who meet 5 times a year. For further information: <http://www.cirkev.cz/en/czech-bishops-conference.html>

The headteachers of Catholic schools are organised in an association, the President of which is JUDr. Jan KRÁLOVEC. Furthermore the schools, the trustors, the parents and the friends of the schools are grouped in the „Association of Church Schools and Education Institutions of the Czech Republic“, under the chairmanship of Mgr. Luboš HOŠEK.

RECENT LEGISLATION CONCERNING EDUCATION

There is legal Act nr.3/2002 Coll., law on Churches and religious societies, where is settled the right of Churches to educate their clergymen and lay people. Article 6, section 3 stipulates: *Registered Church and religious society can with the aim of fulfilling their mission especially teach and train its clergymen and lay workers in own schools and other institutions as well as on Theological Universities and theological faculties.* The right to found Church schools and educational institutions is mentioned in article 7, section 1: *Registered Church and religious society can teach religion on State schools and found their own schools according to the special legal act. 4.* The right to found Church schools is confirmed in the legal act nr.561/2004 Coll., Law on Education.

The founding of Catholic schools after the Communist period has required a great number of teachers. Some of them teach subjects without having the right certificate. There is the new law in the legal Act nr. 561/2004 Coll., law on education, saying that all pedagogues under 50 years old must start to study their specialisation in University before 2010.

PEDAGOGICAL INFORMATION

Headteacher in-service training

In-service training is not centralised. Each school, with its head, chooses its formation. There is a voluntary association, the Union of Christian Pedagogues, which tries – with difficulty – to promote formation for Christian teachers. In 2008 the chosen theme was: “the basic factors of Christian education in the school”.

Teaching of religion

The teaching of religion is not totally guaranteed in all Catholic schools or in all class rooms. In some schools the pupils may opt for Catholic religion or ethics. The most recent tendency is to have compulsory lessons of religion in all Church schools.

Catholic Schools in Denmark

SOME GENERAL DATA

The Kingdom of Denmark is the more on the South-side of the Nordic countries. There are 5 475 791 inhabitants in Denmark today. The capital city is Copenhagen. Denmark is a constitutional monarchy, member of the European Union since 1973.

LINKS BETWEEN THE CHURCH AND THE STATE

There is no link between the Catholic Church and the State. Sometimes it is a challenge when Danish civil law contradicts the Canon Law of the Catholic Church.

The Church (Protestant) in Denmark is closely linked to the State.

The Minister of Church is part of the government, which means that the highest level of the Church is a civil, lay man. The Protestant Church is financially supported (100 %) by the State.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

From 1849 religious freedom has been a constitutional right in Denmark. Only from then the first Catholic schools were founded. Most of the Catholic schools are founded by different religious congregations (nuns or priests). Because of a decrease in the number of nuns/priests the congregations have later given the schools away. That means that the schools have become private organisations with their own independent executive boards.

Today such a board normally consists of 5 members as follows:

- 1 designated by the bishop
- 1 designated by the parish
- 1 designated by the congregation, founder of the school
- 2 elected by the parents of the school (2 parents is the minimum according to the law).

TEACHER EDUCATION

Teacher education is no University education. There is a special Seminary; duration of the studies is 4 years.

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

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NATIONAL SECRETARIAT

There is no National Secretariat as such.

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NATIONAL PARENTS' ASSOCIATION

There is no parents' association at national level.

RECENT LEGISLATION CONCERNING EDUCATION

Because of the Islamic influence legislation has become firmer, expressing that the religion taught in schools must not be fundamentalistic.

STATISTICS

For school year 2006-2007

Number of Catholic schools: 21

Number of pupils in these schools: 7 300

Number of employees: 620 (all are lay people)

FUNDING OF CATHOLIC SCHOOLS

Private schools are financially supported by the State, in reference to the costs of State schools. Private schools get 75 % of the costs in State schools as State subsidies. The schools must get the rest of the income from the parents. Normal parents fee per month and per child amounts to 130 EUR. Except from that, the schools must deal with all costs: salaries, buildings, materials, everything.

PEDAGOGICAL INFORMATION

Headteacher in-service training

Twice a year all the headteachers of Catholic schools have a three-day meeting to reflect and to make strategies. A topical issue is: the identity of the headteacher profession in Catholic schools. We are trying to find other characteristics than merely being a manager. Once a year the headteachers meet in a three-day retreat with a priest/bishop, simply to have time to reflect on consequences of their belief. Every four year all headteachers join for a pilgrimage to Rome.

Teacher in-service training

For some years now the association grouping the Danish Catholic schools has organised meetings for the teachers in order to reflect on the texts about the Catholic schools published by the Congregation of Catholic Education in Rome. Among others, some inspiration has also come from Sydney by putting "the integrated curriculum" on the agenda. The aim: the Catholic schools **should be Catholic**, which is much more important than being schools **for** Catholics.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

The Catholic schools are very well recommended in Denmark as solid schools. People long for schools built on a values-concept, and people realise that skills are not enough – the school has still a very important role to play as a formation centre. The headteachers of the Danish Catholic schools think that their schools should NOT live a private life as exclusive schools; on the contrary they think that the Catholic schools have something to offer and, as such, that they should develop their efforts to have an influence on the school programme as a whole, including State schools. However, a very important and significant characteristic concerning the reality of the Danish Catholic schools is that an average of only 16,7% of the pupils and the staff are Catholic. The rest are Lutherans and in some cases even Muslims or have no religious conviction at all. This means that it is extremely important for the Danish Catholic schools to be Catholic schools and not just schools for Catholics.

Catholic Schools in England & Wales

SOME GENERAL DATA

In 2001 the population of England, Scotland and Wales was 60 209 500 inhabitants. For the first time that year, information concerning religious identity was collected and revealed that Catholics accounted for 10% of the population in these regions, although there were regional variations across England and Wales. Statistics for the whole United Kingdom show that just over three-quarters of the population report having a religion: 72% say they are Christian, after Christianity, Islam is the most represented religion with about 3% (1,6 million), then come the Hindus (559 000), Sikhs (336 000), Jews (267 000), Buddhists (152 000) and people from other religions. About 16% of the population state that they have no religion.

THE EDUCATION SYSTEM IN ENGLAND & WALES

The education system in England & Wales is made up of State schools called maintained schools and private (i.e. non-State) schools called independent schools. The State system is made up maintained schools and colleges. These comprise community schools, voluntary aided schools (the majority of which are schools with a religious determination), controlled schools, academies, trust schools and sixth form colleges (16-18 years). Any secondary school can be a specialist school with a curriculum speciality. In summer 2005, 198 Catholic secondary schools were designated as specialist schools.⁴

Learning is organised into three sections:

- Foundation stage (3 – 5/6 years)
- Key stages 1, 2 and 3 (5/6 – 13/14 years)
- Ages 14 – 19

This translates into:

- Nurseries (3 – 4/5 years)
- Primary (5/6 – 10/11 years)
- Secondary (11/12 – 15/16 years)
- Post-16 in either Secondary or College (15/16 – 17/19 years)

Whilst the vast majority of schools with a religious character are Church of England or Roman Catholic schools, the number of other ‘faith’ schools in the State sector is increasing. Catholic schools account for 10% of the State sector. Whilst there are Catholic schools throughout the country, there are variations according to the importance of the dioceses. There are 17 Catholic sixth form colleges and 5 Catholic Higher Educational Institutions (HEI’s).

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

The beginnings of Catholic ‘State’ schooling

In 1847, the Catholic Poor School Committee was established to receive and distribute the first Government grants towards the building of Catholic elementary schools and the three Training Schools, which were established in the 1850s to train Catholic teachers.

The 1870 **Education Act** introduced the ‘dual system’ for funding and administering schools. The Act established ‘school districts’ to provide non-denominational ‘board schools’, paid by local rates, where there were insufficient places in voluntary schools. Voluntary schools – including Catholic schools – were given Government grants for up to 50% of the costs for building and maintenance. School fees (9 pence per week) were not abolished, but school boards could provide free schooling to poor children attending board or voluntary schools.

⁴ The decision as to what specialism to follow is left up to the governing body of individual schools. Data indicates that the majority of Catholic schools specialise in science, maths and computing or humanities.

Despite the efforts of the Churches, voluntary schools (which accounted for 70% of all schools) still struggled to provide resources and adequately paid staff. The 1902 Education Act recognised this and extended State support. It established local education authorities, which paid teachers' salaries. In return, the State was granted the right to appoint a third of managers of voluntary schools and to inspect these schools.

LEGISLATION CONCERNING EDUCATION

The 1944 Education Act

The 1944 Education Act established a national system of primary, secondary and further education, which was fully funded by national and local taxation. Religious education and a daily act of collective worship were made compulsory for all schools (although parents were given the right to withdraw their children). The Church's position within this dual system was safeguarded, with section 76 of the Act stating: "*In exercising or performing all their respective powers and duties under the Education Acts, the Secretary of State, local education authorities and the funding authorities shall have regard to the general principle that pupils are to be educated in accordance with the wishes of their parents, in so far as that is compatible with the provision of efficient instruction and training and the avoidance of unreasonable public expenditure*".

Voluntary aided schools were responsible for paying 50% of the costs of school buildings and maintenance, although the Catholic community again found it difficult to support these costs (especially when the school leaving age was raised to 16). In 1959, the contribution from the Church was lowered to 25% and there were further reductions to 20% in 1967, 15% in 1975 and 10% in 2002. This is the current position.

The 1988 Education Reform Act

The 1988 Education Reform Act is the most important post-war reform of education. It introduced the National Curriculum and statutory assessment at ages 7, 11 and 14. Schools' results are published, and newspapers quickly made 'league tables' from local results. One of the most important reforms was aimed at reducing local authorities' influence over schools by creating a new type of school: grant maintained schools.

Children Act 2004

While there have been subsequent pieces of legislation since 1988 seeing the demise of grant maintained schools, the Children Act 2004 marks a significant systemic reform with an increasing emphasis on children's services and the early years. Following this Act, education provision has been integrated with children's social services and local education authorities have been formally re-designated local authorities (LA's). Resources have been spent on developing of provision for early years and extended schools, where pupils up to 14 years old can participate in a range of activities before and after the school day.

The Skills Agenda

Over recent decades evolving government policy, regardless of the political party in power, has emphasised "the training and skills required by employers": the so-called 'skills agenda'. In practice this has meant a focus on raising achievement, encouraging more young people to continue in education beyond the age of 16, and on the provision of an increasing diversity of courses and qualifications from a greater variety of 'learning providers'. One critical consequence of this is that students are likely to follow courses more according to their age. It will also mean that some students may follow courses at different institutions, including the workplace. Their resulting portfolio of qualifications is likely to be more varied than at present. These arrangements impact on the capacity of Catholic schools and colleges to act as agents of formation.

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

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NATIONAL SECRETARIAT

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SOME GENERAL DATA ON CATHOLIC SCHOOLS

- There are a total of 14 joint Anglican-Catholic schools (3 primaries, 1 middle and 10 secondaries) in 9 dioceses.
- 13,4% of pupils at Catholic secondary schools are from an ethnic minority background, compared to 13,1% in other schools (Office for Standards in Education, Ofsted data, 2004).
- **Achievement data:**
 - A fifth of the top-performing comprehensive schools at A level in England are Catholic, as are almost a quarter of the top performing comprehensives at GCSE. 18% of the top primary schools for value added in Key Stage (pupils aged 7 to 11) are Catholic.
 - Ofsted says Catholic schools have better provision for pupils' personal development than other schools. Parental satisfaction is higher for Catholic schools than other school, and Ofsted judges Catholic schools provide better value for money.
- **Catholicity:**
 - Preliminary analysis of census data indicates that 70% of pupils in Catholic schools are Catholic. The diocesan range is 47% - 92%.
 - There is a substantial variation within schools: more than 95% of pupils are Catholic in around 20% of schools, but in 10% of schools less than half of pupils are Catholic.
 - 62% of teachers in Catholic schools are Catholic. The percentage is higher in primary schools (79%) than in secondary schools (52%).

STATISTICS

In 2005, there were 839 783 pupils in the 2 360 Catholic schools of England & Wales (i.e. 9,5% of the school population).

RELIGIOUS EDUCATION IN SCHOOLS

The legal position

Religious education must be taught to all registered pupils in maintained schools, including those in the sixth form, except to those withdrawn by their parents. This requirement does not apply to nursery classes in maintained schools.

Religious education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools. In maintained schools, other than voluntary aided schools, with a religious character, religious education is taught according to a locally agreed syllabus. In Catholic maintained schools religious education must be taught in line with the Curriculum Directory (established by the Bishops' Conference of England & Wales) and the provision of Canon 804.

The scope and nature of religious education in Catholic schools

Religious education plays a central and vital part in the curriculum offered by Catholic schools. It is informed by the Christian vision of the human person as enunciated by the Bishops' Conference of England and Wales, "Statement on Religious Education in Catholic Schools", 2000. The vision is expressed and explored in religious education? Therefore religious education is never simply one subject among many, but the foundation of the entire educational process. The beliefs and values studied in Catholic religious education inspire and draw together every aspect of the life of a Catholic school. The Curriculum Directory stated clearly the overall aims of classroom religious education and its more precise objectives. They can be summarised as stating that religious education in a Catholic school is the comprehensive and systematic study of the mystery of God, of the life and teachings of Jesus Christ, the teachings of his Church, the central beliefs that Catholics hold, the basis for them and the relationship between faith and life; in a manner which encourages investigation and reflection by the pupils, develops the appropriate skills and attitudes and promotes free, informed and full response to God's call in everyday life. In the words of the Curriculum Directory, the outcome of Catholic religious education "*is religiously literate young people who have the knowledge, understanding and skills – appropriate to their age and capacity – to think spiritually, ethically and theologically, and who are aware of the demands of religious commitments in everyday life*".

Teachers of religious education in Catholic schools

Teachers of religious education are appointed by the governors of Catholic schools, are on the equivalent terms and conditions as other teachers and are supported by advisers from Diocesan Departments of Religious Education. Like all teachers in Catholic schools they are called to live lives in line with the Church's teaching. The appointment of religious education teachers is monitored by diocesan advisers, who offer professional advice during the appointment process to individual schools. In primary schools, teachers are responsible for all aspects of the curriculum, whereas in secondary schools subjects are generally delivered by specialists. Due to the small number of Catholic training colleges, the main vehicle of formation for teachers is the Catholic Certificate in Religious Studies (CCRS) offered by Catholic colleges, dioceses and accredited providers.

Catholic Schools in France

SOME GENERAL DATA

France (62,5 million inhabitants) has 12 million pupils. From this total, 2 million pupils are in private schools under contract with the State, among whom more than 95% in Catholic Education. In the present economic context with its growth difficulties, France has been marked for the last twenty years by political alternations and even by "cohabitation" situations: a right-wing majority in the National Assembly with a left-wing President (from 1986 to 1988 and from 1993 to 1995) or a left-wing Assembly and a right-wing President (from 1997 to 2002). These changes interfere on education policies, but the contract linking Catholic schools to the State has been respected, even improved, despite the consequences of the inevitable budgetary strictness.

LINKS BETWEEN THE CHURCH AND THE STATE

The Church and the State were officially separated by the law in 1905. Only the Departments of Alsace–Moselle are under a concordat regime dating from the Napoleonic period. In fact the very keen tensions of the beginning of the century have progressively decreased in the domain of education. There are regular dialogues between the President of the Bishops' Conference and the highest authorities of the State. But the Church keeps total freedom of speech and doesn't hesitate to speak publicly about a government bill or political decisions when it thinks they could endanger its ethics or vision of man.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

Like in most European countries, Catholic Education is the heir of many educators who, in the diversity of their inspirations and situations, have founded schools and institutions adapted to the educational needs of the young people of their time. Since the French Revolution and also during the crisis of the beginning of the 20th century, the French context has been marked by a struggle between the Church and the State through intermediary of the school. We had to wait for the second part of the 20th century and the DEBRÉ Law (1959) that gave the Catholic schools the possibility to be associated to the State, which guaranteed their existence, to see a progressive appeasement in these relations and to make the schools becoming aware of their place in education and instruction within the nation.

TEACHER EDUCATION

The whole formation in Catholic Education is under the direct responsibility of one of the organisations at the service of the National Committee of Catholic Education, with a federal structure: "FORMIRIS" (www.formiris.org).

For initial formation, the school teachers (1st degree) are educated in Pedagogical Formation Centres (CFP) belonging to Catholic Education. But they have to present the same examinations as their counterparts of public education because the schools under contract have to follow the curricula of National Education. For the second degree, teacher formation is assured jointly by the IUFM (Institutes for teacher formation) of Public Education and the IFP (Institutes for pedagogical formation) of Catholic Education.

The whole sector of teacher initial formation is presently under restructuration.

BISHOPS RESPONSIBLE FOR CATHOLIC SCHOOLS

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Tel.: +33 1 30 97 67 60

and

Mgr Armand MAILLARD, Bishop of Bourges (Cher)
4, avenue du 95^e de ligne
F-18000 BOURGES
Tel. : +33 2 48 23 12 90

NATIONAL SECRETARIAT

Secretary General: Eric de LABARRE
SGEC

277, rue Saint Jacques

F-75240 PARIS

Tel.: +33 1 53 737350 – Fax: +33 1 53737351 – sgec@scolanet.org – www.enseignement-catholique.fr

General Delegate, Director of the Department for Political and International Relations: Fernand GIRARD.

NATIONAL PARENTS' ASSOCIATION

UNAPEL

277, rue Saint Jacques

F-75240 PARIS

Tél.: +33 1 53 73 73 90

President: Béatrice BARRAUD

RECENT LEGISLATION CONCERNING EDUCATION

These last years, two legislative measures have been important for Catholic schools in France:

- The CENSI Law, 5th January 2005, clarified the legal situation of teachers by definitely reminding that according to the law of 1959, teachers under association contract are public law contractuels. This law took measures in order that teachers' retirement allowance in private education tends towards equality with teachers' retirement allowance in public education. It also stipulated some priority measures in the appointment of teachers holders of a "*concours*", measures already included in the internal professional agreements.
- The law on responsibilities of territorial collectivities (i.e. the Regions, Departments and Communes), 13th August 2004, was recently implemented:
 - It solves the delicate problem of the funding of schools for pupils who don't live in the commune where the school is located;
 - and modifies the calculation modalities of the communal compensation in order to tend towards the parity (written in the law) between the financial support of the communes for working expenses of public schools and private schools.

STATISTICS

For the school year 2006-2007

- Number of pupils in Catholic Education:
 - primary: 855.400
 - secondary: 1.108.000
 - farming: 51.000
- There are 8 700 Catholic schools with 140 000 teachers and 70 000 members of school life personnel – administration, educational support, services.

FUNDING OF CATHOLIC SCHOOLS

- The salaries of teachers, public law contractuels, are entirely paid by the State. Except for the concordat regime in Alsace–Moselle, the hours of "religion" are not funded by the State. France has opted for integrating the religious dimension of culture in the curricula. The "animators in school pastoral care" who have to develop the explicit proposition of faith in the schools are private law staffers directly paid by the schools.
- The salaries of private law personnel (executives, service personnel) are normally covered by a fixed sum called "*forfait d'externat*" paid by the State, with a tendency to carry forward this expense on territorial collectivities, according to the progressive passing of maintenance and education personnel from public colleges and lyceums to these collectivities.
- The working costs must be paid by the territorial collectivities (the Region for the lyceums, the Department for the colleges and, of course, the Communes for the schools).
- Only the ASTIER Law (1919), that regulates the status of technological and vocational schools, allows the territorial collectivities to participate in the investments for renovation or construction of buildings. The FALLOUX Law (1850 – general education of the second degree) limits this participation to 10% of the school's budget. The GOBLET Law (1886 – schools of the first degree) forbids it.

PEDAGOGICAL INFORMATION

Pedagogical service

Assistant Secretary General, Director of the Education Department: Claude BERRUER

SGEC

277, rue Saint Jacques

F – 75240 PARIS.

There is collaboration with Higher Institutes and Universities for organising formation of executives and teachers. Moreover, for about twelve years, "*Renasup*" (*Réseau National pour l'Enseignement Supérieur* – National Network for Higher Education) has been organising collaboration between lyceums with post-baccalaureate classes (BTS or preparatory classes for High Schools) and Catholic Universities, particularly for the opening of professional bachelor's degrees and, more largely, in the frame of the insertion in the European LMD system.

Headteacher in-service training

Headteacher formation is firstly an initial formation composed of forty days of formation during the two years preceding the appointment by a congregation or a diocesan tutorship authority, and during the year following the appointment. The first year is essentially a year of assistance to personal discernment; the second year includes four themes: legislation, management, pedagogical animation and one week of theological initiation. The last year of initial formation, making a link with the continuous formation, re-examine, for the essential part, the same themes.

For information : Mme Anne-Marie CAVE

ECM – Ecole des Cadres Missionnés

19 rue de l'Assomption, F – 75016 PARIS

amcave@ecm-eu.org

Teacher in-service training

In-service training or continuous formation of teachers, principally assured by institutes missioned by Catholic Education, can be divided round some main items:

- Didactic formation within each education subject, the use of ICTE (Information and Communication Technology in Education).
- Formations linked to curriculum changes, and particularly to the implementation of the common core of knowledge and competence for compulsory education (school and college).
- Transversal formations at all class levels, concerning for instance the evaluation of pupils, or other more specific themes: orientation, links with families, school life, etc.

Pedagogical publications

Direction of Information: Gilles du RETAIL.

The review "*Enseignement Catholique Actualités*" regularly contains pedagogical articles and files. Two Web Sites must also be mentioned: the first one "*SitEcoles*" concerns the first degree and the second one "*CLE*" (College-Lyceum-Education) concerns the second degree. They are both accessible via www.formiris.org.

SCHOOL PASTORAL CARE

There are formations for people responsible for school pastoral care in most dioceses. Each year, a national day gathers hundreds of them on a topical theme. These formations are often developed in the frame of the Universities or their specialised institutes. The responsables for school pastoral care are also in relation with the SNCC (*Service National de la Catéchèse et du Catéchuménat* – National Service of Catechesis and Catechumenate), www.sncc.cef.fr. This service publishes reviews for helping them in their work: "*Tabga*", "*Catécèse*", "*Initiales*" and "*Point de repères*".

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

After World War II, the French Catholic schools were battered: the decrease in the number of priests, nuns or brothers, and the increase of the request for schools required an urgent solution, with the risk to see these schools disappear or reserved for privileged classes. Solution was given through the DEBRÉ Law: the State needed private schools for being able to answer the demographic and school explosion. It accepted to fund these schools while giving them the possibility to keep their "proper character" but in compensation, it asked them to admit all the pupils without any distinction of origin or belief.

Even if it was contested at the beginning – some people contested the keeping of a proper character and others were against the obligation to open to all – the DEBRÉ law became the pillar of freedom of education and school peace in France. As René RÉMOND, member of the French Academy, said: the law of 1905 had separated, the law of 1959 reunited. From a defensive position, the Church evolved to a positive conception of the "proper character", as expression of the will of the Christian community to participate in the responsibility of the nation in education and instruction.

Of course, all the problems aren't solved. Some schools must refuse to admit pupils and, in some regions, the pressure of the demand is extreme, while means are given according to those of Public Education, in a proportion that has not changed for more than twenty years. It is clear that Catholic Education must be concerned by social diversity as a way toward more justice.

In fact, this obligation to admit all the children, whatever they are, is an historical chance for Catholic Education to be a meeting place for the Church and the present world, with the double care of the disinterested service to man and the announcement of the Word of God. "*Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses.*"⁵ and at the same time: "*The Good News proclaimed by the witness of life sooner or later has to be proclaimed by the word of life. There is no true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed.*"⁶

⁵ *Evangelii nuntiandi* § 41, 8 décembre 1975.

⁶ *Ibid* § 22

Catholic Schools in the Grand-Duchy of Luxembourg

SOME GENERAL DATA

The Grand-Duchy of Luxembourg is situated between France, Germany and Belgium, between two cultures and two languages. It's the smallest State of the European Union, with 2 585 km² and 476 000 inhabitants. Freedom of education is guaranteed by the Constitution (art. 23). Denominational schools follow the State curriculum but they may be "under contract" if they want so. Salaries are paid by the State as well as 40% of the costs. Parents have thus to pay a school fee.

Compulsory schooling includes 2 years pre-school, 6 years primary school and 3 years post-primary school.

LEGISLATION CONCERNING EDUCATION

The Law of 13 June 2003 concerns the relations between the State and private education. It applies to the schools of pre-school, primary and post-primary private education. The Law, Title II, "*on private education under contractual regime*" stipulates in art. 28 that these schools which implement the programmes of Luxembourg public education must "(...) follow the programmes in effect in the corresponding public education order so that the teaching could be sanctioned by the examinations of public education". These schools must "(...) respect each time class of public education, a general difference not exceeding three weekly lessons being accepted (...)."

ORGANISATION OF CATHOLIC SCHOOLS

There is no common secretariat of Catholic schools in the Grand-Duchy of Luxembourg. There isn't either a responsible from the diocese especially in charge of Catholic schools.

There are in the GD of Luxembourg three associations for the management of Catholic schools:

- **The schools *Notre-Dame Ste-Sophie*** in Luxembourg city
Primary and secondary classic and technical education for boys and girls. 600 pupils. The school works in the tradition of the Canonesses of Saint Augustine.
4, rue Marguerite de Busbach
L – 1269 WEIMERSHOF
www.epnd.lu
- **The non-profit association *Marie***
It manages the *Marie-Consolatrice* private school (technical lyceum for girls) founded by the Sisters of Saint Elizabeth. 500 pupils.
101, rue du Luxembourg
L – 4221 ESCH-SUR-ALZETTE
www.epmc.lu
- **The Association for management of the schools and boarding schools of the Sisters of the Christian Doctrine, AGEDOC**
This association has two schools:
 - 1) The FIELDGEN private school in Luxembourg City: classic and technical secondary education for girls according to the tradition of the Sisters of Christian Doctrine of Nancy. 1500 pupils. www.epf.lu
 - 2) The Sainte-Anne private school for girls: technical secondary education according to the tradition of the Sisters of Christian Doctrine of Nancy. 850 pupils. www.sainte-anne.lu

Website of the Catholic Church: www.cathol.lu

FUNDING OF CATHOLIC SCHOOLS

The State calculates the average cost of a pupil in public education and funds the schools that implement the official programmes and timetable. The subvention amounts from 40% to 60% of the average cost of a pupil in public education. The percentage depends on the proportion of lessons given by teachers who have exactly the same scientific and pedagogical qualification as teachers of public education and who are linked to the school by a permanent contract. The schools negotiate with the personnel a collective work convention that regulates the salaries and careers.

The State also contributes to the maintenance of buildings by a special subvention, calculated per m³ (in fact, 2% of the price per m³ of the last construction of a public lyceum). If the school makes investments, such as new buildings or other important workings, the State can contribute to the costs up to 80% on the basis of a contract signed by the Ministry of National Education and the management association. In this case the private school must respect the rules of public market.

[www.epf.lu/0 site/Ecole/leg-etat-prive.pdf](http://www.epf.lu/0_site/Ecole/leg-etat-prive.pdf)

HEADTEACHERS

Headteachers are appointed by the non-profit making associations. There is no common formation. Formation is organised by the religious congregations.

PASTORAL ANIMATION

A common day for all the pastoral teams is organised once a year. The schools of AGEDOC (*Fieldgen* and *Sainte-Anne*) organise formation days for new teachers on the charisma of the congregation as well as common formation sessions for the two schools on the specificity of Catholic education.

Catholic Schools in Germany

SOME GENERAL DATA

The Federal Republic of Germany extends to an area of 357,092 km² and is now the most densely populated country in Europe. Approx. 82 million people call Germany their home, 7 million of whom are not of German extraction. 31.4 % of the inhabitants are Catholics, 31.1 % Protestants, 1.4 % Orthodox, 4 % Muslims, 0.2 % Jews and 31 % non-denominational. The capital city is Berlin. The Federal Republic of Germany is a Democratic-parliamentary Federal State, consisting of 16 single Federal States. After World War II up to the reunification in 1990 Germany was divided in an eastern and a western part. In the year 2006 Germany had got a Gross national income of EUR 2,318.83 billion.

According to the Basic Law, education and schools are the responsibility of the *Länder*. The Standing Conference of the Ministers of Education and Cultural Affairs of the *Länder* (*Ständige Konferenz der Kultusminister der Länder, KMK*) ensures the necessary level of cooperation.

LINKS BETWEEN THE CHURCH AND THE STATE

The right of founding private schools is guaranteed by the Constitution (article 7, paragraph 4 of the Basic Law for the Federal Republic of Germany). The Constitution guarantees the right of private school maintaining bodies to get their schools financially supported by the State. Catholic schools are recognised officially as so called substitute schools and are able to award the same school-leaving qualifications as the State schools. The right of founding Catholic schools is also established in some concordats which have been signed by the Holy See and some *Länder*. The *Länder* are responsible for the school system as well as the education system in Germany.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

Since the German reunification in 1990 a number of Catholic schools were founded in the eastern part of Germany, so that there are Catholic schools in each Federal State now. The quantity of Catholic schools correlates to the respective proportion of Catholics in each Federal State. Approximately a quarter of all German Catholic schools is located in Bayern, 23 % are in Nordrhein-Westfalen, 12 % both in Baden-Württemberg and Niedersachsen. Two thirds of the Catholic schools are coeducational schools, 27 % are girls' schools and 4 % are boys' schools.

TEACHER EDUCATION

All prospective teachers in Germany are trained at State universities and finish their studies by State examinations. The Church is only responsible for the further vocational training of the teachers at Catholic schools.

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

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NATIONAL SECRETARIAT

Dr. Lukas SCHREIBER, *Leiter des Arbeitskreises Katholischer Schulen in freier Trägerschaft in der Bundesrepublik Deutschland (AKS)*
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NATIONAL PARENTS' ASSOCIATION

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info@ked-bonn.de – www.ked-bonn.de

President: Marie-Theres KASTNER, MdL
General Secretary: Thomas J. HUGO

RECENT LEGISLATION CONCERNING EDUCATION

The legislation about founding private schools and their financial support by the State has not been changed substantially the last years. However, the level of financial support by the State is contentious in some *Länder*.

STATISTICS

For the school year 2006-2007

Total number of Catholic schools: 872

- | | |
|--|-----|
| ▪ general education schools | 531 |
| ▪ vocational schools | 164 |
| ▪ special schools (schools for handicapped children) | 177 |

Number of pupils in general education Catholic schools: about 300,000

Number of teachers in general education Catholic schools: about 21,000

Percentage of religious people: +/- 2,5%

FUNDING OF CATHOLIC SCHOOLS

In Germany there are more than 150 different responsible bodies running Catholic schools, such as dioceses, religious congregations, parishes and so on. So there isn't any nationwide data concerning these topics.

PEDAGOGICAL INFORMATION

"Engagement" – Publication for Education and School

Publisher: *Hrsg. v. Arbeitskreis Katholischer Schulen in freier Trägerschaft in der Bundesrepublik Deutschland (AKS)*

Responsible: Dr. Lukas SCHREIBER

SCHOOL PASTORAL CARE

The dioceses are responsible for school pastoral care. There is no national organisation for this matter so far.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

First of all it is very pleasant to notice that there is a very huge and increasing demand for Catholic schools. Most of the schools have largely more applications than places for pupils.

A certain problem consists in the fact that many religious congregations are no longer able to run their schools. Whereas 20 years ago more than the half of the Catholic schools was run by religious congregations, this share dropped to a quarter till this day. Thus one of the challenges for the future is to ensure the special Catholic profile of the Catholic schools.

Another problem is the funding of the Catholic schools. Because both the governmental benefits and the resources of the Church are running short, more and more schools have to demand school fees.

In all *Länder* the governments work hard at an improvement of the quality of the public schools. Everywhere several tools for quality improvement are installed, especially instruments for internal and external evaluation of the schools. In this context there emerges an active discussion about quality improvement and safeguard of the Catholic profile in the circles of the Catholic school system. An important step on this way is the formulation of quality criteria for Catholic schools in Germany, on which is currently worked.

Catholic Schools in Greece

SOME GENERAL DATA

Greece, officially the Hellenic Republic, is a Parliamentary Democracy and, since 1981, a member of the European Union. Considered as the birthplace of European culture, Greece ranks today, at social, economic, political and cultural levels, among the developed countries. There are presently 11 125 200 inhabitants in Greece.

LINKS BETWEEN THE CHURCH AND THE STATE

At religious level, the Orthodox Church of Greece is autocephal. Its higher authority is assumed by the Holy Synod under the chairmanship of the Archbishop of Athens. The members of this Synod are all the Metropolitans who are responsible for a diocese. Orthodox religion is the official religion of the Greek State and there is no separation between the State and the Church. At legal level the Church depends on the Ministry of Education. The internal government of the Church is based on particular Canons. The faithful in the Catholic Church (Latin rite) are about 50 000.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

The Catholic Church of Greece, since the Great Schism, has remained a minority in the country. During the last two centuries several teaching religious congregations have settled in different cities, first of all during the period of the Turkish occupation and then during the period in which Greece has become a free country. Today, there are 11 schools belonging to the local Catholic Church or to Catholic teaching religious congregations of pontifical law. In all these schools, the great majority of the pupils and teachers (95%) are of Orthodox denomination. They live ecumenism in the daily practice.

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

According to the small number of Catholic bishops and the fact that the schools belong to teaching congregations, there is no bishop especially responsible for Catholic education in Greece. In fact, the terms "Catholic school" or "Catholic education" don't exist. In Greece there are only State schools and private fee-paying schools. Officially, there is no private higher education in Greece.

NATIONAL SECRETARIAT

Since November 1994 all the schools belonging to the Catholic Church have formed together an official secretariat with statutes approved by the Court of First Instance. The head of this Secretariat is Sister Espérance HADZIPANAGIOTOU, from the congregation of Saint Joseph of the Apparition.

Secrétariat des Institutions d'Enseignement Libre en Grèce - SIELG

Thessalonikis & G. Ralli

GR – 151 21 PEFKI ATTIKI

Tel.: +30 210 8023020

www.pi-schools/stjoseph – stjoseph@hellasnet.gr

NATIONAL PARENTS' ASSOCIATION

In each school there is a parents' committee and all the committees together form a Federation. Private schools are not obliged to have a parents' committee. The present President of the Federation is Mr. VAROUXIS Michel.

Themistokli Sophouli 2

GR – 171 22 NEA SMYRNI - ATHENS

RECENT LEGISLATION CONCERNING EDUCATION

The working, the school programmes and timetables are the same as those of State schools. For each school, the headteacher and the teachers are chosen by the owner responsible of the school.

STATISTICS

For the school year 2006-2007

- At the level of schools belonging to the Catholic Church:
3 nursery schools; 9 primary schools; 8 colleges; 8 lyceums.
Staff: 31 religious people; 665 teachers; 209 employees.
Pupils: 7 660 among whom 511 Catholic pupils.
- At national level: pupils in nursery schools, primary schools, colleges and lyceums:
State schools: 1 271 096 pupils.
Private schools: 82 776 pupils among whom 7 660 in Catholic schools.

FUNDING OF CATHOLIC SCHOOLS

The funding of private schools is assured by the parents who opt for these schools. According to the Greek law, any private school is considered as a "private company" with all the commercial and fiscal consequences it supposes. Salary of teachers and employees, equipment and other costs are paid by the owner of the school.

PEDAGOGICAL INFORMATION

Each religious community, responsible for a school, organises its own formation for teachers and employees. These last years the SIELG has organised formation sessions for all the teachers on the role of the Christian School in the European Union at the beginning of the third millennium, on the specific mission of the Christian teacher and on the educational project which characterises each school according to the congregation it belongs to.

In general, the SIELG organises continuous training for all the Catholic and Orthodox lay partners of the schools through frequent sessions and colloquiums for pedagogical and religious formation. It also takes part in such meetings abroad at the level of the congregations or in the framework of OIEC, CEEC and GERFEC.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

Considering the decreasing number of religious people, the Christian schools are particularly concerned by the formation of lay people with a view to progressively give them the management. Five of these schools already have a lay headteacher. However, the schools want to keep their proper character, i.e. the "*ecumenical mission of a Catholic school in a milieu with Orthodox majority*".

Catholic Schools in Hungary

SOME GENERAL DATA

Hungary has a population of 10 085 000 inhabitants among whom 98% speak Hungarian, a Finno-Ugric language totally different than the language spoken in the neighbour countries. In 2001 there were in Hungary 54,5% Catholics (from the 2 rites), 19% believers of Lutheran and Calvinist Churches, 0,1% Jews, 1,1% from other religions and 14,5% without religion (atheists). About 12% of the population didn't answer to the question about religious conviction.

Communist State after World War II, the country lived the insurrection of Budapest in 1956, followed by the military intervention of the Soviet Union and the "soft" dictatorship of KÁDÁR. Since 1988 Hungary has evolved toward a multipartite democracy and became a parliamentary regime in 1990. The country entered the European Union in 2004.

LINKS BETWEEN THE CHURCH AND THE STATE

Despite the figures mentioned in the census report the Catholic Church doesn't have the sociologic position – and surely not the legal position – of a national Church. The Hungarian ecclesiastical law is a very strong separation regime. It isn't a hostile separation but a relationship that allows cooperation between the State and the different Churches. It must be said that in formal and informal consultations, the State bodies essentially take into account the most important 4 religious communities, sometimes mentioned as "historical Churches". These Catholic, Calvinist, Lutheran Churches and the Jewish community also have their pastoral military services recognised by the State. Another example, in the field of education: the Catholic school has 4 representatives in the Politic Council of Public Instruction.

After the collapse of Communism, the Government and the Parliament wished to remedy the prejudice of the dictatorial period by giving the Churches the possibility to contribute to the cultural, educational and social domains (of common services) with an equal State funding as public institutions. Moreover the Churches could recuperate the buildings they used before 1948 (year of the secularisation) in order to develop religious, educational, social or medical activities, on condition that these buildings still were State property and that the Churches would only use them for one of the abovementioned activities. As far as the Catholic Church is concerned, these laws were reinforced by an agreement between Hungary and the Holy See signed in 1997. But they weren't totally realised. Especially the funding is still a delicate question. And since 2002 the Socio-Liberal Government has shown its will to change this agreement.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

The first school of Hungary was founded in 996 in *Pannonhalma*, in a Benedictine Abbey that still exist today. From there, the Church was playing a dominant role in education. Among the religious congregations, the more active in education were the Benedictines, the Cistercians, the Piarists and the Jesuits (16th – 18th centuries), and some female congregations like the Ursuline Sisters, the English Sisters and the Poor Sisters of Notre Dame (19th century). After World War II the Communist regime took possession of all the schools. So, in 1948, the Catholic Church was despoiled of 193 kindergartens, 2 885 elementary schools (6 to 14 years old), 86 schools (10 to 14 years old), 48 lyceums, 22 technical schools, 35 institutes for school teacher formation and 200 boarding schools and orphanages.

In 1950, during the Communist period, the Church signed an agreement with the State and obtained the opening of 8 lyceums, but with a *numerus clausus*. After the collapse of Communism, the Church restarted its Catholic schools network. The law of 1991 allowed the Church to recuperate some of its buildings. But these buildings were in very bad state.

TEACHER EDUCATION

The Catholic University "Pázmány Péter" has today four Faculties (Theology, Literature, Law, Computer science). There are two institutes for initial formation of teachers: *Vác* and *Esztergom*. There are institutes for Theology in the dioceses of *Esztergom*, *Eger*, *Győr*, *Nyíregyháza*, *Pécs*, *Szeged*, *Veszprém* and *Vác*. The Cistercians have created an Institute for Theology in *Zirc* and the Franciscans, the Piarists and the Benedictines have founded together the Theology Institute "*Sapientia*". It must be said that a large part of the teachers of Catholic schools are trained in State Universities.

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

Mgr. Lajos PÁPAI, Bishop of GYŐR, Vice-president of the Bishops' Conference in Hungary
President of the School Commission of the Bishops' Conference in Hungary

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NATIONAL SECRETARIAT

KPSzTI –Catholic Institute of Pedagogy and Continuous Formation
Director: Sister M. Eszter ERZSÉBET BAJZÁK SSND
Secretary for International Relations: Dr. András GIANONE, gianone@kpszti.hu

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NATIONAL PARENTS' ASSOCIATION

KSZOSZ (*Katolikus Szülők Országos Szövetsége* – National Association of Pupils' Parents of Catholic Schools)
President: Dr. Péter BIACS
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bia8440@helka.iif.hu

Vice-président : Ádám TÖRÖK
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Szülői Közösségek (National Association of Communities of Pupils' Parents of Denominational Schools)
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RECENT LEGISLATION CONCERNING EDUCATION

To remedy the Communist ideology, the first democratic Parliament has given a very large autonomy to schools. So, freedom of Catholic education is guaranteed. There is a certain will to centralisation, but only the baccalaureate has been centralised these last years.

In December 2003 the Hungarian Parliament adopted the European Directive on equal treatment. The Catholic schools still may select their personnel according to their own criteria.

STATISTICS

- Number of Catholic schools:
 - 107 primary schools (25 820 pupils, i.e. 3,12% of the school population),
 - 57 lyceums (19 792 pupils, i.e. 8,14% of the school population),
 - 17 technical lyceums (2 761 pupils, i.e. 0,98% of the school population),
 - 14 schools for vocational education (3 073 pupils, i.e. 2,21% of the school population).
- Number of teachers in Catholic primary and secondary schools: about 5 291 among whom 220 religious.

FUNDING OF CATHOLIC SCHOOLS

In 1997, the Holy See and the Hungarian Government signed an agreement. Following this, the Hungarian Parliament drafted the "Law on the financing of Churches". On the basis of this law, the State funds denominational schools and public schools in an equal way, on the national budget. This concerns the salaries of teachers (including the teachers of religion) and the working costs. The expenses for renovation or construction of buildings must be covered by the dioceses and congregations, except for some schools which receive a subsidy from the municipal authorities. Unfortunately, for some years, the annual amount of the subvention given to the Church has been re-examined and decreased. But this is partly due to the precarious situation of the national budget.

Thus the funding of schools is only guaranteed in principle by the Ministry of Education. A very important and topical problem is that the amount paid by the Ministry isn't sufficient to pay the salary and working costs. So, many schools have financial difficulties. But the question of under-financing is also present in public education.

These last years, many schools have been able to modernise their equipment, namely by setting up a computer room, thanks to the German Foundation *Renovabis*. Many schools have created a public utility foundation for that purpose and also for supporting pupils in disadvantaged situation.

PEDAGOGICAL INFORMATION

The KPSzTI is recognised as Pedagogy Institute for the whole Catholic education network (except for Higher Education) by the Episcopal Conference and the Ministry of Education. The KPSzTI has established a network of pedagogical experts. On the request of the school governing bodies, these experts examine the working of Catholic schools and counsel them about their pedagogical programmes. The experts have also elaborated propositions to assist the schools in preparing their pedagogical programmes, their statutes and by-laws. All these propositions are offered to the schools by the KPSzTI (for instance via its Web Site). On the request of the Episcopal Conference the KPSzTI runs a complex programme of inspection (not only pedagogical, but also financial and administrative) which aims at giving the school governing bodies a complete image of all their schools. For many projects, the KPSzTI collaborates with the Pedagogy Institute of the Faculty of Letters of the Catholic University and also with the pedagogical services of the Lutheran and Calvinist Churches.

The KPSzTI organises meetings for headteachers and for financial directors. During these meetings with informative character, the participants examine some modifications of legislation concerning education. These meetings give the headteachers opportunities to share their experiences and to reinforce the Catholic identity.

The KPSzTI organises two methodological days for teachers, per year and per subject. It organises continuous training courses for nursery, primary and secondary teachers, and for educators in boarding schools, too. In 2004-2005 the KPSzTI played a very important role in the formation of the new baccalaureate examiners.

The KPSzTI participates in the publication of the pedagogical review "Teacher and subject" in collaboration with the Pedagogy Institute of the Faculty of Letters of the Catholic University.

SCHOOL PASTORAL CARE

Teachers of religion are trained in the Faculty of Theology, in one of the Institutes of Theology or in a Catechetical School. To teach in a Catholic school they need a *missio canonica*. In diocesan schools, the responsible for school pastoral care is generally the parish priest or his chaplain. In congregation schools, it's a religious who takes on this task. Their work is based on the publications of the Congregation of Catholic Education and on the ethical code published by the KPSzTI.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

Problems

- The economic situation becomes worse and worse because education, Catholic or other, is underfinanced in Hungary. Lots of small schools in the countryside have been obliged to close. As far as Catholic Education is concerned, the principle of freedom of education is theoretically not in danger but the insufficient funding makes the working more and more difficult. In small municipalities it happens that the public school strongly combats the Catholic schools to survive. Fortunately, in other municipalities, there is a good cooperation between public and Catholic schools.
- A part of the teaching staff is inherited from the Communist period.
- There is a rather difficult debate on the inclusion in education of children with a light mental handicap.

Chances

- The level of Catholic schools is very good. They are in good position: there are about 15 Catholic schools amongst the best 100 schools of the country.
- Catholic schools are very appreciated by parents. So, the number of our pupils increases while the school population decreases.
- The values transmitted in the Catholic schools impress most of the former pupils for their life.
- There are excellent contacts between Catholics, Lutherans and Jews.

Catholic Schools in Ireland

This chapter concerns Catholic schools in Ireland. Ireland is composed of two different political entities: the Republic of Ireland (Eire), an independent State with Dublin as capital city, and Northern Ireland (Ulster), currently part of the United Kingdom, with Belfast as capital city.

First part: Republic of Ireland

INTRODUCTION

The Republic of Ireland (free since 1922) has experienced, during the last two decades, a very quick development not only in the economic field – in which Ireland has known an explosion that shows a little bit decreasing trend today – but also in the political, demographical, religious, cultural and social fields. Because of the growing economy, society has become pluralistic, secularised, multiethnic and multinational. Not surprising that Polish is today the second spoken language in Ireland! At the level of the Church, the gap has widened between hierarchy and population. Some regrettable affairs have seriously damaged the reputation of the clergy. The school landscape is enlarging with initiatives such as “Educate Together” (multi-denominational, multiracial and multicultural schools) and “*Gaelscoileanna*” (schools where teaching is given in the Gaelic language).

SOME GENERAL DATA

The Peace Agreement in Northern Ireland has brought an end to Civil Strife in the Republic and Northern Ireland. The Republic of Ireland is one of the richest countries now in the E.U. From a time in 1987 when there was a 50% unemployment in the Republic there now is full employment. The population in the Republic of Ireland has increased (4 339 000 inhabitants) and the Catholics are still the largest denominational group (3 681 500), followed by the members of the Church of Ireland (115 600 including Protestants) and the Muslims (32 500).

LINKS BETWEEN THE CHURCH AND THE STATE

The Government in 2006 established a forum for dialogue between the Government and the Faith Groups in Ireland. The people responsible of Catholic Primary and Secondary Schools have regular contact and negotiations with the Departments of Education & Science, Health and Children and the Department of the Environment on all issues relating to the Management of Catholic Schools.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

Nano NAGLE a lay woman established in 1768 seven free schools in Cork City for the Education of poor Catholic girls. Edmund RICE a layman and a widower followed her example and founded in Waterford the Catholic free schools for poor boys. Nano NAGLE founded the Presentation Sisters in 1775 and in 1802 Edmund RICE found the Presentation Brothers and later the Christian Brothers. Later, from 1806 to 1870, different congregations founded in Ireland have established free Catholic schools based on the model of Nano NAGLE’s schools for children aged 4-12. In 1841, Denominational National Primary Schools replaced the State National Primary Schools at the request of the Irish Presbyterian Assembly.

Around 1920, most of the Catholic secondary schools (60%) were run by religious congregations. Solely congregations had financial means to do it, thanks to gifts and school fees asked to families, because the Government was only interested by primary schools. The part of secondary diocesan schools (among others the little seminaries) was only 16%. Irish bishops have never been very engaged in secondary education. The first structural link between congregation schools and diocesan schools was created in 1965 by an Episcopal Commission of Secondary Education. In 1975, Boards of Management for primary schools were set up.

Overview of the situation of secondary Catholic schools 15 years ago:

- 472 schools, 90% non-fee-paying.
- Managers – Small number of new Boards of Management.
- Mainly Religious Principals with about 50 Lay Principals.
- Distinction between Manager/Principal blurred – all in one congregation/community.
- Distinction between school management/Trustees blurred – all one community.
- AMCSS founded 1987 – almost all religious in regional committees and on Council.
- Little State legislation but importance of Canon Law.
- Unique independent schools.

Today the situation is quite different:

- About 400 schools due to closures and amalgamations into Community Schools.
- Religious involvement on ground in decline.
- Boards of Management (partnership of Trustees, Staff and Parents) acts as Board of Governors or Directors with day to day management in hands of the Principal as non-voting Secretary to the Board.
- Mainly Lay Principals with about 50 Religious Principals.
- Consequence of Education Act (1998) and raft of other legislation: Principals' workload increased.
- Development of Trust Boards and appointment of Education Officers by Congregations.
- Whole School Evaluation and subject inspections – schools becoming more similar.
- Accountability and openness as feature of Irish society.
- Compulsory education from 6 to 16 years old.

TOWARDS A LARGER COOPERATION BETWEEN RELIGIOUS CONGREGATIONS AND BISHOPS

The Irish religious congregations are federated in CORI (Conference of Religious of Ireland). In 1998 the Education Act allowed any founder of a school to define the “characteristic spirit” of his school and to appoint a board of management to run it according to his own charisma. Congregations are transferring their schools to lay people. Therefore some of them have created management structures to ensure that the ethos of their schools can be maintained into the future. These Trust Boards are then joining up into an over-arching Trustee Representative Board (TRB). Congregations re-define their Catholic identity which is no longer always evident. But, a little bit as everywhere in Western Europe, they don't have enough personnel and are thus no longer able to financially support their schools.

After more than a century of co-existence, religious congregations and bishops are slowly approaching structural cooperation. Between the Bishops' Conference and CORI a dialogue has been started on the future of Catholic education. The relationship of the TRB with the Bishops, with CORI, with the AMCSS, and with the State's Department of Education & Science, is currently under consideration. The process takes some time because of problems existing at the level of the identity, the personnel, the buildings, the structures and the power. But the school year 2008-2009 will probably give a new impulse to Irish Catholic Education.

Some other questions: must Catholic education be limited to schools or take place at parish level, too? How can the Church serve the needs of Catholic families whose children attend Community Schools (multi-denominational schools since 1972 with partnership between Trustees and the State) or Community Colleges (theoretically non-denominational State schools since 1930 but Catholic chaplains)?

TEACHER EDUCATION

The primary teachers follow a three year course leading to a Bachelor of Education in the following Colleges under Catholic Patronage and Trusteeship: St. Patrick's College Drumcondra (Dublin 9), Marino Institute of Education (Dublin 3), Froebel College (Sion Hill, Dublin 18), St. Angela's College of Education (Sligo), Mary Immaculate College of Education (Limerick). These Colleges also provide an 18 month course for Post Graduates to qualify as primary teachers. Hibernia College of Education under secular Trusteeship provides an on-line Post Graduate course lasting 18 months to qualify for primary teachers. All teachers employed in Catholic primary schools must have either a Diploma in Religious Education or the Catholic Teachers Certificate.

The secondary teachers are trained at University (Higher Diploma in Education). Teachers of religion must obtain the diploma of Mater Dei Institute or Maynooth University.

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

Mgr. Leo O'REILLY, Bishop of Kilmore
Bishop's House
IRL – CULLIES, CAVAN

NATIONAL SECRETARIAT

Association of Management of Catholic Secondary Schools (AMCSS) & Joint Managerial Body (JMB)
Emmet House, Milltown
IRL – DUBLIN 14
Tel +353 1 2838255 – Fax +353 1 2695461
info@secretariat.ie – www.jmb.ie

Secretary General who is responsible for International Relations and for Europe:
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NATIONAL PARENTS' ASSOCIATION

Primary

Mr. Francis LINDEN, President NPC.P. and Ms. Aine LYNCH CEO, NPCP
12, Marlborough Court,
Marlborough Street,
IRL – DUBLIN 1
Tel: +353 1 8874034
New Council of NPC Primary being established.

Secondary

CSPA – National Congress of Catholic Schools Parents Associations
Contact: Mr Tom LILLIS
Tel.: +353 86 8261797
info@cspa.ie

RECENT LEGISLATION CONCERNING EDUCATION

- Education Act 1998
- Employment Equality 1998
- Education Welfare Act, Equal Status Act 2000-2004
- Data Protection Act, Freedom of Information Act.

STATISTICS

Primary

2 915 Primary Schools under Catholic Patronage

100 for children with special Education Needs

Total number of children enrolled in September 2005: 430 307

Number of Teachers in Primary Schools under Catholic Patronage 2005-2006: 22 648

Number of Religious Sisters Teaching Catholic Primary Schools 2005-2006: 226

Number of Religious Brothers Teaching in Catholic Primary Schools 2005-2006: 36

Secondary

407 secondary schools with 190.000 pupils, i.e. 30% of the Irish school population.

FUNDING OF CATHOLIC SCHOOLS

All Catholic primary schools and most of the Catholic secondary schools are managed by groups belonging to the Church. They receive State subsidy: salaries 100%, including the salary of religion teachers and headteachers; working costs 80% (secondary schools) and buildings 90% (secondary schools). In some schools an ecclesiastical assistant is paid by the State.

PEDAGOGICAL INFORMATION

Pedagogical service

All Pedagogical Services for the Primary National School Curriculum are the responsibility of the Chief Inspector Mr. Eamon STACK, Department of Education & Science,

Marlboro Street

IRL – DUBLIN 1.

Headteacher in-service training

All Board of Management Members in primary schools are trained by the CPSMA Organisation on their duties to the Patron, Trustees and Department of Education & Science. Board Members get specific training by CPSMA on their duty regarding the Ethos of a Catholic Primary National School.

Teacher in-service training

In-service has been conducted by the Inspectorate for all Primary School Teachers by the Inspectorate during the years 2004-2005 to introduce the new Primary Schools Curriculum for National Primary Schools.

Teacher in-service in Religious Education has been completed during 2000-2006 by the National Catechetical Office and the Primary Diocesan Advisors.

Director of Catechetics for Catholic Primary Schools:

Mr. Brendan O'REILLY

St. Columba's Centre

Maynooth

IRL – Co. KILDARE

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

An important problem in Irish society is the lack of State schools offering an adapted service to the increasing number of families and children who are non-believers or believers of other faith than Catholic. In many areas these families don't have any other choice than sending their children to Catholic primary schools. This is an urgent question for politicians. Another fact is to be noticed: families who no longer attend church but who wish to have their children in Catholic schools.

The following question must be examined: is it better to have a smaller number of schools with a clearer Catholic character for Catholics and to leave the other schools to the State or is it preferable to enlarge the testimony of the Gospel message to a plural environment, to secularised parents, teachers and children, in a dialogue between faith and culture?

There are thus a lot of challenges for the Catholic schools in the Republic of Ireland. Will Catholic education be an option for a minority? How will Catholic education be funded in the future if it opts for a minority version? How to motivate more competent and serious people to be members of Boards of Management? How to lower the workload of headteachers and how to train them? And how to attract enough candidates for this task?

Second part: Northern Ireland

SOME GENERAL DATA

Northern Ireland has a population of 1.75 million and is currently part of the United Kingdom. Approximately 43% of the population is Catholic. Ireland has had repeated period of tension between those who consider themselves Irish and those who feel British. The most recent period (1968-1997) left many dead, much destruction and quite a segregated and bitter society. However, recent political developments have seen the formation of a local administration, shared between unionists and nationalists. The percentage of the population identifying themselves as Catholic continues to rise, and this has been augmented by the arrival of immigrants from Poland, Portugal, the Philippines and Kerala (India)

LINKS BETWEEN THE CHURCH AND THE STATE

Northern Ireland is unusual in that only 43% of schools are actually owned by the Government. The remaining schools are legally owned by other providers, of which the Catholic Trustees (diocesan and religious) are by far the biggest party, with 45 of all pupils. Catholic schools in Northern Ireland are part of the State funded education provision. All salaries are now paid in full and 100% of capital costs are provided by the State. However, on the setting up of the State of Northern Ireland in 1921, the Catholic schools did not enter the State system. Gradually, teacher salaries and some building costs were paid for by the State. Since 1991, Catholic schools now have full Government funding and the Catholic education authorities are major partners in all educational debates. In 1989, a statutory body, the Council for Catholic Maintained Schools, was set up to provide a tier of middle management across Northern Ireland. Since then, Catholic schools – despite appreciable higher levels of social deprivation – have outperformed other educational sectors in cognitive and social outcomes.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

Ireland has had Church-based schools since the 19th century. After 1921, the Nationalist Catholic minority in Northern Ireland held on to their parish-based schools and these formed a key part of maintaining the identity of the community and in providing excellent educational opportunities, despite often poor premises and equipment. During the very difficult years of civil conflict (1968-1997), Catholic schools sought to offer stability and identity, providing – among other things – evening classes for adults and summer schemes for children.

In the last 20 years, the Integrated Education movement has sought to portray itself as the only way forward, and to imply that Catholic schools are merely part of the problem in a divided society. However, parents have generally continued to be very supportive of the successful Catholic sector and recognise that Catholic schools have been actively committed to fighting sectarianism and any moves to politicise schools. Furthermore, the parish-based nature of most Catholic schools has helped to maintain social cohesion and promote the openness that comes from confidence in one's own identity.

TEACHER EDUCATION

St Mary's University College in Belfast has approximately 1000 students and is currently a constituent college of Queen's University, Belfast. It offers the following qualifications, which include the requisite content for teachers going into Catholic schools:

- Bachelor of Education (B.Ed);
- Post-graduate Certificate in Education (PGCE);
- Masters level degrees in Education. (M.A., M.Ed)

St Mary's is heavily oversubscribed and Northern Ireland is still blessed with very many young people who wish to become teachers. However, the overwhelming majority of these are female. The absence of male teachers in the future is already seen as a major source of concern. The College also offers a BA (Baccalaureate) in Liberal Arts.

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

The core leadership body in Catholic education is the Northern Ireland Commission for Catholic Education (NICCE). This body consists of three bishops and three senior religious Trustees. The current chair of is Bishop Donal McKEOWN, Auxiliary Bishop in the Diocese of Down and Connor.

Lisbreen

73 Somerton Road

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dmck@downandconnor.org – www.catholiceducation-ni.com

NATIONAL SECRETARIAT

The current chair of the statutory body, the Council for Catholic Maintained Schools (CCMS), is Bishop John McAREAVEY, Bishop of Dromore.

Bishop's House

44 Armagh Road

NEWRY BT35 6PN

Tel: +44 28 3026 2444

bishopofdromore@btinternet.com.

The CCMS Chief Executive is Mr Donal FLANAGAN.

CCMS

160 High Street

HOLYWOOD

Co DOWN BT18 9HT

Tel: +44 28 9042 2972

www.onlineccms.com

As of 2009, CCMS will cease to exist as a statutory body. However, the Commission for Catholic Education is working towards the setting up of a Catholic Education Support Service to ensure the ongoing cohesion and identity of the sector. This will be at least part-funded by the Department of Education.

NATIONAL PARENTS' ASSOCIATION

There is currently no National Parents' Association. However, the Board of Governors of each school has an elected parent governor.

RECENT LEGISLATION CONCERNING EDUCATION

This is a period of huge change in education. The Catholic Trustees have been active in lobbying that any new legislation recognises the right of parents to be able to choose Catholic education for their children. However, there is also a widespread desire to ensure that education can make its contribution to a reconciled society. Many of those promoting the idea of a shared future assume that the existence of Catholic schools is purely divisive and cannot contribute to healing across society. The Catholic Trustees have repeatedly emphasised that

- diversity should be seen as an asset in society, not a threat;
- Catholic schools are as well able to contribute to reconciliation as any other school;
- Catholic schools are open to, and actively welcoming of, pupils from all faith backgrounds and none;
- Catholic schools will continue to be very open to collaborating with all types of schools in academic and social programmes, as long as the specific identity of the Catholic school is not compromised.

It appears that this has been accepted by senior figures in educational administration, and that new legislation will acknowledge the right to provide real options for parents and indeed the right of Catholic Trustees to receive public monies to ensure their ability to coordinate the work of the very high achieving Catholic sector.

STATISTICS

There are about 580 Catholic schools in Northern Ireland – 67 Nursery schools, 411 Primary (4-11 years of age), 105 post primary schools (including 30 academically selective Grammar schools). There is also a Catholic University College in Belfast, whose main focus is the training of teachers for Catholic schools. The Catholic schools make up the largest single education provider in Northern Ireland, with 45% of the State's total number of school pupils (150 000). The vast majority of the pupils at these schools are Catholic, while about 9% of all Catholic pupils attend schools other than those that are Catholic. Most Catholic schools are in diocesan Trusteeship though about 30 schools are in the hands of Religious Congregations. There are approximately 10 000 teachers in Catholic schools, of whom only a tiny number are religious.

FUNDING OF CATHOLIC SCHOOLS

All schools – including Catholic schools – receive 100% funding for salaries and running costs and for approved capital building projects. Each school is run by the Board of Governors, a statutory body with members nominated by the Trustees and Government (in consultation with the Trustees), and elected teacher and parent governors. It is the responsibility of the Governors – along with the Principal – to manage the school budget, allocated by the public authorities according to a standard formula. Thus teachers of religion are normal members of staff. All schools have to apply for monies to undertake substantial maintenance and construction projects. In the context of a general demographic downturn, Trustees are also looking at some major rationalisation projects which may involve the bringing together of two or more schools and the construction of a new institution. This involves considerable expenditure of public money. In general such public funds are distributed equitably and there have been major improvements in the quality of Catholic school buildings – something which was badly needed after decades of under-funding.

PEDAGOGICAL INFORMATION

The qualifications of teachers

Teachers in Catholic Primary Schools must be equipped with appropriate qualifications to teach in a Catholic school. There is no shortage of very able young people who seek admission to St Mary's University College, Belfast. Indeed there are appreciable numbers of young qualified teachers who find it very difficult to get a permanent teaching post in a Catholic school.

In Catholic post-primary schools, teachers of Religion have to be appropriately qualified. However, teachers of other subjects do not have to have a Catholic specific teaching qualification, as long as they accept the Catholic ethos of the school and agree to work within that.

Until recently, the Principal of St Mary's University College was Very Rev Professor Martin O'CALLAGHAN, a priest of the Diocese of Down and Connor. On the staff there are also four other priests, all of who have doctorate level qualifications in theology. The College address is:

St Mary's University College
191 Falls Road
BELFAST BT12 6FE
Tel: +44 28 9032 7678
www.stmarys-belfast.ac.uk

The College is fully aware of the opportunities for student exchange through the *Erasmus* and other schemes, and has thus developed a number of international links.

Headteacher in-service training

All applicants for a post as school principal in Northern Ireland will soon have to be equipped with the Professional Qualification for Headship (PQH). This is a formal qualification provided by the Department of Education. Within the syllabus followed by candidates for the PQH in Northern Ireland is an optional module on Leadership in Catholic Schools. Applicants for leadership positions in Catholic schools should normally have the PQH including the Catholic leadership module.

Teacher in-service training

Because of curricular or other changes in education, teachers constantly have to undergo general in-service training. It is the responsibility of Boards of Governors to ensure that staffs are as well qualified as possible in a fast moving educational world. Such continuing professional development takes place on designated staff development days during the course of the academic year. During the academic year 2006-2007, the Trustees of all Catholic schools asked staff to dedicate one day's training to an examination of materials provided under the title "*Catholic Education – The Vision*". The purpose of this training was to help school communities to clarify how they were offering a Catholic education and how that ethos permeated all aspects of each school's life. Part of the accompanying CD-based material is available on the Catholic education website (www.catholiceducation-ni.org), as are other recent publications on:

- The philosophy Catholic Education (*Proclaiming the Mission*, 2001)
- The contribution of Catholic education to reconciliation (*Building Peace, Shaping the Future*, 2001)
- A tool to evaluate the ethos of the Catholic school (*Life to the Full*, 1996)

These documents are intended to complement and supplement the work that many schools have already been doing to ensure that the schools were not just Catholic in name. Many schools already have days of recollection or retreats for staff. The Dublin-based Marino Institute for Education (run by the Irish Christian Brothers) has been used by numerous schools to further deepen their awareness of their identity as a Catholic school in an increasingly secular age. As well as this, many of the Catholic schools which are under the Trusteeship of religious congregations have accessed training materials which seek to emphasise the distinctive ethos of their founding congregations, such as Irish Christian Brothers and the De La Salle Brothers as well as the Dominican, St Louis, Loreto and Mercy educational families. Furthermore, the Government's official annual education Summer School also contains options on developments in Catholic Education. Current Government plans propose that teacher training institutions such as St Mary's University College will be responsible for offering not just initial training for new teachers, but also all the core elements of life-long formation for staff. This will provide a new opportunity for providing a specific Catholic focus in continuing professional and academic formation of the teaching staff.

Pedagogical publication

St Mary's University College publishes a Catholic School Ethos Journal "*Le Chéile*" (the word in Irish for *Together*). The Managing Editor is Rev Dr Niall COLL (n.coll@stmarys-belfast.ac.uk).

SCHOOL PASTORAL CARE

Pastoral Care is a core element of how the Catholic school imparts its vision of human dignity, responsibility and development. Thus it is an inherent part of the ethos of the school. Pupils and staff will remember not just what they learned, but how they were treated by all members of the school community. A reflection on this aspect of school life is a core part of Initial Teacher Training, Induction, Early Professional Development and Continuing Professional Development.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

These are challenging times for Catholic schools in Northern Ireland, as the society seeks to move beyond the generations of conflict. Problems include the rapid process of secularisation where increasing numbers of people want a good secular education. There is also the caricature in some quarters that Catholic schools are a relic of the past divided society and have no contribution to make to the future. Laudable public initiatives to streamline public administration have threatened to remove the ability of the Catholic sector to plan and energise its school provision. A new emphasis on area-based planning of all school provision will be used by some to try to dilute the identity of Catholic schools or to exert excessive 'community' leverage on those schools. There is also the lack of commitment on the part of increasing numbers of parents – and some staff – to the religious dimension as a core element of Catholic education.

Furthermore, the absence of the visible presence of priests and religious from the staff of most schools is an appreciable disadvantage, though this should never be seen as undervaluing the role of so many wonderful committed Catholic teachers. The increasing pressures on parish-based clergy also means that their visits to schools are much less common than in the past, thus further decreasing the opportunity for many children to both know their priests and appreciate the parish dimension of the school's identity. A further challenge arises to the parish-school link. Because much of the preparation for First Penance, First Holy Communion and Confirmation is incorporated into the primary school Religious education programme there has been the growing risk of losing sight of the fact that these sacraments are actions of the parish community and not just of the school. This is particularly true of those who do not often attend Church.

The formation of future leaders for Catholic schools will increasingly present challenges. The first generation of lay people have taken over in the footsteps of very religious principals. These are, for the most part, outstanding examples of faith and commitment. However, these lay people are the products of schools where the Catholic leadership was clear and explicit. The next generation of principals will not have had that experience and it will require quite new structure to imbue them with a clear sense of vision that has taken root in their hearts and imagination.

However, there are also hopeful signs. As regards changes in public administration of all schools, a stout public defence of Catholic schools has been mounted by Trustees and it has been agreed that Government will now provide financial assistance to help the Trustees coordinate the Catholic sector and develop its identity. This presents Trustees with the opportunity to create a new body that will have the potential to energise and lead all Catholic education into the future. Furthermore, there is a growing degree of clarity about the identity of Catholic schools in the new political and social environment. The Trustees have presented a common front in negotiations with Government and have succeeded in creating a common vision for the future, shared by the Catholic Voluntary Grammar Schools and the other so-called Catholic Maintained schools. This clarity and cohesiveness in the Catholic sector – allied to impressive examination results – should enable the schools to face the undoubted challenges of the future with an appreciable degree of confidence. There has also been ongoing dialogue between Catholic Trustees and the representatives of those Protestant churches which transferred their schools to the State some 80 years ago. These Transferors are very aware of, and worried by, the trend whereby those schools with a formerly Protestant ethos are becoming increasingly secular. This will provide further potential support in the campaign to preserve the option of publicly financed faith-based education in Northern Ireland.

Summary:

Catholic education in Northern Ireland faces many of the challenges that are common across the Western world. However, thanks to the core documents which have been published by the Congregation for Catholic Education over the last 30 years, Catholic schools possess a cohesive and prophetic vision. This energy has been a huge asset in

- retaining Catholic schools as privileged opportunities for evangelisation, because for many young Catholics they are the primary locus for experiencing the Church;
- promoting Catholic education as holistic and not just academic;
- articulating a clear philosophy which contributes to society's appreciation of education;
- ensuring that the rights and needs of disadvantaged communities are given high priority;
- articulating how schools need communities and communities need schools;
- developing cohesion within the Catholic managed sector;
- claiming a rightful place for Catholic schools in a pluralist society.

Catholic Education in Northern Ireland faces the future with a considerable degree of hope and confidence that, with the grace of God, Catholic schools will continue to be accessible to all parents, and make their uniquely successful contribution to the whole public education system.

Catholic Schools in Italy

SOME GENERAL DATA

Italy, with its 60 108 000 inhabitants, is a Parliamentary Democracy. Founder member of the European Union, Italy is the seventh economic world power and plays a major role in many international organisations. Italy is always surprising: it's a Catholic country, centre of the Roman Catholic Church, and at the same time Catholic schools are very little subsidised and effective freedom of education is strongly compromised.

LINKS BETWEEN THE CHURCH AND THE STATE

There is in Italy a separation between the Church and the State, which Cardinal TAURAN⁷ calls “coordinated separation”. That means that the main religious denominations are constituted in associations of **public** law with the possibility to conclude bilateral agreements. As a comparison: in France there is a pure and simple separation, and the religious denominations depend on private law. Furthermore the Concordat of 1929 links the Italian State. Both the spiritual and temporal powers are autonomous.

TEACHER EDUCATION

Initial formation and continuous formation have been organised since 1974 by the CONFAP (*Confederazione Nazionale Formazione Aggiornamento Professionale*) which coordinates the work of 320 formation centres and 6 000 employees: formation based on the Gospel in a context of total quality. The CONFAP still actively cooperates with the ministerial commissions and with the *Consiglio Nazionale Scuola Cattolica* (CNSC).

In 1999 the Italian Christian formation was unified in the Association FORMA: *Associazione Nazionale Enti di Formazione Professionale* (National Association of Professional Formation Institutes). Beside the above-mentioned CONFAP, FORMA is composed of:

- ENAIP-ACLI : *Ente Nazionale Acli Istruzione Professionale* and *Associazione Cristiane Lavoratori Italiani*. Via G. Marcora 18/20, I-00153 ROMA. sedenaz@enaip.it – www.enaip.it – acli@acli.it – www.acli.it ;
- IAL-CISL : *Istituto Addestramento Lavoratori – Confederazione Italiana Sindacati Lavoratori*. It's an institute for professional formation that yearly organises 2 000 courses for 42 000 participants. Via Trionfali 101, I-00136 ROMA. ial@ialcisl.it ;
- CIF : *Centro Italiano Femminile*. Via Carlo Zucchi 25, I-00165 ROMA. www.cifnazionale.it ;
- *La Coldiretti* : an Italian farming organisation. Via XXIV Maggio 43, I-00187 ROMA. www.coldiretti.it ;
- INIPA : *Istituto Nazionale Istruzione Professionale Agricola*, created at the initiative of *La Coldiretti*.
- ELABORA : *Formazione Progettazione Ricerca Sviluppo, Soc. Cooperativa*. Formation, Planning, Research and Development.
- EFAL : *Ente per la Formazione e l'Addestramento dei Lavoratori*, Formation institute created at the initiative of the *Movimento Cristiano Lavoratori* (Movement of Christian Workers).

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

Mgr Diego COLETTI, Bishop of Como
Piazza Grimoldi 5
I – 22100 COMO

⁷ Card. J.-L. TAURAN, *Rapports de l'Eglise catholique avec les Etats. Principes et Modalités*. Address to the Plenary Assembly of French Bishops, 2003.

ORGANISATION OF CATHOLIC SCHOOLS IN ITALY

The Italian Catholic schools, run by religious congregations, dioceses, parishes, entities and individuals of Christian inspiration, are grouped under the coordination of two federations and some specific associations, such as follows:

- FIDAE (*Federazione Istituti di Attività Educative*) for primary schools (6–13 years) and secondary schools (14–18 years), created in 1945. National President: Don Francesco MACRÍ.
Via della Pigna 13A
I – 00186 ROMA
Tel. +39066791341 – Fax +39066791097 – infofidae@fidae.it – www.fidae.it
- FISM (*Federazione Italiana Scuole Materne*) for nursery schools (3–6 years), created in 1973. National President: Giuseppe TOTARO.
Address idem FIDAE
Tel. +390669870511 – Fax +390669873077 – info@fism.net – www.fism.net
- CONFAP (*Confederazione Nazionale Formazione Aggiornamento Professionale*) created in 1974 for professional formation. National President: Dr. Attilio BONDONE.
Adresse idem FIDAE.
Tel. +390669880514 – Fax +390669880600 – info@confap.it – www.db.confap.it/confap/regioni/friveng
- AGIDAE (*Associazione dei Gestori Istituti Dipendenti dall'Autorità Ecclesiastica*) created in 1959 for questions concerning the management of Catholic schools. National President: P. Francesco CICCIMARRA. Via Bellini 10
I – 00198 ROMA
Tel. +39068412316 – Fax +39068543837 – agidae@agidae.it – www.agidae.it
- CNSC (*Consiglio Nazionale Scuola Cattolica*) : created in 1997 by the Italian Bishops' Conference (CEI), this National Council of Catholic Schools gathers the national responsables of the above-mentioned federations and associations. The President is a bishop nominated by the CEI.

The role of the FIDAE

FIDAE has a constant care for school life:

- In their internal life: the FIDAE stimulates an educational atmosphere, coherent with the values and charisma of the religious institutions. Some working themes: educational project, community dynamics, teacher initial and continuous formation, relations between religious and lay teachers, role of the teachers of religion, participation of families, economy and administrative structure...
- In their relations amongst themselves: today there is an increasing need to establish and maintain stable collaboration relations between the schools. For that purpose, the FIDAE has made a proposition of solidarity programme which must be expressed in the different schools through concrete collaboration initiatives (school networks) leading to a kind of inter-congregation management.
- In their relations with the Church community: efforts are made in order to make more transparent the function of the Catholic school as living expression of the Church and the national ecclesial community. The *Consiglio Nazionale Scuola Cattolica* – and especially the *Ufficio Nazionale Educazione Scuola Università* (UNESU) of the CEI – makes a lot of efforts to assure an educational presence of the Church, meeting the present needs by encouraging the action of the bishops of the various dioceses, because through an adequate diocesan project they express their pastoral engagement for education problems in general and for the promotion of Catholic schools in particular.
- In their relations with the civil community: the participation and the presence of representatives of Catholic schools in the national school bodies are remarkable. Relations are good too with the Ministry of Education, University and Research (MIUR) and with the auxiliary school offices (*Uffici Scolastici Regionali, Centri Servizi Amministrativi*). In this stage of decentralisation of the whole national school system, the regional and provincial structures of the FIDAE are more and more in relation with the school and socio-cultural reality of the country.

At the European level, the FIDAE is the representative of the Italian Catholic schools within the CEEC.

Objectives the FIDAE has pursued these last years:

A double accent has been put on quality of education (identity, educational project) and freedom of education (school parity); both ideas being summarised in the expression “identity in freedom” and defined through the Proposition of Programme that has been presented three times per year since 1984 to the whole Federation. Some important moments for the policy line of the Federation are the National Assembly, the Convention and the Study Seminars, in which constant reference is made to the Church documents concerning the Catholic school and to the problems linked to the school reforms in the country, with a particular attention for European dimension of school and education.

The FIDAE recognises itself in the following affirmations:

- Catholic schools must be characterised by a clear educational proposition, developed in an homogenous and unifying way, in which can interact the rigorous necessities of the specific Christian identity and the essential freedom of the human being;
- The Catholic schools thus wants to be legitimated as school of the Christian community, as authentic “ecclesial subject”.
- To meet the most genuine and modern educational requirements, the FIDAE asks for the establishment of an integrated system of school service, in which would be assimilated the State structures and the non-State parity structures that guarantee a public service, in order to offer to young people the necessary instruction level and to families an assistance for their educational mission.
- The theme of pluralism in the institutions and in education is omnipresent in the debate opened inside the education world, and it is underlined by the Italian Catholic school as a *sine qua non* condition for its existence itself.

Objectives achieved by the FIDAE:

Even if they are not always concretely verifiable, it is important to mention the objectives achieved by the FIDAE in the field of quality of education: “*ecclesial subject*”, “*educational project*”, “*identity of the Catholic school*”, “*educational community*”, “*community dynamics*”, “*participation of parents*” and “*collegial bodies*” have become familiar words. Of course, the practical implementation of these concepts still needs some efforts. For that purpose, a book called “*Qualità allo specchio*” (*Quality before the mirror*) was published in 1998. This document mentions the results of a project developed by the FIDAE with the participation of 100 other institutes from various regions of Italy. The FIDAE published in 1999 a notebook with the title: “*Alla ricerca della qualità*” (*Searching for quality*), which mentions the work developed in the improvement courses of the *Centro Studi Scuola Cattolica* on professional formation of headteachers for Catholic schools, in collaboration with the Sacred Heart Catholic University in Milan, the LUMSA in Rome and the centre ISRE in Venice. About 1 000 people, all over Italy, have taken part in this project.

The Centre Studi Scuola Cattolica – CSSC

Created in 2000, the *Centro Studi Scuola Cattolica* (CSSC) follows the activities, researches, experiences and evaluations in scientific and operational sectors. It makes, as observatory, a constant supervision of the situation of Catholic schools. It has also been created to offer a specialised guidance to Catholic schools and professional formation centres of Christian inspiration. It makes a periodic report on Catholic schools and professional formation centres of Christian inspiration. The President of the Boards of Administrators is Mgr. Bruno STENCO who is also Secretary of the CEI, and the Director is the Salesian Father Giuglielmo MALIZIA.

Some seminars organised by the CSSC: “The Catholic School: educational finality and proper identity” (2001), “The educational role of parents in the Catholic school” (2002), “The lay teacher in the Catholic school in the context of the school reform” (2003), “Catholic school and Christian inspiration” (2003), “Catholic school and Christian community” (2005).

Via Aurelia 468

I – 00165 ROMA

Tel. +390666398450 – Fax +390666398451

cscuola@chiesacattolica.it - www.scuolacattolica.it

NATIONAL PARENTS' ASSOCIATION

The Catholic parents of FIDAE are grouped in the AGeSC (*Associazione Genitori Scuole Cattoliche*), created in 1977. The President is Maria Grazia COLOMBO (AGeSC Lombardia) and the Secretary is Vito MASSARI (AGeSC Puglia) – segretario@agesc.it

Viale Baldelli 41
I – 00146 ROMA
Tel. +39065434748 – Fax: +39065411953
segretaria@agesc.it – www.agesc.it

RECENT LEGISLATION CONCERNING EDUCATION

Educational rights

Educational rights are guaranteed by the Italian Constitution through articles recognising the educational priority of the family and the free initiative of entities and individuals in matters of education and school. The Republic “*recognises and guarantees the individual rights of Man, as a person and in the social formations where is expressed his personality (...)*” (art. 2). All citizens “*are equal before the law, without distinction (...)* of religion (...)” (art. 3). Unfortunately, article 33 adds a restrictive interpretation, probably decided in 1947 to prevent the communists to open schools. The Republic “*fixes the general rules concerning instruction and creates public schools for all orders and levels. Organisations and individuals have the right to create schools without any charge for the State (...)*”. This restriction has stopped all concrete initiatives to develop adequate measures for exercising these rights. Even in Catholic circles there is always a certain unawareness of this problem. The Parliament only gives the families a bonus of 200 to 300 EUR per year as repayment of a part of the expenses relating to the registration of children in an equal non-State school. However the Constitution stipulates: “*Education is open to all. Basic instruction, given at least during eight years, is compulsory and free of charge (...)*”. We thus can assert that in Italy the effective freedom of education is seriously compromised because of the economic conditions which don't allow many citizens to exercise this freedom. All this also affects the development of Catholic schools in which we can remark a slow but continuous decrease in the number of pupils.

School parity

Even if the Law 62/2000 (Norms for school parity) has some positive aspects at the legal level, it is inadequate at the economic level because it doesn't make provision for financial support to the public service offered by the equal non-State schools. That's due to contrasted political positions or to the lack of interest in public opinion. To surmount this difficulty the organisation of Catholic schools, with the approval of the Italian Bishops' Conference and the coordination of the National Council, has intensified its own action also in collaboration with socio-political forces aware of this problem.

STATISTICS (2004-2005)

| SCHOOLS | | | TEACHERS | | | PUPILS | | |
|---|--------------|---------------|--------------|---------------|---------------|--------------------|----------------|----------------|
| levels | schools | Classes | Religious | Lay people | Total | Boys | Girls | Total |
| PRIMARY | 1.088 | 6.738 | 2.330 | 8.741 | 11.071 | 74.821 | 70.991 | 145.812 |
| SEC. (low). | 592 | 2.755 | 1.140 | 6.628 | 7.768 | 31.257 | 27.169 | 58.426 |
| SEC. (high). | 700 | 3.764 | 1.612 | 10.867 | 12.479 | 32.070 | 36.231 | 68.301 |
| TOTAL | 2.380 | 13.257 | 5.082 | 26.236 | 31.318 | 138.148 | 134.391 | 272.539 |
| Some of the pupils have special characteristics such as follows  | | | | | | Handicapped pupils | Foreign pupils | Non-Catholics |
| | | | | | | 1.550 | 3.851 | 1.066 |

| PUPILS IN ALL THE ITALIAN SCHOOLS | | | | | |
|--|------------------|--------------------------|----------------|----------------|------------------|
| SCHOOLS | STATE | NON-STATE SCHOOLS | | | TOTAL |
| | | CATHOLIC | OTHER | TOTAL | |
| PRIMARY | 2.516.154 | 145.812 | 43.647 | 189.259 | 2.705.413 |
| SEC. (low) | 1.692.855 | 58.426 | 3.863 | 62.289 | 1.755.144 |
| SEC. (high) | 2.516.024 | 68.301 | 77.704 | 146.005 | 2.662.029 |
| TOTAL | 6.724.033 | 272.539 | 125.214 | 397.553 | 7.112.586 |

NB: these statistics don't mention the pupils in nursery schools who are about 500.000, among whom 40% in Catholic nursery schools. The percentage of pupils in Catholic schools per head of the school population in Italy is 3,8%.

FUNDING OF CATHOLIC SCHOOLS

- Primary schools: the State covers 50% of the school teachers' salary costs but only for the *parificate* schools (i.e. schools officially recognised) which are obliged to admit pupils "gratuitously". The mentioned percentage isn't fixed but depends on the funds available in the frame of the annual financial law. These last years there has been a constant increase.
- Secondary schools: possibility of State funding for the development of particular projects concerning the learning of new technologies for the study of a second foreign (Community) language and the preparation of teachers in the context of autonomous didactics.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

In order to guarantee the presence and identity of Catholic schools, despite the difficulties they are confronted with, the FIDAE has taken some urgent measures, among which the most important are the following:

- Fidelity to Christian values in the educational work, in the light of the guidelines given by the Church Magister through the precious Church documents of these last years, among which a document of the CEI: "*The Catholic school today in Italy*" (1983).
- Effort for more and more participation of the whole Church community in the problem of the Catholic school through an adequate support in the difficult moments.
- Qualification of the religious head and teaching personnel – decreasing in number – through specific tasks of animation of the school community and the Church community on educational questions.
- Preparation and continuous formation of lay teachers – increasing in number in Catholic schools – not only at the cultural level but particularly at the level of Christian pedagogy and specific identity of the school.
- Awareness work on the educational rights of family and the effective freedom of school choice, by developing the dialogue with the political and cultural forces of the nation through debates, the press and various means of social communication: that's what we can call "*the Italian way to school freedom*".

Catholic Schools in Lithuania

SOME GENERAL DATA

From the cartographic point of view, Lithuania is a Central European rather than an Eastern European country. Lithuania's area is 65 200 km²; the population of Lithuania in 1993 was 3 751 000 (Catholics, 79%). The capital city is Vilnius. The Lithuanian language is one of the oldest languages in Europe and belongs to the family of Indo-European languages.

Lithuania was Christianised comparatively late. Although first contacts with Christian missionaries are recorded in the beginning of the 11th century, the systematic campaign of baptism of Lithuanian nation began in 1387. Catholic Counter-Reformation proved to be fruitful, especially in the areas of education and culture. Since the 19th century the major part of Lithuania was incorporated into Czarist Russia. Catholicism helped to preserve the national identity of Lithuanian people. The independent Lithuanian State was established in 1918. The ecclesiastical province of Lithuania was created in 1926. However the free development was interrupted by World War II and the Soviet occupation. The Soviet period was marked by brutal as well as sophisticated persecution of Christians and Catholics. In 1990 Lithuania declared the re-establishment of independence. Lithuania joined the NATO and became EU member in 2004, with the following economical growth and massive emigration (in 10 years about 0,5 million people left)

LINKS BETWEEN THE CHURCH AND THE STATE

The State and the Church are separated. Vatican has never recognised the incorporation of Lithuania into the USSR; that is why the exchange of certain documents in September 1991 was enough to restore diplomatic relations between the Republic of Lithuania and the Holy See. Since February 1992 the Apostolic Nuncio for all three Baltic States has resided in Vilnius. New stage of the relations between the Church and the State started with the three agreements between the Holy See and the Republic of Lithuania in May 5th, 2000. They regulate cooperation in Education and Culture as well as pastoral care of Catholics serving in the Army and juridical aspects of the relations between the Catholic Church and the State.

The teaching of religion in public schools is provided in accordance with the principle of freedom of religion stated in Lithuanian Constitution and the Law of religious communities. According to Lithuanian laws, there are 9 traditional religions, which have significantly contributed to the cultural development of the country and therefore are recognised by the Lithuanian State. The communities or Churches of those traditional religions have the possibility to provide the teaching of religion in public schools. Catholicism is one of the mentioned 9 traditional religions. The Catholic Church is the predominantly largest religious community of the country. According to the Law of Education (June 25th, 1991), the teaching of religion in public schools is provided considering the will of the parents of pupils. The optional lessons of ethics are provided for those pupils who refuse attending lessons of religion. The optional programme of religion or ethics for all Lithuanian schools was confirmed by the Ministry of Education and the Church institutions in 1994.

The institution of an army chaplain came into being in 1991. Priests also make constant visits to the institutions of legal investigation and imprisonment.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

The first school mentioned in historical documents in 1397 was the Cathedral School of Vilnius. The Reformation movement gave impetus to the establishment of new schools. Catholic schools were established mainly by religious orders. The Jesuits played predominant role in the years 1569–1773. The Academy (University) of Vilnius was founded by the Jesuits in 1579. First diocesan seminaries were opened in Vilnius in 1582 and the diocese of Samogitia (1622).

After Lithuania became independent in 1918 all primary and secondary schools had religion lessons as obligatory subject. There were some private schools run by religious congregations and Catholic associations (10 gymnasiums, 8 secondary and 18 primary schools)

Since the beginning of the Soviet occupation in 1940 the institutions of education were systematically indoctrinated with atheistic ideology of communism. The Faculty of Theology and Philosophy was closed and the schools run by the Church were reorganised to State schools.

In 1990 the first Catholic school was the secondary school Bishop Vincentas BORISEVICIUS in Telšiai. Between 1990 and 2006 the number of Catholic schools has incessantly increased and has reached 31. In 1995 a "Lithuanian Association of Catholic Schools' Educators" was created. It became a member of the European Committee for Catholic Education (CEEC) in 1996 and changed its name in 2004 as "National Association of Catholic Schools" (NACS). The Catholic Parents' Association, initiated in 1999 has the task of lobbying at the parliamentary and municipal levels.

TEACHER EDUCATION

Teachers of Religion are educated in four State Universities and two colleges:

- The graduates of the Faculty of Catholic Theology at *Vytautas Magnus* State University receive the bachelor's degree in Catholic theology and religion science. The faculty also offers master's studies programmes in pastoral theology and dogmatic theology, Canon law and Christian education, family studies as well as doctorate studies in theology.
- In June 2007 there was established The Centre of Christian Education (CCE) at *Vytautas Magnus* University that aims to give qualified Catholic leadership and pedagogical formation courses for Catholic schools' headteachers, teachers and everyone who is interested.
- The Department of Catholic Doctrine within the Faculty of History in Vilnius Pedagogical University was established 1993. The graduates acquire the Bachelor's degree of religious studies.
- The Department of Catechetical within the Faculty of Pedagogy in *Klaipėda* University was founded 1995. The Bachelor's programme of Educology and teaching of religion and Master's programme of religious studies (since 1998) are offered, as well as the programme of specialisation in catechetical (since 2003).
- Centre for Religious Studies and Research at Vilnius University since 1992 offers the academic programme for Master's degree as well as public lectures for the students of Vilnius and other Universities. The studies are oriented at consolidation of the Catholic outlook. The courses are on philosophy, the Bible, theology and Church history, social sciences (history of religion, religious psychology and sociology) and other spheres of culture and religion. The courses are taught by Lithuanian as well as foreign professors. The closest contacts are established with the lecturers from Austria, Germany and the USA.
- The College of Religious Studies was reorganised from the Catechetical College in 2003, following the general reform of non-university high studies. This institution has the beginning in the Catechetical courses, started in 1990. The study programmes are intended for religious teachers and parish catechists. This college now struggles for its survival
- In 2003 the College of Marijampolė started the programme of Lithuanian language combined with the pedagogy of religion. The programme is intended for future teachers

Teachers of all other subjects come to Catholic schools after graduation in State universities without any formal Christian education. They have opportunities to participate in the in-service training programmes of National Association of Catholic Schools (NACS) and the Centre of Christian Education (CCE) at *Vytautas Magnus* University.

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

Cardinal Audrys Juozas BAČKIS (Archdiocese of Vilnius)

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NATIONAL SECRETARIAT

National Association of Catholic Schools - NACS
Director (president): Father Gintaras VITKUS SJ
Rotušės a. 9
LT – 44280 KAUNAS
Tel.: +370 37 206802 – Fax: +370 37 423098 – Mobile phone: +370 686 51188
kmasociacija@lcn.lt – <http://nkma.lcn.lt>

NATIONAL PARENTS' ASSOCIATION

National Catholic Parents Association
Chairman: Mr. Vidas ABRAITIS
Rotušės a. 9
LT – 44280 KAUNAS
Mobile phone: +370 686 51188 – vidasabr@gmail.com

RECENT LEGISLATION CONCERNING EDUCATION

On June 13th, 2000 the Constitutional Court of Lithuanian Republic confirmed the right of parents to provide their children with religious education. On September 16th, 2000 three Agreements between the Holy See and the Republic of Lithuania came into force, the Agreement on cooperation in education and culture specially dealing with the issues of Catholic education.

According to the latest amendment of the Law on Education (2003, June 28) the students choose between ethics and religion. Under the age of 14 the parents have right to choose for their schoolchildren. The private Catholic schools which follow the National Curriculum receive the same amount of money for 1 pupil as the public schools.

STATISTICS

In spite of various initiatives trying to establish Catholic schools, the percentage of their students is less than 2% of total amount among Lithuanian public schools. Some public schools intend and foster Catholic orientation, although without formal status of Catholic school. There are 4 private Catholic secondary schools in Vilnius, Kaunas, Marijampolė and Telšiai. Besides there are 16 secondary schools, 10 primary schools and 3 kindergartens of Catholic orientation. The latter groups of schools of Catholic orientation have various juridical statuses. Some of them have two founders: the Church institution (parish or diocese) on one side, and municipality or governmental institution on the other. However the status of two founders does not provide the Church with sufficient juridical guarantees creating the framework of Catholic education.

For the year 2007-2008 there are 31 Catholic schools in Lithuania, with 2 711 pupils in primary and 12 748 in secondary level. There is no well based statistics about the proportion of lay people and religious working at Catholic schools. The number of religious and priests makes about 1-2% of the teaching staff.

FUNDING OF CATHOLIC SCHOOLS

The funding of the schools is in accordance with the number of pupils in the school. The salaries of all teachers of Catholic private and Catholic State (public) schools are paid by the State if they follow the National Curriculum. All working costs, renovation and construction of public Catholic schools are covered by the State, 95 % of working costs of private schools are covered by the State. Private Catholic schools have to find resources for renovation and reconstruction of buildings.

PEDAGOGICAL INFORMATION

Pedagogical service

Faculty of Catholic Theology at Vytautas Magnus University
Dr. Benas ULEVIČIUS (Dean ad interim)
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LT – 44260 KAUNAS
Tel.: +370 37 205489 – Fax: +370 37 323477
dek@ktf.vdu.lt

Head assoc.: Prof. Dr. Eugenijus DANILEVIČIUS, Director of Department of Religious Studies
Gimnazijos g. 7
LT – 44260 KAUNAS
Tel.: +370 37 323442 – Fax: +370 37 323477
rsk@ktf.vdu.lt – www.vdu.lt

Centre of Christian Education (CCE)
Director: Father Gintaras VITKUS SJ
Secretary: Dr. Lina ŠULCIENĖ
Mobile phone: +370 620 32655
lina.sulciene@ktu.lt

Headteacher in-service training

The Centre of Christian Education is going to provide four-stream formation: Christian anthropology, Christian education, Christian leadership formation and pastoral care.

Teacher in-service training

Teacher in-service training is done by National Association of Catholic Schools (NACS) that run few courses (“The Development of Catholic School”; “The Identity of Catholic School”; “Servant leadership”; “Affirms”). Also, the National Catechetical Centre prepares teachers of Religion giving them basic theology and pedagogy subjects.

SCHOOL PASTORAL CARE

Formation

At the moment there is no systematic formation concerning school pastoral care in Lithuania. The CCE is planning to take on this responsibility.

Formation in leadership

There are two main sources for Christian leadership formation for educators: courses and seminars run by of NASC and CCE.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

There is desperate need for formation of teachers and headteachers.

Catholic Schools in Malta

SOME GENERAL DATA

Malta is the largest island of an archipelago placed in the middle of the Mediterranean with a population of nearly 400 000 inhabitants. Independent since 1964, Malta is a Presidential Republic governed by a legislative assembly elected by the people every five years. After a favourable majority of votes in a public referendum, Malta joined the European Union on 1st May 2004. The sister island is Gozo with a population of some 35 000 while the smallest of the group is Comino.

LINKS BETWEEN THE CHURCH AND THE STATE

The links between Church and State are very cordial and enjoy reciprocal respect; the majority of the population being Roman Catholic. So much so, that the official opening of Parliament, National Holidays, and official events, are also remembered at the co-Cathedral of St John with the celebration of Solemn High Mass.

State schools are generally Catholic in orientation. In 1988 the Education Act fixed compulsory education from 5 to 16 years. This law gives the Minister of Education the right to establish a minimum curriculum for all sectors of the education system, whether public or private; but this must be “*without prejudice to the specific religious nature of any school*” (sect. 47c).

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

The history of Catholic Church Schools in Malta can be traced far back to the 13th century when religious orders taught in their monasteries. Before the arrival of the Knights of St John in 1530, there was a school in the old capital city Mdina run by the Cathedral and the civil authorities of the time (known as the ‘*Universita*’) where one noted the presence of Augustinian and Carmelite religious as teachers. During the last years of the 16th century, the Jesuits opened a college in Valletta; in 1612, the Dominicans had a school also in Valletta where they introduced the teaching of the English language in 1825 through the services of an Irish Dominican Peter BUTLER. In 1703, Bishop Cocco PALMIERI welcomed his first seminarians in Mdina. In mid-19th century, Malta saw the opening of other schools by religious. The arrival of the nuns of St Joseph of the Apparition led to the opening of three girls’ schools; the Augustinian fathers started primary classes in Valletta; the Sisters of Charity had elementary schools in some four villages; and the Franciscan nuns of the Immaculate Heart of Mary had schools in Vittoriosa and Hamrun. In 1886, the Vicar General of Malta, Mgr. BUHAGIAR, invited the Brothers of the Christian Schools of St John Baptist De La Salle to open a school. The 20th century witnessed the establishment of schools run by the Society of the Sacred Heart, the Daughters of the Sacred Heart, the Sisters of St Dorothy, the Augustinian nuns (who had been in Malta since 1894), and the Dominican Fathers who, in 1948, took over a boys’ school in Valletta. The Carmelite Fathers came on the scene with their school in 1945. The Missionary Society of St Paul run a boys’ school in Rabat, and the Salesians of St John Bosco have their boys’ college in Dingli. There is also a lay Society of Christian Doctrine who run a school in Qormi. The Ursuline Sisters, besides caring for orphans and other less privileged children, also run kindergarten classes in seven villages. Gozo hosts the Seminary for boys, the Bishop’s Conservatory for boys and girls, and other primary schools run by the Franciscan, Salesian, and Carmelite sisters.

Foreign languages taught in Catholic schools are French and Italian, sometimes Spanish and German. Catholic schools have some autonomy to extend their curriculum beyond the minimum imposed by the Education Act and, more particularly, by the National Minimum Curriculum. They may develop new pedagogies. There are, for instance, theatre classes. School and extra-school life are marked by an important animation with yearly themes like the following: “*Where faith and knowledge meet, peace will prevail*”, “*Every day better*”, “*Living one heart and one soul*”, “*Believe and achieve*”, “*A better community begins with you: be a volunteer*”.

TEACHER EDUCATION

Higher education which provides professional teachers for Church and State schools and private schools is administered and run by the University of Malta.

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

The Archbishop responsible for Catholic Church Schools is H.E. Mgr. Paul CREMONA OP.

RECENT LEGISLATION CONCERNING EDUCATION

The history of Maltese Catholic schools is marked by periods of encouraging by the public authorities, but also by conflicts. The main conflicts occurred in the years 1970s when a confrontation between the Malta Labour Party and Church schools concerned the selection of pupils in Catholic schools. These schools were funded by the State but they though asked school fees to parents. The government decided to remove the capitation grant in 1978 and to freeze the school fees in 1981. An agreement with the Vatican about Church schools put some order in the contested questions of selection, school fees paid by parents, identity and autonomy. The selection of pupils through a ballot system has finally lead to a Definitive Agreement which states *inter alia* that the criteria for admission to the schools are freely established by the competent ecclesiastical authorities, that schools are free of charge and that Catholic schools are to be financed by the Church and the State. So, by virtue of this agreement, the Church alone became responsible for maintenance and extension of school buildings, and for remuneration to spiritual counsellors and non-teaching staff. The State and the Church became jointly responsible for teachers' salary and general expenses at 10% of total of salaries. In compensation, the Church might receive "free donations from parents". In 1993 the national minimum curriculum was revised. It now defines the teaching values, principles and competences. Teachers must espouse the democratic principles, promote social justice among pupils and the school system, develop the potential of every individual, consider themselves as cultural workers, contribute to the development of education in Malta, and collaborate with parents and other participants in the educational process. Pupils' Councils have thus been created, for instance in St Dorothy's School and St Monica's School, which offer to pupils formations in leadership.

NATIONAL SECRETARIAT

There is no real National Secretariat but the Archbishop's Delegate for Education & Church Schools is Father Dominic V. SCERRI, OP – dominic.scerri@maltadioese.org

STATISTICS

- Number of schools: 62.
- Number of pupils: 8 355 (primary), 8 304 (secondary).
- Number of teachers: 164 (religious), 1 890 (lay).

FUNDING OF CATHOLIC SCHOOLS

Funding is based on the 1991 Agreement between the Holy See & the Republic of Malta. Concurrently, another agreement was signed between the two States wherein Church property was alienated to the State in favour of State subsidy to Church schools to cover salaries of teaching and non-teaching staff approved for employment by the Education Authorities. On the other hand, Church schools, owned by the diocese and religious orders are put at the disposal of education; the Church being responsible for their upkeep and maintenance.

PEDAGOGICAL INFORMATION

Pedagogical service is provided by the State University during the courses for teachers; practical placements of the same are effected in schools.

Refresher courses are offered annually for all teaching staff and teachers are obliged to follow seminars and courses annually either at the end of the scholastic year or the beginning of a new one.

SCHOOL PASTORAL CARE

Each Church school has its own Pastoral Team whose members attend on-going formation talks and conferences organised *ad hoc* by professional bodies.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

Present problems are chiefly centred on the ageing religious personnel and the lack of sufficient vocations. The chances for the future lie with the preparation and formation of lay staff encouraged to take over headships and other senior management posts. A good number of schools have been offering and preparing courses on the ethos and identity of Church schools; courses for lay staff interested and qualified to top positions within the school management.

As the State doesn't contribute to the construction costs, the Catholic schools face some difficulties to meet the need for new teaching spaces, such as classrooms and laboratories, which the new curricula in science and the teaching of new technology demand. The costs of such investments are very high and difficult to support by small schools. This problem is common to many countries.

Other challenges appear with the socially mixed intake that the ballot system produces. Economic problems and separated families represent a new evolution for a network which has always been based on the Catholic family and some necessary pillars of financing by parents.

Catholic Schools in The Netherlands

SOME GENERAL DATA

The Netherlands are situated in the delta of two big European rivers, the Rhine and the Meuse. The country has about 16 million inhabitants, the denser population in Europe. The situation and history of the Netherlands is characterised by transports, trade and intense contacts with lots of countries.

Although the secularisation and individualisation process already began after World War II, they have developed faster for the last twenty years. The immigration and the integration (which has often not totally succeeded) of about one million foreigners – mainly coming from Morocco and Turkey – cause great tensions in society. Tolerance and open mind, which were so characteristic of the Netherlands, now disappear for some people and become intolerance, especially towards Muslim fellow-countrymen, and lead to “self-centrage”. This evolution is still reinforced by the abovementioned individualisation and by the neo-liberal policy of the last twenty years.

LINKS BETWEEN THE CHURCH AND THE STATE

The separation between Church and State is fixed by the Constitution. The Churches have lost much of their credit and Christians have passed from a dominant group to a minority. As a consequence of the secularisation and Muslim immigration processes, many prominent politicians and intellectuals consider religion as a dangerous factor that doesn't actually have any role to play in public life, and must remain behind closed doors at home. If the Churches have lost some of their significance and influence, that's not the case for religion as such. There is an important public debate on the position of religion in society life (namely in the field of politics, education, health and ethical questions).

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

In 1848 it became possible to create Catholic and Protestant schools. In 1920 the Constitution established freedom of education (freedom of direction, foundation and organisation)⁸. The same year, the denominational schools were 100% funded such as all State schools. Since then, the Catholic schools have started a move of emancipation and huge development thanks to the commitment of many religious orders. During the years 1960 and 1970 the religious congregations have transferred the management of their Catholic schools to lay people. Today, 30% of all the primary and secondary schools are Catholic schools. Protestant education represents about 28% and State education about 30%. Catholic education is education for the people because the income of parents doesn't play any role. It's paradoxical to see that in a country, in which churches are often empty, Catholic schools remain popular and their number even increases.

TEACHER EDUCATION

School teacher formation for primary education is generally organised by “multi-stream”⁹ formation institutes: that means that the Catholic stream collaborates within a same institute with teacher formation for Protestant and State education. The students have to choose a specific direction with an own curriculum. A special part of the examination leads to the competence for teaching religion/philosophy of life in a Catholic primary school.

For secondary education there isn't any specifically Catholic training. Such as for University education, there is no Catholic formation for professors. One exception though: the formation of teachers of religion or philosophy of life. Most of the school boards organise incident and structural in-service training for teachers on topics concerning Catholic identity and in direct link with the management, situation and population of their schools.

⁸ The words used in Dutch have the same radical: “*richting, oprichting, inrichting*”

⁹ Dutch term is “*meerstromenopleiding*”

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

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e.d.jong@bisdom-roermond.nl

NATIONAL SECRETARIAT

Nederlandse Katholieke Schoolraad (NKSR) – Dutch Catholic School Council
Stadhouderslaan 9
NL – 2517 HV DEN HAAG
Tel.: +31 70 3568100 – Fax: +31 70 3467486
info@nksr.nl – www.nksr.nl

President of the NKSR: Bartho M. JANSSEN, also responsible for international relations
Private address:
Cliviastraat 29
NL – 2555 NN DEN HAAG
Tel.: +31 6 53972415
b.m.janssen@hetnet.nl

NATIONAL PARENTS' ASSOCIATION

Nederlandse Katholieke Vereniging van Ouders (NKO)
Stadhouderslaan 9
NL – 2517 HV DEN HAAG
Tel.: +31 70 3282882
info@nko.nl – www.nko.nl

RECENT LEGISLATION CONCERNING EDUCATION

Catholic schools are 100% State-funded. The other side of the coin is that public authorities have an essential influence on the school curriculum. They establish minimal objectives, which are the same for Catholic and State schools. The Minister is presently defining reference criteria for the teaching of language and mathematics. These criteria will be fixed by a law in order to facilitate a deeper quality inspection by State inspectors. The fact that the school boards have a larger autonomy to define their own policy also has an inconvenient: interference and control of public authorities are increasing. Recently, all the schools were obliged to collaborate, under municipality control, with organisations of youth assistance.

STATISTICS

Primary education (4-12 years)

- 280 school boards
- 2 400 schools
- 580 000 pupils
- 40 000 teachers

Secondary education (12-18 years)

- 100 school boards
- 200 schools
- 340. 000 pupils
- 27 000 teachers

FUNDING OF CATHOLIC SCHOOLS

State subvention is equal to Catholic education and to public education: 100% of all the costs, fixed by the public authorities, according to the budget norms approved by the Parliament. The schools receive the money in one lump sum. The school boards and headteachers decide how to use it. That gives them the opportunity to develop their own personnel policy and to buy services, guidance and goods, at market rates, from any (commercial) organisation. Because of the economic risk taken by small school boards, especially in the field of personnel policy, we have remark for the last years a huge managerial increase in scale.

PEDAGOGICAL INFORMATION

Pedagogical service

The Bureau of Catholic Education (*Bureau Katholiek Onderwijs – BKO*) groups the two Catholic management organisations: KBO (primary education) and KBVO (secondary education). The Bureau gives support and guidance to the school boards and headteachers.

Stadhouderslaan 9

NL – 2517 HV DEN HAAG

Postbus 82158

NL – 2508 ED DEN HAAG

Director: Chris KNOET

Tel.: +31 70 3568600 – Fax: +31 70 3616052 – info@bkonet.nl

Each organisation has an own Website: www.bondkbo.nl and www.bondkbvo.nl

The Catholic Pedagogical Centre (*Katholiek Pedagogisch Centrum – KPC Groep*) is an organisation of Catholic origin which is now autonomous and offers guidance services to all schools, Catholic or not, at market rates, about every topics concerning the school.

Postbus 482

Kooikersweg

NL – 5201 AL DEN BOSCH

Tel.: +31 73 6247247 – www.kpcgroep.nl

The Institute Catholic Education (*Instituut Katholiek Onderwijs – IKO*) is an organisation in which KBO (primary education) collaborates with the *Radboud* University of Nijmegen in the field of research and development of identity.

Erasmusplein 1

Postbus 9103

NL – 6500 HD NIJMEGEN

Tel.: +31 24 3611147 – info@iko.ru.nl – www.ru.nl/iko

Headteacher in-service training

All the above-mentioned organisations offer headteacher formation. There are also formations dedicated to all denominations, either separately or in link with a teacher training or with a university. Some school boards have their own academies in which they prepare teachers for the profession of headteacher. This formation concerns all the topics important for headteachers, including the themes concerning the mission and identity of the school. There was recently an evolution in the themes: management tasks are more and more supplanted by questions concerning leadership in education and school's identity.

Teacher in-service training

The topics proposed for teacher in-service training are numerous. Most of these formation sessions are organised at the request of schools, according to their situation and population.

Pedagogical publication

All the above-mentioned organisations have their own publication (in Dutch) and Website giving an overview of their activities.

SCHOOL PASTORAL CARE

In Catholic primary education there are identity counsellors, principally paid by the Catholic school boards and sometimes, for a small part of them, by the dioceses. They are people qualified in theology or didactics who give advices to teachers, headteachers and school boards about the methods, didactics, etc. of the teaching of religion / philosophy of life. Most of these people guide the schools and give also more general counsels at organisational or pastoral level, in relation with the school's identity.

Beside these formal structures there are, in secondary education, a lot of pastoral activities and initiatives, totally depending on the school's tradition and the priority (time and money!) the headteachers and school boards give to these topics. In the period in which many schools were created by religious congregations it was normal for priests and religious people to organise pastoral activities. Nowadays it's different except for the Jesuits and Carmelites. Today headteachers themselves – and sometimes teachers of religion and philosophy of life – organise this kind of activities. One also, more and more often, remarks that teachers of other subjects organise in an informal way some celebrations, spiritual guidance of pupils and teachers, social courses, travels and pilgrimages, for instance to Taizé, etc.

It's surprising and barely understandable that the Church has entirely abandoned the pastoral task in education and hasn't paid any attention to it for years. That explains, in large part, the total absence of the institutionalised Church in many Catholic secondary schools in the Netherlands.

The attention of the schools themselves for this task increases, especially because of the parents' consciousness that the traditional good reputation of Catholic education is closely linked with the pedagogical and pastoral care for the pupils.

Formation in leadership

The Faculty of Theology of the Tilburg Catholic Universities and the *Radboud* University in Nijmegen are the main institutions working on school pastoral care through research and publications. The Foundation *De Katholieke School*, which is organised by religious orders and congregations, unions of managers and the NKSR (Dutch Catholic School Council), has a chair in Nijmegen that works, among other topics, on this theme.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

In the Netherlands, since the beginning of the 20th century, representatives of the bishops, the school boards and the teachers' and parents' associations have closely cooperated within the NKSR. Furthermore the NKSR was the official spokesorganisation of Catholic education to public and political authorities. In 1966 the bishops formally mandated the (lay people) of the NKSR, empowering them to recognise a school as "Catholic".

In the years 1990 the parties of the different school denominations were approached by the public authorities, by analogy with the economic sector, as employers, employees and education consumers. The 100% public subvention had already established State control of Catholic education. This process had been stimulated by the wish of public authorities, but also of the professional groups themselves, to further develop teacher and headteacher professionalism.

At the beginning of the 21st century we can speak about a counter-current: more autonomy for schools and school boards. At the same time branch-organisations were created for defending the interests of the whole education sector, primary and secondary, and representing it to public and political authorities. After the lost of influence of the NKSR we remark the same phenomenon in Catholic associations of school boards. The way in which the relations between the Church and Catholic education were formalised in 1966 has also undergone strong pressure because of the modifications of laws and regulations by the public and political authorities. As a consequence of this evolution, the Bishops' Conference and the NKSR created in 2006 a commission for giving advice on the way in which relationship and cooperation between the Church and Catholic education organisations can be organised. A first intermediate report of this commission was published in mid-2008.

Conclusion

“(…) it is as if a man were to scatter seed on the land and would sleep and rise night and day and the seed would sprout and grow, he knows not how” (Mark, 4, 26-27).

The experience of the Dutch Church, and *in casu* of Catholic schools, is not without interest for the rest of Europe. Secularisation and decrease of institutions' authority don't mean the end of Christian faith. The present brings newness! Catholic schools, which there is always heavy demand for, offer new opportunities the educators have not programmed. Educators put themselves at the service of what is being born. In a seminar organised by the CEEC in Bratislava, Father André FOSSION SJ called this a “*generative pastoral approach*”¹⁰. According to him, that means “*discerning aspirations, weighing things up, making time for consultation, deliberating – that is to say taking decisions which liberate, empower and which confer ownership*”.

The role of the Church will probably less consist in the exercise of power than in the evangelical inspiration, the formation and guidance of lay people and the presence, which has certainly to be re-defined but which will in any case focus on community, on grace and welcome of the Holy Spirit. The Dutch reality reminds that Catholic schools are for thousands of youngsters the only contact with the Gospel and with the Church of believers. What we certainly must not do is to stop sowing.

¹⁰ See www.ceec.be / Publications & Documents / Seminar on Spiritual Leadership of the Headteacher, Bratislava, 2006, pp. 19-27.

Catholic Schools in Norway

SOME GENERAL DATA

Constitutional monarchy with a parliamentary democratic system of governance, Norway is a welfare State and one of the richest countries in the world per capita. The capital city is Oslo. The Head of State is His Majesty King Harald V of Norway. Area: 385 155 km², about 2/3 of mountains and 25 148 km coastline. Population (in August 2006): 4 660 000, i.e. 12.1 people per km². Migrant population: 8,9 %. The language is Norwegian (People in Norway, Denmark and Sweden don't have problems understanding each other). Norway was among the founders of the UN, the OSCE, NATO and the Council of Europe. But is not a member of the European Union and thus not in the euro zone. The currency is the Norwegian kroner (NOK). The Norwegian population has twice voted against membership of the EU, in referendums held in 1972 and 1994. Nevertheless, Norway cooperates closely with the EU in most areas through the EEA Agreement. Compulsory education is 10 years; it's free of charge. Some very small fees are asked in higher education.

LINKS BETWEEN THE CHURCH AND THE STATE

In Norway the Evangelical-Lutheran Church still is a State Church. It gathers about 86 % of the population. That possibly will be changed during the next decade? The Catholic Church (and other denominations) is financially supported by the government through a law allowing an amount corresponding *per capita* to the support of the State Church. The Roman Catholics represent 1 % of the population, Pentecostal: 1 %, other Christians 2,4%, Muslims: 1,8 %. But, in general, religion is losing importance in Norway and a more secular nation is developing.

Catholic Church in Norway

The Catholic Church in Norway was restored in 1843. At the beginning, most Catholics were immigrants. The Church has had a very slow development during its first 120 years. In 1960 there were just 6 500 Catholics in Norway, in 1980, 14 000. Today, 45 000 Catholics are registered and about the same number are not registered. The increase of the last years is due to migration. That's the reason why the Catholic Church has important difficulties to serve all the new members, to build new churches, to establish parishes and to give them pastoral care. Due to this situation, the Catholic Church in Norway has serious economic problems.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

The Catholic Church has been prohibited in Norway since the Reformation (1536) to 1843. The Church was very slowly restored and there was a wish to establish a school in every parish. In 1920 there were approximately 15 very poor schools in small parishes. They had no public funding and the school staff was most of all religious (nuns). In 1970 a law opened the way for governmental grants, but at that time only 3 Catholic schools were remaining (Arendal, Bergen and Oslo). In 2004 a new school opened in Bodoe. Since 1990 lay people have taken over all positions in Catholic schools, but there is a priest linked to every school.

TEACHER EDUCATION

Teachers in Catholic schools are educated in governmental teacher training seminars or universities. No particular seminar or formal education is available for teachers who work in Catholic schools. They thus have to trust "in service training".

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

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RECENT LEGISLATION CONCERNING EDUCATION

Tuition in Norway is compulsory from age 6 and for 10 years. 98 % of pupils are attending governmental schools, run by the municipalities. The ones who are not in governmental schools may complete their tuition through:

- Home based tuition from parents, under supervision of the municipalities.
- Being a pupil in a registered independent school without governmental funding.
- Being a pupil in an approved private school with governmental funding. Most of the 2 % children in non-governmental tuition are attending those schools.

Since 1970 a law has provided State financial support to Catholic schools. The law has been amended some times (and for the last time in June 2007), but the main object has remained the same: Religious based schools, schools based on a recognised pedagogical idea (e.g. Rudolf STEINER) and some International Schools may ask to be approved to governmental funding. Such schools receive 85 % of running costs corresponding to costs in similar governmental schools. There is no governmental support for investments or buildings. When investments, also in governmental schools, are about 1/3 of total costs, the subsidy is less than 60 %.

To receive grants, Catholic schools have to accept lots of regulations made for governmental schools. Some religious schools experience problems to have religious freedom, but for the Catholic Schools that has been a minor problem. They are allowed to give their own religious instruction; they may organise Holy Mass for the school population, etc.

STATISTICS

- 1 Primary school, grade 1 to 7.
- 3 Primary/lower secondary schools, grade 1 to 10 (compulsory school in Norway).

Total: 1 100 pupils, among whom about 60 % are Catholics. About 50 % of all pupils in Catholic schools are migrants. There are about 150 teachers, maybe 40% Catholics, all of them being lay people (4 to 5 religious people work part time for Catholic schools).

FUNDING OF CATHOLIC SCHOOLS

Teachers in Catholic schools receive salaries as in governmental schools.

The Government contributes with about 85 % of running costs. The remaining 15% must be asked to parents (i.e. about 1 000 EUR per year).

Renovation and construction of buildings is the most difficult economic problem of Catholic schools, and may be the main reason that prevents for establishing more Catholic schools in Norway.

PEDAGOGICAL INFORMATION

Teachers have their formal education from governmental teacher training seminars or universities. There is good communication between Catholic schools and governmental Seminars/Universities as far as common subjects and school improvement are concerned. There is no institute especially responsible for helping Catholic Schools in matters concerning their specific identity or atmosphere.

SCHOOL PASTORAL CARE

Each parish with a linked school offers the service of a priest for the pastoral work or the celebration of Holy Mass, at least once a week. Often the school priest also gives lessons in some classes and is a part of the school milieu. There is no publication concerning school pastoral care for Catholic schools.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

Many Catholic schools have a problem to offer a place to all those who want to register. In most cities there are no Catholic schools at all. Presently, only 40 % of the teachers in Catholic schools are Catholic. The number of Catholics who study for becoming teacher is increasing. Within a few years it is likely that Catholic teachers will be a majority in Catholic schools. Everything will be done to give them a better understanding of the specific aim of a Catholic school; underlining what that offers them. The will exists to establish more Catholic schools, first of all at gymnasium level (grade 11 to 13). Due to the financial situation, that's a real challenge.

Catholic Schools in Poland

SOME GENERAL DATA

Until 1989 Poland was part of the Soviet block of socialist countries. Afterwards it became again sovereign and democratic. It has today 38 125 479 inhabitants. The almighty monopoly of the State concerned the whole social and economic life as well as the relationship between Church and State. This monopoly also impacted education. The schools were managed according to the rules of lay education and "from a scientific point of view". Only 9 Catholic schools have subsisted. The Church in Poland, even if it wasn't a subject of law, was very much involved in catechesis in the parishes; some "havens" the founder of which was Father Franciszek BLACHNICKI and which gathered children and teenagers.

After 1990 the State abandoned the monopoly in most domains of public life, among which education, health care and social work.

In 1994 there were in Poland 70 Catholic schools and about 100 schools called "social" schools.

In 1997 the new Constitution of the Polish Republic was voted and in 1998 the Concordat with the Holy See was ratified (implemented in Warsaw on 28th July 1993).

Poland entered in the European Union on 1st May 2004.

LINKS BETWEEN THE CHURCH AND THE STATE

In Poland there is no separation between the Church and the State. The relationship between them is based on the respect of mutual autonomy and independence, and on cooperation for the individual and common good of men (article 25 of Law 3 of the Constitution). In Poland the Concordat is in effect.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

- Catholic education began to develop after the change in the law on public school system and the new law of 7th September 1991 which did no longer mention a monopoly of the State in the field of education.
- In April 1994, the Council of Catholic Schools was founded by the Bishops' Conference of Poland. It gathers all the Catholic schools of the country and constitutes a cooperation space for schools, the aim of which is development, identity and support of existing schools and schools in the process of creation.
- In April 1994, there were in Poland 70 Catholic schools. In 2007 this number was multiplied by seven.

TEACHER EDUCATION

- Private and Public higher schools prepare teachers to teach their respective subjects, but these schools only give weak bases for educational and pedagogical practice.
- In 2005 the Council of Catholic Schools implemented a formation programme for teachers for the school year; it is based on the teaching of the Church and the documents of the Pope.

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

Assistant from the Polish Bishops' Conference to the Council of Catholic Schools:
Mgr Stanisław NAPIERAŁA.

NATIONAL SECRETARIAT

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biuro@rsk.opoka.org.pl – www.rsk.edu.pl

Responsible for International Relations: Father Adam KOSTRZEWA (adam67@poczta.onet.pl).

RECENT LEGISLATION CONCERNING EDUCATION

- Constitution of the Polish Republic: 1997.
- Concordat between the Holy See and the Polish Republic: 1998.
- Law on school system: 7th September 1991.

STATISTICS

For the school year 2006-2007

Total of Catholic schools: 490.

Total of pupils: more than 50 000 children and youngsters.

Teachers (priests, sisters and lay people): about 7 000.

FUNDING OF CATHOLIC SCHOOLS

Catholic schools in Poland are funded by the State budget in the framework of a part of the general subsidy given to local collectivities. The schools receive an amount per pupil and also benefit from an additional payment of the parents. Thus there isn't a subvention per school but a subvention per pupil. In that way the necessary minimum for the working of the school at a sufficient level can be assured. The catechists are treated as any other teacher. But there is no funding for the construction or renovation of buildings.

PEDAGOGICAL INFORMATION

Pedagogical service

The Council of Catholic Schools leads the Centre of Teacher Formation – *Pro Formatione*.

In the framework of the Council's direction, the person responsible for teacher and headteacher formations is Sister Maksymiliana WOJNAR

Skwer Kard. Wyszyńskiego 6

PL – 01-015 WARSZAWA.

The Council doesn't collaborate with Higher Institutes but with University professors.

Headteacher in-service training

During the last three years the following formations have been developed:

- Qualification courses of 2 semesters in the field of organisation and management in education, taking the personal approach into account.
- Formations, three times a year, dedicated to legal and spiritual topics, and the identity of a Catholic school.

The Council is responsible for the themes of headteacher formation.

Headteacher in-service training

- A Forum is organised each year for teachers. This Forum is, at the same time, a two-day conference and formation session. These last three years it has been dedicated to the questions concerning the personal measure of culture and education.
- Four yearly conferences in different regions of the country concerning educational and formation questions.
- A formation programme based on the teaching of the Pope concerns all the teachers.

Headteacher in-service training

Once a year the Council publishes the "materials for the Forum of Catholic schools' teachers" and it gives the teachers some files about formations and conferences, printed or in electronic form.

The national office of the Council, of which Mrs Dorota DOMAŃSKA is director, is responsible for the publications. Mrs DOMAŃSKA is an employee of the Council's direction.

SCHOOL PASTORAL CARE

Formation

The educational character of the school is written in the statutes of each school. In this domain the headteachers are supported by the Council.

Publications

- Publications are realised in accordance with the educational character of the Catholic schools.
- Once a year the Council organises the National Forum of Catholic Schools' Youngsters, the topic of which concerns educational matters. The youngsters receive short publications on the topics of the Forum and an educational film on CD or DVD concerning the cultural heritage.

Formation in leadership

The Council attaches importance to the promotion of management rules in keeping with the social teaching of the Church, and the respect of teacher's and pupil's dignity.

In this field the Council is supported by some people from scientific milieus, lay people and religious as well; it doesn't collaborate with institutes but with individuals.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

Catholic schools in Poland – except for nine of them – were founded after 1992.

Their main problem is often the material basis. In Poland we observe an important need for Catholic schools. There are too few schools. Catholic Education has great opportunities for the future on the condition that it achieves to keep and reinforce its identity. That especially concerns teachers and their devotion to the mission of the Catholic school.

Catholic Schools in Portugal

SOME GENERAL DATA

The democratic development of Portugal started after the “Carnation Revolution in”, April 1974. The entrance into the European Community facilitated this development and a considerable progress was remarked at social and human levels. Today the country has 10 676 910 inhabitants. There are still some zones of poverty but the whole population has evolved a lot. Despite this evolution there are still moral and social problems at the level of the Portuguese families. At present the sectors in crisis are – like in many other European countries, but with specific characteristics – those of Economy, Education, Health and Justice.

LINKS BETWEEN THE CHURCH AND THE STATE

In the Portuguese history the Church has always been recognised for its social and human role. It's the institution which is the more active and the closer to the unprivileged and weak sectors. The State is non-denominational and non-religious. There is a compulsory agreement, renewed in 2004, for regulating the relationships between the Holy See and the Portuguese Republic. There are presently some laicist groups which create problems for the action of the Church.

HISTORICAL BACKGROUND OF CATHOLIC SCHOOLS

The Catholic school has earned the attention of the hierarchy and the recognition of the people. In the Episcopal Commission of Christian Education there is a Department of Catholic Schools which works with the Portuguese Association of Catholic Schools (APEC) and with the Confederation of Portuguese Religious Institutes (CIRP). At the level of this organism, the fundamental papers on the Catholic School have been translated; special days and forums have been organised and assistance is still given to the organisation of support and coordination structures in the dioceses; a paper called "Building the Catholic School" has been published; participation in European meetings has been assured.

TEACHER EDUCATION

Initial formation of teachers is organised at higher level in the Catholic University and in Higher Institutes of some dioceses, in the perspective of continuous formation.

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

Mgr. Tomaz Pedro BARBOSA SILVA NUNES, auxiliary bishop of Lisbon, is President of the Episcopal Commission of Christian Education and, as such, responsible for Catholic schools.
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NATIONAL SECRETARIAT

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NATIONAL PARENTS' ASSOCIATION

The National Federation of Parents' Association of Catholic schools (FNAPEC), inactive during several years, has restarted its activities. A new management team has been elected.

RECENT LEGISLATION CONCERNING EDUCATION

Freedom of education is recognised by the Constitution of the Republic and the Church is free to create its own schools. But State education has a total financial support and that's not the case for private Church schools or other private schools. In some regions of the country there are Church schools and other private schools with an association contract. In these schools education is free of charge. But some worrying signs are appearing which reveal that the State wishes to stop its financial support to these schools. It is still a long way to achieve free education for all in Portugal.

STATISTICS

For the school year 2006-2007

- Number of Catholic schools: 576 (including nursery schools).
- Number of pupils in these schools: about 103 700 (3,7% of the total school population).

The number of religious people in the schools is significantly decreasing and presently lay people are assuring the continuity of Catholic schools.

FUNDING OF CATHOLIC SCHOOLS

Education in Catholic schools, as well as in other private and cooperative schools, is generally paid by the families. In principle, the State doesn't finance private and cooperative education.

Some Catholic schools "under association contract" are free of charge (but only for the 2nd and 3rd secondary education cycles, i.e. from the 5th to the 12th year). The subvention is always lower than the costs the State pays for pupils in its own schools.

Other schools are "under simple contract": here, the subvention only concerns unprivileged pupils. It amounts to about 50%. The State supports families according to the number of children and the incomes.

There are financial restrictions in all the schools under contract.

PEDAGOGICAL INFORMATION

The schools themselves organise in-service training for their teachers and, in Catholic education, there are systematic formation initiatives.

SCHOOL PASTORAL CARE

School pastoral care is mainly organised in the dioceses through Religious Education in State schools, Catholic schools, Catholic movements' associations and lay school associations, Religious Institutes for school education.

Some dioceses have coordination systems for the whole sector. There are no specific publications. But at the level of the Bishops' Conference there is a magazine called "*Pastoral Catequética*" which underlines the themes of school pastoral care in Catholic schools and which also works to the formation of agents. Leadership formation is occasional and the Catholic University, in partnership with the Portuguese Association of Catholic Schools, has organised courses, during two years, for Catholic schools' headteachers.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

There are problems to examine:

- Qualification and financial autonomy of the schools.
- State financial support, knowing that Catholic schools are integrated in public education.
- Organisation and structure of activities at diocesan, national and also European levels.
- Integration of all the religious schools and institutes in the national whole and the services of the Portuguese Bishops' Conference.
- More attention for nursery schools; among which a significant part belongs to Church institutions.

Nevertheless, if we compare the present situation with the situation fifteen years ago, the Portuguese Catholic School can rejoice with the increasing interest from the Church's responsables.

Catholic Schools in Romania

SOME GENERAL DATA

Romania is situated in the South-East of Central Europe. The area of the country is 238 391 km². The capital city is Bucharest. According to the last census in 2002 the population amounted to 21 680 974 inhabitants: Romanians 89,5%, Hungarians 6,6%, Roma (Gipsies) 2,5 %, Germans 0,3%, Ukrainians 0,3%, Serbs 0,1%, Turks 0,2%, Tatars 0,1%, Slovaks 0,1%. At the level of religions, the same census gave the following figures: Orthodox Church 86,7%, Roman-Catholic Church 4,7%, Protestant Church 3,2%, Greek-Catholic Church 0,9%, Evangelic Church 0,2%, Unitarians 0,3%, Muslims 0,3% and atheists 0,1%. Official language is Romanian; the Romance language that has remained the closer to Latin.

Romania is a parliamentary republic, member of the NATO since 2004 and of the European Union since the 1st January 2007.

LINKS BETWEEN THE CHURCH AND THE STATE

The Catholic Church remains a minority in Romania in comparison with the Orthodox Church. Between the wars several religious teaching congregations settled down in different cities of the country which have been destructed during the Communist dictatorship, but which today try to rebuild the spiritual and pragmatic link in the Catholic schools of the 11 Romanian dioceses, 6 Roman-Catholic and 5 Greek-Catholic.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

Before 1948 the Catholic institutes in Romania have been run by religious orders; the tradition has been perpetuated till now. Religious congregations and houses are actively involved in activities concerning pastoral care of young people and education of children and youngsters. The members of the religious congregations are priests and nuns who have a deep professional and pedagogical preparation and who are extremely motivated in their work. That's the reason why they achieve very good results. The presence of religious congregations at national level is confirmed by the fact that the Vice-president of SNEC-Romania is a consecrated person, Sister Myriam GHENTA. The person responsible for Catholic education in the framework of the Catholic Bishops' Conference of Romania is Mgr. Aurel PERCĂ, Auxiliary Bishop in the Diocese of Iasi.

In Romania there are State education schools (free of charge) and private schools. Catholic schools are not elitist with pupils coming exclusively from rich families, but they also have poor pupils. It's thus necessary to take into consideration the financial situation of parents. Their financial contribution must be proportional to their real income. The State should more be involved and give financial support to Church schools in which pupils are from families contributing by their taxes to the national budget.

In Romania it's important to respect the Christian individuality of Catholic people. Orthodox people consider that Christian schools can resolve everything, but if we want to correspond to the Human Rights, we must assure the rights of Catholics. A change in mentality is necessary in order to make the historical rights and realities respected. In this prospect an important international conference took place in 2006 in Sinaia to finalise the European Year of Citizenship through Education.

TEACHER EDUCATION

The teachers who work in higher Catholic education are frequently invited to take part in trainer training seminars, organised each year by the SENC-Romania in partnership with the FERE-CECA (Spain).

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

The President of the Catholic Bishops' Conference is Mgr. Lucian MUREȘAN, Metropolitane and Major Archbishop of Alba Iulia and Făgăraș. The person responsible for Catholic Education in the 11 dioceses of Romania is Mgr. Aurel PERCĂ, Auxiliary Bishop in the Diocese of Iasi, designated by the Catholic Bishops' Conference of Romania.

NATIONAL SECRETARIAT

The SNEC-Romania coordinates the activity of Catholic Education: the President and person in charge of international relations is conf. univ. dr. Miorița GOT, Department of Romanian Language and Literature, *Spiru Haret* University, Bucharest, also teacher at *Ion Creanga* Lyceum, Bucharest, designated by the Catholic Bishops' Conference, and the Vice-president is Sr. Myriam GHENȚA.

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NATIONAL PARENTS' ASSOCIATION

The National Parents' Association is in the making.

RECENT LEGISLATION CONCERNING EDUCATION

The State has made some amendments to the Education law nr.84. This has enabled the religions considered as a "minority" to organise classes of religion in the schools for their own pupils. The State has tried to conform to the European laws concerning education and religious freedom, but the concrete results are not yet significant. The possibility of organising a class of religion remains formal because there are still headteachers with an exclusivist and unidenominational mentality. The political fact remains dependent on different influences and pressures.

Religious education has become again a component of the Church's own activity, thanks to the opportunities proposed in the Education Law, but also to the official agreement of the State to reorganise schools patronised by the Church. Such a "patronising" is due to the fact that the teaching staff of the schools must be advised by the person responsible for cult (art. 9 of the Education Law). So, from this point of view, there is a selection of the didactical executives, taking into consideration the professional principles (which must correspond to the professional requirements laid on by the Ministry of Education), as well as moral and ethical principles, but excluding any denominationalism. In Catholic schools there also are very good teachers from other denominations. All the Catholic pupils in the schools have been identified in order to guarantee their access to the class of religion. Groups of pupils have been composed on a legal basis, with the written agreement of the parents or legal tutor. But there are some cases of obstruction to the teacher of religion at school. It is thus sometimes necessary to gather pupils' groups in some places belonging to the Church – chapels, oratories, meeting rooms where pupils can have religion or catechism classes. The Romanian State is interested to provide religion handbooks for the pupils belonging to all the denominations recognised by the Constitution. This concerns the measures taken by the State for the entrance of Romania in the European Union (entry that happened on 1st January 2007) and by the Ministry of Education for adapting the Romanian school system to European education. Groups of experts have elaborated a curriculum for the class of religion, for Roman-Catholics and Greek-Catholics, tallying with the requirements of the Ministry of Education. The same groups have realised religion handbooks for primary education, gymnasiums and lyceums, with the agreement of the Catholic bishops and the approval of the Ministry of Education. Some have already been published; others are still in the making.

STATISTICS

School year 2006-2007

| Number of schools | Number of headteachers | Number of teachers | Number of pupils (boys) | Number of pupils (girls) | Total number of pupils |
|-------------------|------------------------|--------------------|-------------------------|--------------------------|------------------------|
| 58 | 58 | 527 | 2.223 | 1.846 | 8.330 |

FUNDING OF CATHOLIC SCHOOLS

Unfortunately, the State rarely supports Catholic Church's initiatives for rebuilding schools. It's impossible to fund these schools with the national budget. In November 2004, the five Greek-Catholic bishops sent an official request to the State authorities, but up to now there has been no answer. Catholic education, which has a long tradition in Romania, is faced today with a huge competition from the majority religion, and not always on loyal basis. The reasons given for refusing the opening of new schools are "numeric" and also concern the incapability to present a clear competitive tradition.

PEDAGOGICAL INFORMATION

Pedagogical service

A pedagogical service is assured by several teachers, priests and lay people, specialised in the matter, who work in the framework of Roman-Catholic and Greek-Catholic institutions in the country.

Headteacher in-service training

SNEC-Romania, supported by the CEEC, the Romanian Catholic Bishops' Conference and the Ministry of Education in Bucharest, and with the precious cooperation of the FERE-CECA (Spain) organises each year (for already 11 years) trainer training seminars at national level for headteachers and teachers of Roman-Catholic and Greek-Catholic schools. This activity is very fruitful for those educators, thanks to the exceptional professional and didactical formation of the Spanish specialists.

Furthermore, at the diocesan/national level, some meetings are regularly held to find solutions to the difficulties remarked in the work and to define common strategies for achieving the school objectives.

Formation of inspectors of religion

In September 2008 the CEEC organised in Sinaia a formation for Romanian inspectors of religion. In this project, the collaboration of an inspector of religion from the diocese of Ghent (Belgium) was very helpful.

Teacher in-service training

The main themes of national headteacher and teacher formation are the following:

- modern strategies in activity concerning education – evaluation;
- organisation of the school concerning legal principles;
- headteacher formation;
- formation of teachers of foreign languages;
- the ideal profile of the modern educator;
- the class of religion;
- the European portfolio of languages in Catholic schools;
- education and culture of diversity – intercultural, etc.

SCHOOL PASTORAL CARE

Formation

School pastoral activities are developed at the level of each school. Beside the compulsory activities of the school curriculum, there is a series of extra-curricular activities – competitions, excursions, artistic programmes on the occasion of religious feasts, theatre plays, and especially activities with a permanent religious character: Eucharistic Adoration, in cathedrals. The Romanian Catholic schools are very open to values of languages, other cultures, other denominations.

Formation in leadership

To achieve a coherence of Catholic Education at national level it's necessary to organise common and concerted actions. The meetings organised by the SNEC-Romania in cooperation with the FERE-CECA for the continuous professional development of Catholic educators must be completed (at the request of the Catholic teachers) with the organisation of two yearly meetings. In such a framework we could clarify the Catholic Church's magisterial documents. Headteachers and teachers consider initial and continuous training as an absolute necessity.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

The Romanian Catholic schools have covered a good way since December 1989 and the results are remarkable.

Problems

- the exclusivist and unidenominational mentality;
- unequal education chances for pupils who belong to a different denomination;
- the respect for freedom of religion isn't yet total; it's necessary to clarify the legal status of the Catholic pupil.

Opportunities

- Romanian education, if it wants to meet the requirements of the European Union, has to respect the personality of the minority religious communities;
- the Catholic school in Romania has a very strong tradition that brings useful results for all the nation, for instance the Transylvanian School (*Școala Ardeleană*);
- the freedom of religious expression, imposed by the fundamental Law of the country, will become practical, not only theoretical.

Objectives

- To maintain and impart the Catholic school's educational project:
 - Each school is a Christian school with as main concern to associate knowledge acquisition, integral formation of young people and transmission of evangelical values, harmonious collaboration and reciprocal respect;
 - Each school is open to all pupils, without any exclusion because of religious convictions or social situation; many Orthodox families choose Catholic schools for their children because they consider these schools being better for the moral formation of young people.
- To organise continuous training (at pedagogical and religious levels) for all the Catholic teachers through trainer training seminars, thanks to the support of the FERE-CECA.
- The pedagogy of the intercultural and the interreligious dialogue.

Catholic Schools in Scotland

SOME GENERAL DATA

Scotland is part of the United Kingdom, with its own Parliament carrying responsibility for key specified areas of government, including: Education, Health, Transport. No longer an independent sovereign State since 1707, it does not have independent membership of either the United Nations or the European Union. The independence of both the Scottish legal system and the Scottish education system has contributed to the continuation of Scottish national identity. Edinburgh, the country's capital and second largest city, is one of Europe's largest financial centres. Scotland's largest city is Glasgow which is home to approximately 40% of Scotland's population which totals just over 5 million.

LINKS BETWEEN THE CHURCH AND THE STATE

Christianity probably came to Scotland around the second century, and was firmly established by the sixth and seventh centuries. At the time of the Scottish Reformation in 1560, the Church in Scotland broke with the papacy, and adopted a Calvinist confession. At that point the celebration of Mass was outlawed and Catholics were actively persecuted. The Hierarchy was re-established in 1878.

During the nineteenth century, Irish immigration substantially boosted the number of Scottish Roman Catholics and by 1900 it was estimated that 90-95% of Scottish Catholics were fully or partly of Irish descent. Italian and Lithuanian immigrants also boosted numbers of Roman Catholics in Scotland. More recently immigrants from Poland have also increased numbers of Catholics.

Currently the senior bishop in Scotland is Cardinal Keith Patrick O'BRIEN, Archbishop of St Andrews and Edinburgh. There is one other Archdiocese – in Glasgow – and 6 other Dioceses.

The Catholic Church represents its views to the State in various ways, sometimes in response to official consultation exercises, partly through representation on various committees, and sometimes using other channels of communication with politicians. On matters of morality and ethics, and in education matters, the voice of the Church is heard loudly.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

The vast majority of Scotland's pupils (92%) are taught in schools managed by the State (only 8% in Independent schools). There are almost 400 Catholic schools (16% of state schools) which are managed as Catholic "denominational" schools by local education authorities and fully funded by government. Approximately 123 000 students attend Catholic schools (20% of the school population).

Denominational schools developed as a result of the State inviting the Church to transfer its parish schools over to State ownership in 1918. Guarantees were given in statute that these schools would be managed as public schools "in the interest of the Church" and the Church was granted rights to supervise the Religious Education curriculum and to "approve" all teachers with regard to their "religious belief and character".

The Church does not employ teachers but supports them by contributing to their initial teacher education and to their ongoing professional development.

TEACHER EDUCATION

There has been no specific Catholic College dedicated to the training of Catholic teachers since 1999 when the last remaining college merged with the University of Glasgow to form a Faculty of Education. The Government has placed on the University the duty to prepare teachers to meet the needs of Catholic schools in Scotland. While the majority of teachers train to teach in Catholic primary schools are educated in the University of Glasgow, significant numbers of students attend universities in other parts of Scotland.

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

Right Rev. Joseph DEVINE, Bishop of Motherwell, is the Bishop President of the Catholic Education Commission.

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NATIONAL SECRETARIAT

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RECENT LEGISLATION CONCERNING EDUCATION

The right of parents to have access to denominational schools is enshrined in primary legislation (Education Scotland Act 1980). Some erroneously believe that Catholics enjoy a privilege which is withheld from other Churches. In fact, other Christian Churches, including the Church of Scotland and the Episcopalian Church, relinquished their active involvement in the schools which they had originally established. It has been suggested that this primary legislation could allow for the establishment of Muslim schools (of which there are presently none in Scotland).

Recent UK Employment regulations which seek to outlaw discrimination on the grounds of religion and sexual orientation have been seen as a vehicle for challenging the Church's right to approve teachers with regard to their "religious belief and character". So far, no such challenge has been successful.

STATISTICS

| | <u>No. schools</u> | <u>No. Pupils</u> | <u>No. Teachers</u> |
|--------------------------------|--------------------|-------------------|---------------------|
| Catholic Primary schools | 329 | 67 775 | 3 978 |
| Catholic Secondary schools | 56 | 53 060 | 4 250 |
| Catholic Special Needs schools | 6 | 336 | 101 |
| Independent Catholic schools | 3 | 2 100 | 130 |

With the exception of 1 Independent school, no Religious Congregations are involved in school education in Scotland. As a result, only 2/3 religious are employed as teachers. Diocesan clergy and some lay professionals are actively involved in providing Chaplaincy support to most primary and secondary schools.

FUNDING OF CATHOLIC SCHOOLS

All State schools are fully funded by Government: teacher salaries, capital and revenue costs.

Almost all school buildings and land are owned by local Government Councils, with a very few still owned by the Church and leased to the Council.

Independent schools are funded privately through fees paid by students.

PEDAGOGICAL INFORMATION

Professional development of teachers

All teachers are contractually obliged to commit 35 hours per year to various forms of Continuing Professional Development (CPD). This activity is supposed to be relevant to the teacher's particular needs, responsibilities and experience. Much of in-service is provided by local Councils, by Universities and by other agencies and is linked to aspects of the curriculum, uses of technology etc.

The Scottish Catholic Education Service (SCES) publishes an annual catalogue of "Faith and Teaching" CPD activities, designed to support teachers in Catholic schools to understand faith and how to communicate it to students. It offers a structure which teachers can use across their careers to evaluate their own needs in this area and to identify appropriate CPD opportunities. These courses are provided by SCES, by Diocesan Religious Education Advisors, by the national seminary and by the University of Glasgow.

Anyone aspiring to be appointed as Head Teacher of a school in Scotland is expected to attain the Scottish Qualification for Headship (SQH). This requires the completion of a course of part-time study and the submission of specified forms of evidence of work-based activity. It does not contain any reference to the leadership of a faith community. To complement this course, the University of Glasgow provides a course in Catholic Leadership which has been completed by a number of aspiring leaders in the past six years.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

Catholic schools in Scotland are regularly attacked in the media by commentators who seek to blame their existence for the problems of sectarianism in Scotland. All the published evidence indicates that such cause-and-effect associations are completely unfounded. Indeed, reports published by school inspectors highlight the excellent provision offered in the best of Catholic schools. This indicates that the best Catholic schools are significantly out-performing their non-denominational counterparts.

It is arguable that the criticism of Catholic schools is – increasingly – a masked attempt by aggressive secularists to attack the Church and the place of religious faith in the public forum. It requires a careful and reasoned response from the entire Catholic community.

For as long as Catholic schools remain popular with parents because they offer excellent education and formation, no serious political party will oppose them. The biggest threat may come if the teachers appointed to work in Catholic schools are themselves not adequately formed to understand the mission and purpose of the Catholic school. The Church must sustain its efforts to support teachers for Catholic schools.

Catholic Schools in Slovakia

SOME GENERAL DATA

Historically Slovakia remained linked to Hungary in the framework of the Austro-Hungarian Empire while the Czech part of the country depended on Austria. This difference of influence explains to a great extent why Slovakia is deeply Catholic and the Czech Republic largely secularised and/or atheistic. It also contributed to the creation of two distinct nations, finally separated on 1st January 1993, some years after the "Velvet Revolution" in Czechoslovakia (1989).

Slovakia – with Bratislava as capital city – is a member of the European Union since 1st May 2004 and has one European Commissioner, Mr Ján FIGEL, a Christian-Democrat. He is responsible for Education, Training, Culture and Multilingualism, which also includes sport, youth and relations with civil society; thus a very important domain for Catholic schools. Among the 5 414 000 Slovaks there are about 68% Catholics, 6,9% Protestants, 4,1% Greek-Catholics. There is a Hungarian minority (about 9%) and also 10% Roma, i.e. about 500 000, still a very delicate subject in Slovakia.

LINKS BETWEEN THE CHURCH AND THE STATE

Slovakia clearly declares separation between the Church and the State. The State has signed a Concordat with the Holy See.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

Catholic education quickly reappeared after the Communism: the first school was re-opened by a family father of eight children. The addresses of all the Catholic schools of Slovakia are available on: www.kbs.sk (Click on *Cirkevné Školy a Výchova* and find the schools by level and by diocese).

STATISTICS

School year 2007

- 205 schools
- 3 399 teachers
- 44 610 pupils, almost all Catholic.

TEACHER EDUCATION

The city of Ružomberok and the region of *Liptov* play an important role in the Slovakian Church's life through the creation, in 2000, of a Catholic University that is today in full development. It had in 2007 about 12 000 students following courses in the Faculties of Philosophy, Theology, Pedagogy and Health.

Katolícka Univerzita v Ružomberoku

Nam. A.Hlinku 60

SK – 034-01 RUŽOMBEROK

www.ku.sk/en/index.php

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

The President of the Commission for Catholic Education is Mgr Rudolf BALAŽ. This commission deals with pastoral questions, the class of religion and the educational process. It has responsibility in the matter of educational plans, instruction procedures, methods, handbooks and materials.

NATIONAL SECRETARIAT

The headteachers of Catholic schools are organised in an Association the President of which is Mr Stanislav BELLA. He is the representative of the Slovakian Catholic Schools in the CEEC General Assembly.

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PEDAGOGICAL INFORMATION

Headteacher in-service training

In September 2005, a National Centre for Pedagogy and Methodology of Religion was created by the bishops in Spišská Nová Ves. Mrs Anna KOPECKÁ, Ing. Mgr.¹¹ is the Director of this Centre.

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CLASS OF RELIGION

In each Catholic school there is a class of religion, 2 hours a week. Evaluation is done like for other subjects. The teachers of religion are graduates; they have a diploma of the Faculty of Theology "Aloisianum", the University of Trnava, the Catholic University of Ružomberok, the University of Nitra or the University of Presov.

FUNDING OF CATHOLIC SCHOOLS

A law on school funding gives equality of treatment for Catholic schools and State schools. That's the case for salaries and *grosso modo* for working costs. That's not the case for renovation or building of new schools. 60% of the Catholic schools rent their buildings to the State, 20% to the city or village. The others are Church schools. As far as the law on funding is concerned, we must wait for the decision the new government – in which Christian-Democrats are no longer participating – will take.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

Slovakia is one of the Catholic Eastern countries which move: different centres for catechesis, a formation centre for Catholic education's employees and teachers, a very new Catholic University, more than two hundred schools are working together to the renewal of the Church. For two or three years, a solidly graduated (sometimes from abroad) and multilingual young Catholic generation has appeared. During the Communist period some diplomas were reserved for young people from Communist families. In the ministries the complete disappearing of a Communist administration will still take some time. It strangles evolution, sometimes even to a boycott pure and simple. By the way, this is true for all the Central and Eastern European countries.

¹¹ In some Eastern European countries, "Mgr" is the abbreviation for "Magister", i.e. professor.

Catholic Schools in Slovenia

SOME GENERAL DATA

The independence of Slovenia came about as a result of the dissolution of Yugoslavia. Crisis emerged in Yugoslavia with the weakening of the Communism in Eastern Europe towards the end of the Cold War, symbolised by the fall of the Berlin Wall in 1989. On December 23rd, 1990, 88% of Slovenia's population voted for independence in the plebiscite, and on June 25th, 1991, the Republic of Slovenia declared its independence. A 10-day war with Yugoslavia followed (June 27, 1991 - July 6, 1991). Fortunately the conflict resulted in relatively few casualties.

Slovenia, with Ljubljana as capital city, joined the United Nations on May 22nd, 1992 and the European Union on May 1st, 2004. The Slovenian currency *tolar* became part of the European Exchange Rate mechanism in 2004. Slovenia joined the European Monetary Union and adopted the Euro on January 1st, 2007 as the first of the new member countries.

LINKS BETWEEN THE CHURCH AND THE STATE

Central and Eastern European countries are still recovering from a half-century long communist domination, consequently both the Church and the State are in process of learning how to function in a democratic society. *A modus vivendi*, let alone the tradition, cannot be established in a decade.

Smallest of the former Yugoslav republics, which used to be a part of the Austro-Hungarian Empire, Slovenia borders Austria, Italy, Croatia and Hungary. This prosperous and beautiful country, often called "the Switzerland of the former Yugoslavia," has an area of 20 000 km² and a population of about 2 million inhabitants, of whom at least 70% Catholics.

Like many issues in the Balkans and Central Europe, the conflict between the State and the Church can only be understood in the context of several decades, if not centuries.

Today, many Slovene Catholics would like to recover some of the influence lost in 1945. Those losses were significant. About two hundred fifty priests were imprisoned; another two hundred fled to the West. Many Catholics, most of whom were lay intellectuals, were executed or went into exile.

After the elections in 2005 the situation has improved. The government is changing legislation which is more in favour of the Roman Catholic Church. According to the constitution the Church is separated from the State.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

The Church has maintained a broad network of educational, medical, and charitable institutions until property was confiscated by the regime in 1945. These were supported by extensive holdings, especially in Slovenia's famous forest lands. Perhaps even more significant was the fact that under the Hapsburgs at the turn of the 19th century, the Church provided the major career opportunities for poor but bright and ambitious Slovene boys. In many parishes, the priest was the only person who could have been called an intellectual, and thus the Church had enormous influence in social and cultural as well as religious matters.

At the beginning of the 20th century the Bishop of Ljubljana, Anton Bonaventura JEGLIČ, realised the importance of establishing a gymnasium and institution where students would be educated as intellectuals as well as nationally conscious Slovenes and good Christians. Part of the necessary resources was raised by the Bishop with the help of several priests, but above all the Institution was built with contributions of the common Slovene faithful.

In 1913 the first maturity examination (comprehensive exit exams or "A levels") at the first Slovene gymnasium was a historical one – it was conducted in the Slovene language for the first time.

During the First World War there was an army hospital in the Institution and upper-class students were mobilised in the army. After the war the Institution carried on its mission under new circumstances and in a new State (Yugoslavia).

On 28th April 1941 the building was taken over by German occupying forces. The school was officially closed on 5th June 1945 and the Institution was taken over by the Yugoslav army. In May and June 1945 the building

and its surroundings were used as an assembly centre from which thousands of Slovene anti-revolutionists were taken to execution. After that the Institution served as barracks for the Yugoslav army. In 1991, after Slovenia's independence, the first democratically elected government returned the building to its original owner, the Archdiocese of Ljubljana.

Beside this school there are three more public Church gymnasiums in Slovenia: one Salesian (originating from a congregate boys school), one used to be a seminary and another one is in the Diocese of Maribor (since 1996).

So far there are no primary or vocational schools owned by the Church in Slovenia.

TEACHER EDUCATION

At national level there is no formation for teachers of religious education and culture. The Association of Catholic Pedagogues of Slovenia (DKPS) organises colloquiums for teachers (members and non-members may take part).

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

The bishop, responsible for Catholic schools is Anton JAMNIK, PhD, Auxiliary Bishop of Ljubljana.

Ciril Metodov trg 4, p.p. 1990

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anton.jamnik@guest.arnes.si

NATIONAL SECRETARIAT

Slovenian Bishops' Conference

Responsible persons: Andrej SAJE, Ph.D and Urška BALOH

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SI – 1000 LJUBLJANA

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tiskovni.urad.ssk@rkc.si

Persons responsible for international relations:

Mgr. Anton JAMNIK, Ph.D and Mr. Gregor PAVLIČ, M.Sc

RECENT LEGISLATION CONCERNING EDUCATION

The government is in process of planning the renovation of legislation, removing the obstacles to establish new Catholic schools. The Archdiocese of Ljubljana has recently set up a team to found a vocational and primary school in the next two years. The staff will be paid by the State.

STATISTICS

The end of the school year 2005-2006

| | NUMBER OF SCHOOLS | NUMBER OF CLASSES | NUMBER OF PUPILS | NUMBER OF TEACHERS |
|---------------------|--------------------------------------|-------------------|----------------------------|---------------------------|
| ELEMENTARY SCHOOL | 859 (1 private) | 9.056 | 170.013 (82.847 female) | 14.110 (12.242 female) |
| SECONDARY SCHOOLS | 142 (4 Catholic out of 6 private) | 3.869 | 97.885 (48.542 female) | 8.167 (5.136 female) |
| MUSIC ELEM. SCHOOLS | 75 (3 Catholic out of 7 private) | - | 20.244 (12.581 female) | 1.946 (1.121 female) |

The beginning of the school year 2006-2007

| | | Public 1. year | Private 1. year | Public (all) | Private (all) |
|--------------------|-------------------------------------|----------------|--------------------------------|-------------------------|----------------|
| ELEMENTARY SCHOOLS | | 19.300 | 30 | 166.121 | 1 |
| SECONDARY SCHOOLS | Lower (vocational) - 2,5 or 3 years | 5.831 | 0 | 18.881 | 0 |
| | Technical (4 years) | 9.080 | 0 | 38.946 | 0 |
| | Gymnasium (4 years) | 9.110 | 520 (all) | 39.724 | 2.146 (all) |
| | | | (348 in 4 catholic gymnasiums) | (1385 in 4 cath. gymn.) | |

FUNDING OF CATHOLIC SCHOOLS

So far one Catholic school (Diocesan Catholic School in Ljubljana) has been financed by the State with the exception of the salary of the teacher of religion and extra-curricular activities. Other schools are paid 85%. All renovation and construction costs are provided by the Church.

PEDAGOGICAL INFORMATION

Pedagogical service

The Association of Catholic Pedagogues of Slovenia (DKPS) organises colloquiums for teachers (members and non-members may take part).

Responsible person: Silvo ŠINKOVEC, M.Sc, SJ

Ulica Janeza Pavla II, 9

SI – 1000 LJUBLJANA

silvo.sinkovec@rkc.si

There is no special collaboration with the University considering in-service training.

Headteacher in-service training

The NSLE (National School for Leadership in Education) was established in 1995 by the Government of the Republic of Slovenia for training and professional development of headteachers and candidates. The NSLE activities also include other education programmes, publishing of books, journals and proceedings, and research and experimental development in education.

Basic activities:

- Implementation of the Headship licence programme
- In-service training for school leaders, deputy headteachers and teachers (seminars, conferences)
- Mentoring for newly appointed heads of schools
- Development of new approaches to education for leadership in schools
- International activities (projects, conferences, institutional cooperation, training, consultancy etc.)
- Annual conference for headteachers (**Leadership in Education**)
- Annual conference for deputy headteachers

There is no special education for headteachers of Catholic schools, but they have annual meetings on regular bases.

Teacher in-service training

The Association of Catholic Pedagogues of Slovenia (DKPS) organises colloquiums for teachers (members and non-members may take part). Besides, each Catholic school organises its own courses for the staff at least once a year.

Pedagogical publication

Magazine: *Vzgoja* (Education), published six times a year.

Chief Editor: Silvo ŠINKOVEC, M.Sc, SJ

silvo.sinkovec@rkc.si

SCHOOL PASTORAL CARE

Formation

Pastoral care in Catholic schools is in the hands of priests who are responsible for the subject named *Religious and culture* (first and second years, 2 hours a week, third and fourth years, 1 hour a week). Students have textbooks for this subject.

Formation in leadership

There is no special formation in leadership. Every two years an international symposium is organised, based on educational themes (one of the last key speakers was the bishop of Venice, Card. Angelo SCOLA).

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

On 14th June.2007 the Slovenian government decided to change the law, which will allow financing all private schools 100% in terms of salaries and partly in material costs (but not in investments). The cooperation with Ministry of Education has been very fruitful so far. At the end of the year 2007 it seems that the new law will not be accepted and the private schools will be still financed by 85%.

Catholic Schools in Spain

SOME GENERAL DATA

Spain is a constitutional monarchy with 45 116 894 inhabitants. Member of the European Union since 1986, the country has very complex structures. In 1978 the Spanish Constitution broke with the Franco centralism and introduced an important decentralisation. Tensions with Catalonia and particularly with the Basque Country have not yet found a solution. Today the kingdom has 17 regions or autonomous communities: Andalusia, Aragon, Asturias, Balearic Islands, Canarias, Cantabria, Castilla-la-Mancha, Castilla y Leon, Catalonia, Community of Valencia, Extremadura, Galicia, Madrid, Region of Murcia, Navarre, Basque Country, la Rioja. There are also two autonomous cities: Ceuta and Melilla. Education is a competence largely depending on the autonomous communities. Spain is a complex country regarding its immigration rate, too: more than 3 million in 15 years, the higher rate in the world. Migrant people especially come from Latin America, Eastern Europe, Maghreb and other African regions. Xenophobia is increasing. Moreover, Spain is confronted with a quick secularisation and a crisis in vocations.

LINKS BETWEEN THE CHURCH AND THE STATE

Spain is linked to the Holy See by a Concordat dated from 1979. It concerns a coordinated separation between the Church and the State: the main religious denominations are constituted in associations of **public** law with the possibility to conclude bilateral agreements.

The country has probably never provoked more comments in Church circles than these last years under the ZAPATERO government which pursues a policy against what the socialist party had called during its electoral campaign: “the dictatorship of the Church”. Abortion, euthanasia, marriage of homosexuals, and also class of education to citizenship or class of religion: all topics have been thoroughly discussed. In the incessant tensions with this government, the repercussions of votes in the Parliament are carefully observed by the Holy See. In fact, the modifications concerning the teaching of religion were on the verge of contradiction with the additional provisions to the agreement with the Holy See.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

To understand the situation of education in Spain, it's first of all necessary to mention some elements explaining its development during the last eighty years:

An historical confrontation between two opposed conceptions of education

- The *denominational school* with as main objectives freedom of education and harmonisation between faith and culture. It was the first school as education institution like it still exists today.
- The *secular school* created on the idea to be freed from the tutorship of the Church and to take as basis the sole support of reason. This school is based on an ethics without any reference to an external law or divine moral principles.

Today, the opposition against the tutorship of the Church leads to a move of the secular schools from the liberal world to the antireligious left.

A positive but ambiguous constitutional framework

The Spanish Constitution (1978), through which Spain retrieved democracy, offered a positive legal framework, progress, respect and understanding. As far as education is concerned, we find in the Constitution very interesting fundamental rights like the recognition of the right of everyone to education and the freedom of education (art. 27). But if the Constitution has approved a consensus text, capable to conciliate the two very opposed educational conceptions, the facts have proved that the difficult balance finally achieved has only led to a situation of educational instability and an unequal practical recognition of freedom of education. Consequently, these last 28 years, a lot of education reforms have been made.

TEACHER EDUCATION

The responsible for pedagogy in the FERE-CECA is Mrs. Irene ARRIMADAS GÓMEZ, Director of the Department "Innovación Pedagógica": irena@escuelascaticas.es – www.escuelascaticas.es

Some present initiatives and themes of the FERE-CECA formation:

- Days on orientation: studying of the themes of the “learning community”, school failure, silence in class rooms, family-school relations.
- Days on special education and integration of children with special educational needs.
- Collaboration with the Pastoral Department on the theme of educational quality, equity and freedom.
- On-line course on ICT, diversity, gifted children, emotional intelligence.
- Summer school on new educational experiences.
- Seminar for headteachers in Romania.
- CEEC-FERE-CECA international formation seminar for headteachers from the zones South and East of Europe, Palma de Mallorca, October 2008.
- Various contributions to themes concerning the educational project.
- The "Edugés" project on quality.
- A theme concerning inclusive education, through an international participation in the "INCLUES" project: “Keys for a cognitive and inclusive education”. The responsible is Brother Lorenzo TEBAR BELMONTE, FSC.
- Another theme concerning dynamic evaluation.
- The FERE-CECA offers a specific formation called “Curso de Experto FERE-CECA” for headteachers. Different modules are proposed to them every Friday and Saturday: educational system (36 h), headteacher formation (69 h) in the school and the community (70 h) and 100 hours of practice. Themes: the school and the parents, autonomy of the school, the school and the pupils, the school and the teachers, the school and society, the financial system, responsibility.
- The FERE-CECA organises formation sessions with European dimension. It has a “European Cell”: europa@ferececa.es. Responsible: Mr. Jacobo HERNANDEZ.
- As the majority of the holders are religious congregations, there is evidently a great number of formations in the proper charisma of the congregation, as well as other sessions especially for the congregation network. The most important religious congregations in Spanish Catholic education are: *las Hijas de la Caridad* (Daughters of Charity), Salesians, De La Salle Brothers, Marists and Jesuits.

All these projects are central and are coupled with pedagogical initiatives at the level of the various autonomous communities.

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

Director of the Secretariat of the Episcopal Commission for Education and Catechesis:

Mgr. Casimiro LÓPEZ LLORENTE, Bishop of Segorbe-Castellón

Palacio Episcopal en Segorbe

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Secretary:

Mgr. Modesto ROMERO CID

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NATIONAL SECRETARIAT

The Spanish secretariat for Catholic schools under congregation contract, and since 2004 also for diocesan schools¹², is assured by the FERE-CECA (*Federación Española de Religiosos de Enseñanza – Centros Católicos*), created in 1957. The FERE-CECA works in functional union with *Educación y Gestión* (EyG). This last was a school management organisation, while the FERE-CECA essentially dealt with pedagogical aspects, Christian educational project and school pastoral care. The Secretary General of FERE-CECA is Father Manuel de CASTRO BARCO, SDB.

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Tel. +34 91 328 80 00 – Fax +31 91 328 80 01
ferececa@ferececa.es – www.fere.es

NATIONAL PARENTS' ASSOCIATION

Created in 1929 the CONCAPA (*Confederación Católica Nacional de Padres de Familia y Padres de Alumnos*) represents about 3 million parents who have chosen a Catholic school. The present President is Mr. Luis CARBONEL. The CONCAPA groups 51 provincial associations.
For further information: concapa@concapa.org – www.concapa.org

RECENT LEGISLATION CONCERNING EDUCATION

The LOE (*Ley Orgánica de Educación*) is a reform decided by the Spanish socialist party because it considered that the previous law (the LOCE, proposed by the right parties but which has never been implemented) had only obtained the support of a part of society. As a consequence, it was necessary to obtain an important consensus to definitely stabilise the education system. The result disproved this promise. On 12th November 2005, hundreds of thousands people demonstrated in the street against this law on education proposed by the socialist government. Two causes were mobilising parents and teachers. First of all the LOE didn't either respect the principle of freedom of education or the right of parents to freely choose the school of their children. The second cause was the proposed change in the field of teaching of religion. As far as the first cause is concerned, the government started negotiations with the FERE-CECA after the demonstration. These negotiations achieved to positive results in matters of freedom of education. It must be remarked that during all these difficult years, the position of the FERE-CECA has always been a position of political independence and dialogue.

For the class of religion, the bishops themselves have led the negotiations. For information: it concerns classes of religion in State schools. The only provision regarding private schools concerns the total of hours per year: there is a light diminution in both networks. Discussions concern the *missio canonica* and the cancelling of the mission which must now be motivated. Furthermore in State education the pupils will have to choose amongst three possibilities: a class of denominational religion, a class of religious culture or the "*atención educativa*", a kind of no man's land not yet really defined.

The contents of the lessons on education to citizenship and human rights also were a problem. Here too, the FERE-CECA has negotiated contents which were not in opposition to pedagogical freedom. The negotiation is quite more difficult at the level of State schools where some moral themes, like family and sexuality for instance, are still discussed. Moreover a certain number of parents insist on the fact that moral education falls within their competences.

¹² In 2005-2006, there were 238 diocesan schools and 2 662 congregation schools.

STATISTICS

- Personnel:
 - Lay teachers: 84 452 (26 673 males and 57 779 females)
 - Religious teachers: 7 618 (2 574 males and 5 044 females) = 8,20 %
 - Total personnel (head, teaching and non-teaching): ±10,1 % are religious.
- Catholic schools under contract (in constant increase):
 - 70,72 % in nursery education.
 - 98,24 % in primary education.
 - 98,38 % in special education.
 - 98,02 % in secondary education.
- Classification of the schools according to their holder¹³, with a distinction between the schools under contract ("*centros concertados*") and the others¹⁴:
 - Schools belonging to a religious order: 1948 among which 1802 under contract.
 - Schools belonging to foundations: 304 among which 267 under contract.
 - Schools belonging to a private entity or an enterprise: 87 among which 59 under contract.
- Number of pupils in 2006-2007:
 - 1 399659 pupils in 2 656 schools, i.e. 20% of the Spanish school population.
 - In 2005-2006, there were in Catholic schools 62 604 children from foreign origin, among whom 61 388 in Catholic schools under contract, coming mainly from Central and Latin America (56%).

FUNDING OF CATHOLIC SCHOOLS

Most of the Catholic schools are funded by the Public Administration of the Autonomous Communities by way of a system called "*concierto*". The schools having this kind of contract are called "*centros concertados*" (concerted schools). The method of funding is the following: the State fixes the minimal amount the Autonomous Communities have to pay. These last generally pay the minimum, some of them a little more. In Catholic schools under contract the salary of the teachers is not yet equal to the salary of teachers in State schools, but we remark a constant augmentation.

Teachers are paid directly by the Administration. The schools receive an amount for their working expenses (60%), including the salary of administrative and service personnel and another amount for a range of other expenses. In any case, this funding is absolutely insufficient. There is no public funding for buildings. Construction costs are paid by the holders of the schools. In the frame of the new law, LOE, the government has decided to create a commission for examining the real costs of private schools.

¹³ Ref.: statistics published by the FERE-CECA and EyG, "*La Enseñanza en los centros educativos católicos*", Estadísticas de FERE-CECA y EyG, Consejo General de la Educación Católica, curso 2006-2007, December 2006.

¹⁴ This situation (under contract and other) can be explained by the representation via the following organisations:

- FERE-CECA represents the great majority of Catholic schools, mainly schools belonging to congregations but also diocesan schools.
- ACADE (*Asociación Española de Centros Autónomos de Enseñanza Privada*) is part of the international association CADEICE (*Confederación de Asociaciones de Centros Privados de la Unión Europea*); it concerns strictly private schools, thus fee paying schools. There are also about hundred schools linked to the *Opus Dei*. They are grouped in the organisation "*Centros de FOMENTO*". For further information: www.interrogantes.net/includes
- There is also another association: ECNAIS (*European Council of National Associations of Independent Schools*) grouping some Catholic schools, only for what concerns management aspects. For further information: www.ecnais.org

PEDAGOGICAL INFORMATION

Pedagogical service

Spanish Catholic education proposes very interesting publications, namely: "*Educadores*", *Revista de Renovación Pedagógica*, a pedagogical paper published by FERE-CECA since 1958.

The Spanish school has been working for a long time in the field of new technologies. It was one of the first in Europe to do so. There are a lot of initiatives, remarkable at the level of networks and realisations. The firm "*INTEGRA*" has developed two projects for the diffusion of new technologies: "*PLAN-ALFA*" and "*Educ@mos*".

SCHOOL PASTORAL CARE

Formation regarding pastoral care is developed in the Pastoral Department of the FERE-CECA. The responsible is Father José Antonio SOLORZANO, OSD. He works in close cooperation with Mr. José Maria BAUTISTA. This service proposes preparations of religious celebrations and gives examples of prayer. In 2007 it organised pastoral educational meetings on "pastoral synergies between family and school". The theme of tales and texts was developed. Interesting publications and a bibliography are now available. There is also an e-mail address for consulting. The most important initiative in school pastoral work is certainly the organisation of the "**Pastoral Days**": during three days in ten different places of Spain, about ten thousand teachers exchange information on school pastoral work. These days are much appreciated. They are interesting and innovative.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

The Catholic school is very appreciated by Spanish society and it cannot favourably respond to the numerous requests it receives. Almost 13% of the pupils in public education would like to be in a Catholic school. Catholic schools are appreciated for the quality of their teaching, the means they have, moral education, order and discipline.

The motivations of parents when they opt for a Catholic school are very diverse and not always religious.

The main conclusion to draw from this overview is double. Spanish Catholic education is quite important (20%), dynamic and well organised. In the light of Spanish society which goes today toward a more and more evident secularisation, and of the decrease in the number of religious, the Spanish Catholic Church has real difficulty to re-position itself in the public debate. The religious congregations reflect on new forms for managing their schools with a larger place for lay people. The main attitude adopted by Spanish Catholic education – i.e. a positive readiness for dialogue while clearly affirming its own identity – is very important for the whole Church in Spain. In most of the European countries the Church institution accepts a diminution of its power. If it becomes a Church of service, open to dialogue with all the philosophical convictions, the Church community will find a new social vocation. But, in the meantime, each Spanish Catholic is "on his way to Compostella"!

Catholic Schools in Sweden

SOME GENERAL DATA

The Kingdom of Sweden is a country of the Scandinavian Peninsula. The capital city is Stockholm. Sweden has 9 100 000 inhabitants. 75% are members (often non-practicing) of the Swedish Church (Lutheran). There are 92 000 Catholics (1,01%: number increasing with immigration), 100 000 members of the Orthodox Church and 500 000 Muslims. Sweden became a member of the European Union in 1995.

THE SCHOOL SYSTEM

In the Swedish school system, the school teacher follows his class group during three years. In the first three years, the pupils have the same teacher for about all the subjects. When pupils get to the fourth year, they have a teacher of Swedish and social sciences working together with a teacher of mathematics and science. Teachers of other subjects arrive in the system when the pupils get to the sixth year.

We unfortunately must remark there is a suspicion about denominational schools and thus about Catholic schools, too. Additional rules, indicating what denominational schools can do or not, have been made. In the curriculum, each teaching must have a factual basis. Any denominational input can only be made outside the curriculum. Schools must give explanation on the use they make of the subsidy they receive. There is a distinction between religious and denominational elements.

The criticism of denominational schools in Sweden is due to an unfounded fear of sectarianism and also a too important belief in the superiority of State schools at the level of quality of education.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

In 1870, thanks to a change in the law, Catholic people were allowed to live and work in Sweden. Swedes may convert to Catholicism without fearing to be sent into exile. The same year, the Sisters of St Joseph, coming from France, set up in Stockholm the first Catholic school after the Reform.

In 1873 the same sisters founded a school in Göteborg, with 12 pupils. A Swedish parent was called before the local magistrate for having sent his children to a Catholic school and having thus exposed them to Catholic influence.

In 1936 the German school sisters of Notre-Dame took over the schools of Göteborg and Stockholm.

In 1978 the first lay teachers arrived in the school of Göteborg (4 classes, 75 pupils).

In 1993 the sisters started to follow the pedagogical programme of the *Obermarchtal* Teaching Academy.

In 1997 a new school was open in Lund.

In 1999 a lay man was appointed as headteacher of the Göteborg school.

CATHOLICITY AND IMMIGRATION

Catholic schools have a large majority of non-Swedish pupils. This is due to the fact that the Catholic population in Sweden is mainly immigrant. The history of the schools reflects the global history:

1956-57: Hungarian pupils.

1960-65: arrival of migrant workers' families from Italy and Yugoslavia.

1970-78: children of refugees from Latin America, mostly from Chile.

1980: Polish children.

1990: children refugees from the war in Iraq.

Since 2007: children from Central and Eastern European countries, newcomers in the European Union.

As an example: the Göteborg school has, among its pupils and teachers, 54 different nationalities and 26 languages.

THE THREE CATHOLIC SCHOOLS

The three Catholic schools of Sweden are perhaps the more isolated in Western Europe. The reason is that the sisters who founded the schools left Göteborg in 2001 and Stockholm in 2006. With this departure the links with the international congregation network disappeared. In order to compensate for this situation, the CEEC has promoted the setting up of a Nordic network between the Catholic schools of Denmark, Norway and Sweden.

- **St. Eriks Katolska Skola**

225 pupils (from 6 to 16 years old)
Hemmansvägen 8
S – 122 38 ENSKEDE (STOCKHOLM)
Tel.: +46 8 39 34 53 – Fax: +46 8 39 24 72
katolska.enskede@telia.com – www.sterikskatolskaskola.se

- **Katolska Skolan av Notre Dame**

412 pupils (from 6 to 16 years old)
Lilla Danska vägen 26
S – 412 74 GÖTEBORG
Tel.: +46 31 338 76 30 – Fax: +46 31 338 76 31
info@katolska.com – www.katolska.com

The headteacher of this school is Mrs Paddy MAGUIRE. She represents the three Catholic schools within the CEEC.

- **St Thomas Skola**

120 pupils (from 6 to 16 years old)
St Lars väg 1
S – 222 70 LUND
Tel.: +46 46 32 38 38 – Fax: +46 46 14 97 96
info@sankttomas.se – www.sanktthomasskola.se

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

There is only one bishop in Sweden, Mgr. Anders ARBORELIUS, OCD. He is thus also responsible for Catholic schools.

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www.katolskakyrkan.se

FUNDING OF CATHOLIC SCHOOLS

The State allows a subsidy to cover the costs of the school and the salaries of the teachers, except for teachers of religion. The teaching of religion may not be integrated in the curriculum. It is thus given after the class hours, on voluntary basis. The catechists are teachers appointed by the parishes. When there is no Catholic school on the territory of a parish, catechesis is organised in the parish itself with the help of volunteers.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

Swedish Catholic schools don't have easy life. Still recently a socialist government talked about privatisation of religion. In public discussions, some members of this government said that the free choice a young 18-year-old adult has to make for his own religion must prevail on the freedom of education based on religious denomination.

The question is asked to the Catholic schools of the other European countries: what are the ways through which we show that religious education is education for true freedom?

The schools that have been working for a long time, like those of Göteborg and Stockholm, generally have a rather good economical situation. But the possibility to found new Catholic schools in other towns is quite weak. To that must be added the small number of Catholics outside big cities and the lack of Catholic teachers. We also remark that more and more Orthodox families are asking for registering their children in Catholic schools. Catholic schools are appreciated for their good reputation, even by non-Catholic people.

Sweden is a pilot country in the field of respect of migrants. It's good to say that Catholic schools actively participate in their education, contrarily to the preconceived idea circulating in some European circles.

Catholic Schools in Switzerland

SOME DATA ABOUT THE COUNTRY

Switzerland is a Federal State not very large (41 285 km²) and relatively little populated (7,41 million inhabitants), which is composed of 26 cantons. Each canton has its own constitution, a parliament, a government, a large fiscal autonomy and important competences, namely in the school sector. Differences are big from a canton to another (*Zürich* has more than 1,26 million inhabitants, *Appenzel Rohde intérieur* has only 15 000 inhabitants). There are 4 national languages (German 63.7%, French 20.4%, Italian 6.4% and *Rumantsch* 0.5%) but also 9% of the population who have another mother language because of the great number of foreign people (20.6%) leaving in the country. The religious panorama is relatively little differentiated: Catholics are about 42% and Protestants 35%.

LINKS BETWEEN THE CHURCH AND THE STATE

Links between the Church and the State are totally under the responsibility of the cantons. The Swiss Confederation only guarantees religious peace. In most of the cantons, the Roman Catholic and the Reformed Evangelic Churches are both recognised and may even perceive taxes. In two cantons there is a separation between Church and State and in another the situation is not yet very well regulated. In general, the system works but there also are some problems. The most important differences between the cantons are at financial level: in some cantons the Churches are rich; in others they have very few incomes. Another problem is the fact that, in the cantons, only the corporation (organised in a democratic way) is recognised of public law; the canonical structures of the Church (there are in fact two parallel structures) are not. Furthermore, the dioceses group several cantons that are often in very different situations.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

As almost everywhere in Europe in the past Catholic schools essentially belonged to congregations specialised in education. Their strong presence was blamed for the first time in the 19th century because of an important laicisation process that led to the suppression of several religious orders, and for a second time in the years 1960s because of the lack of vocations in several congregations. We can remark that lots of these Catholic schools directly passed under control of the cantons without the local Church having shown a real concern about the change of identity.

BISHOP RESPONSIBLE FOR CATHOLIC SCHOOLS

Bishop responsible for Catholic schools: Mgr. Pier Giacomo GRAMPA, Bishop of Lugano. Substitute: Mgr. Martin WERLEN, Abbot of Einsiedeln. This last also has to make the major part of the reports because most of the schools are German-speaking. A directory of the Swiss Catholic Schools is available. It groups the schools per linguistic and geographic region.

NATIONAL SECRETARIAT

President of the Federation of Swiss Catholic Schools (KSS/ECS/SCS): Beat BOLLINGER.

The Secretariat of the Federation is run by Mrs Vreni FEHR-HEGGLIN.

Swiss Catholic Schools (*Ecoles Catholiques de Suisse* – ECS)

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RECENT LEGISLATION CONCERNING EDUCATION

There was recently no significant change in the school legislation of the different cantons. Freedom of education is guaranteed in all the cantons but the cantons that subsidise such a freedom are rare.

STATISTICS

For the school year 2005-2006

Compulsory education: 6 205 pupils.

Secondary high schools: 3 056 pupils. Third level: 600 pupils.

Total of pupils, members of KSS/ECS/SCS: 9 861.

FUNDING OF CATHOLIC SCHOOLS

A majority of the cantons doesn't give any subsidy to private schools in general, and namely to Catholic schools. In the others there are differentiated solutions.

PEDAGOGICAL INFORMATION

Pedagogical service

There is no specifically Catholic pedagogical service. As far as teacher continuous training is concerned, the Federation KSS/ECS/SCS has very few means and thus can only organise occasional meetings; there is a meeting every year on very varied topics.

SCHOOL PASTORAL CARE

School pastoral care essentially depends on the dioceses. There is nothing at national level except for some occasional initiatives of the Federation KSS/ECS/SCS. The schools belonging to congregations have their own organisation.

FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

The present problems of Catholic Education in Switzerland are above all:

- a quick decrease in the number of schools, because many schools have to close and there are very few new foundations;
- a big difficulty to work together at national level, especially because of linguistic obstacles;
- the lack of interest for these schools from the local Church (except for the canton of Tessin where there are even two diocesan schools and Zürich where the Catholic schools are funded by the local Church: *Kirchgemeinde* and *Landeskirche*).

As far as the future is concerned, the risk is that soon there will only remain something like twenty schools, and that these schools will no longer be able to continue without financial support of the Church or the cantons.

Catholic Schools in Ukraine

SOME GENERAL DATA

Independent from the USSR since August 1991, the Republic of Ukraine is a parliamentary democracy in which the powers of the president are important. The capital city is *Kyiv* (Kiev). Ukraine is one of the largest countries in Europe and has 46 372 700 inhabitants, among whom about 77% Ukrainians and 17% Russians. The number of expatriates is estimated to be about 1 million people all over the world, especially in the USA and Canada.

THE CHRISTIAN CHURCHES

The Greek Catholic Church (Byzantine rite) has about 3 317 communities, 79 monasteries and 2 777 churches. The Roman Catholic Church (Roman rite) is composed of 807 communities, 50 monasteries and 713 churches. The Orthodox Church is definitely the Church of the majority of people in Ukraine.

HISTORICAL BACKGROUND TO CATHOLIC SCHOOLS

Some years ago Cardinal Lubomyr HUSAR took the initiative to create Catholic schools. There are lots of financial difficulties because, until now, the Ukrainian law doesn't allow any grant to Catholic schools. The previous government was re-examining this law. But we don't know what will be the decision of the new government. The problem comes from the conditions laid down by the State for founding a school. The founder must have a building before setting up the school and he must be able to guarantee that local entrepreneurs will partially contribute to the school. We can say that buildings are the main problem.

The few Catholic schools presently existing in Ukraine are the following:

- St. Nicholas nursery school in *Lviv*.
- St. Sophia primary school, founded in 2001 in *Lviv*. 140 pupils.
Headmistress: Mrs Oxana KOCHERHAN.
- St. Basil the Great primary school, founded in 2002. 96 pupils.
Headmistress: Sister Josyfa KIJAK.
- St. Josafat College. College of the Basilian Fathers linked with their monastery in *Buchach*. 140 pupils.
Headmaster: Fr. Ivan MAJKOVYCH.
- Private Lyceum of Blessed *Klymentij Sheptyckyj* in *Lviv*. 96 pupils.
Headmistress: Mrs Zorjana SHEREMETA. sheptyck@mail.lviv.ua
- St. *Vasyliy Velvkyi* primary school in *Ivano-Frankivsk*.
- A school of agriculture has recently been opened in *Ternopol*.

TEACHER EDUCATION

During the Communist period, the Patriarch Josyf SLIPIJ had founded a Ukrainian Catholic University in Rome. In Ukraine there is presently a Theological Academy in *Lviv*.

NATIONAL SECRETARIAT

Cardinal HUSAR has designated Father Ivan HNATIV as delegate with the mission to set up a secretariat for Catholic schools. For the moment, secretariat is assured by the Episcopal Conference. They have to translate all the Church texts concerning education. Contact can be taken via the Archeparchy of Kiev:

Archeparchy of Kyiv-Halyc

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FUTURE OF CATHOLIC SCHOOLS: PROBLEMS AND CHANCES

In 2004 the Church organised in Kiev an international conference on Christian education. Here are minority schools working from zero. They need everything. The Catholic schools want to slowly adapt themselves to the norms of Western Catholic schools. But there are very few initiatives for headteacher or teacher formation. There is an enormous aspiration for being trained in personalistic pedagogies to leave a pedagogy of Communist system. There is a development of a Catholic conscience in Ukraine. Of course, language makes a big problem. The Austrian Church keeps intense contacts with Ukrainian schools. The challenge is important and difficult, but it is launched!

Table of Contents

The countries are mentioned in alphabetical order

| | |
|--|-----|
| FOREWORD | 2 |
| AUSTRIA..... | 3 |
| BELGIUM..... | 7 |
| ○ FLANDERS | 8 |
| ○ FRENCH & GERMAN-SPEAKING BELGIUM | 11 |
| BOSNIA-HERZEGOVINA | 16 |
| CROATIA | 18 |
| CZECH REPUBLIC..... | 20 |
| DENMARK..... | 22 |
| ENGLAND & WALES | 24 |
| FRANCE | 28 |
| GRAND DUCHY OF LUXEMBOURG | 32 |
| GERMANY..... | 34 |
| GREECE..... | 37 |
| HUNGARY | 39 |
| IRELAND..... | 43 |
| ○ REPUBLIC OF IRELAND | 43 |
| ○ NORTHERN IRELAND | 47 |
| ITALY | 53 |
| LITHUANIA | 58 |
| MALTA..... | 62 |
| NETHERLANDS | 65 |
| NORWAY | 70 |
| POLAND..... | 73 |
| PORTUGAL..... | 76 |
| ROMANIA | 79 |
| SCOTLAND..... | 83 |
| SLOVAKIA..... | 86 |
| SLOVENIA..... | 88 |
| SPAIN | 92 |
| SWEDEN | 97 |
| SWITZERLAND..... | 100 |
| UKRAINE..... | 102 |