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PONTIFICAL FACULTY OF EDUCATIONAL SCIENCES
“AUXILIUM”: WE CULTIVATE THE TALENT
FOR EDUCATION

In the dynamic and ever-evolving landscape of educational theory and practice, the cultivation of talent is paramount to fostering both individual development and societal advancement. Central to this endeavor is the Pontifical Faculty of Educational Sciences “Auxilium”, which serves as a pivotal institution for the critical examination of talent cultivation within the educational sphere. This article aims to outline the most effective strategies for fostering an “educational vocation” in young people, with a specific focus on a holistic understanding of the person, informed by relevant scientific disciplines, and the strategic shaping of their life trajectories. By situating its analysis within the historical framework of Auxilium’s foundation, the article underscores the institution’s distinctive features and contributions to both local community and the global contexts. As an internationally recognized academic institution, Auxilium provides young scholars with opportunities to engage with educational issues through diverse intercultural and interreligious lenses, all while remaining anchored in the humanistic traditions of Saints John Bosco and Mary Domenica Mazzarello.

As we embark on this intellectual inquiry, we seek to explore the multifaceted nature of talent within the educational domain. Our exploration spans a wide spectrum of themes, from the discovery of latent abilities to the nurturing of

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creativity and innovation, all with the overarching aim of realizing the full potential of students. Through interdisciplinary scholarly dialogue and methodical research, our goal is not merely to comprehend talent but to foster environments that facilitate its optimal development.

As the sole pontifical academic institution dedicated to women, the Faculty¹ places the female perspective at the core of its cultural mission and academic pursuits. It advances research in educational sciences through an interdisciplinary and multidimensional framework. Rooted in the pedagogical humanism of St. John Bosco and fortified by philosophical and theological principles, the Faculty regards education as a pivotal force in shaping both an individual's professional trajectory and personal development.

The Faculty's research endeavors are designed to foster relationships of mutual enrichment among its members, promote peaceful conflict resolution, and celebrate unity in diversity. It further seeks to encourage collaborative participation in decision-making processes, guided by the principles of subsidiarity and decentralization. This approach intentionally empowers women, fostering self-awareness and enabling them to become agents of change, advocates for life and proponents of a culture centered on the dignity of the human person.

The Faculty is increasingly establishing itself as a scholarly community committed to the conscious development and support of talent among today's youth. The expanding presence of laypersons and students within the Faculty reflects a revitalized mission, with a particular emphasis on cultivating meaningful relationships. Many individuals find renewed motivation and direction through the Faculty's educational programs and the dynamics of interpersonal engagement, leading to a profound redefinition of professionalism as they progress toward adulthood.

THE CONTEXT OF THE ORIGIN²

In the aftermath of the Second World War, the period of reconstruction was marked by both a sense of weariness and a collective hope for renewal, despite

¹ The Faculty's multidisciplinary approach reflects its commitment to comprehensive education that addresses the complexity of the human person and society from various scholarly perspectives. On its identity, vision, mission and history, see <https://www.pfse-auxilium.org/en/faculty/identity-and-history/auxilium/rome/italy> (retrieved April 30, 2024) and <https://www.pfse-auxilium.org/en/faculty/identity-and-history/auxilium/rome/italy> (retrieved April 30, 2024).

² For a detailed examination of the origin of the Pontifical Faculty of Educational Sciences, "Auxilium," please refer to Chang, Loparco, and Ruffinatto (2020). All translations in this paper are ours.

widespread economic hardships and devastation across numerous nations. This era of democratic resurgence saw the collision of divergent ideologies, leading to the emergence of new mindsets, practices and social trends that directly challenged traditional social and religious norms, particularly affecting the lives of women. The Church perceived these cultural transformations as a significant threat to Christian values and the moral foundation of society, which in turn spurred a renewed catechetical effort, supported by influential ecclesiastical leaders (Loparco, 2020, pp. 13–16).

The evolving role of religious women in response to societal transformations and the growing expectations placed upon them reflected a significant shift from their initial responsibilities, which were largely confined to prayer and spiritual support for others' endeavors. Pope Pius XII underscored the importance of open-mindedness regarding the appropriate training and ongoing education of religious women (Pius XII, 1951). Increasingly, religious communities – particularly those in English-speaking regions – faced mounting pressure to comply with more rigorous state regulations, especially in sectors such as healthcare and education. Meanwhile, Spanish-speaking regions faced pressing needs for clergy formation due to shortages, the threats posed by secularism, state monopolies and a decline in Christian practice. International congresses held in Rome and Rio de Janeiro during the 1950s called for the establishment of advanced pedagogical courses for religious educators (Marchi, 2002, pp. 236–237). Pope Pius XII consistently reiterated the dual imperatives for religious life: aspiring to holiness while simultaneously offering effective service, stressing the importance of proper preparation and qualifications for this mission (Pius XII, 1956).

Within this context, the Daughters of Mary Help of Christians (Figlie di Maria Ausiliatrice, FMA) encountered a variety of challenges, including the care of orphans and the improvement of their institutional facilities, with particular emphasis on the education of young women to equip them for adulthood. As years passed, traditional methods proved insufficient in addressing the rapid social and economic transformations of the time. Consequently, there emerged an urgent need for a renewal in the educational mission, specifically through the development of more appropriate training for educators, based on the Salesian hermeneutical tradition.

The urgent need for enhanced educational requirements necessitated extensive professional, pedagogical, religious and Salesian preparation to effectively address the challenges at hand (*Atti del Capitolo Generale XI*, 1947, p. 27). This pressing demand was intrinsically motivated, arising from a profound understanding of one's mission within the Church and a sense of accountability

toward families and society. To ensure the presence of skilled educators and catechists, specialized training was imperative, reflecting the Salesian educational charism. Merely obtaining degrees in various fields proved insufficient to guarantee the requisite pedagogical training aligned with the ethos of the Religious Institute. Moreover, on a broader ecclesiastical level, there emerged an increasing recognition of the need for significant improvement. Catholic educators were called to adapt to changing societal conditions, particularly as the expansion of education among girls from lower socioeconomic backgrounds engendered skepticism and distrust toward the Church. Nevertheless, this era also witnessed a demographic surge in religious vocations across various countries, providing resources for religious institutions to broaden their educational programs and initiatives. To remain pertinent in this evolving landscape, there arose a call for a more comprehensive cultural education for religious women, transcending traditional limitations.

In 1951, the FMA General Council resolved to engage in the realm of higher education, coinciding with the canonization of Mother Maria D. Mazzarello (1837–1881), the Institute’s co-founder. The subsequent year marked the establishment of a foundation for a new structure at Via S. Maria Mazzarello 102 in Turin (Marchisa, 1992, p. 349). The significance of a “catechetical crusade” was underscored shortly thereafter during the XII General Chapter of the FMA in 1953, which resulted in the creation of an international catechetical center aimed at updating language, methodologies and resources in catechesis. However, this initiative was deemed insufficient on its own. Consequently, the assembly approved the construction of an International Student House in Turin, leading to the initiation of classes for catechetical and pedagogical preparation aligned with the FMA’s distinctive apostolate the following year (*Atti del Capitolo Generale XI*, 1953, pp. 42–44).

The Second Vatican Council was courageously convened by Pope John XXIII in the late 1950s, primarily for pastoral objectives. Recognizing the transformative changes in society, the Church understood the necessity to update its language and perspectives. A significant milestone during this process was the inclusion of fifteen women as auditors for the third session of the Second Vatican Ecumenical Council in the fall of 1964; this number increased to seventeen and ultimately reached twenty-three by the conclusion of the council’s deliberations (Perroni et al., 2012). Although these women were not permitted to speak publicly, their presence marked the beginning of a gradual ascent of women’s roles within the Church.

The concept of "internationalization" encompasses a variety of meanings and methodologies for its implementation. It is recognized as a critical component across all levels and sectors within our increasingly interconnected global society. In the context of higher education, internationalization has emerged as a strategic imperative. This evolution is attributed not only to its intrinsic alignment with principles of universality, interculturality and global citizenship, but also to its role in enhancing institutional attractiveness. Moreover, internationalization facilitates faculty exchange, promotes the mutual recognition of qualifications, encourages hospitality and mobility, stimulates collaborative efforts, enhances employability and bolsters competitiveness by prioritizing quality, among other significant factors.

Since its establishment as the International Higher Institute of Pedagogy and Religious Sciences in 1954, the Pontifical Faculty of Educational Sciences "Auxilium" has underlined the importance of international and intercultural dimensions in scientific research across various disciplines. This commitment has effectively transformed the Faculty into a globally recognized institution, as evidenced by its diverse composition of faculty, students and support staff. Furthermore, it has catalyzed a continuous process of renewal in various facets of education and training, including active participation in research centers, conferences, and international congresses.

FEMALE-SPECIFIC APPROACH TO AN EDUCATIONAL INITIATIVE

The introduction of the Daughters of Mary Help of Christians into an ecclesiastical realm traditionally dominated by men, often resistant to pedagogical innovation, represents a significant shift (Loparco, 2020, p. 22). This transformation became tangible with the decree of 1966,³ which facilitated the incorporation of the FMA's Pedagogical Institute into the Higher Institute of Pedagogy at the Pontifical Salesian University.

Notably, the application for this incorporation was signed by the Rector of the Pontifical Salesian University, rather than by the FMA's Superior General. This detail underscores the challenges that a woman, even one in a prominent religious leadership position, would have encountered in this process. This marked the first instance in which a female religious institute submitted to the Sacred Congregation for Seminaries and Universities to achieve recognition

³ Decreto 44/65/16. La lettera datt. Del Card. G. Pizzardo al Rettore don A. Stickler (March 19, 1966). AUPS R e APFSEA.

as a Pontifical academic institution, albeit through incorporation into a male-dominated institution.

This situation is unprecedented in the history of the Church. While there have been instances of religious women teaching at universities, there had never before existed an academic institution managed exclusively by a religious congregation that conferred pontifical degrees. The distinction between “aggregation”⁴ and “incorporation”⁵ is crucial in this context, as it determines the degree of legal dependence one ecclesiastical institution has on another, along with the corresponding academic privileges granted (Loparco, 2020, p. 23).

Cardinal Giuseppe Pizzardo, alongside Father Luigi Ricceri, acknowledged the “seriousness, moderation and practical approach” exhibited by the first FMA professors as they were integrated into the academic teaching ranks for the first time, across the categories of Ordinary, Extraordinary, and Assistant Professors. Under the guidance of the Salesians, it was anticipated that these professors would successfully establish the “female section of the Institute in educational and scientific activities at the academic level” (Sacred Congregation for Seminaries and Universities, 1966).

From a legal perspective, the initiative was indeed undertaken “under male supervision”. Additionally, given the historically rigorous nature of ecclesiastical academic culture – where lectures and scholarly resources had been traditionally delivered in Latin for centuries – questions emerged regarding the feasibility of ensuring appropriate academic correspondence. The publication of the journal⁶

⁴ The term “aggregation” refers to a legal arrangement whereby a formal bond is established between an ecclesiastical faculty, canonically erected or approved by the Holy See, and a higher education institute. The purpose of this relationship is to facilitate the transmission and cultivation of knowledge, specifically within the framework of the first (bachelor’s degree – *baccalaureatus*) and second (licentiate – *licentia*) cycles of study. For details see <https://www.dce.va/it/educazione/studi-superiori-ecclesiastici/competenze-normative-del-dicastero/collaborazioni-accademiche/agggregazione.html> (retrieved October 11, 2024).

⁵ The term “incorporation” refers to the process in which one institute of higher education is fully absorbed by another, known as the “incorporating” institute. In this process, the incorporated institute relinquishes its autonomy, becoming an integral part of the incorporating institute, which then assumes full responsibility for the management and academic programs of the absorbed institution. For details see https://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20201208_istruzione-incorporazione-studisup_en.html (retrieved October 11, 2024).

⁶ In 1963, *Rivista di Pedagogia e Scienze Religiose* was established at the Higher Institute of Pedagogy and Religious Sciences, with the objective of gradually engaging in dialogue with similar international publications. The first issue edited by its founding director, provided a concise overview of the Institute’s structure, purpose, and organization. It concluded with a list of international institutions consulted in the development of its academic programs. In 1973, the journal was renamed as *Rivista di Scienze dell’Educazione*.

represented a significant public responsibility, while the theses required the advancement of scientific research, fostering it among the student body. The organization of courses needed to meet the demand for rigorous, high-quality preparation, especially considering that the degrees conferred were often the only ecclesiastical qualifications recognized in Italy and in countries with a concordat agreement with the Holy See.

During this period, the Pedagogical Institute likely stood out as the most internationally diverse academic institution for women in Italy. This distinction was primarily due to the predominantly male enrollment in other pontifical institutions, where only a small number of women were regularly admitted. Additionally, Regina Mundi⁷ did not confer academic degrees, and Italian universities, including non-state Catholic institutions like Libera Università degli Studi Maria Ss. Assunta di Roma or Catholic universities, had a limited international representation at the time (Loparco, 2020, p. 24).

The decision to name our institution the Faculty of Educational Sciences rather than one of Pedagogy was driven not only by the perceived appropriateness of the term at the time – given the growing need for interdisciplinary approaches in pedagogical studies – but also by its alignment with the broader objectives of the institution. Furthermore, the choice to designate it as the Faculty of Educational Sciences rather than the Faculty of Educational and Religious Sciences was made to avoid the creation of two separate faculties. Nevertheless, within the Faculty of Educational Sciences, Religious Sciences inherited their position from the former Pedagogical Institute, functioning both as shared disciplines within the faculty and as specific courses for the School of Religious Sciences, particularly in the area of catechetical specialization. This school, however, does not confer academic degrees but offers diplomas. Thus, the first Pontifical Faculty of Educational Sciences was officially established (Marchi, 2004, pp. 16-24).

The Grand Chancellor of the Pontifical Faculty of Educational Sciences "Auxilium" in Rome is now Mother Chiara Cazzuola, the current Superior

⁷ The International University Center "Regina Mundi" is a residence designed for non-resident female university students enrolled in undergraduate, master's, and doctoral programs at universities in Rome. It is located at Piazzale Aldo Moro 9, directly opposite the main entrance of the "La Sapienza" university campus and adjacent to the National Research Council. The center is managed by the Missionaries of the School, a Dominican religious congregation founded by Luigia Tincani (1889–1976). It provides an educational pathway in the fields of education, culture, academia, and various professional disciplines. Furthermore, the institution offers a welcoming environment and supports the personal growth of its residents, emphasizing the value of community life. For details see <https://www.residenzareginamundi.it/it> (retrieved February 28, 2025).

General of the Daughters of Mary Help of Christians. This appointment was approved by Pope Francis during an audience with Monsignor Edgar Peña Parra, the Substitute for General Affairs of the Secretariat of State, on November 2, 2021. With this approval, the Superior General assumes the role of Grand Chancellor, marking a significant milestone in the history of the Faculty as it celebrates its 52nd year of existence (Istituto Figlie di Maria Ausiliatrice, 2022).

A PEDAGOGICAL “LABORATORY” IN THE STYLE OF PREVENTIVE SYSTEM

Since the Faculty’s inception, the promotion of a pedagogical conscience has been integral to its diverse educational pathways. It has always fostered openness and attentiveness to all aspects of human development and prospects for growth and coexistence. For the educators, the commitment to nurturing students’ educational vocations entails unveiling latent talents, cultivating a passion for life and its flourishing, and guiding students to view the educating profession as a lifelong process of self-development – approached in both a comprehensive and forward-looking manner. The metaphor that best encapsulates this endeavor is the cultivation of the talent for education, inspired by reflection on St. John Bosco’s Preventive System, which Pope Paul VI described as an “incomparable example of Christian pedagogical humanism” (Paul VI, 1966, p. 530). The Preventive System’s realistic and optimistic pedagogy is based on Christian anthropology, which views the human person as *imago Dei*, created and redeemed by God.

The journey of growing into a person who is the protagonist of his or her own narrative is not an endeavor that can be achieved in isolation; rather, it necessitates a collaborative effort, particularly when the principles of dignity and freedom are to be upheld. This pedagogy repudiates self-referentiality and eschews reductionism, presenting itself as an education that facilitates engagement with one’s inner dynamics. Its aim is to foster profound harmony among the mind, heart and hands enabling individuals to cultivate fully mature relationships characterized by reciprocity with others, nature and the broader world. In this way, it contributes to the realization of the integral and inclusive ecology advocated by Pope Francis.

This methodological perspective, which defines the research and teaching style at Auxilium, has cultivated fruitful developments in the advancement of new pedagogical and didactic frameworks emerging from the Bologna Process.

The Holy See's adherence to this process was aimed at fully integrating into the European higher education system. The initiated process necessitated a critical re-evaluation of *teaching, learning and assessment methods towards their "constructive alignment" with the expected learning outcomes*. This alignment is designed to facilitate the effective integration of students into society and the professional context upon the completion of their academic programs.

The ongoing qualification and renewal of the Faculty's programs (Chang, 2020, pp. 81–108) have been shaped through critical dialogue with these demands and in alignment with its defining vision. This has culminated in a commitment to developing didactics that are increasingly attentive to the individual and focused on fostering their critical and solidarity-oriented growth. Concurrently, the Faculty avoids viewing the student as a mere consumer of services, shunning the reduction of education to the mere promotion of individual talents. Instead, Auxilium adopts an educational approach conceived as a process of excavation, aimed at uncovering the "educational talent" inherent in students. This process seeks to awaken latent energies, nurture a passion for life and its growth, and thereby "extend the perimeter of lecture halls to every corner of lived society where education can generate solidarity, growth and communion" (Conferenza Episcopale Italiana & Conferenza dei Rettori delle Università Italiane, art. 3).

INTERRELIGIOUS, INTERCULTURAL AND PEDAGOGICAL APPROACH

Inspired by the dicastery for interreligious dialogue's document "Dialogue in Truth and Charity" (Pontifical Council for Interreligious Dialogue, 2014, p. 75), the Faculty adopts dialogue as its preferred *modus operandi* in fostering outreach to diverse communities. By offering workshops on religious education within multi-religious contexts, the Faculty operationalizes this commitment through an academically rigorous and integrative growth process. This outreach is further materialized through various visits to religious sites of different faiths and the cultivation of academic interactions with leaders from diverse religious traditions.

Moreover, this perspective entails viewing the educational profession as a lifelong endeavor, encompassing both a life project and a vocation. In this regard, the concept of lifelong learning is both enriched and broadened by acknowledging not only the diachronic dimension of education but also the notions of *life-deep learning* and *life-wide learning*. The former emphasizes

that individuals are “situated” within a historical and communal context that shapes their visions, values and mind-sets, influencing both their actions and their self-perception in relation to their commitments to the world. The latter highlights that learning occurs continuously across all aspects of life, in both institutional and non-institutional settings, and through various formal and informal modalities (Bélanger, 2015).

This perspective on university education comprehensively addresses the demands articulated in Pope Francis’s *Veritatis Gaudium* and seeks to realize the authentic “reform of teaching and thought” advocated by Edgar Morin who emphasizes on the need to foster within students a profound inner state – a “polarity of the soul” – that serves as a guiding principle throughout their lives. He argues that learning to live necessitates not merely the accumulation of knowledge but also the transformation of that knowledge into wisdom and its integration into one’s life (Morin, 2000, p. 45).

A QUALITATIVE PROGRESS

Transitioning from wisdom to life through a transformative process involves cultivating educational talent from within the individual, nurturing an “inner dialogue” that is interdisciplinary and consistently oriented toward preventive educational practice. As Michele Pellerey articulates, it is within the “system of the Self” that individual must be guided to balance insights from various disciplines – hermeneutical, scientific and technical-practical – to achieve not only a cultural synthesis but also a vital synthesis that harmonizes action with reflection, educational activity with evangelization (Pellerey, 2020, pp. 191–199). This sensitivity to such pathways has aligned with the emerging demands of a quality culture, positioning Auxilium among the first pontifical institutions to engage in a pilot project initiated by the Agency for Quality Assurance of the Holy See (Del Core, 2020, pp. 201–211).

From this significant experience, the Faculty has established internal and external quality assurance processes on a five-year cycle. This journey has enabled the academic community to develop a more nuanced understanding of “quality”, viewed primarily as a communal *modus operandi* focused on the continuous improvement of actions at every stage. This perspective does not shy away from acknowledging weaknesses and potential risks; instead, it encourages a reinterpretation of problems and threats through a pedagogical lens, transforming

them into opportunities and resources (Agenzia della Santa Sede per la Valutazione e la Promozione della Qualità delle Università e Facoltà Ecclesiastiche, E/7).

A deeper vision of quality, capable of expanding its meanings and implications, seeks continuous improvement not only in research and teaching but also in the public engagement and in all management and governance activities of the institution. Furthermore, this vision embodies an evangelically rich meaning, as Chancellor Juan Vecchi affirmed, "coinciding with the genuineness and transforming power of yeast" (Vecchi, 1997, p. 5). This leads to the "service of thought" that defines the university as a privileged space for faith and intelligence (Consiglio delle Conferenze dei Vescovi d'Europa, 2004, p. 5).

IN DIALOGUE WITH THE SOCIETY

Consequently, the public engagement, which articulates the university's relevance in fostering social development and addressing the needs of its local community (Sobrero & Spigarelli, p. 2), assumes a distinctive character within ecclesiastical universities. Its primary aim is to realize the "social dimension of evangelization" (Francis, 2013, no. 44) and to promote global solidarity based on the mystery of the Trinity (Francis, 2015, no. 240). One notable initiative under the expansive framework of the public engagement is the summer camp organized during the vacation period. This program, which encompasses formative activities, manual and creative laboratories, and various sports practices and recreational activities, is coordinated by a dedicated group of students and faculty members from the Faculty. Over the past two years, approximately 500 children aged between 6 and 13, along with around 50 adolescents from the surrounding parishes, have benefited from participation in this initiative. This program has a rich history, spanning more than 25 years.

CONCLUSION

In the context of Auxilium as a Salesian faculty, this commitment is primarily oriented from an educational perspective, embracing the call to serve as a strategic locus within the community – functioning as a "pedagogical laboratory" where interventions can be crafted to instruct youth, prepare them for life, and facilitate their education and evangelization (Viganò, 1987). These

pathways are pursued with a focus on continuous improvement, fostering networks of thought processes and action, while recognizing that the promotion of a culture of life necessitates proficiency in the “art of formation”. As Romano Guardini eloquently articulates, “Life is awakened and ignited only by life. The most powerful ‘force of education’ consists in the fact that I myself, in the first person, reach forward and strive to grow. It is precisely the fact that I am putting efforts to improve myself that gives credibility to my pedagogical concern for others” (Guardini, 1987, p. 222). In this light, we are all in a state of formation, and by sharing a passion for education, we dedicate ourselves to cultivating this talent both within ourselves and in those who choose this vocation as their field of commitment and profession.

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PONTIFICAL FACULTY OF EDUCATIONAL SCIENCES "AUXILIUM":
WE CULTIVATE THE TALENT FOR EDUCATION

SUMMARY

The Pontifical Faculty of Educational Sciences "Auxilium" is dedicated to fostering a holistic educational approach that integrates individual growth with academic disciplines to address global challenges. As the only pontifical institution for women, it prioritizes the female perspective, drawing on the pedagogical humanism of St. John Bosco and interdisciplinary research to shape individuals' careers. The Faculty seeks to cultivate relationships of mutual enrichment and peaceful conflict resolution while promoting women as agents of change for the humanization of life. Rooted in Christian anthropology, its pedagogy empowers individuals to take an active role in their personal histories, emphasizing harmonious relationships with oneself, others, and the world.

The Faculty aligns its educational methods with the Bologna Process to facilitate students' effective integration into society. It promotes lifelong learning by considering both historical and contemporary educational contexts, aiming to create a transformative learning experience. Through dialogue and outreach, the Faculty engages in interreligious dialogue and academic development. Its commitment to quality extends beyond academia, embracing continuous improvement and social evangelization. Through initiatives such as summer camps, it nurtures young minds, embodying its dedication to education and evangelization while fostering a culture of life through ongoing personal and professional development.

Keywords: education; talents; educational methods; Christian anthropology; pedagogy; preventive system

PAPIESKI WYDZIAŁ NAUK O WYCHOWANIU „AUXILIUM”:
PIEŁĘGNUJEMY TALENTY WYCHOWAWCZE

STRESZCZENIE

Papieski Wydział Nauk o Wychowaniu „Auxilium” służy promowaniu holistycznego podejścia do nauczania, łączącego indywidualny rozwój z dyscyplinami akademickimi w celu sprostania globalnym wyzwaniom. Będąc jedyną instytucją papieską dla kobiet, profil uczelni jest przede

wszystkim kobietom. Formacja wydziału czerpie z pedagogicznego humanizmu św. Jana Bosko i badań interdyscyplinarnych. Wydział stawia na relacje wzajemnego ubogacania się i pokojowego rozwiązywania konfliktów, promując kobiety jako szczególnie te osoby, które mają wpływ na humanizację życia. Nauczana tu pedagogika, będąc zakorzenioną w antropologii chrześcijańskiej, odgrywa aktywną rolę w życiu ludzi, kładąc nacisk na harmonijne relacje z samym sobą, innymi ludźmi i światem.

„Auxilium” dostosowuje swoje metody edukacyjne do procesu bolońskiego, aby ułatwić studentom skuteczną integrację ze społeczeństwem. Promuje kształcenie ustawiczne, obejmujące zarówno historyczne, jak i współczesne konteksty edukacyjne, aby zmieniać życie uczących się poprzez doświadczenie edukacyjnego. Poprzez dialog i działania zewnętrzne wydział angażuje się w dialog międzyreligijny i rozwój akademicki. Jego zaangażowanie w jakość wykracza poza środowisko akademickie, obejmując ciągłe doskonalenie i ewangelizację społeczną. Dzięki inicjatywom takim jak obozy letnie wydział kształtuje młode umysły, angażując się w działalność edukacyjną i ewangelizacyjną, promując jednocześnie kulturę życia poprzez ciągły rozwój osobisty i zawodowy.

Słowa kluczowe: edukacja; talenty; metody edukacyjne; antropologia chrześcijańska; pedagogika; system prewencyjny