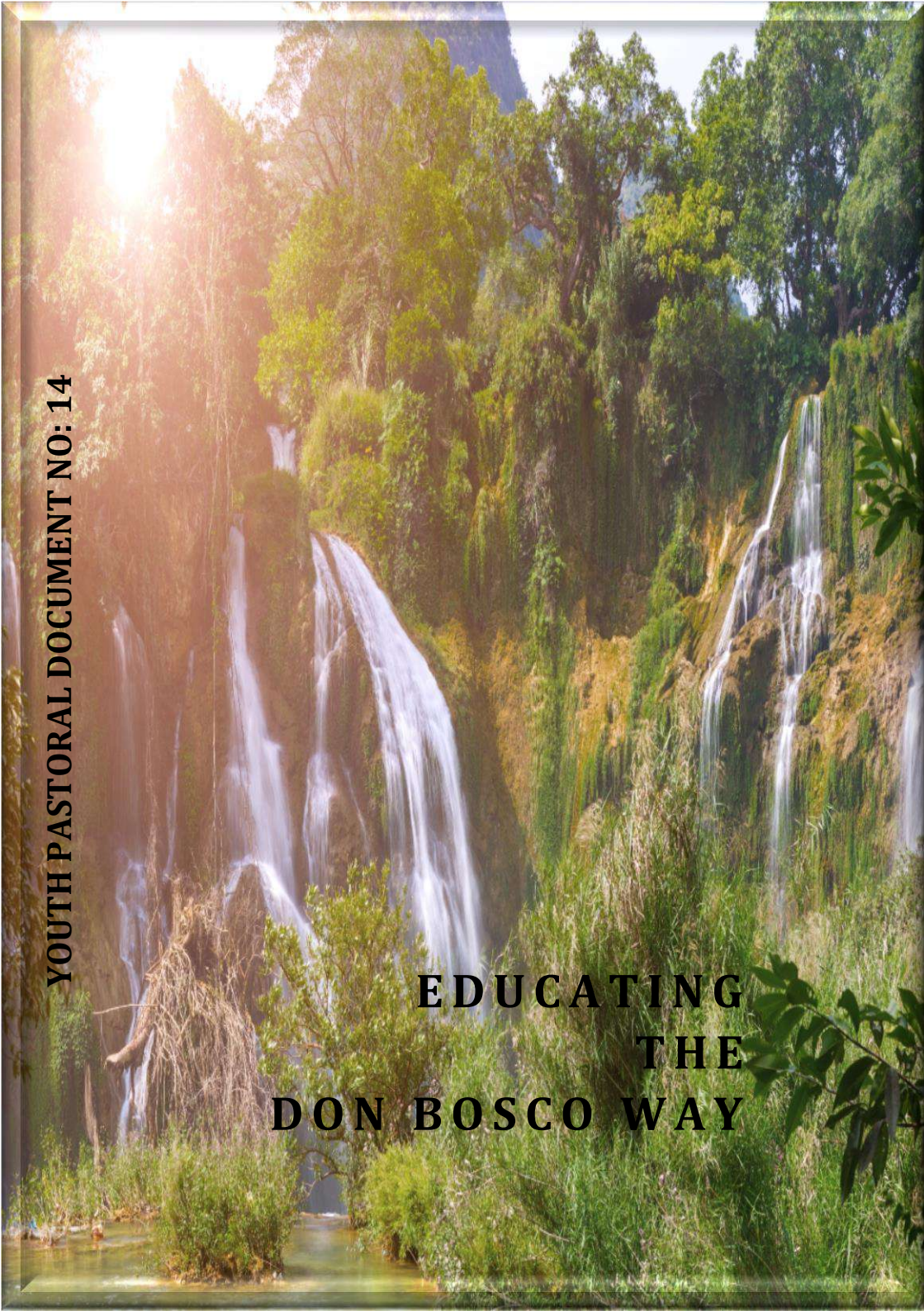


YOUTH PASTORAL DOCUMENT NO: 14

**EDUCATING
THE
DON BOSCO WAY**



**EDUCATING
THE
DON BOSCO WAY**

**A GUIDE FOR TEACHERS
OF DON BOSCO SCHOOLS IN INDIA**

YOUTH PASTORAL DOCUMENT NO: 14

**DON BOSCO YOUTH ANIMATION – INDIA
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FOREWORD

NURTURING GROWTH

Don Bosco's educational system, in a nutshell is the education of the heart. It is the nurturing of the growth process both in the young and the adult. The educator learns to love and to be loved by the young person. In the process the educator learns to love what the young love, to be in resonance with his/her pupil.

The educator is not merely preoccupied with instilling knowledge. He/she is both the father and mother, the giver and receiver, the disciplinarian and nurturer in this process called education where values are lived and assimilated.

After almost 35 years of teaching, I still appreciate the capacity of our teachers to be "educators of the heart". May this handbook lead us through new vistas of learning where the teacher and the subject taught is a pleasant experience lingering on in life.

FR. THOMAS PANAKEZHAM, SDB

Regional Councillor for Asia Feast of Christ the Light Rome,

January 6, 1993.

INTRODUCTION

The education of the young ranks among the noblest tasks in society.

A teacher in a Don Bosco School seeks his/her own fulfilment in life, dedicating himself/herself to this noble task in the service of the youth in a Don Bosco Community.

Each member of the staff has a valuable contribution to make towards the education of youth. The presence of lay teachers has been an enriching experience for our institutions.

This booklet expresses a hope that every teacher in a Don Bosco school finds himself/herself at home with the community, able to share their life, looking upon the school not merely as a place of employment, but rather as an opportunity to generous service on behalf of youth.

However, it is not easy for a teacher to insert himself/herself into a school community without some knowledge of and feeling for, the tradition that this school embodies. The following pages are intended as guidelines to help our lay teachers become more informed about the Don Bosco system of education. They attempt to present the spirit behind the educational mission of the Don Bosco Family.

We owe our special gratitude to Fr. Stanislaus M. Fernandez SOB and to the National Commission for Education and Culture for producing this valuable Manual for teachers in Salesian educational institutions.

Fr. Joseph Kezhakkekara, SDB

(National Director, DBYA - India)



STRIVE TO MAKE YOURSELF LOVED

Don Bosco

Section - I



MISSION

DON BOSCO, THE FOUNDER

John Bosco was born on 16th August 1815 in the farming hamlet of Becchi to the east of Turin (Italy). Times were difficult because of the prevailing political climate which was responsible for much violence. Besides, Italy was in the throes of the Industrial Revolution. Cities were overcrowded with peasants looking for work and money. Slums multiplied and became the breeding ground for crime. In this situation, it was the young who suffered most. They were frequently exploited by criminal gangs in the bigger cities.

One such city was Turin. Young John Bosco had, from his early childhood, decided to dedicate his life to helping youth caught up in these harsh conditions of life. He wanted to become a priest so as to enable them to cope with the ruthless world in which they lived.

John Bosco had his own problems. His father had died when he was still a boy. His stepbrother, Anthony, was bitterly opposed to John's plans to study. He preferred, instead, that John should work on the farm like himself. But John was intent on becoming a priest. In spite of many hardships John was ordained a priest on 5th June 1841. From then on, he was known as Don Bosco (Father Bosco). By December of that year he began his work for the poor youth of Turin. He countered their viciousness with gentleness. Eventually he founded a religious society of priests and brothers, a society of sisters and the association of Salesian co-operators to continue his work on behalf of young people, selecting as his model, St. Francis of Sales, a saint noted for his gentleness. His followers then became known as Salesians. Don Bosco died in 1888. By that time, the Salesian society had spread to different parts of Europe and Latin America.

By temperament Don Bosco was more practical than theoretical. He did not follow fixed rules and procedures, but confronted each new situation intuitively. However, if there was one principle which he held as universally valid, it was that young people needed help to mature into full adulthood.

Don Bosco was often asked to write a treatise on his philosophy of education. He did not find the time to do so. He did however manage to jot down some thoughts on what he called "the difficult art of the education of the young". He was reluctant to lay down rules for fear of spoiling the wonderful rapport which existed between his Salesians and the boys. This of course was not to

lead to indiscipline. This system of education came to be known as Don Bosco's Preventive System. It can be called an "Education of the Heart".

The Don Bosco Fathers and Brothers today continue his work on behalf of youth in different parts of the world. They endeavour to transmit to their collaborators their own grasp of Don Bosco's spirit. Thus, to work in a Don Bosco school is to be invited to live closely with the religious community there and to share something of its life, so that the spirit of Don Bosco, the Founder, may be kept alive in the teaching staff of the school.

Don Bosco treated the wisdom and experience of the past with respect and appreciated the work of the great educators of his own time. However, it must be admitted that he saw much that dismayed him especially in the repressive methods used by many educational institutions to obtain and maintain discipline among young people. He refused to subscribe to the idea that good order exists only when discipline has to be enforced. Nor did he propose to his boys' ideals that were beyond their grasp. Most of the boys were very poor and would remain so all their lives. Don Bosco taught them to live their lives with dignity, while striving to better the world into which their own children would be born.

Don Bosco wanted his schools to be future oriented, with the capacity to change as need demanded. In his own life he had to adapt to changing circumstances and learnt to draw good even from difficulties. For instance, the early death of his father, the attitude of his stepbrother, which led to his leaving home at an early age, his late start at school and the varied trades he had to learn in order to find the necessary money to support himself: all these were no source of bitterness and resentment in him. Instead, they became the practical experience that made him understand the boys better and also an opportunity to learn trades which he could later teach the boys.

II. DON BOSCO SCHOOL

II. 1. CATHOLIC INSPIRATION

Don Bosco schools are Catholic schools based on the gospel values of Jesus Christ and animated by the Salesians of Don Bosco. As educational institutions of a minority community, these schools enjoy all the relevant rights and duties enshrined in the Indian constitution.

The following principles serve as guiding inspiration:

II.1.1. The Don Bosco school realises the goal of the integral education of its pupils following the method of Don Bosco which, in its tum, is based on a Christian vision of the human person, of life and of the world. It enables youth to be active participants in the transformation and progress of society.

Called by God to work for youth like their Founder Don Bosco, the salesians and all those working with them find themselves face to face with a really exciting enterprise. They accept the youth at their own stage of development and see how they can help to accelerate their complete growth. This brings in its wake several demands, even sacrifices. All teachers join together in working for the common goal of helping in forming the youth into worthy citizens of tomorrow, worthy of God and worthy of our Nation.

II.1.2. The Don Bosco School must strive to realise the nation's ideals.

The Don Bosco school is non-elitist and decidedly affirms its option for the most needy youth.

A full-time school, it aims at blending work and study with artistic, recreational, cultural, religious and social activities, adopting the latest educational innovations with a view to helping pupils keep abreast of the cultural and technological progress in the contemporary world.

In collaboration with other schools in the country, the Don Bosco school strives to realize the ideals of a complete education as epitomized by so many sages of our homeland.

II.1.3. The Don Bosco school fosters the overall growth and maturity of its pupils primarily by:

- Helping each pupil to discover and improve his/her physical, intellectual and emotional gifts and developing his/her ethical sensitivity and sense of the transcendent;
- Inculcating an appreciation of cultural values through an exposure to our Indian cultural heritage and arousing in them a social awareness with a view to helping youth to function in a responsible and constructive manner;
- Emphasising liberty, justice, solidarity and peace which are an urgent, personal and social need;
- Instilling religious values to help our pupils develop into mature persons who are able to achieve harmonious integration between religion and life;
- Inculcating a healthy respect for all religions;
- Helping the pupils to discover and realize their own goals in life.

II.1.4 The Don Bosco School gives importance to planning and Team Effort.

To attain these objectives, the support of both pupils and their families is needed. Through a process of continual self-assessment, the quality of the educative work and its ongoing adaptation to the concrete requirements of the pupils and their families is evaluated.

II. 2. OUR STYLE: PASTORAL LOVE

II.2.1. The Requisite of Pastoral Love.

The first requisite for teachers is that they develop for each of their students a deep pastoral love, the love of one who cares, of one who is dedicated. Thus, teachers should be ready to sacrifice them- selves in order to enlighten the minds and spirits of the pupils.

II.2.2. Don Bosco, the Model Educator.

This pastoral love is patterned on the model of Don Bosco who was a totally dedicated and loving father to so many boys who experienced his care. He would lovingly say to them "For you I study, for you I work, for you I live, for you I am ready even to give my life." Don Bosco's interest and love spurred him on to help students to give of their very best to their own personal formation in honesty; these students devoted themselves whole heartedly to their studies

and to all the other activities. However, they always assigned to God the primacy of place in their lives.

II.2.3. The Preventive System.

To carry on his work today, Don Bosco himself has left us "The Preventive System". It is a system of education based entirely on reason, religion and loving kindness.

II.2.4. The Word "Preventive".

A word of caution: The word "preventive" here does not in any way have a negative connotation. Rather it means that we forestall, we prevent evil by any acceptable means. Helped in this way to acquire healthy attitudes, youngsters are prepared to face whatever problems and risks they may eventually meet in life. Far from being controlled, they are helped to live their lives to the full, with all the aspirations and energies they are capable of. In this document "The Preventive System" will henceforth be referred to as "Don Bosco's System of Education".

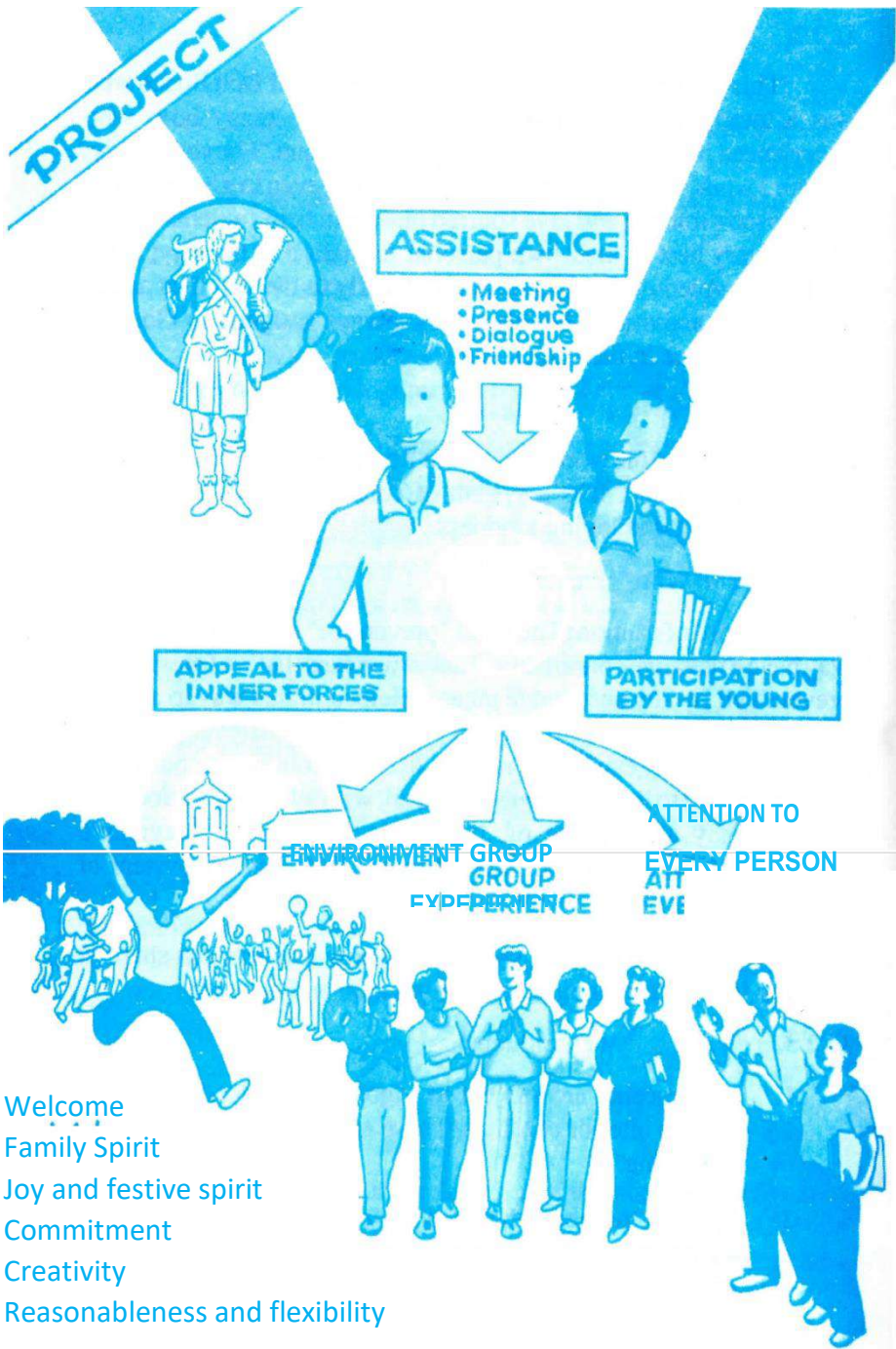
From what follows it will be seen how teachers can share in offering the students their commitment, care and concern.

II.2.5. The Educator's Influence.

1. Adolescents are subject to vigorous emotional drives as well as interior conflicts. These can be very disturbing and confusing.
2. In these moments they need affection and understanding. Their normal development is adversely affected if parents or educators show antipathy or coldness
3. An atmosphere of friendliness and mutual understanding works wonders.
4. Teachers can help them establish right priorities so that in all situations they are guided to live by faith in God, our Creator and Father.

II.2.6. The Family Spirit.

1. A genuine family spirit should permeate the entire educational institution in which students, parents and teachers endeavour to form one community of love, where the sorrow of one is the sorrow of all.



- Welcome
- Family Spirit
- Joy and festive spirit
- Commitment
- Creativity
- Reasonableness and flexibility

2. Certain human qualities help to foster the family spirit: openness, trust, willingness to serve others, courtesy and thoughtfulness.
3. In the intimacy of the family atmosphere, each teacher will be able to exercise a positive influence on the environment of the school, work in harmony with others, respect their views and contribute generously to the good spirit of the school.

II.2.6. Disorder.

1. If indiscipline, disorder or neglect of studies exist, these and other misdemeanours should not pass without some correction.
2. However, Don Bosco's clear teaching is: if possible, never make use of punishments.
3. Therefore, the use of corporal punishments, sarcasm, expressions of impatience and attempts to humiliate the students are to be avoided at all cost. They are degrading besides being ineffectual.

II.2.8. The Student's Potential.

1. All efforts should be made to discover the potential of the students and to develop it in every field: moral, literary, artistic, athletic, scientific and so on. This can demand sacrifices from the educator.
2. Here is an area where the school cannot depend only on the assignments allotted to individuals but an area where the students benefit totally from the service of those who devotedly work beyond the demands of mere duty, or the legal terms of the employment contract.

11.2.9. Assistance.

1. Don Bosco used the term 'assistance' to describe the helping and guiding presence of teachers among students even when they are not actually teaching in the classroom.
2. He meant that the necessary controls demanded by discipline in the classroom should disappear outside the classroom and the teacher's role become that of an elder brother/ sister in the family.

3. In any Don Bosco school all teachers are considered "Assistants" and there is no moment in the daily life of the school when they can consider the pupils to be outside the scope of their responsibility or interest.
4. It is greatly to be desired that, apart from regular class duties, all teachers should make it possible to associate with the pupils and their interests.
5. The family atmosphere is strengthened when teachers and students share activities together, whether in the playground, in the library, or in any other place. In this way boys/girls are encouraged to draw the best out of themselves, when they are appointed as leaders and even entrusted with certain areas of responsibility in the school.
6. The assistance and encouragement given to the pupils help them to learn the value of working, playing and being together with others. In tum, the teacher will derive a thorough and genuine satisfaction on seeing the students experience the joy that lies in personal achievement.

III. AREAS OF ACTION

The service that the Don Bosco school provides, extend over five different areas:

1. Creating an Educative Community.
2. Imparting Education and Culture.
3. Leading the young to the acceptance of God and His role in their lives.
4. Providing opportunities for group experience.
5. Offering vocational orientation.

III. 1. THE EDUCATIVE COMMUNITY

III.1.1. The Participants in the Educative Community.

Our task of education is primarily team effort with several collaborators. They are:

- a. ***The youth themselves:*** As active and creative participants in the work of their own education, they are called to collaborate responsibly in this process of their growth to full maturity.
- b. ***The parents:*** There is the primary obligation of the education of their children. They actively support and assist the school in this delicate task.
- c. **The Staff:**
 - c.1. ***The Teaching Staff:*** Their constant contact with the students involves them directly in their education. This gives them a privileged place in the team. Besides, their experience, first as professional persons, then often as parents and also as believers in God, enables them to offer a specific contribution to the educative work of the school.
 - c.2. ***The Non-Teaching Staff:*** Their wholehearted cooperation contributes significantly in creating and supporting a wholesome environment conducive to complete education.
 - c.3. ***The Salesian Fathers and Brothers:*** On them as the core group rests the final responsibility for the effective animation of the entire educative work of the school. They carry this out under the guidance of the Rector, who coordinates all the activities of the community in the Don Bosco way.

These four groups of persons together constitute what is known as "The Educative Community"

III.1.2. This Effectiveness of the Educative Community will depend on:

III.1.2.a. Uniformity of Aim.

A real community will, however, exist only when there is a consciousness of a uniform aim among these various members, a feeling of true oneness in thought and in action and a common style of working to achieve the goals agreed upon. Further, this is affected in an atmosphere that is totally Salesian both in inspiration and action, a family atmosphere in which each one lovingly accepts the other and all are fully committed to the same goal. There is a sense of shared responsibility, a sense of belonging, a spirit of optimism concerning the positive outcome to the influence of the Educative Community on the formation of the students. Structures of animation and collaboration of different types and at different levels are amply made use of for the smooth running of the institution.

III.1.2.b. Participation.

The participation and support of as many Salesians, members of the lay staff and parents/guardians as is conveniently possible, in all or any of the different structures of collaboration is desirable. It is then that the family spirit becomes perceptible and permeates the life of the school.

III.2. EDUCATION AND CULTURE

III.2.1. Integral Human Development.

Considering our young students, first of all, as human beings we aim at their integral human development, that is, their complete development including their personal and social growth.

III.2.1.1. Personal Growth.

Personal growth implies that the young person grows and develops like a beautiful flower which gradually unfolds and displays its full-blown beauty and delightful scent.

Free from pressures, in course of time he/she grows to greater self-awareness, he/she freely takes decisions regarding himself/herself, thus positively assuming responsibility for his/her life and he/she affirms his/her dignity and vocation as a human person

III.2.1.2. Social Growth.

His/her social growth involves the capacity to relate to others in a mature way and confidently assume his/her role in society. Through his/her work or profession he/she is able to contribute effectively to the common good and he/she also prepares for an active participation in political life.

The teacher aims at the integral human development of the young students through education and their well-planned and critical insertion into the world of culture. This is done in the local settings, although participation depends to some extent on the context.

III.2.1.2. a. Good Order, Discipline.

Education requires an atmosphere of order and discipline conducive to learning which fosters at the same time mutual respect, trust and friendliness among the students.

III.2.1.2.b. Value of the Environment.

Young persons should be encouraged to be involved in activities which deepen awareness of the importance of their environment, especially in the light of their culture, activities which complement their education.

III.2.1.2.c. Educative Environment.

The work of the integral human development of young students needs a suitable environment, that is, an organized setting of persons, activities, relationships, structures, among which the following two items are important:

III.2.1.2.d. Personal Approach.

Since each young person is unique and grows at his/her own pace and within his/her own possibilities the work of education must be tailored to meet the capacities and aptitudes of each individual. Great stress must be laid on his/her active contribution to his/her own growth, as passive conformity and submission serve no purpose.

III.2.1.2.e. An Experimental Approach.

For their authentic growth and development, the young need active contact with other persons, that is, with those of their peer group and others, students or non-students, with persons in authority and those in the rank and file. They mix with others: they are exposed to others.

III.2.1.3. Education.

Education consists in helping the pupils to develop to their full potential in all their talents and attitudes. It consequently implies the physical, intellectual, moral, spiritual and affective-sexual and aesthetic maturing as human-beings.

III.2.1.3.a. Physical fitness.

In a particular manner young person, while being taught to safeguard their health, are to be encouraged to value physical fitness by actively participating in physical activity in keeping with their individual ability and capacity; thus, they build a sound mind in a sound body.

III.2.1.3.b. Intellectual growth.

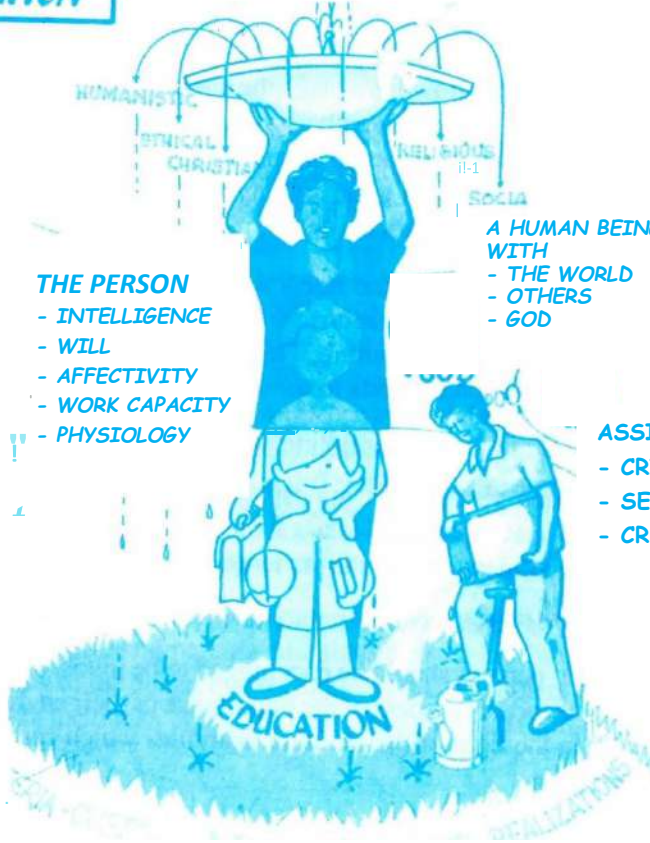
Students must be helped in their intellectual growth, in their ability to express themselves effectively and truthfully and to acquire the habit of consistent and creative thinking. They are helped to promote habits of study, enquiry and



EDUCATION

GENERAL OBJECTIVES

TO STIMULATE AND JOURNEY IN A PROCESS OF GROWTH WHICH GIVES FREEDOM TO THE CREATIVE TALENTS OF THE PERSON AND WHICH FAVORS HIS CRITICAL INVOLVEMENT IN HIS CULTURE AND IN HIS SOCIETY.



THE PERSON

- INTELLIGENCE
- WILL
- AFFECTIVITY
- WORK CAPACITY
- PHYSIOLOGY

A HUMAN BEING WITH

- THE WORLD
- OTHERS
- GOD

ASSIMILATION

- CRITICAL
- SELECTIVE
- CREATIVE

CULTURE

research, independent study in the special fields of interest and to further their determination to continue to learn about life, the world and their relationship with it.

III.2.1.3.c. Respect for Poor Students.

Education must inculcate the greatest respect and consideration for students from economically poorer families so that no one is looked down upon, bypassed or overlooked, just because of his/her economic status.

III.2.1.3.d. Teaching Personnel and Teaching Aids.

We provide all such teaching personnel and teaching aids as are required to give the students the assistance needed to enable them to pass their examination efficiently, with a view to a successful career and the fulfilling of their need to become self-determining, free persons in their individual and social life.

III.2.1.3.e. Education to self-acceptance.

Education must lead a student to know realistically who and what he/she is as an adolescent or youth and to accept himself/ herself as worthy of self-respect and in need of further development in the areas of his masculinity/her femininity, body and mind, his/her social and spiritual nature.

III.2.1.3.f. Decision - Making.

Education further trains students to be able to make firm and sound decisions, willingly accepting responsibility for them.

III.2.1.3.g. Respect for the Past: Openness to the Future.

Respect for the past and for tradition is inculcated because the past assures continuity. At the same time, it fosters an openness to the future, accepting the obligation to be up to date and professionally competent, in a world that is characterised by rapid changes.

III.2.1.3.h. Freedom and Openness.

In young students an openness must be inculcated. The rights of the family and the freedom to practise religion must be instilled and the principles expressive of fundamental human rights be taught.

III.2.1.3.i. Education to Justice and Peace.

Formation in the responsible use of goods and money is essential for students and they must be made aware of the crying injustices meted out to the common man and the poor, by the dominant and the powerful and made aware of millions of poor persons who are practically slaves of their economic masters. Students must be made to recognise this unjust order and they should be helped to be resolved that in their future careers they will act with honesty, justice and compassion.

III.2.1.3.j. Responsible Citizenship.

Students are trained for responsible citizenship through an intelligent appreciation of the democratic processes and love of country. With this is coupled a sense of personal responsibility with respect for duly constituted authority as well as refinement in manners, speech and dress.

III.2.1.3.k. Education to Love.

Love is a decision and a commitment. It is a free gift of oneself to another. It is a free choice of relationship with another person.

Love can be defined as the decision and a commitment to invest everything one is in what another person can become

To educate to love means to assist the young in learning:

- a) to go out to others in self-giving;
- b) to respect others;
- c) to be responsible;
- d) to be grateful;
- e) to have self-control.

The education to love is to be carried out:

- a) by learning to live together;
- b) by entering into relationships with others;
- c) by learning to live chaste.

Chastity for young people has two angles;

- a) Self-control and the renunciation of possessiveness.
- b) Openness to the voice of God.

Consequently, chastity is an education and a training to overcome a mentality of possessiveness and ownership of our own person and the person of others.

III.2.1.3.1. Education to National Integration and Communal Harmony.

In India our young people constitute a veritable kaleidoscope of races, creeds and cultures. This unique variety is an enrichment for the young themselves, leading them to a spirit of tolerance, a pride in our own ancient heritage, an esteem for the great men and women of our history and a sense of the divine. At the same time this pluralism is fraught with dangers and gives rise to intolerance and divisive tendencies. Our schools accept the responsibility of promoting values of tolerance, respect and love for all which are basic for a united India.

III.2.1.4. Culture.

Culture expresses the way different groups of persons (nations, tribes, hill-folk, fisher-folk and so on) live, that is, their ways of communicating, of celebrating, of acting, of eating, of dressing, etc. and the importance and thought they give to life, as seen from their values, customs, norms of social behaviour. On one hand, we have the culture of mankind, the human heritage, but the consideration of different cultures, for example, youth culture, oriental culture, tribal culture and so on, is also necessary.

III.2.1.4.a. Assimilation of Culture

The role of the educator is to help young persons to appreciate culture (the heritage of mankind) and also the cultures of their groups, for example, of their country, state, religion, tribe, region, but always in a critical manner. This means taking what is positive, rejecting what is negative and transforming the imperfect. Further, the young are helped to make their own creative contribution to enrich the heritage they have received.

III.2.1.4.b. Appreciation for Literature, Arts, Mass Media

Young persons should be able to develop an appreciation of what is worthwhile in literature and the arts. To this must be added a critical evaluation of all the products of the mass media, radio, television, the cinema, the press and the theatre.

III. 3. GOD AND HIS PLACE IN OUR LIFE

III.3.1. Change and transformation.

From close contact with young students we realise that they are in a period of transition as they leave their boyhood/girlhood behind them. How wonderful it is for a young person to be guided by interested, dedicated teachers so that he/she gradually becomes aware of the transformation he/she is undergoing and is led to grasp more clearly day by day the true meaning of his/her life. It will certainly be a matter of deep personal satisfaction for each teacher in a Don Bosco Institution to be able to contribute to this process of development which is going on in the students throughout their school years.

III.3.2. Contact with God.

For genuine progress towards wholeness, the young students must be gradually led to a true, intimate personal contact with God. Every Don Bosco teacher is invited to accompany the students in their earnest search for God's love.

III.3.3. Knowledge and Respect for all Religions.

Every genuine religious experience is a God - experience and needs to be deepened through a dialogue. This will demand from every one, love, respect and reverence for other religious traditions and scriptures and greater openness and sensitivity to them.

III.3.4. Standard of Religious Studies.

The religious studies programme of Don Bosco schools must have the same degree of excellence, professional preparation and resource materials as other academic studies in the school.

III.3.5. Religious Training of Catholic Students.

All Catholic students accept by their enrolment in a Don Bosco school a serious obligation to explore their religious convictions and their commitment to live as good Catholics. It is presumed that every Catholic student should acquire a good knowledge of the doctrine, the moral teachings, the scriptural background and historical development of the Catholic church on a level commensurate with the student's age and development

III.3.6. Emphasis on the Sacramental Life

Great emphasis should be placed on the sacramental life of the Catholics in the school. The celebration of Holy Mass for groups or for the whole Catholic community of the school is an integral part of the religious experience of Catholics in Don Bosco Schools.

III.3.7. Reconciliation/Recollection

Opportunities for receiving the Sacrament of Reconciliation, for a yearly retreat or days of recollection, should become regular features.

III. 3.8. Those of other Religions

Non-Catholic students are to be given regular lessons in Moral Science which will inculcate faith in God as our Creator and Father and the practice of virtues, like honesty, modesty and temperance, as well as respect for every other human person so that taking their place in society after their years in school they will exercise a wholesome influence for good.

Non-Catholic students should also be given opportunities for recollection on a regular, planned basis so that they may evaluate their life in the light of the principles taught them in Moral Science Class.

III.3.9. Justice and Peace

All Don Bosco Schools must always continue their commitment and witness to the cause of justice and peace. Students should cultivate a sense of service to be exercised in their own locality and for the benefit of the poor.

III.3.10. Poverty and Injustice: Experience of Services

No student should leave a Don Bosco School without being made to realise the existence of poverty, injustice and discrimination in society today. Students should be trained to the value of service to their fellowmen. Don Bosco Schools would fail in their duty if they send students into the world with poor academic skills. Just as surely the school fails should students leave without a sense of the need to help others. Thus, they should at some stage in their training be engaged in some service-oriented experience either within or outside the school.

III.3.11. Staff members and Service Programme

All staff members are expected to support the service programme as an integral part of the religious and moral formation of the students.

III.3.12. Patience and Kindness

To help the pupils become aware of God's presence is not the task of a few moments. It is a journey, it may take weeks and months and needs much patience and kindness. Instruction sessions, short periods of well-prepared prayer and suitable moments of silence and reflection may make their hearts receptive and prepare them to accept God's loving invitation to know Him, to love Him and serve Him better through service to one's neighbour.

III. 4. GROUP EXPERIENCE

The group experience is a privileged moment for the human and religious development of the young.

III.4.1. Youth Group

A "Youth Group" is a limited, selected circle of young persons who of their own accord gather together from time to time around a common centre of interest which gradually helps them reach human and possibly also spiritual maturity. This is affected through mutual dealings, cooperation and sharing.

III.4.2. Needs of Young persons

Youth and above all teenagers have certain needs which cannot easily be satisfied in an ordinary classroom or in the formal set-up of an institution which has to cater to a mass of young people collectively. Such needs are expressed in the growth of a desire for personal freedom, of a longing to maintain one's identity, of a deep-seated urge to affirm oneself and one's views and, to gain personal recognition from others.

III.4.3. The Group meets; Youthful Needs.

The group more fittingly caters for these needs and helps the youth to unfold and mature.

The group likewise serves as a bridge between the individual youth and the community to which he/she belongs. It offers him/her the possibility of relationships that are not superficial or transitory, but tested, loyal, mature and sincerely mutual. There is the opportunity for dialogue and communication between equals, a forum to discuss the sense and reasons

YOUTH GROUP MOVEMENT



CHOICES

• OPEN TO ALL YOUTH



GROUP
CENTRALITY

ANIMATION

• EDUCATION

behind the problems which they encounter in life. There is space for creativity and the beginning of a commitment to service, to participation with others and to shared responsibility.

III.4.4. Don Bosco Schools foster Groups.

Group activities are a response to the needs of young people and consequently a powerful means of education and the total development, of the young. They are a tradition going back to Don Bosco's own days. Don Bosco schools promote many kinds of groups to cater to the different ages and interests of the young. There is however a particular preference for service-oriented groups such as those involved in social service to the poor and less-privileged, education of the illiterate and groups that help to develop one's potential.

III.4.5. Don Bosco Youth Movement.

In conclusion, however, in order that the praiseworthy, single efforts of different groups may be strengthened, while retaining their own characteristics and structures, they should be encouraged to share and communicate with one another on the basis of a common Don Bosco vision. This should lead to a Don Bosco Youth Movement.

III. 5. VOCATIONAL ORIENTATION

III.5.1. God's Plan

Teachers in a Don Bosco Institution believe that every human being is born into the world, with his/her personal calling. As he/she grows and matures, his/her joy will depend on the way he/she realizes this calling.

III.5.2. Meaningfulness in Life

The student is helped to discover for himself/herself the deeper meanings of the happenings in his/her life. Everything that takes place, whether joyful or sorrowful, holds a unique promise for new learning and growth. It will be our effort as teachers to develop the capacity in the student to see this meaning and purpose in any event.

III.5.3. Personal Potential

The student thus grows strong enough to contribute his/her mite for the betterment of the world. He/she is made aware of the qualities, talents and strengths he/she possesses. The teacher leads him/her to accept and

appreciate them and place them at the service of others, knowing full well that the genuine growth of individuals is most likely to take place when there is such a healthy exchange.

III.5.4. Dignity of Work.

While providing guidance with respect to the profession or career that the student will undertake in life, the teacher will take care that he/she is taught to view work - any work- as being endowed with a dignity all its own and that his/her work, however small, will make difference to humanity. It is an act of re-creation in which he/ she is cooperating with God Himself. The teacher will also enable him/her to place the fruits of his/her work-satisfaction, status, security, salary, etc., in their relative order of importance. The Religion/Moral Science/Value Education classes and his/her experience in groups, will be suitable occasions for such clarifications that will accrue to his/her viewing the profession as a vocation, a unique call to serve God and society.

III.5.5. Prayer and work.

If work is considered as a vocation, an extension of one's inner self, an act of cooperation with God, then it is necessary to maintain contact with God always. This contact is called prayer. It is but natural, then, that teachers should help their students to pray.

III.5.6. Vocation of a Christian.

For a Christian, his/her vocation is an invitation to share in the mission of Jesus Christ and of the Church He established. He/she is taught to be attentive to the voice of God that may call him/her to a more intimate collaboration in the service of the church. He/she tries to lead others to a fuller sharing in the kingdom of God and to an openness to the person of Jesus Christ proclaimed to them at opportune moments. Whether he/she is called to serve as a lay person or as a religious or as a priest, he/she is grateful to God for his/her vocation.

III.5.7. Vocations to Priestly and Religious Life.

Don Bosco helped many a boy who felt he was called to a life of dedication to God as a priest or religious to take his first steps towards that goal. In the same way the teacher should note students who show such promise and direct them accordingly.

III.5.8. The vocation of Teachers as Educators.

In all this, example constitutes a very significant factor. When the student sees the teacher going about his/her work joyfully and aware that the vocation of a teacher is noble and worthy of total dedication, it induces the same attitudes in him/her. Such an attitude in the teacher not only shapes the vision of the students, but also guarantees their own inner happiness.

III.5.9. The Attitudes of Teachers.

To be able to function well in this area, the Don Bosco teacher takes care to cultivate those qualities and attitudes proper of a listener. Many of the above goals will be feasible only to the extent that the student feels free to approach the teacher with confidence. He/she gets this perception when the teacher listens with care and empathy and is able to intervene at the appropriate time with suitable words.

Section - II

SCHOOL
TECHNICAL CENTER

SYNTHESIS BETWEEN
FAITH-CULTURE/FAITH-LIFE

COMMUNITARIAN ENVIRONMENT

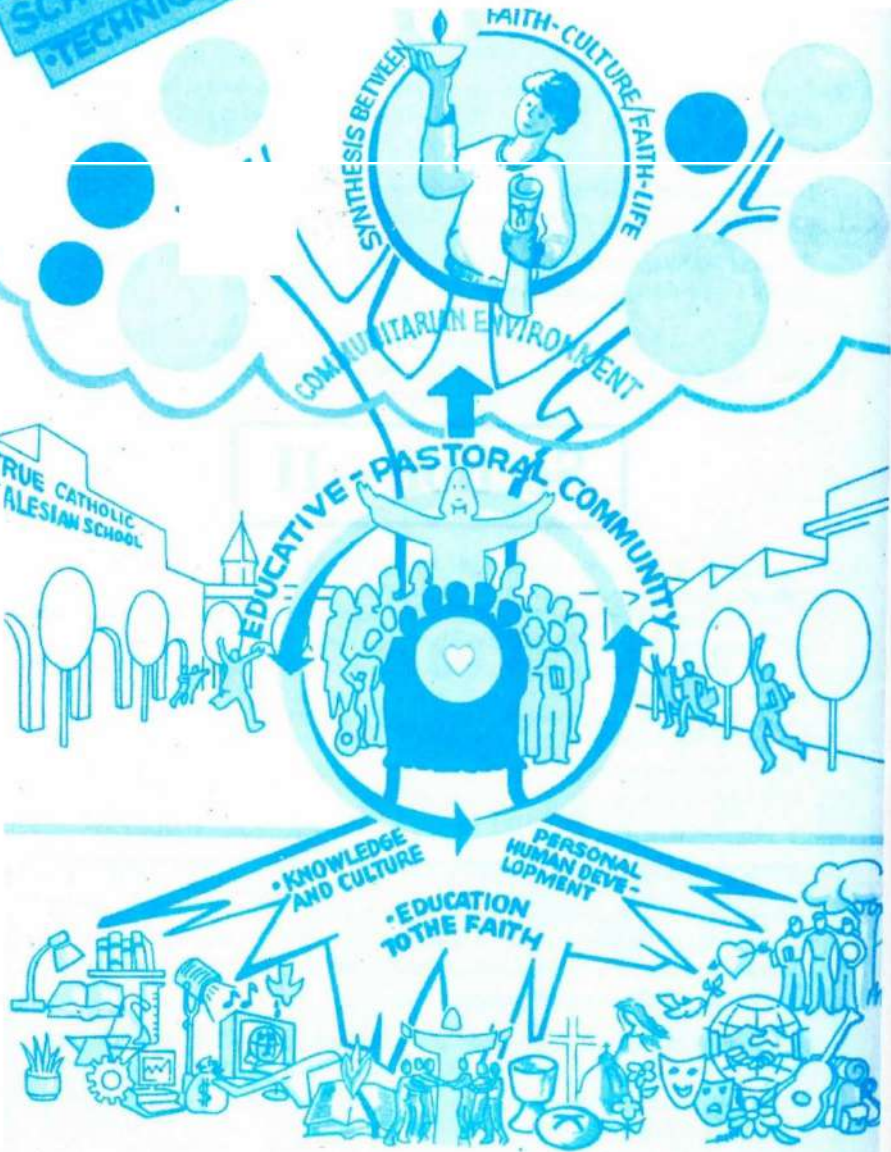
EDUCATIVE - PASTORAL COMMUNITY

TRUE CATHOLIC
ALESIAN SCHOOL

• KNOWLEDGE
AND CULTURE

PERSONAL
HUMAN DEVELOPMENT

• EDUCATION
TO THE FAITH



IV. PRACTICAL GUIDELINES

IV. I. EFFECTIVE TEACHING

Good and effective teaching is expected from every teacher. Aware that the students deserve the best that can be offered, the effective and skilful teacher guards against haphazard, confused and uninspired teaching by careful preparation. He utilizes the following aids to an orderly and systematic planning:

IV.1.1. Syllabus.

Annual plan for the implementation of the curriculum is prepared for each subject before the start of the school year. Teachers contribute their share to its preparation.

IV.1.2. The Daily Lesson Plan.

A well-thought out lesson plan provides the teacher with the necessary guide-posts along the way to reach his/her end or objective. It gives him/her a direction in which to proceed. It is an indication of clarity and efficiency of teaching.

A well-written, flexible lesson plan should be brief and substantial. It should include:

- (a). The aim to be realised - stated in terms of objective skills, habits, attitudes, etc.
- (b). Subject matter - topic, text or reference material, number of pages.
- (c). Devices - aids.
- (d). Procedure - specific steps in conducting the lesson.
- (e). Assignment - a follow-up on the day's lesson.

IV.1.3. Qualities of Effective Teaching.

The preparation for good teaching goes beyond simple lesson-planning (which can become so routine that it may simply turn into a mechanical effort). In order to be effective and successful, the teaching must engage the personality of the teacher himself/herself.

Further:

(a) It is stimulating and challenging.

Teaching methods and techniques vary according to the needs of each class that a teacher handle. Through his/her own competence in handling discussions and evoking student-participation, the teacher generates interest, if not excitement and enthusiasm on the part of the students.

(b) It is directive.

The skilful teacher suggests rather than dictates. He/she leads and opens the door. The students walk in and discover for themselves, knowledge, values, truths.

(c) It is progressive.

The concerned teacher diagnoses difficulties and measures the achievements of those he/she teaches in terms of acquired knowledge, skills, abilities, attitudes and habits of thought and action. He/she equates his/her success with student progress.

(d) It is remedial.

Good teaching provides remedies for individual and group difficulties. The good teacher knows not only the different methods of teaching but also the various techniques of remedial work in the subjects he/she teaches.

(e) It is sympathetic and kind.

Learning cannot take place where there is lack of understanding and sympathy for the needs and interests of the learners. The sympathetic teacher creates an atmosphere where students can respond naturally and without fear or inhibition.

(f) It is caring.

A good teacher looks for the weaker students and finds time and means to assist them until they catch up with the rest.

IV. 2. DISCIPLINE

- IV.2.1. A good teacher knows that sound discipline is an essential part of character and personality formation. It is a means of developing self-discipline in the students, which should lead them on the road to personal direction and self-guidance.
- IV.2.2. Every teacher is expected to educate to appropriate and acceptable behaviour inside and outside the classroom.
- IV.2.3. In Don Bosco Schools Discipline is:
 - a. *Constructive*: It is based on the belief that students have a right to be treated as persons and to mature towards healthy independence through expression rather than repression.
 - b. *Preventive*: It believes that preventive measures rather than control based on fear of penalty or punishment, can avert or forestall problems of discipline.
 - c. *Firm but kind*: It is strict but fair and sympathetic. Even when we call students to account for their actions and decisions, we do so with love.
- IV.2.4. DON BOSCO considers the teacher as a key factor in school discipline. The teacher's ability to establish discipline is one of the chief indicators of teaching competence. A teacher's success in teaching rests largely on his/her skill in establishing and maintaining order and good student morale. The better the teacher is in personality, professional qualities and teaching techniques, the less likely it is that problems of discipline should arise in his/her class.

IV. 3. TEACHER'S CHARACTER

It is through his/her character that the teacher has an influence upon the students. Therefore, the teacher should always project an image worthy of emulation. In appearance, speech and manners the teacher should typify a well-bred person.

- IV.3.
 1. The teacher is neat and well-groomed at all times;
 2. The teacher is dignified at all times, all the more so in the presence of students; In the classroom he/she is sensitive to persons and situations;

3. A teacher's language is always marked by propriety; he/she does not use vulgar language or insult the students. He/she does not put an offender to shame or subject him/her to ridicule;
4. The teacher has an even temper: he/she is patient, does not use drastic disciplinary measures or corporal punishments, achieves cooperation by warmth and kindness rather than any harshness. Though strict and serious, he/she is not rigid but humanises his/her teaching and dealings with the students with timely bursts of humour;
5. The teacher is emotionally stable and socially mature and is a source of confidence for the students; they see in him/ her someone who loves teaching and those he/she teaches and one who instils in them a spirit of work, cheerfulness and a penchant for order;
6. The teacher is approachable. In tune with DON BOSCO's spirit, the staff and students are closely associated in a family like group in the classroom and elsewhere on the campus. The teacher is always available for consultation so that the students benefit from the important advantage of continuous guidance;
7. The teacher is dependable;
8. Intellectually and by virtue of his/her training and preparation, he/she teaches competently: the class is kept constructively busy and learning; the teacher believes that the degree of discipline within a classroom depends largely on the quality of the teaching.

IV. 4. CLASSROOM MANAGEMENT

A well-organized class is one where 'active' silence is the rule, where routines are properly established and where learning is evident.

To achieve this the teacher agrees with the class at the start of the school year on certain practices which make for order and efficiency and save time and effort:

- IV.4.**
1. Attendance is checked before the commencement of class in the morning and, if required, at the beginning of any period; a check is made on excuse-slips or explanation of absences the previous day;
 2. Student's calendars are checked regularly;

3. Books, notebooks, workbooks, etc., are periodically checked to see if they are properly kept. The borrowing of books and other materials during class is discouraged.
4. Seating arrangements are respected. No student may change seats without the knowledge and approval of the teacher.
5. Students are reminded to keep a proper sitting position; slouching is not to be tolerated.
6. Chores, like erasing blackboards, opening windows, locking almirahs, are assigned to students by the teacher
7. Procedures for passing around homework books, or exchanging work or correction, etc., should be arranged at the start and followed throughout the year.
8. Classroom interruptions are kept to a minimum; students are allowed out only for real personal necessity or when summoned to the office.
9. Class movement, such as entering the class or leaving it, is done in an orderly fashion.
10. The practice of classroom cleanliness is to be constantly insisted on; students are reminded to use the waste-paper basket and to pick up any scraps of paper or other material from the floor.
11. The teacher sees that the physical set-up of the classroom leads to good order and thus to learning. The necessary repairs and improvements are to be brought to the notice of the management in a timely manner.
12. The teacher gives his/her total attention to the class. At no time is the class left without a teacher. Clerical work, such as the totalling of marks or the like, is not done by the teacher during the class.
13. The teacher fosters cooperative activities that unite and discourages those competitive programmes that divide. He/she encourages the students to aim at self-excellence.

IV. 5. GROWTH IN HIS/HER CALLING

- IV.5.1.** A teacher should consider his/her profession a noble one: therefore, he/she should manifest genuine enthusiasm and pride in his/her calling.
- IV.5.2.** In order that a teacher may mature in his/her chosen profession, he/she should constantly strive to broaden his/ her cultural. outlook and deepen his/her professional interests by:
- (a) a regular programme of profitable reading;
 - (b) advanced studies;
 - (c) attendance at seminars, lectures, concerts, dramas, etc;
 - (d) group discussions on contemporary ideas, methods 'and approaches;
 - (e) membership and participation in educational associations;
 - (f) developing a mind open to constructive criticism.
- IV.5.3.** He/she enrolls for higher studies without affecting adversely his/her preparation for classes and teaching.
- IV.5.4.** He/she participates actively in the affairs of the school; at staff meetings he/she willingly offers his/her suggestions for the betterment of situations for his/her colleagues and for the school as such.
- IV.5.5.** He/she is attuned to the world around him/her. Aware and knowledgeable of prevailing trends in education, economics, politics, and society in general, he/she tries his/her best to adapt, to be involved, to cease to be a mere onlooker.
- IV.5.6.** A teacher should endeavour to enhance the prestige of his/ her position so that others may be drawn to join the profession. Nobility of character should be the guiding spirit of his/her behaviour.

IV. 6. TEACHER - MANAGEMENT RELATIONSHIP

IV.6.A. TEACHER

- IV.6.A.1.** Every teacher, whatever his/her personal views may be, is expected to support and to carry out the policies of the school and the

management. Even though he/she may have had no voice in the planning or framing of these policies, once they have been determined and implemented, he/she is expected to carry them out.

IV.6.A.2. In case some policies or directives issued by the management appear incongruous or undesirable to the teacher, he/she should avoid secretly criticising but instead confidently discuss the matter with the authorities concerned to obtain clarification or to suggest alternatives, leaving the final decision to the management.

IV.6.A.3. In the discharge of school business, the teacher transacts such affairs with the person concerned. One exception to this would be when a teacher wishes to suggest a change which he/she feels sure the person concerned would reject; he/she could then approach higher authority.

IV.6.A.4. Each teacher shall contribute his/her full share to the coordination between management and staff as is expected of a professional person with a spirit of democracy, for the realisation of the objectives of the school.

IV.6.A.5. To render full cooperation every teacher is expected to:

- (a) Submit in due time all required reports and records (answer scripts corrected, report cards ...);
- (b) Give wholehearted participation at meetings whether connected with teachers' problems or those of an instructional or educational nature
- (c) Offer or accept to serve on groups set up for or special functions: Parents Day, Sports Day etc.;
- (d) Take interest in and give support to all activities sanctioned by the management;
- (e) Deal with common disciplinary problems met within the classroom;
- (t) Put aside his/her personal advantage whenever a school problem is to be solved: at all decisions to be made, to consider all aspects of the school; academic, administrative, human, social, financial.

IV. 6. B. PARTICULAR OFFICES OF THE MEMBERS OF THE CORE GROUP i.e.

THE MANAGEMENT AND THEIR RESPONSIBILITIES

DON BOSCO Schools are Religious Institutions and thus the particular offices and their responsibilities are determined by the Constitutions and Regulations of the Salesian Society and within the norms of the Catholic Church Law.

Unless particular State educational laws require otherwise, the following offices shall be recognised in every DON BOSCO school:

IV.6 8.1. Rector

He is finally responsible for the moral and religious life of the school as well as the total formation of the staff and students.

All school administration, whether financial or scholastic, is his ultimate responsibility.

He delegates authority as required to others, retaining the right to give final decisions in all matters (religious, moral, scholastic, economic) concerning the school. Each delegate carries out all plans, programmes, activities, in agreement with the Rector.

He bears legal responsibility for everything happening in the school.

IV.6.B.2. Vice- Rector

He substitutes for the Rector on all occasions when the Rector is absent, sick or for any purpose unable to attend to his duties.

IV.6.B.3. Principal/Headmaster

The Principal/Headmaster is appointed by the provincial with his council.

If he is not himself the Rector, he performs all his work in dependence upon and in full agreement with the Rector.

He enforces and interprets the philosophy of the school.

He evaluates policies and practices in all aspects of the running of the school.

He conducts admissions in accordance with the norms given by the House Council.

As need arises, he arranges for the enrolment of new staff members.

He attends to the ordinary discipline among the pupils. In extraordinary cases (e.g., suspensions, expulsions, etc.) he will act in agreement with the Rector and his Council.

He keeps himself informed of all that is prescribed by the educational authorities and of experiments in the field of education.

He gathers together the teachers (religious and lay) to treat of the best means of promoting study, progress and the complete formation of the pupils as well as to evaluate the curriculum and the teaching programme.

He presides over each staff meeting.

He sees that classes and other activities pertaining to the complete formation of the pupils, including leadership courses, are conducted regularly.

He prepares the School Calendar and submits it to the Rector and the house Council for approval.

He has administrative responsibility relative to the ordinary activity of the school including the preparation of teachers' schedule and assignments. He keeps a record of teacher absentees and substitution duty.

He explores the possibility of involving the pupils more and more in their own development.

IV.6.B.4. Bursar

The bursar carries out all his duties in dependence upon and in full agreement with the Rector.

He administers the material goods of the school and accounts for all expenditures and investments.

Financial transactions (purchase, sales, etc.) of any kind in any sector of the school are made only after agreement with the bursar.

He assists in and gives directives for budget preparations and supervises all budgetary expenditures.

He supervises the clerical and maintenance staff, cares for their human and spiritual welfare; handles all financial remunerations for teachers and other employees.

He cares for the maintenance and cleanliness of school buildings and grounds.

He is responsible for the collection of all student fees: he informs the Principal/Headmaster of students with arrears of fees to clear. He also controls all funds coming from club fees, tournament fees, library fees and fines and any other school collections of any nature. He is responsible for all financial records, bank accounts, and all deposits or investments, insurance policies, income-tax payments, provident fund accounts, etc. except when the Headmaster/Principal/Correspondent is responsible for these, according to the educational rules of the government.

Note: In particular situations where the school forms only one section of the Religious institution, the duties of the bursar are performed by the Principal/Headmaster or his Assistant.

IV.6.B .5. Assistant Principal/Headmaster

An assistant Principal/Headmaster (senior/junior school, technical institute) is responsible for the ordinary good functioning (moral, disciplinary, scholastic) of the sector of the school in his charge.

In agreement with both the Rector and the Headmaster he carries out such duties assigned to Principal/Headmaster as would constitute ordinary administration.

IV. 7. TEACHER - TEACHER RELATIONSHIP

- IV.7.
1. Loyalty, mutual trust, professional secrecy and self-sacrifice should characterize all the members of the teaching staff whenever the successful implementation of the school objectives requires it.
 2. If a colleague is in disfavour with the Principal, the parents or the students, a teacher should not take advantage of this against his/her colleague.
 3. All teachers shall readily and in all justice acknowledge and respect the competence of their colleagues.
 4. Professional ethics demand that confidential information about colleagues should be kept inviolate.
 5. Should any abuse creep into the school or a fellow-teacher be guilty of a breach of professional conduct, the other members of the teaching

staff shall make it a point to avoid divulging it among themselves. They shall instead report the matter to the proper authority in view of the dignity of the teaching profession and for the welfare of the students concerned, but never be prompted to do so by petty jealousy or in view of some advantage. Students and their parents should always be kept ignorant of such matters.

6. Teachers shall always remember that time spent in uncharitable gossip regarding fellow-teachers should more honourably be spent in the discharge of one's professional duty.

IV. 8. TEACHER - STUDENT RELATIONSHIP

- IV. 8.
1. Teachers should recognise that the interest and welfare of the students are their primary concern. They should therefore consistently instruct and guide them in the pursuit of knowledge, ideals and skills.
 2. Individual differences should be dealt with accordingly, such as, intellectual, physical, cultural, etc. There can be no uniform way of dealing with a group of students. Each one should be guided to develop his/her capabilities and to form right judgement independently.
 3. In order that fairness may be the sole criterion in evaluating the student's work, the teacher should not be influenced by favours received or expected from the students or parents.
 4. Tutoring of students should be done in accordance with officially accepted policies.
 5. Since students are keen observers, the teachers shall maintain their dignity in their presence. However, they may willingly show readiness to share in their joy of accomplishment as well as ready availability in the solution of their problems. Students should be respected as persons.
 6. Confidential information pertaining to a student or his family revealed by him to a teacher should never be divulged to persons who have no right to know it.

7. Positive sanctions commensurate to the offence should be employed in order to correct a misbehaving student. Corporal punishment or deduction of class or examination marks should never be made use of.

8. A teacher should never take advantage of his profession to collect money or engage in business within the school premises without the written authorisation of the principal

IV. 9. TEACHER-PARENT RELATIONSHIP

IV. 9. 1. A teacher's conduct should be such as to merit the confidence and respect of parents. Contacts with parents should bring about a cooperative understanding of the students concerned.

2. At parent-teacher meetings organized by the school, the teacher may discuss with the parents the progress as well as the shortcomings of students for the purpose of encouragement and correction of defects.

3. If parents present complaints to teachers, they shall listen with sympathy and broadmindedness, but should discourage unfair criticisms against fellow-teachers, against the management or the school system in general.

4. The teacher should respect the basic responsibility of parents for their children, avoiding any remarks which might undermine the students' trust in this responsibility.

IV. 10. TEACHER - SOCIETY RELATIONSHIP

IV. 10. 1. Teachers should bear in mind that the best agents in creating good public relations with society are the students. Therefore, they should often remind them to be careful of their conduct in trains, buses and trams, while eating in restaurants, attending parties, participation in sports events, etc.

2. The teacher should always speak well of all professional, educational associations and systems in the locality which work for social, moral, economic and civic betterment.

3. It is the duty of the teacher to strive to be socially acceptable by refraining from gambling, drunkenness and other improper practices, and by keeping himself/herself morally upright.

4. Teachers should maintain cordial relation with other professionals and government officials and should render unstinted co-operation in community projects so that the best results may be achieved. Whenever, possible, they should be ready to serve the general welfare of the people.

APPENDIX A

THE PREVENTIVE SYSTEM IN THE EDUCATION OF THE YOUNG

By Father John Bosco

On several occasions I have been asked to express orally or in writing some thoughts about the so-called PREVENTIVE SYSTEM, which is in general use in our institutions. Through lack of time I have so far been unable to meet these wishes; but as I now intend to print the rules of our institution, which until now have nearly always been used traditionally, I think it opportune to give a brief sketch which may perhaps serve as an outline to a small book which I am preparing and hope to finish, if God gives me life enough, my sole purpose being to help in the difficult art of the education of the young. Therefore, I shall explain in what the PREVENTIVE SYSTEM consists, why it should be preferred, its practical application and its advantages.

I. What the PREVENTIVE SYSTEM consists and why it should be preferred.

There are two systems which have been in use through all ages in the education of youth; the PREVENTIVE and the REPRESSIVE.

- a. The REPRESSIVE SYSTEM consists in making the laws known to the subjects and afterwards watching to discover the transgressors of these laws and inflicting, when necessary, the punishment deserved. According to this system, the words and looks of the superior must always be severe and even threatening and he must avoid all familiarity with his dependents.

In order to give weight to his authority the Rector must rarely be found among his subjects and as a rule only when it is a question of punishing or threatening. This system is easy, less troublesome and especially suitable in the army and in general among adults and the judicious, who ought of themselves to know and remember what the law and its regulations demand.



• RELIGION

• REASON

• KINDNESS

• I NEED
- Love, dignity
- Meaning



EDUCATIVE LOVE
FOR ALL

PEDAGOGY

- b. Quite different from this and I might even say opposed to it, is the PREVENTIVE SYSTEM. It consists in making the laws and regulations of an institute known and then watching carefully so that the pupils may at all times be under the vigilant eye of the rector and the assistants, who like loving fathers can converse with them, take the lead in every movement and in a kindly way give advice and correction; in other words, this system places the pupils in the impossibility of committing faults.

This system is based entirely on reason and religion, and above all on kindness. Therefore, it excludes all violent punishment and tries to do without even the slightest chastisement. This system seems preferable for the following reasons:

- (1) Being forewarned, the pupil does not lose courage on account of the faults he has committed, as is the case when they are brought to the notice of the superior. Nor does he resent the correction he receives or the punishment threatened or inflicted, because it is always accompanied by a friendly PREVENTIVE warning, which appeals to his reason and generally enlists his accord, so that he sees the necessity for the chastisement and almost desires it.
- (2) The primary reason for the system is the thoughtlessness of the young, who in one moment forget the rules of discipline and the penalties for their infringement. Consequently, a child often becomes culpable and deserving of punishment, which he had not even thought about and which he had quite forgotten when heedlessly committing the fault he would certainly have avoided had a friendly voice warned him.
- (3) The REPRESSIVE SYSTEM may stop disorder but can hardly make the offender better. Experience teaches that the young do not easily forget the punishments they have received and for the most part foster bitter feeling, along with the desire to throw off the yoke and even to seek revenge. They may sometimes appear to be quite unaffected but anyone who follows them as they grow up knows that the reminiscences of youth are terrible; they easily forget punishments by their parents but only with great difficulty those inflicted by their teachers and some have even been known in later years to have had recourse to brutal vengeance for chastisement they had justly

deserved during the course of their education. In the PREVENTIVE SYSTEM, on the contrary, the pupil becomes a friend and the assistant, a benefactor who advises him, has his good at heart and wishes to spare him vexation, punishment and perhaps dishonour.

- (4) By the PREVENTIVE SYSTEM pupils acquire a better understanding, so that an educator can always speak to them in the language of the heart, not only during the time of their education but even afterwards. Having once succeeded in gaining the confidence of his pupils, he can subsequently exercise a great influence over them and counsel them, advise and even correct them, whatever position they may occupy in the world later on.

For these and many other reasons it seems that the PREVENTIVE SYSTEM should be preferred.

II. Application of the PREVENTIVE SYSTEM

The practice of this system is wholly based on the words of St. Paul: "Love is patient and kind.... Love bears all things... hopes all things, endures all things". Reason and religion are the means the educator must constantly apply; he must teach them and himself practise them, if he wishes to be obeyed and to attain his end.

1. It follows that the Rector must devote himself entirely to the boys: he should therefore never accept engagements that might keep him from his duties and he should always be with his pupils whenever they are not engaged in some occupation, unless they are already being properly supervised by others.
2. Teachers, craft masters and assistants must be of acknowledged morality. They should strive to avoid as they would the plague every kind of affection or sentimental friendship for their pupils and they should remember that the wrong doing of one is alone sufficient to compromise an educational institute. Care should be taken that the pupils are never alone. As far as possible the assistants ought to precede the boys to the place where they assemble; they should remain with them until others come to take their place and never leave the pupils unoccupied.

3. Let the boys have full liberty to jump, run and make as much noise as they please. Gymnastics, music, theatricals and outings are most efficacious means of obtaining discipline and of benefitting spiritual and bodily health. Let care be taken however that the games, the persons playing them as well as the conversation are not reprehensible. "Do anything you like," the great friend of youth, St. Philip, used to say, "as long as you do not sin."
4. Frequent confession and communion and daily Mass are the pillars which must support the edifice of education, from which we propose to banish the use of threats and the cane. Never force the boys to frequent the sacraments, but encourage them to do so and give them every opportunity, on occasions of retreats, triduum's, novenas, sermons and catechism classes let the beauty, grandeur and holiness of the catholic religion be dwelt on, for in the sacraments it offers to all of us a very easy and useful means to attain our salvation and peace of heart. In this way children take readily to these practices of piety and will adopt them willingly with joy and benefit.
5. Let the greatest vigilance be exercised so as to prevent bad books, bad companions or persons who indulge in improper conversations from entering the institution. A good door-keeper is a treasure for a house of education.
6. Every evening after Night Prayers before the boys go to rest, the Rector or someone in his stead shall address them briefly, giving them advice or counsel concerning what is to be done or what is to be avoided. Let him try to draw some moral reflection from events that have happened during the day in the house or outside; but his words should never take more than two or three minutes. It is the key to good behaviour, to the smooth running of the school and to success in education.
7. Avoid as a plague the opinion that the first communion should be deferred to a late age, when generally the Devil has already gained possession of a boy's heart, with incalculable prejudice to his innocence. According to the discipline of the early Church, it was the custom to give little children the consecrated hosts that remained over after the Easter communion. This serves to show us how much the

Church desires children to be admitted to holy communion at an early age. When a child can distinguish between Bread and bread and shows sufficient knowledge, give no further thought to his age, but let the heavenly king come and reign in that happy soul.

8. Catechisms invariably recommend frequent communion. St. Philip Neri counselled weekly and even more frequent communion. The Council of Trent clearly states that it greatly desires that every faithful Christian should receive holy communion whenever he hears Mass, and that this communion should not only be spiritual but also sacramental, so that greater fruit may be reaped from this August and divine sacrifice.

III. ADVANTAGES OF THE PREVENTIVE SYSTEM

Some say that this system is difficult in practice. I reply that for the pupils it is easier, more satisfactory and more advantageous. To the teacher it certainly does present some difficulties, which however can be diminished if he applies himself to his task with zeal. An educator is one who is consecrated to the welfare of his pupils and therefore he should be ready to face every difficulty and fatigue in order to obtain his object, which is the civic, moral and intellectual education of his pupils.

In addition to the advantages already mentioned, the following may be added;

1. The pupil will always be respectful towards his educators and will ever remember their care with pleasure. He will look upon them as fathers and brothers. Wherever they may go, Salesian pupils are generally the consolation of their families and useful citizens.
2. Whatever may be the character, disposition and moral state of a boy at the time of his admission, parents can rest assured that their son will not become worse; indeed, it can be held as certain that he will always make some improvement. In fact, certain boys who for a long time had been the scourge of their parents and had even been refused admission to houses of correction, have changed their ways and begun to live upright lives and are now filling honourable positions in society and are the support of their families and a credit to the country they live in.

3. If it should happen that any boys who have already contracted bad habits enter the institute, they could not have a bad influence on their companions, nor would the good boys suffer any harm from association with them, since there is neither time, place nor opportunity, because, the assistant, whom we supposed to be present, would speedily intervene.

IV. A Word on PUNISHMENTS

What rules should be followed in inflicting punishments? First of all, never have recourse to punishments if possible, but whenever necessity demands stern measures, let the following be borne in mind:

1. An educator should seek to win the love of his pupils if he wishes to inspire fear in them. When he succeeds in doing this, the withholding of some token of kindness is a punishment which stimulates emulation, gives courage and never degrades.
2. With the young, punishment is whatever is meant as a punishment. It has been noticed that in the case of some boys, a reproachful look is more effective than a slap in the face would be. Praise for work done well and blame in the case of carelessness are already a great reward or punishment.
3. Except in very rare cases corrections and punishments should never be given publicly, but always privately and in the absence of companions; and the greatest prudence and patience should be used to bring the pupil to see his fault, with the aid of reason and religion.
4. To strike a boy in any way, to make him kneel in a painful position, to pull his ears and other similar punishments, must be absolutely avoided because the law forbids them and because they greatly irritate the boys and degrade the educator.
5. The Rector shall make sure that the disciplinary measures, including rules and punishments, are known to the pupils so that no one can make the excuse that he did not know what was commanded or forbidden.

If this system is carried out in our houses, I believe that we shall be able to obtain good results, without having recourse to the use of the cane and other corporal punishments. Though I have been dealing with boys for forty years, I

do not recall having used punishments of any kind and yet by the help of God I have always obtained not only what duty required, but also what was simply a wish on my part and that from the very boys in regard to whom all hope of success seemed lost.

FATHER JOHN BOSCO

APPENDIX B.

Various recommendations of Don Bosco

(From the Regulations for the Houses of the Society of St. Francis of Sales)

1. All those who hold office or have the care of the boys, whom Divine Providence has entrusted to us have the duty also of giving advice and counsel to any boy of the house every time there is reason to do so, and especially when it is a question of preventing an offence against God.
2. Let every educator strive to make himself loved if he wishes to be feared. He will attain this great end if he makes it clear by his words and still more by his deeds, that all his care and solicitude are directed solely towards the spiritual and temporal welfare of his pupils.
3. The teacher should be a person of few words but many deeds and he should give his pupils every opportunity of expressing their thoughts freely. Attention however should be paid to rectifying and correcting all expressions, words and actions which are not in accordance with a good education.
4. Boys are meant to show one of the following characters: good, ordinary, wayward or bad. It is our bounden duty to study how to keep lads of the different characters together, so as to do good to all of them, without allowing some to do harm to others.
5. In the case of those who are naturally of good disposition, a general supervision is sufficient, after the rules of discipline have been explained and their observance recommended to them.
6. Most boys belong to the number of those who possess an ordinary disposition and are somewhat inclined to fickleness and indifference. Such boys have need of short but frequent exhortations and advice. It is necessary to encourage them to work, even by means of small rewards and by showing them that we have a great confidence in them, without however neglecting our watchfulness.

7. But all our efforts and solicitude must be especially directed towards those in the remaining categories; the wayward and the bad. The number of such boy's average about one in fifteen. Every teacher should try to understand them. He should show himself to be their friend, allow them to speak freely; but limit himself to just a few words consisting mainly of short examples, maxims, episodes and the like. These boys should always be kept under observation, but without giving them to understand that no confidence is placed in them, without however neglecting our watchfulness.
8. Masters and assistants, whenever they go amongst their pupils, should at once look around for these boys.
9. Whenever blame, advice or correction has to be given to this class of boys, it should never be done in the presence of companions. But use can be made of facts and episodes that had befallen others, in order to point out the praise or blame that is likely to come to those of whom we now speak.
10. The foregoing articles serve as an introduction to our regulations. But we all need patience, diligence and prayer, without which no regulations would be of any avail.

FATHER JOHN BOSCO

APPENDIX C.

Document on 'The School' by the 21st General chapter of the Salesian Society in 1978.

2. THE SCHOOL:

A setting for evangelization

128 By evangelization in and through the school we mean not merely courses in certain scholastic and catechetical matter but in addition an in-depth study of ecclesial and cultural problems, such as the relation of evangelization to culture, culture to society, society to the school. Furthermore, for us Salesians it means a renewed look into those traits which distinctly mark our presence on the school scene.

The GC21 does not intend to analyse or probe the above problems at great depth but to ponder them a little so as to reach some practical proposals and recommendations. An enlightened response to these problems can help us to decide how we can meet them at a practical level. 1

2.1 The situation

129 During these past six years, as some of our schools have gone into experimental programs, we have seen a noteworthy effort to direct pastoral action towards the distinctive features of each school and of modern youth. Numerous salesians have been involved in this renewal; in many educative communities there have been concerted and positive efforts to bring parents, lay teachers, and students into closer collaboration. The Salesian school is seen as a valid response in education, sought by many families; in not a few places the school has become a centre of social development, unifying entire neighbourhoods to reach common goals.

On the other hand, schools now feel new pressures; ever more complex structures, reliance on systems which sometimes preclude evangelical values, decreasing Salesian personnel willing to work in schools, salesians being shunted into posts of planning, administration

1 CfCs2,12-15,24-31.

and organizing; increasing enrolments, demands for co-educational schools, growing numbers of lay teachers who have little notion of the preventive system; strained relations between culture and evangelization, problems created by new attitudes and pluralism. All these factors have caused confreres to think again about schools, and in not a few cases they remain confused.

Some feel that the school gives Salesians little scope for evangelization, either because many social structures, dominated by unfavourable civil laws, bar them from serving poor boys who are their priority, or because the Salesian pastoral image, especially that of the priest, is marred by the disciplinarian and classroom image, or because a certain proportion of our students seem impervious to any gospel message or values.

2.2 The Congregation reasserts the validity of its school-presence

130 The GC21 realizes that the root of these problems is to be found in the rapid and profound changes which have affected modern society and that this requires of those working in this field a new approach in order to make of the school an agent of change in society. We also realize we cannot give too detailed directives, since the school scene varies so much in its pastoral dimension from one culture to another, 2 and equally varied are the possibilities of evangelization.

However, in the face of this complex situation the GC21, basing itself on Salesian traditions confirmed by the SGC and of the recent declaration of the Sacred Congregation for Catholic Education, sees the schools as a valid and unrestricted apostolate.

It will be well to correct some misconceptions which have arisen in various circles, even in the local Churches; the Catholic school is not something ancillary, to be shut down once an alternative is found.³ The Catholic school "is a privileged means of promoting the formation of the whole man."⁴ It gives a very definite view of the world, of man

2 Ibid. 2.

3. Ibid. 8

and of history; in evangelization it has a distinct efficacy not found in other methods. Its aim is to assimilate culture into a Christian vision of reality in an orderly and critical manner.⁵ It is a factor in the transformation of society, a force in the total liberation of the person. "Complete education necessarily includes a religious dimension. Religion is an effective contribution to the development of other aspects of a personality in the measure in which it is integrated into general education."⁶

The school offers countless opportunities to meet young people and establish a personal rapport with them; it makes for a community whose cultural traits are enlightened and permeated by faith-values. Our pastoral efforts extend to parents and lay co-workers, thus particularizing the gospel message in a single program of personal development. It asserts the right to alternative education in a society whose cultural leaders and whose monolithic school system preclude this right of parents in the education of their children. ⁷

Therefore, the GC21 urges confreres who serve youth in schools, boarding institutions and hostels to continue perseveringly in their work.

This message is meant also for those confreres who, in accordance with a properly received mission, are now engaged in education and evangelization in non-Salesian school environments.

2.3 Specific Salesian presence in the school

131 Don Bosco's pastoral style and his system of education have imprinted definite features upon the schools he founded and those which the Congregation subsequently has offered to youth. These features depend primarily on the type of students and are marked by a teacher-pupil rapport intended to foster closeness and trust, by a climate of calm creativity, by an openness to its neighbourhood which promotes unity, and especially by its objectives in which the Christian ideal of

5. Ibid. 38-43.

6 Ibid. 19.

7 Ibid. 8

holiness is inseparably linked with human and social development in both student and community. Throughout the history of the Congregation, these characteristics have produced very different kinds of schools and made them valuable: schools with courses in the humanities and technologies, agricultural schools, adult evening classes, remedial classes, etc.

Regardless of shifting social and scholastic situations, this educational style must continue to form Don Bosco's presence among youth. Therefore, the Salesian schools of today must maintain certain permanent characteristics.

2.3.1 It caters to the common people: This refers to students, locality, persons it deals with, its tone and style, its special concerns, its loving care for those who have nowhere else to go.

2.3.2 It fosters freedom and openness: The Salesian school was born free and keeps itself free even when asking help of others. It asserts the rights of family and Church, especially if these rights have been curtailed or trodden underfoot. It welcomes those who choose to go the way of total liberation; it teaches universal principles of freedom; it is an efficacious agent in the transformation of the local environment.

2.3.3 The education project is centered on the student. The Salesian schools take a student as he is and where he is education ally. It fosters his growth. In varied professional ways it gets to know his needs for physical development; it helps him face his problems and take responsibility for the decisions he makes. It does not restrict itself to the classroom, but combines study with training in art, sports, cultural, religious, and social activities.

2.3.4 It aims at creating a youth community. It strives to form a "family," as Don Bosco expressed it, in order to foster and strengthen personal relationships, esprit-de-corps, and friendship. It favours creativity, an atmosphere of study, joy, and trust. Parents and teachers share in this family too. In its students can group together for goals which are formative and helpful.

The Salesian school becomes a setting of evangelization in the measure in which it succeeds in maintaining these standards.

2.3.5 Teachers are to be found with their students, in whose interests they take active part. They not only teach but "assist,"

i.e. they recreate, work, study, and pray with their students. They are glad to stay with young people and are able to share their problems. "Teachers in the classrooms, brothers in the playground." (Don Bosco)

2.3.6 Connection with the world of work, because the school teaches pupils a spiritual dimension of work, and maintains a cordial bond with the working classes. In many places it teaches the illiterate, provides evening classes for working people, offers professional training and prepares young apprentices to enter the labour market with qualified skills.

2.3.7 It possesses and teaches gospel values: personal growth is fostered with real respect; religion has its proper role, and a youngster can approach God with joy; he can come to know and love Jesus Christ, and advance along the path of faith to holiness.

2.3.8 It is vocation-conscious. It assists each student to grow in God's plan. It helps him mature in his vocation as layman, religious, or priest, according as God sows the seed of a vocation in young hearts.

The Salesian school becomes a setting for evangelization to the extent in which it succeeds in realizing these characteristics.

2.4. Lines of action

The SGC 8 has pointed out some criteria and directives that are still valid, and which the present Chapter endorses. The wealth of experience of these past six years and the evaluation of the present school scene suggest the following lines of action which the provinces and the individual schools are invited to adopt and follow:

- Form an educative community, with salesians as animators and with lay collaborators, parents, and students as members. How it will function, at what level, and to what degree will depend on the individual situation. It belongs to the salesians to guide the process, so that the community may be evangelized itself and also bring its gospel values to others.

Draw up a mutually agreed in-service program in religious formation for lay teachers and other collaborators in each school.

- Expand and activate, with the entire educative community, a program of education which stems from the gospel and the teachings of Don Bosco.
- Put into effect the personal relationships characteristic of the preventive system. Helpful aids are; pedagogical guidance, informal teacher get togethers, individual instruction, group activities, etc.
- Draw up a plan of education explicitly faith-oriented, abounding in ideas, to be offered to the students in a climate of freedom and wholesome pedagogy: catechesis, youth liturgies, sacramental encounters, prayer groups and action groups, spiritual retreats, exposure to apostolic initiative.
- As educators, salesians or lay, take an active share in educational movements now at work in every society for other projects in education; join forces with those who peacefully strive for free and equal schooling for all before the law.
- Insert our schools into the local Church's pastoral action by following its directives, uniting with groups involved in school pastoral work and by supporting organizations which campaign for freedom in education.
- In our schools give clear preference to needy youth, and make honest efforts to relocate ourselves in areas of special poverty.

2.5. Implementation

The above indications will be meaningful only if the salesians at both local and provincial level are clear about the objectives of this pastoral action and frequently review them, always with the concrete goal of Christian education in view.

2.5.1 On the local level we must begin with essentials:

- The Salesian staff must reserve for itself those key positions in school administration and departments which will allow them to instil a Christian spirit into the educative community.
- More study must be centered on the role of Rector, Principal, and those in charge of pastoral work in the school, so as to define them within the provincial structure and thus facilitate changes from one school to another.

- Every school should draw up handbooks for teachers, parents, and students, containing policies which are to be followed; such handbooks simplify the making of periodic evaluations.

- Every school community should annually draw up a calendar of events and meetings, designed to overcome purely bureaucratic organization and create a "community environment permeated by the gospel spirit of freedom and love".

2.5.2. On the Provincial level goals should be set, even though they may be of a long-range kind:

- Prepare personnel for the school apostolate. This is specialized work which demands competence and talents that can be developed only by lengthy training in education and pastoral skills.

- Coordinate at the level of the whole province our lay collaborators and the parents of our students to make them aware of their co-responsibility in education. Each school should have a Salesian charged with promoting the Christian formation of parents. The one in charge of schools at Provincial level has also the task of promoting parent organizations. Wherever such a Provincial organization has been set up, it has strengthened the sense of belonging, opened the way to a professional Christian formation and clarified the specific character of the Salesian school in the eyes of the laity.

- The section of the provincial office concerned with schools should help the latter to draw up their educational plans and should study pastoral programs for the in-service formation of lay teachers.

- The GC21 calls the attention of Provincial councils to Regulation 12 and request them not to consent to the opening of our schools to girls without serious reasons. These reasons are to be sent to the Superior Council.

2.6 Practical directives

a) Each province or provincial conference should make the Holy See's declaration on the Catholic School and the documents of the local Church the subject of study and reflection.

b) With the cooperation and the proposals of each community, the province should develop a basic plan of Salesian education to which each

school of the province can conform. Thus, while each school maintains and develops its own identity, unity will be promoted amongst them.

c) The department for the Youth Apostolate, by means of a program of study and meetings, should make known the Congregation's best experiences in the scholastic field so as to promote apostolic initiatives amongst the salesians.

APPENDIX D

THE SALESIAN SCHOOL IN INDIA

Concluding Statement of the Seventh Annual Meeting of The National Council of Don Bosco Youth Animation - India Hyderabad, August 30-September 3, 1993.

1. INTRODUCTION

With sentiments of gratitude to God and Don Bosco and legitimate pride, we, the members of the Seventh Annual Meeting of the National Council of the Don Bosco Youth Animation-India (held in Jeevan Jyothi, Hyderabad, from 30 August to 3 September, 1993), with the animating presence of Rev. Fr. Luc Van Looy, acknowledge the fact of the large number of Salesian schools in India: primary, middle, secondary, higher secondary, technical and vocational schools. The school is one of the chief ways in which the Salesian charism is present as a living force in our country. This is our humble but valid contribution to the gigantic evangelizing effort which the Church in India carries through the ages by means of her many and varied educational institutions.

We place on record our indebtedness to the stalwart efforts of our predecessors who have laboured long and valiantly in the apostolate of the school. Today we reap the fruits of their labours. We express also our thanks to our confreres, our teachers and non-teaching collaborators, who continue to work, most often silently, sometimes even heroically, in the school, amidst many difficulties.

Together with the church and the Salesian Society we affirm the validity of the apostolate of the school in India today:

- as one of the chief means of evangelizations and bringing the Gospel to bear on culture;
- as a significant expression of the Salesian mission to the young;
- as a genuine answer to India's youth seeking liberation from all forms of ignorance, servitude and exploitation.

2. IDENTITY OF THE SALESIAN SCHOOL

Because of the vital importance of the school apostolate and of the Salesian charism expressed through it from the time of our founder, Don Bosco, we wish to state clearly the identity of the Salesian school.

2.1 What is the Salesian School?

The Salesian school is a community comprising Salesians, teaching and non-teaching staff, students and their parents or guardians, and other collaborators, all engaged in one single project: the integral growth of the young person, embracing the physical, intellectual, affective, socio-cultural and transcendent spheres.

As a school, it is a secular reality serving the need of society to form mature citizens who will take their rightful place and play a responsible role in society.

As a Catholic, Salesian school, it is wholly imbued with a religious dimension which relates the young person to God as the Goal to which he tends and as the supreme realization of his life and to the community of brothers and sisters as God's children.

We hold that the secular and the religious dimensions do not oppose each other, nor are they merely parallel to each other, but rather, that they permeate and mutually enrich each other, such that in the words of Don Bosco, we aim at forming "good Christians and upright citizens". In our multi-religious context, we would say: "persons of faith and upright citizens". We believe that one becomes a responsible citizen because one has a deep faith in God.

It is precisely the rich and harmonious blending of faith and human maturity in the personality of the young that distinctively characterizes the educative project of the Salesian school.

2.2 Whom do we serve?

We serve all young people irrespective of religious differences or social inequalities. In fact, our schools have children of various communities and backgrounds, reflecting the wide variety and multiplicity of Indian youth. As an institution of a minority community, catering to the educational needs of a

minority community, we have a right and duty to first look after the education of Catholic children.

By our Salesian vocation we give special preference to poor and needy youth. The children of lower middle-class and poor families truly form the bulk of the student population of our schools.

2.3 What is our style of educating?

Our style of educating consists in involving young people, their parents or guardians and the educators in a family atmosphere, so that it can give the fullest education possible to the students. We do this by establishing the Educative and Pastoral Community.

For us, the Educative and Pastoral Community (EPC), which has as its animating nucleus the Salesian community, is the "operative subject" of the work of education in the school. This means that the EPC is responsible for animating the whole school to achieve its purpose, realize the goals of education, foster its Salesian identity and environment, promote cordial relationships and assure convergence of ideals and unity of action. All this the school brings about gradually through its Educative and Pastoral Project (EPP).

Beginning with establishing relationship that are cordial, frank and respectful, the EPC gradually moves on to creating a sense of belonging, of participation and co-responsibility among all. Thus, it shapes a common concern, a common set of attitudes and mentality and shared convictions. Roles and structures are then established where these can find fruitful expression for the good of the whole school.

There are several reasons why we need this teamwork in our educative task. Education, being a social process, involves several persons and groups, whose contributions enrich the whole process. Again, education to the faith is carried out in the name of the Church, which is essentially a communion of persons. And thirdly, the practice of the Preventive System requires various roles, functions and interventions. It is necessary therefore that we build up the EPC.

2.4 What is the method we adopt?

We adopt the method lived and handed down to us by Don Bosco himself as his most treasured legacy, the Preventive System, based on Reason, Religion and Loving Kindness. For us it is the METHOD best suited to the education of the young, because it appeals to the deepest resources and highest aspirations of the human heart; it is a WAY OF LIFE that permeates all our relationships with the young and with one another, and imbues the environment with a spirit of liveliness, good cheer and optimism; it is a SPIRITUALITY, a profound spiritual experience of serving God in the young that fills us with joy and hope.

2.5 What is our goal?

Our goal is The Integral Education of The Young, to which we are totally committed, and towards which we direct all our talents, energies and activities.

Integral education embraces:

- Developing physical and aesthetic talents; Training in occupational skills;
- Fostering intellectual skills and competence;
- Furthering cultural development and integration with others;
- Promoting involvement in the transformation of society;
- Inculcating faith and moral uprightness;
- Orienting the choice of a vocation as a commitment before God.

As disciples of Jesus Christ and followers of Don Bosco, we believe that the integral education of the young necessarily includes EDUCATING TO/IN THE FAITH. "Like Don Bosco we are called to be educators to the faith at every opportunity" (Cf. Const. 34).

For us education to/in the faith is inserted in the process of growth to human maturity of a young person in an intimate and vital fashion, such that "we educate by evangelizing and evangelize by educating".

For us educating to/in the faith is a journey in which we walk side by side with the young in an attitude of respectful, discreet and loving attention. We begin by accepting the young person at the point where he/she is, sustaining his/her fragile liberty, as we lead him/her gently through the various steps of the journey from self-acceptance to experience and choice of moral values, to a

personal relationship with God and a commitment of service to others in the choice of a way of life.

To Catholics we offer the full Christian experience of the Father, Son and Holy Spirit in the Church, through sharing in the Word of God, participation in sacramental life, especially in the Eucharist and Reconciliation; devotion to the saints, especially to the Blessed Virgin Mary as Mother and Help, and guidance in the crucial choice of their vocation in the Church.

To those of other religions we give, as an essential part of their journey to the faith, and after a careful preparation, and with due respect for their religious freedom, an explicit and full testimony of our Christian faith in Jesus Christ as God made man and Saviour of the whole human race, "the Way, the Truth and the Life" who offers His life, "that they may have life and have it to the full".

3. ACHIEVING THE GOAL

To achieve the overall goal expressed above we select the following areas for sustained action in the coming years. For a better specification we distribute the interventions called for under three heads: national level, provincial level and local level.

3.1. Quality education

In general, our schools are admired for their excellent quality. High standards are maintained in academics, discipline, cleanliness, sports, dramatics, music etc. All this is good and serves to make a child a well-educated person who can step confidently into his/her future.

But this pursuit of excellence easily gets lopsided when academics or any other dimensions is over emphasised to the detriment of others. The highly competitive nature of today's society and the anxiety of the parents only reinforces the exaggeration.

The remedy to this · unfortunate situation is to educate the members of the EPC to the true meaning of quality education and the balance and hierarchy of its various dimensions.

3.1.1. At the national level

1. The DBYA will conduct courses for Rectors and Principals of schools on the school apostolate, in the idea of the EPC and the meaning of quality education will be inculcated.
2. DBYA will make use of all possible means (courses, resource material, etc.) to make the book "Educating the Don Bosco Way, A Guide for Teachers of Don Bosco Schools of India" known and assimilated by the Rectors, Principals and Supervisors of our schools.
3. DBYA will draw up a similar and briefer guide for parents for use in our schools.

3.1.2. At the Provincial level

1. Induction programmes will be conducted province-wise or region-wise every year for all new teachers to help them learn the goals, the style and method of Salesian education.
2. Each province will conduct in-service training courses for all the teachers of our schools based on the book, "Educating the Don Bosco Way, a Guide for Teachers".

3.1.3. At the local level

1. Each school will revive the "Oratorian spirit" in its environment by a greater availability to and presence among the young and a greater sensitivity to the needs of the poor and weaker students.
2. Each school will think up and realize some initiative or scheme to benefit the most disadvantaged students and prevent them from dropping out.

3.2. Educative and Pastoral Community

The key to a genuinely Salesian education in our schools is the building up and establishing of the EPC. Where the EPC functions well, responsibilities are shared and communication between the members is open, there is tremendous growth and a high quality of education.

With us in India there is still a long way to go and several obstacles to overcome before we reach the ideal. We Salesians need to change our attitudes to our lay-collaborators and see them more as partners, co-responsible with us in the

educative project. We need to overcome our fear of their involvement in our work. They on the other hand, need to be prepared to assume responsibility for their new tasks. Both need to create a climate of mutual trust and confidence.

To this end:

3.2.1. At the national level

1. DBYA will provide an itinerary for setting up the EPC at the local level.

3.2.2. At the Provincial level

1. Each province will establish the EPC in two or three schools where conditions are favourable, and this could lead to the setting up of the EPC in other schools.

3.2.3. At the local level

1. Each school will build up trust and communion among the members of the EPC by:

- excursions, picnics and get-togethers;
- issuing a periodical or journal as a link between parents, students and teachers;
- meeting the students of the final year and their families more frequently.

2. Each school will encourage participation and co-responsibility of teachers, parents and students by drawing up, realizing and evaluating the EPP together.

3.3 Education to the faith

To make education to the faith a realistic project in the school, we need to draw up our own "Journey of Faith" and "Spirituality of the Young", adapted to the needs of our young people and considering the multi-religious context of our country.

To this end:

3.3.1. At the national level

1. DBYA will draw up a "Journey of Faith" and "Spirituality of the Young" for India, one for Catholics and one for those of other religions.
2. DBYA will request DBCI to provide resource material (texts and prayers from different scriptures, prayer services for different religious festivals, audio-visual aids, etc.) for education to the faith in a multi-religious context.

3.3.2. At the Provincial level

1. Each province will give the highest priority to education to the faith and value education in the school:
 - by motivating and qualifying the Salesians and teachers;
 - by providing adequate resource material, equipment and facilities for the school;
 - by setting common goals, standards, initiatives to be realized in the course of each year and establishing means of evaluation.
2. The Provincial delegate for Catechesis and Evangelization will periodically meet with the local catechetical moderators regarding the above-mentioned points and present a report to the Provincial and his council.

3.3.3. At the local level

1. Each school will draw up its local EPP in the dimensions of Education and Culture, and Evangelization and Catechesis, which would include inculcating knowledge of and respect of, the religious traditions of others, sharing in inter-religious prayer and common initiatives on behalf of the needy.
2. Each school will appoint a local Catechetical moderator who will coordinate the catechetical and value education programme of the school, follow up the training and updating of the teachers, see to the syllabus, text books, resource material, etc.
3. Each school will draw up a programme of "Education to Love and Family life" to be imparted to the senior students.

3.4. Presence to the neighbourhood

The Salesian school in true "Oratorian spirit" is "grace for the neighbourhood" and "centre of radiating influence" on the youth around. It influences and slowly transforms the neighbourhood, not merely by offering its facilities and space for the use of others, but by taking initiatives for their cultural improvement.

Our schools unfortunately, do not really know the neighbourhood in which they are situated. Only recently and that too very cautiously, have we moved out the walls of our schools to know and interact with the people and the youth around. We need to do more in this direction.

To this end:

3.4.1. At the national level

1. DBYA will make "The Salesian Community and its Milieu" (Youth Pastoral Document No. 10 of the Department for Youth Pastoral Work Rome) better known and assimilated through courses, seminars, publications, etc.

3.4.2. At the Provincial level

1. Each province will see how best to make use of the "Tool for the Study of the Neighbourhood", prepared by DBYA and take cultural initiatives as a result of this study; even establishing centres of research and action in this field.

2. Each province will see that neighbourhood apostolate forms part of the local EPP and require an annual report and evaluation of the work done.

3.4.3. At the local level

1. Each school will set up a Pastoral Office for the neighbourhood:

- to survey the socio-economic-religious reality of the neighbourhood, and especially of the families of the students frequenting the school:
- to establish non-formal self-employment schemes for the benefit of poor youth;
- to give prompt support and help in times of emergency or calamity.

2. Each school will make use of its existing facilities for the cultural improvement of the people and youth of the locality (e.g. adult literacy programmes, study classes, coaching classes, remedial classes, people's library and reading room, audio-visual and cultural programmes, etc.).

3. Each school will make all the students acquainted with the situation and problems of the neighbourhood and encourage them to take initiatives to aid the needy.

APPENDIX E

A TEACHER'S PRAYER

O Holy Spirit of God,
with a humble yet confident attitude I beg of you a dedicated will
to help me lead the hearts and minds
of the young to knowledge and to truth. Help me to remember
the greatness of the work
which has been given me to do.
Help me always to remember
that I work with the most precious material in the world,
the mind of a child.
Help me always to remember
that I am making marks upon that mind which time will never rub out.
Give me patience with those who are slow to learn and even with those who
refuse to learn.
When I have to exercise discipline, help me to do so
in sternness and yet in love.
Keep me from the sarcastic and the biting tongue, and help me always
to encourage and never to discourage those who are doing their best
even if that best is not very good.
Help me to help these children
not only to store things in their memories but to be able to use their minds
and to think for themselves.
And amidst the worries and the irritations and the frustrations of my job,
help me to remember
that the future of the nation and of the world is in my hands.
All this and more I ask of your bounteous goodness, Holy Lord.

Adapted from **WILLIAM BARCLAY**.

