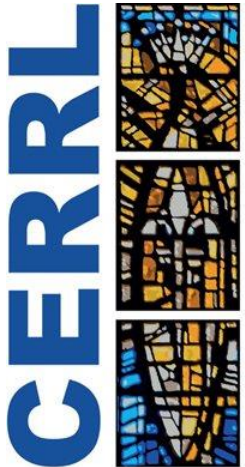


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WORLD UNION OF CATHOLIC TEACHERS (WUCT/UMEC) INTERNATIONAL WEBINAR 6th JUNE 2023



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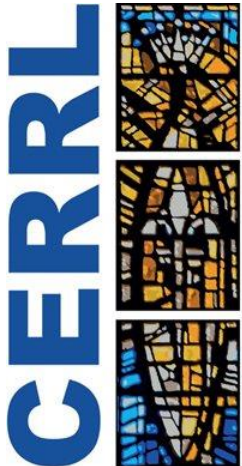
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TRAINING TEACHERS IN A CHANGING WORLD

Lydon, J. (2011), *The Contemporary Catholic Teacher: A Reappraisal of the Concept of Teaching as a Vocation in the Catholic Christian Context*, Saarbrücken, Germany: Lambert Academic Publishing



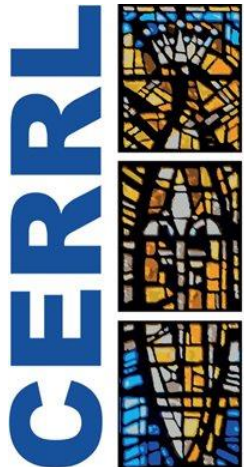
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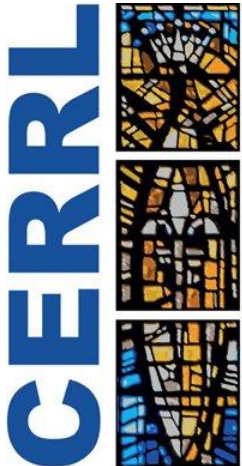
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OUTLINE OF PRESENTATION

- Vocation – Analysis of the Gospel Accounts
- Religious Orders and the Discernment of Vocation
- Teaching as a Vocation : Contemporary Perspectives
- Professionalism and Responsibility
- Professions: Sacred and Profane

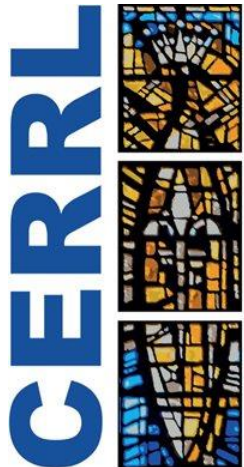


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VOCATION

AN ANALYSIS OF THE GOSPEL ACCOUNTS



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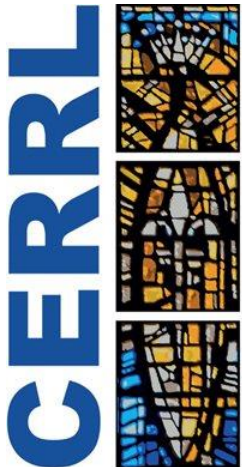


VOCATION – AN ANALYSIS OF THE GOSPEL ACCOUNTS

- The accounts make it abundantly clear that the vocation to follow Christ “along the road”[1] does not begin with a choice but a call.
- The accounts also make it clear that the lives of those called are transformed dramatically and they are called to what Pope John Paul II describes as trusting abandonment. [2]
- The way in which the first disciples responded to their call provides a pathway for Christian discipleship. The calling is always oriented towards mission - those chosen are sent to take up Jesus’ mission of transforming the world.

[1] see Mark 10:52

[2] Pope John Paul II, (1992), *Pastores Dabo Vobis* n.1 , London, CTS

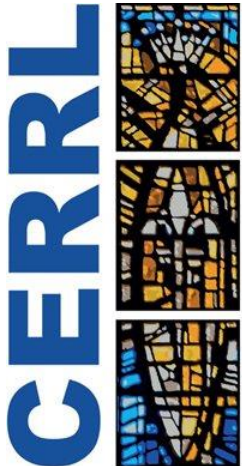




EXPLORING THE NOTION OF VOCATION

- In its fundamental meaning, vocation to discipleship is not defined by any specific role although functions or ministries do emerge as a second moment in order to facilitate the Christian mission.
- McBrien[1] speaks of a Christian universal ministry within which there are functions of service.

[1] McBrien R (1987), *Ministry, A Theological, Pastoral Handbook*, San Francisco, Harper & Row



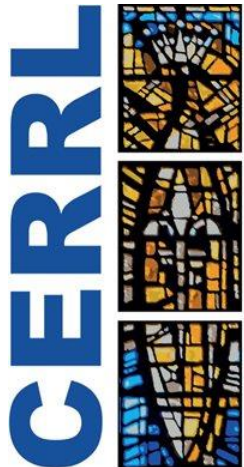


EXPLORING THE NOTION OF VOCATION

- From the outset teaching is prominent among these functions of service.[1]
- The fundamental notion of Christian vocation, focuses on the call to “be with Him”[2] which, in essence, is a call to model Jesus’ style of ministry, referred to in the current educational discourse as a sacramental perspective.

[1] see Romans 12:4-8; I Corinthians 12: 28-31; Ephesians 4:11-13;

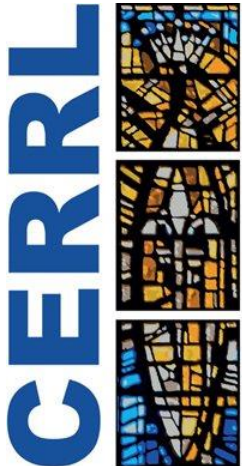
[2] Mark3: 14





ST JOHN'S GOSPEL AND EMULATION

- In terms of the Gospels it could be argued that John's Gospel more than any of the others develops the theme of imitation.
- This is expressed most clearly in the symbolic discourse The Good Shepherd. Just as Jesus imitated the understanding of the Father expressed in Ezekiel, he now is the model shepherd.

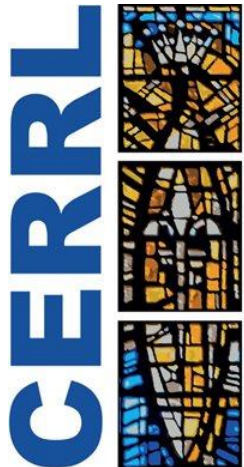




ST JOHN'S GOSPEL AND EMULATION

- Raymond Brown [1], interestingly, suggests model as a more appropriate translation of the Greek kalos than the normal rendition 'good'.
- While the discourse has several implications for leadership, it also has implications for teaching, particularly in the context of commitment and care for the marginalized. It is, perhaps, apposite to see a link between the use of kalos and Jesus' exhortation to "be perfect as your heavenly father is perfect" (Mt 5:48), the Greek teleios implying a singleness of purpose which is again particularly relevant in the context of teaching as a vocation

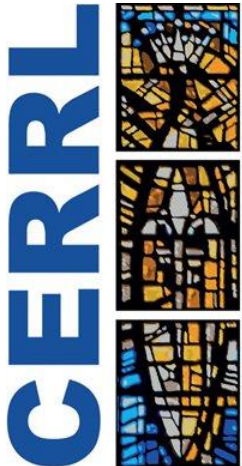
[1] Brown R E, (1982), *The Gospel of John*. London, Geoffrey Chapman





ST PAUL AND TEACHING AS A VOCATION

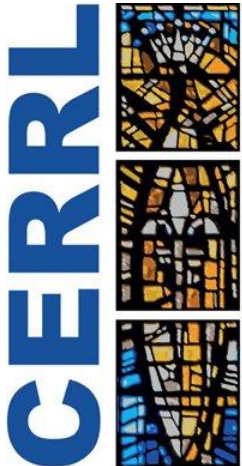
- It is Paul, however, more than any New Testament writer who develops the theme of imitation or emulation in the context of teaching.
- Paul makes it clear throughout his letters that teaching is one of the key “functions of service”. Teachers are, in fact, placed third in order of importance after apostles and prophets (1Cor12:29).





ST PAUL AND TEACHING AS A VOCATION

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- Paul makes it clear throughout his letters that teaching is one of the key “functions of service”. Teachers are, in fact, placed third in order of importance after apostles and prophets (1Cor12:29).
- Be imitators of me as I am of Christ” (1Cor 11:1)





ST PAUL AND TEACHING AS A VOCATION

- While Paul does insist that there is a specific tradition to be handed on [1]he is more concerned to emphasise the importance of emulation. He is not afraid to encourage his readers to imitate him
- Paul is in effect saying that his readers must imitate him as he imitates Christ. Tradition, therefore, involves more than the handing on of teaching from one generation to the next. As Grassi points on it is a “lived tradition passed on in the very lives of the teachers themselves.”[2]

[1] Rom 6:17 – standard of teaching – tupon didaches

[2] Grassi J., (1973), *The Teacher in the Primitive Church and The Teacher Today*, Santa Clara CA, University of Santa Clara

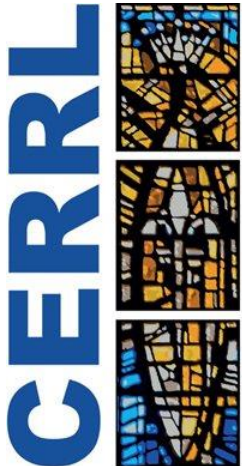




ST PAUL AND TEACHING AS A VOCATION

- . Phil 2:5-11

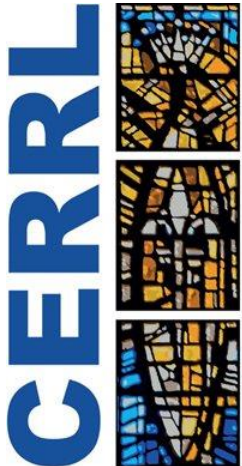
‘though he was in the form of God, Jesus....**emptied himself (ekenosen)** taking the form of a servant





ST PAUL AND TEACHING AS A VOCATION

The word 'ekenosen' is particularly significant in the educational philosophy of St John Bosco in the context of his holistic approach to education. By being familiarly present to young people, as opposed to maintaining an institutional superior-inferior style of imposition, the teacher reflects the 'ekenosen', the self-emptying, of Christ himself. Don Bosco, then, interprets the entry into young people's recreation as an act of loving constructive engagement, going beyond mere utilitarianism or paternalism. It involved adults leaving the lofty heights of their power over' or even 'power on behalf of' positions in order to engage in a genuine sharing of the bread of life.



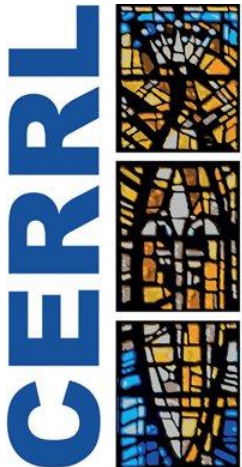


ST PAUL ON MODELLING MINISTRY ON CHRIST – A SUMMARY

“There is one God, and one mediator between God and men, the man Christ Jesus ...” ([1 Timothy 2:5](#),).

In fact, it is the united testimony of the New Testament that no one can know God the Father except through the person of Jesus Christ.

[1 Cor. 4:15-17](#): “For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. *I urge you, then, be imitators of me.* That is why I sent you Timothy, my beloved and faithful child in the Lord, *to remind you of my ways in Christ*, as I teach them everywhere in every church.”



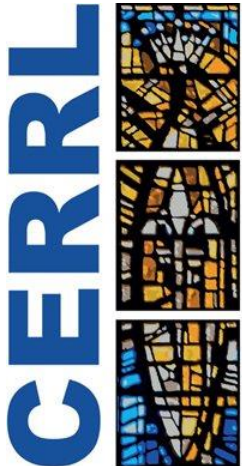


ST PAUL AND MODELLING MINISTRY ON CHRIST – A SUMMARY

1 Cor. 11:1: “Be imitators of me, as I am of Christ.”

Phil. 3:17: “Brothers, join in imitating me. . . .”

Phil 4:9: “What you have learned and received and heard and seen *in me*—practice these things, and the God of peace will be with you.

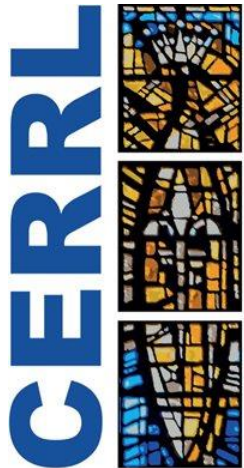


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RELIGIOUS ORDERS

THE DISCERNMENT OF VOCATION



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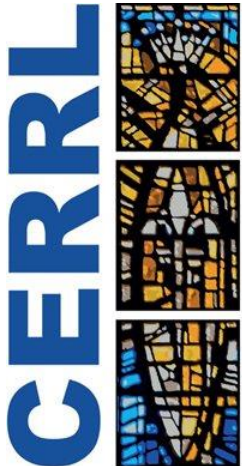
RELIGIOUS ORDERS AND THE DISCERNMENT OF VOCATION

Sarah Curtis quotes a rather stark summary of the purpose of the Novitiate in her book about the role of Religious Orders in the provision of primary education in nineteenth century France

“ The Novitiate is a time of trial. The subjects are free to withdraw if the house does not suit them and we are free to dismiss them if their character and their temperament cannot harmonise with our way of life.”[1]

While the terminology used by the Marist Brother quoted by Curtis may not resonate with a more recent emphasis on dialogue in the process of discernment of vocation, the word “trial” indicates that the purpose of the Novitiate has remained constant.

[1] Sarah Curtis: 'Educating the Faithful' p.50

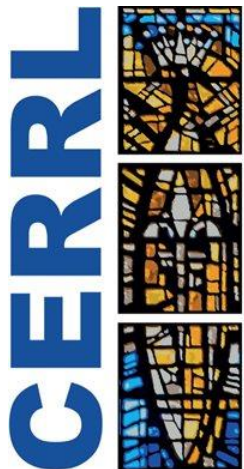




RELIGIOUS ORDERS AND THE DISCERNMENT OF VOCATION

- Information – getting to know Christ better, to know oneself better and the Congregation better
- Formation – through some living experience of community and of the mission of the Congregation
- Probation – of mutual testing, the candidate attempting to discern his suitability for this particular pathway of discipleship and vice versa. It could be argued that this element echoes the charismatic circularity spoken of in a different context in the recent document *Consecrated Persons and their Mission in Schools*, echoing the “reciprocity and mutuality” spoken of by Professor Sullivan.[1]

[1] Sullivan J., (2001), *Catholic Education: Distinctive and Inclusive*, London, Kluwer Academic Publications

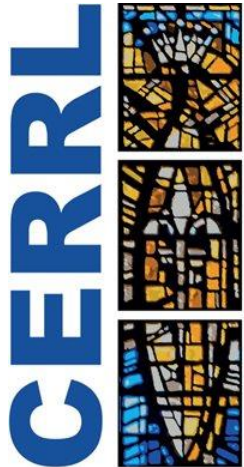


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TEACHING AS A VOCATION

CONTEMPORARY PERSPECTIVES



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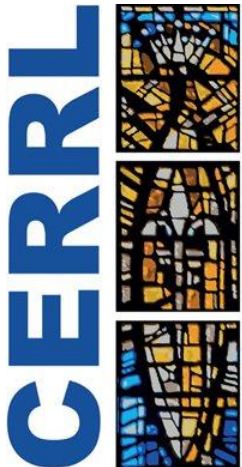
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VOCATION – THE WAY AHEAD – CHURCH OF ENGLAND SCHOOLS IN THE THIRD MILLENNIUM

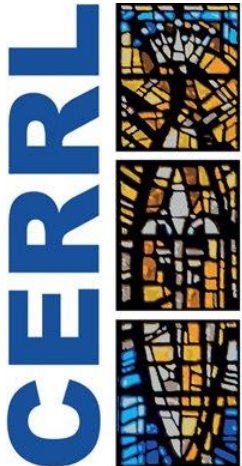
- Christian vocation – called to grow in community into the life of Jesus Christ
- Specific vocations reinforce basic vocation – different ways of echoing God's call
- Invitational
- No separation between person and function





VOCATION – THE WAY AHEAD – CHURCH OF ENGLAND SCHOOLS IN THE THIRD MILLENNIUM

- Becoming her/himself in helping others to become themselves
- Formation to discipleship
- Support for the vision of the school from the whole School community
- Reference to the pressures of:
 - functionalism
 - crudely measurable outcomes
 - depersonalising of the teacher relationship



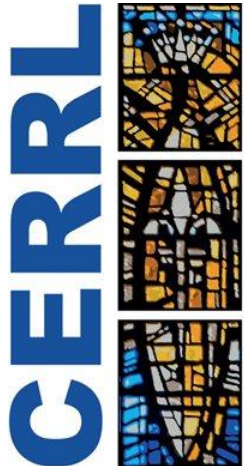


TEACHING AS A VOCATION – CONTEMPORARY PERSPECTIVES

- A body of literature has emerged more recently which recognises that the future existence of Catholic schools depends not only on transformational leadership but also on the continuing presence of a core group of teachers committed to a common vision.
- Analysis and exploration of literature [1] relating to the subject of teaching as a vocation since the Second Vatican Council reveals a series of concepts that resonate with many aspects of both scripture and tradition referred to previously

[1] There are several examples including:

Lombaerts H, (1998), *The Management and Leadership of Christian Schools*, Groot Bijgaarden (Belgium), Vlaams Lasalliaans Perspectif



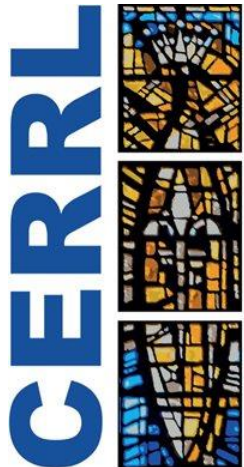


TEACHING AS A VOCATION – CONTEMPORARY PERSPECTIVES

- A vision of the teaching vocation which focuses on the significance of the relationship between educator and student, “not simply a professional person who systematically transmits a body of knowledge in the context of a school but one who helps to form persons”[1]
- emphasis on the importance of being anchored in a specific tradition “benefiting from shared dialogue about means and ends”[2]

[1] Congregation for Catholic Education, (1982), *Lay Catholics in Schools: Witnesses to Faith*

[2] Sullivan J, (2003), *Keeping Company in The New Theologian*, Volume 13 No2 (Spring 2003), Liverpool, Liverpool Hope University

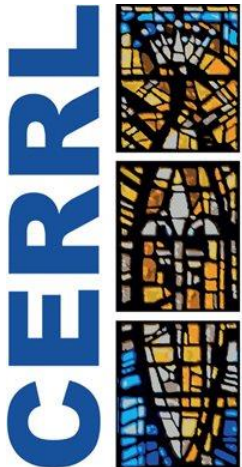




TEACHING AS A VOCATION - CONTEMPORARY PERSPECTIVES

- The importance of the personhood of the individual teacher in so far as a teacher communicates who they are. In this context the need for a programme of formation for ministry is a consistent theme both in formal Church documents and in the wider discourse on Catholic education[1] It would, however, in the context of current programmes of teacher training, be difficult to envisage facilitating a programme of spiritual formation that matched the experience of the Novitiate referred to previously.

[1] see, for example, Sullivan J, 'Vocation and Profession in Teacher Education' in Elford R J., (2003) The Foundation of Hope, Liverpool, Liverpool Hope University

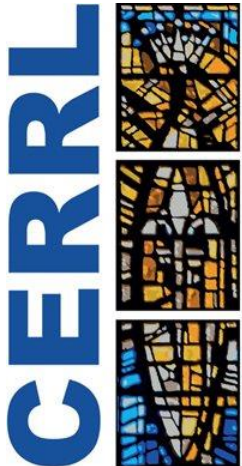




TEACHING AS A VOCATION – CONTEMPORARY PERSPECTIVES

“If teaching is conceived as a vocation, if school leadership is envisaged as a form of ministry and if Church schools are considered to be a central part of the Church’s mission, and both drawing from and contributing to its living tradition, then Church schools, to be authentic in their identity and purpose, require both a high degree of personal investment from each teacher and a substantially corporate approach from staff.”

Sullivan, J., (2003) *Vocation and Profession in Teacher Education* In Elford, R John (Editor), *The Foundation of Hope*, Liverpool, Liverpool University Press





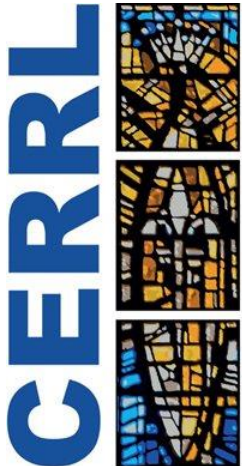
TEACHING AS A VOCATION

EXTRACTS FROM PARKER J PALMER

THE COURAGE TO TEACH

- “We teach who we are
- “In our rush to reform education, we have forgotten a simple truth; reform will never be achieved by renewing appropriations, restructuring schools, rewriting curricula and revising texts if we continue to dishearten and demean the human resource called the teacher on whom so much depends”

Palmer, Parker J., (1998) *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*, San Francisco, Jossey-Bass



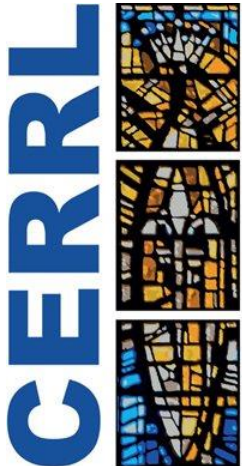


TEACHING AS A VOCATION

EXTRACTS FROM PARKER J PALMER

THE COURAGE TO TEACH

- “How can schools educate students if they fail to support the teacher’s inner life?”
- “How can schools educate students if they fail to support the teacher’s inner life?”
- “To educate is to guide students on an inner journey toward more truthful ways of seeing and being in the world. How can schools perform their mission without encouraging the guides to sort out that inner terrain?”



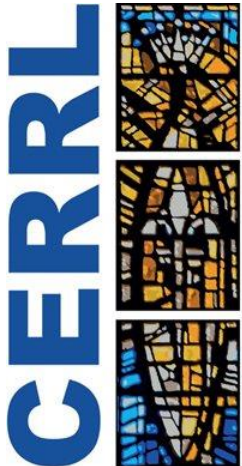


TEACHING AS A VOCATION

EXTRACTS FROM PARKER J PALMER

THE COURAGE TO TEACH

- “At every level of education, the selfhood of the teacher is key.”
- “Who is the self that teaches? is the question at the very heart of my own vocation. I believe it is the most fundamental question that we can ask about teaching and those who teach – for the sake of learning and those who learn. By addressing it openly and honestly, alone and together, we can:
 - serve our students more faithfully
 - make common cause with colleagues
 - enhance our own well-being
 - help education bring more life and light to the world”



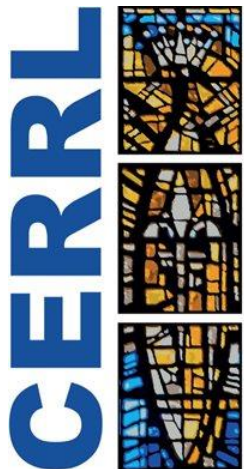


THE INTERCONNECTEDNESS BETWEEN HAVING A VOCATION AND BEING A PROFESSIONAL – A SACRAMENTAL PERSPECTIVE

“In a Christian institution, in the light of a sacramental perspective, ultimately there can be no separation between the sacred and the secular, no divorce between the human and the divine, no opposition between having a vocation and being a professional.

All the tasks of education, together with all the support roles that help create the conditions such that education can proceed, seen with the eyes of faith, may be considered as elements in the pathway of discipleship...”

Lydon, J, (2011), *The Contemporary Catholic Teacher: A Reappraisal of the Concept of Teaching as a Vocation in a Catholic Christian Context*, Saarbrücken, Lambert Academic Publishing :135



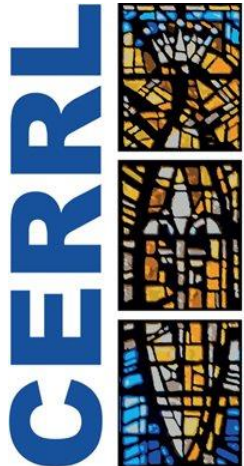


DEFINITION OF VOCATION

FREDERICK BEUCHNER

THE SPACE WHERE YOUR DEEPEST JOY AND THE WORLD'S
DEEPEST HUNGER MEET

BEUCHNER F (1982), THE SACRED JOURNEY, SAN FRANCISCO, HARPER

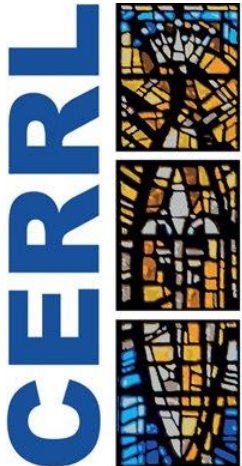




DEFINITION OF VOCATION

FREDERICK BEUCHNER

In support of his conviction that vocation consists in a convergence between the inner life of the teacher and service, Palmer cites the often quoted definition of vocation of the theologian Frederick Buechner who claimed that vocation is “the space where your deepest joy and the world’s deepest hunger meet”



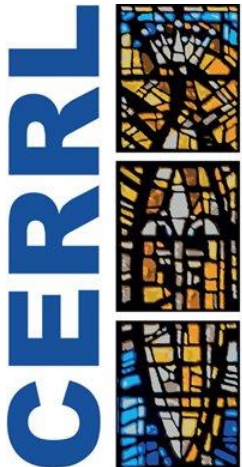


DEFINITION OF VOCATION

FREDERICK BEUCHNER

Palmer is quick to counter the potential criticism that Buechner's emphasis on personal fulfilment or self-actualisation reflects a certain selfishness. He insists that, by beginning with the self and moving towards the needs of the world, Buechner's starting point is in fact correct since true vocation begins, not in the world's needs, but "in the nature of the human self, in what brings the self joy"

Lydon, J, (2011), *The Contemporary Catholic Teacher: A Reappraisal of the Concept of Teaching as a Vocation in a Catholic Christian Context*, Saarbrücken, Lambert Academic Publishing : 154

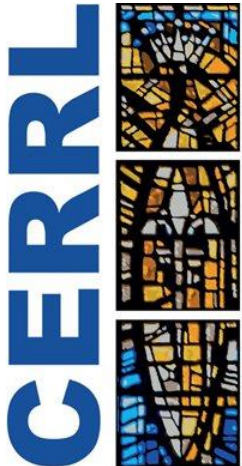




FR MICHAEL HIMES OF BOSTON COLLEGE DEFINES VOCATION AS:

- What you are passionate about
- What you do well
- What you do well that the world needs
- Vocation encapsulates the intersection of a Christian's passion and the world's needs.

HIMES M, DOING THE TRUTH IN LOVE, MAHWAH (NJ), PAULIST PRESS





DEFINITION OF VOCATION BY JAMES FOWLER

- Rather than seeing vocation as a job, a lifestyle choice, a career, Fowler claims that a vocation is:
- A response a person makes with his or her total self to the address of God and to the call of partnership.
- The shaping of vocation as total response of self to the address of God involves the orchestration of our leisure time, our relationships, our work and private life, our public life, the resources we steward so as to put all at the disposal of God's purposes in the service of God and our neighbour.

FOWLER J (1999), *BECOMING ADULT BECOMING CHRISTIAN*, SAN FRANCISCO, JOSSEY-BASS





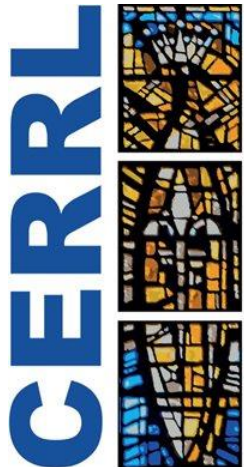
EDUCATION IS ABOUT

DEVELOPING
ORIENTING
ORDERING
INTEGRATING

THE CAPACITIES
OF
HUMAN NATURE

- ENERGY
- EMOTIONS
- INTELLIGENCE
- MEMORY
- WILL
- CONSCIENCE

SULLIVAN J (2005), HEARING AND EMBRACING THE CALL TO TEACH,
STAPLEFORD CONFERENCE

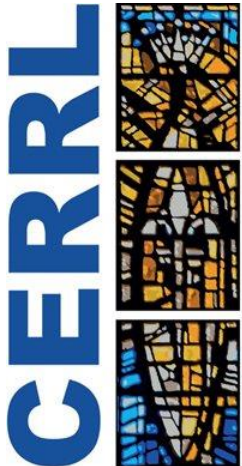




TEACHING IS CONCERNED WITH THE FORMATION OF PERSONS RATHER THAN THE PRODUCTION OF GRADED PERFORMANCES:

- GOD HAS FOR EACH OF US A SPECIAL LOVE AND A DIVINE PLAN
- TEACHING IS ABOUT FORMING A PERSON
- WE OCCUPY THE ROLE IN A UNIQUE WAY

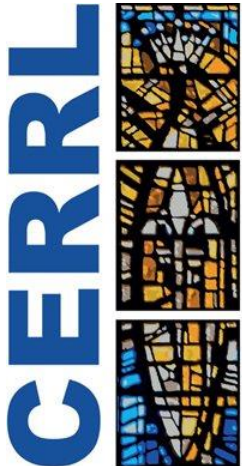
HEARING AND EMBRACING THE CALL TO TEACH
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Teaching as a Vocation – Other perspectives - John Dewey (1859-1952)

- An American philosopher and educator whose writings and teachings have had profound influences on education and, in particular, vocational education
- While for many of his contemporaries vocational education meant education in the “blue collar” sense, Dewey spoke of a person’s vocation as that which makes that person distinctive and gives life-direction

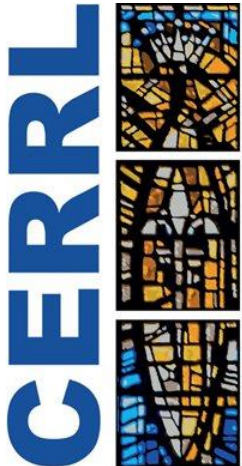




Teaching as a Vocation – Other perspectives - John Dewey (1859-1952)

Dewey described teaching as a distinctive and noble calling, retaining an element of the reformers' theology of vocation when using terms such as servant and prophet to describe the teacher's role in transforming lives

Dworkin M., (1959) (Editor), Dewey on Education, New York, Teachers College Press

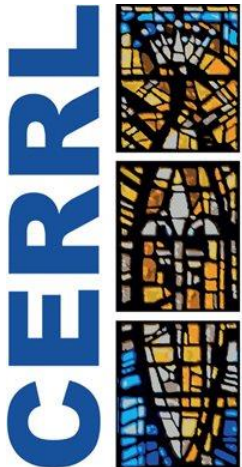




Teaching as a Vocation – Other perspectives – George Steiner (1929-)

- George Steiner, in a very powerful thesis, argues that the sense of vocation was once strong, a “seal on wax of pupils”, compared to the modern tendency to view teaching in a more detached way.
- Steiner’s work is a reflection on the great teachers of history, a counterblast to the “detached” perspective.
- He claims that all great teachers have a fundamental influence on their students

Steiner, G., (2003), *Lessons of the Masters*, Cambridge MS, Harvard University Press





Teaching

- INSPIRE HEARTS
- FASCINATE MINDS
- STIMULATE IMAGINATIONS
- RAISE SPIRITS
- ENCOURAGE HOPE
- ACCESS WISDOM

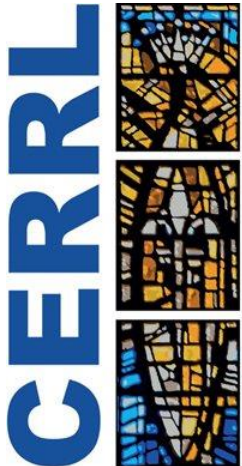
SULLIVAN J (2005), HEARING AND EMBRACING THE CALL TO TEACH,
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TEACHING AS A HUMAN ACT

- RELATIONSHIPS
- LISTENING
- CURIOSITY
- AWARENESS THAT WE ARE UNFINISHED
- OPENING OURSELVES AND TAKING RISKS
- BASED ON A CONVICTION THAT CHANGE IS POSSIBLE

OXLEY S., (2002), *CREATIVE ECUMENICAL EDUCATION*, GENEVA, WORLD COUNCIL OF CHURCHES PUBLICATIONS, PAGE 95



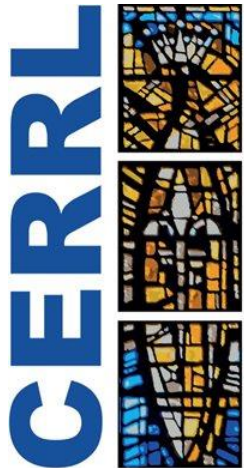
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PROFESSIONALISM

AND

RESPONSIBILITY



CENTRE FOR CATHOLIC
EDUCATION, RESEARCH
& RELIGIOUS LITERACY



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WORLD UNION OF CATHOLIC TEACHERS
UNION MONDIALE DES ENSEIGNANTS CATHOLIQUES
UNION MUNDIAL DE EDUCADORES CATOLICOS
UNIONE MONDIALE DEGLI INSEGNANTI CATTOLICI



PROFESSIONALISM AND RESPONSIBILITY

IT IS GENERALLY ACCEPTED THAT A PROFESSIONAL ETHIC FOR TEACHING HAS BUILT INTO IT A SENSE OF RESPONSIBILITY

IT IS POSSIBLE TO DISTINGUISH FOUR ASPECTS TO THIS RESPONSIBILITY:

- FOR
- WITH
- FROM
- TO

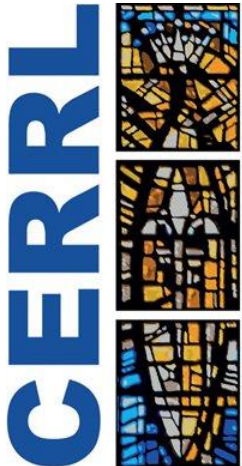
THE FIRST TWO TYPES OF RESPONSIBILITY SEEM TO BE WELL REPRESENTED IN EDUCATIONAL LITERATURE WHILE THE THIRD AND FOURTH TYPES ARE RELATIVELY NEGLECTED





RESPONSIBILITY FOR

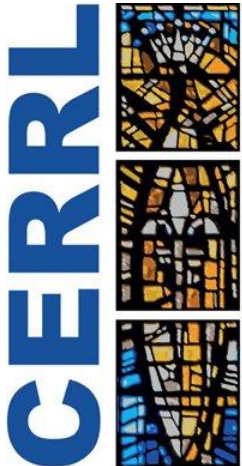
- SENSITIVE TO THE CAPACITIES AND NEEDS OF STUDENTS
- SPONSOR, PROMOTE AND CARE FOR THEIR GROWTH AND CONFIDENCE
- MUCH OF THE LITERATURE ON EDUCATION RELATES TO THIS RESPONSIBILITY





RESPONSIBILITY WITH

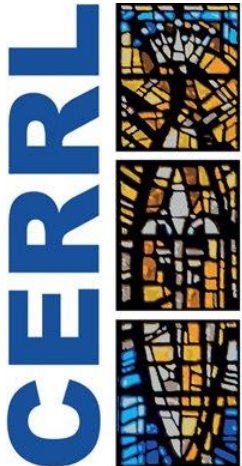
- FOCUSES ON THE MANY TYPES OF COLLABORATION AND PARTNERSHIP
- COLLEAGUES
- PARENTS
- STUDENTS
- THE CHURCH
- RELATES TO THE DISTINCTIVE ETHOS OF A SCHOOL





RESPONSIBILITY FROM (WITHIN)

- the personhood of the teacher
- congruence between sense of identity, our purposes and our vocation
- from external to internal
- some are convinced that a major aspect of the nature of teaching, the contemplative side of teaching, has been seriously marginalised in recent years . This is reflected in the initial inservice and higher level study carried out by university education departments whereas, traditionally, teaching has been seen as requiring both.





RESPONSIBILITY FROM (WITHIN)

ACTIVE

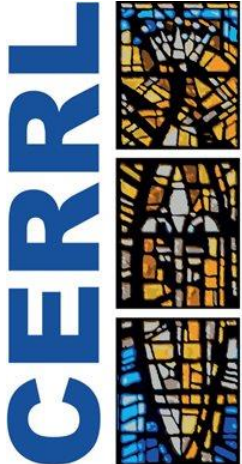
Range of competencies and skills

Communication/Planning

Group management

Assessment

Capacity to use information and communication technology





RESPONSIBILITY FROM (WITHIN)

CONTEMPLATIVE

Taking time to let the object of our contemplation impress its presence on us

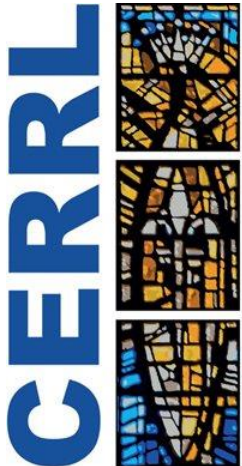
Patience

Stillness

Silence

Humility

Fosters a penetrative and comprehensive 'seeing' and a sense of the true, the good, the beautiful – allows significance





RESPONSIBILITY TO

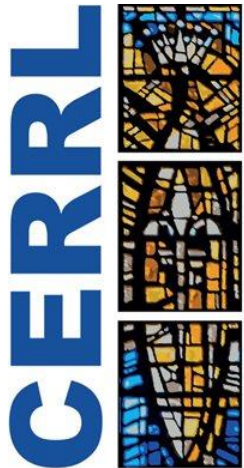
- linked to the development of a sense of vocation
- central to the distinctive contribution of a Catholic school

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PROFESSIONS:

SACRED AND PROFANE



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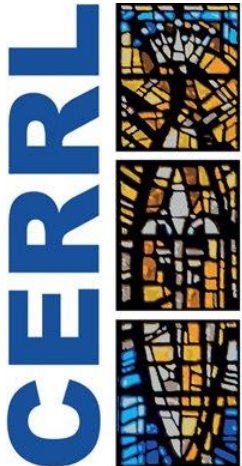
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Professions Sacred and Profane

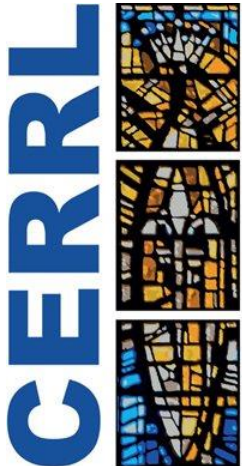
- From the 10th-17th centuries the idea of the profession was permeated by the sense of the reality of the sacred – transcendent – sense of the hereafter
- This provided a formative influence
- Profession not simply the pursuance of a job but a way of life
- The idea of profession as a calling originated in the hegemony Catholic Christian culture (Durkheim)





Professions in the culture of the profane – Durkheim (1858-1917)

- Durkheim traces the end of Catholic Christian hegemony to the emergence of the Enlightenment – transition from culture of the sacred to the profane
- Culture now dominated by reason, individualism, enterprise and relative personal autonomy
- “Intervening institutions” such as professional associations [or Local Authorities] would now take on the role occupied formerly by the Church in order to secure “social order”
- Anomie – no agreement regarding norms

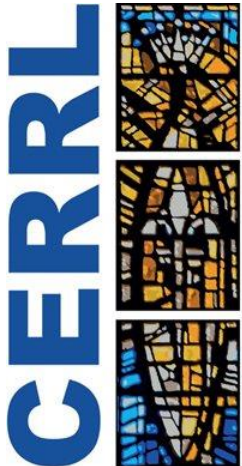




Profane culture – marketisation

Manuel Castells (1942-

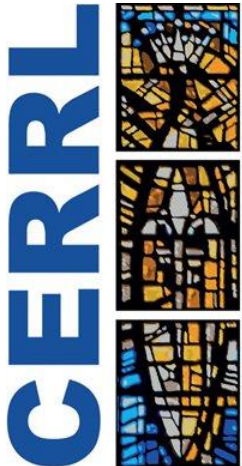
- Professional activity located in a culture of global marketisation, the dominant framework in which we are located – the “information Age”
- “What we are witnessing in contemporary society is an attempted market culture colonisation of all forms of social service in order to sharpen the overall efficiency and competitive edge of the total social formation and not simply the sphere of business activity. This is particularly apparent in the field of education.”
- A culture dominated by performativity





Profane culture – concluding remarks

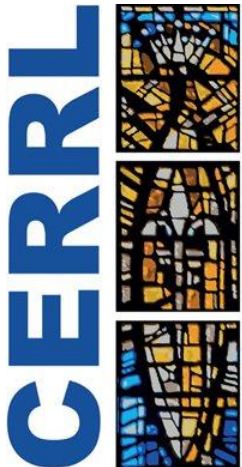
- Students should be inspired to serve the common good – knowledge and skills not for their personal advancement only
- Catholic educators should endeavour to form good people – sense of relation to the transcendent – sense of moral purpose
- As Catholic educators there has to be some form of resistance to this hegemonic idea enshrined in the marketisation narrative– we cannot turn education into the production of “fast working workers”

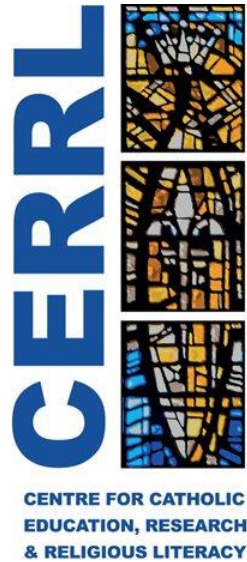




THE CATHOLIC SCHOOL n.34

“Christ is the foundation of the whole educational enterprise in a Catholic school. His revelation gives new meaning to life and helps man to direct his thought, action and will according to the Gospel, making the beatitudes his norm of life. The fact that in their own individual ways all members of the school community share this Christian vision, makes the school "Catholic"; principles of the Gospel in this manner become the educational norms since the school then has them as its internal motivation and final goal.





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