

CHAPTER -1

CONCEPTUAL FRAMEWORK

1.0 Introduction

“Education has always been important but perhaps, never more so, in man’s history than today. In a science based world, education and research are crucial to the development process of a country, its welfare, progress and security.”

(Indian Education Commission, 1964-66)

Education is a process which empowers the body, mind and spirit of the person so that one becomes a productive and responsible member of the family and society. The function of education is thus to equip each individual with the skills and competencies for a successful living. It serves as an instrument for the economic and social development of a country. Investment in the education of youth is considered as most vital by all modern nations. Education is a unique investment, in the present, for the future. The educational system of a nation is the backbone to its prosperity and no investment is likely to yield greater returns than investment in the human, of which, the most important is education. Moreover, it is the foundation on which the future of any nation depends. The products of our schools and other institutions of learning are the future citizens into whose hands the responsibility of deciding the nation’s destiny is entrusted.

New researchers are setting up new trends in the teaching - learning process and a paradigm shift is being observed from teacher-centered classroom to student-centered classroom, from no participation to active participation of students.

1.1 Philosophy and Philosophers of Education

When we talk about education, its theories and, approaches, its philosophy must be discussed. Behind every approach and theory, there is a philosophy. The major point of discussion in philosophy of education is education, while the methods used are those of philosophy. It is taught in schools or departments of education. Philosophers of education focus on the problems of education from a philosophical point of view. The work of philosophers of education is to analyze and clearly formulate concepts and questions that are of high importance for education. Since the time of Socrates, philosophers and educators have discussed many issues which trouble contemporary philosophers of education - What is the

aim or purposes of education? Who should be educated? Should education depend on natural interests and abilities? What role should the state play in education?

Greek philosophers Plato, Socrates and Aristotle are among the major figures who laid the foundations of educational philosophy. They debated on different subjects in the past that are important for philosophy of education even now.

1.1.1 Socrates: While teaching, Socrates engaged the others in **dialogue**. His method excluded writing, but focused on dialogues where series of questions are discussed by the teacher and the student until the analysis goes as far as both can take it. This way of teaching is known now as the "Socratic method."

1.1.2 Plato: His way of teaching was tailored to create competent adults **to meet the needs of the state**. Through this functionalist model, Plato developed his image of education in the context of the ideal state. His ideas suggest that there is no inherent conflict between the individual and the state. In Plato's view, educators could work to develop people who are useful to the state.

1.1.3 Aristotle: His view was that people had to be trained or educated according to their place in life. They should excel in their tasks and in line with their function. Aristotle believed that no matter if one is a leader, an artist or a housewife, one has one's talents and virtues, but these features differ in every one of them. Aristotle's work is also interesting for modern educators because of his moral thought. Aristotle taught that children should be trained morally. The model of moral education he established is widely popular today.

Later on came the following who influenced education to a great extent- Jean Jacques Rousseau (1712-1778), John Pestalozzi (1746-1827), Friedrich Froebel (1782-1852), John Dewey(1859-1952) and others.

1.1.4 Rousseau: He believed strongly in the freedom of the human spirit. Rousseau's philosophy of education is concerned with developing the pupil's character and moral sense, so that he may learn to practice self-mastery and remain virtuous even in the unnatural and imperfect society in which he will have to live. The hypothetical boy, Émile, is to be raised in the countryside, which, Rousseau believes, is a more natural and healthy environment than the city, under

the guardianship of a tutor who will guide him through various learning experiences arranged by the tutor. He felt that children learn right and wrong through experiencing the consequences of their acts rather than through physical punishment. The tutor will make sure that no harm results to Émile through his learning experiences. Rousseau was one of the first to advocate **developmentally appropriate education**; and his description of the stages of child development mirrors his conception of the evolution of culture. He recommends that the young adult learns a manual skill such as carpentry, which requires creativity and thought, will keep him out of trouble, and will supply a fallback means of making a living in the event of a change of fortune.

1.1.5 Pestalozzi: He would bring in a revolutionary idea in education. From a teacher-centered, syllabus-oriented system of education, in which a child was considered often the unwilling **receptacle** of knowledge, there is a shift to a **paidocentric system**, in which the needs and the psychological development of the child are stressed. He believed that children's nature, rather than the structure of the arts and sciences, should be the starting point of education. According to him, education should be literally a drawing-out of this self-power, a development of abilities through activity in the physical field by encouraging manual work and exercises, in the moral field by stimulating the habit of moral actions, and in the intellectual field by eliciting the correct use of the senses in observing concrete things accurately and making judgments upon them. Words, ideas, practices, and morals have meaning only when related to concrete things.

From these overarching principles there followed certain practical rules of the educational method. First, experience must precede symbolism. What one does is a means to what one knows. This means that the program should be child-centred, not subject-centred. The teacher is to offer help by participating with the child in his activities and should strive to know the nature of the child in order to determine the details of his education. This means that the stages of education must be related to the stages of child development. Finally, intellectual, moral, and physical activities should be as one.

Much of Pestalozzi's pedagogy was influenced by his work with children of the poor. Thus, there was a strong emphasis on **education in the home**. The development of skills was emphasized not for their own sake but in connection

with moral growth. Manual training was important for the head and heart, as well as for the hand.

1.1.6 Froebel: Next to Pestalozzi, perhaps the most gifted of the early 19th-century educators was Froebel, the founder of the kindergarten movement and a theorist on the importance of constructive play and **self-activity** in early childhood. He emphasized self-activity as the central feature of childhood education. He was an intensely religious man who tended toward pantheism and has been called a nature mystic. He viewed man as a child of God, of nature, and of humanity, who must learn to understand his own unity, diversity and individuality, corresponding to this threefold aspect of his being.

According to him, ***education consists of leading man, as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied, conscious and free representation of the inner law of Divine Unity, and in teaching him ways and means thereto.***

Education had two aspects: the teacher was to **remove hindrances** to the self-development or “self-activity” of the child, but he was also to **correct deviations** from what man’s experience has taught is right and best. Education is thus both “dictating and giving way.” Most important, the teacher’s dictating and giving way should not flow from the mood and caprices of the teacher. Behaviour should be measured according to a “third force” between teacher and child, a Christian idea of goodness and truth.

School for Froebel was a place to which the pupil comes to know the “inner relationship of things”, “things” meaning God, man, nature, and their unity. The subjects followed from this: religion, language and art, natural history, and the knowledge of form. In all these subjects, the lessons should appeal to the pupil’s interests. The school is to concern itself not primarily with the transmission of knowledge but with the development of character and the provision of the right motivation to learn. He put great emphasis on play in child education. Just like work and lessons, games or play should serve to realize the child’s inner destiny. Games are not idle time wasting; they are “the most important step in the development of a child,” and they are to be watched by the teachers as clues to how the child is developing.

1.1.7 Dewey: He is also among the most influential names in the area of educational philosophy. Throughout his lifetime, Dewey wrote many books and articles in nearly all branches of philosophy, including logic, metaphysics, epistemology, philosophy of science, ontology, aesthetics, political and social philosophy and ethics. For Dewey, philosophy of education was the most fundamental and crucial branch of philosophy, and all other branches were dependent on it. He perceived philosophy of education as philosophy of life. Dewey often put education as a synonymous of growth, though this view met a lot of opposition. He insisted that growth was the ultimate aim of education.

1.1.8 Maria Montessori

Maria Montessori, the first woman admitted to practice medicine in Italy, is best known today for the educational program that thousands of schools worldwide are employing. She developed the program through her work with children afflicted with various health disorders (Montessori, 1912). The success of her interactive curriculum led her to question the traditional classroom model of students immobilized at the desk, trying and retrying rote task.

Montessori's educational vision challenged this model, emphasizing instead opportunities for student movement and interaction in a structured environment that supports children's natural curiosity. Careful planning of the environment facilitated both academic lessons and exercises in daily living, which included social skills, concern for health and hygiene and self-discipline (Hedeen, 2005). In Montessori, the educational process is based on "self direction". In this environment, specially trained teachers accompany the child in a careful and respectful manner. Educators know that every child has sensitivity for a particular learning content at different sensitive phases. In a way, appropriate to the individual's level of development and by sustaining a continuous learning process, an encouraging atmosphere is provided. A crucial aspect of the Montessori pedagogy is independent work. A child chooses what he wants to do as well as how long and with whom he wants to work. In being able to freely decide, a child develops the discipline that exists within. The Montessori pedagogy encourages creative problem solving skills. It encourages individual creativity when solving

problems, teaches independence, and supports the development of self-control with the teacher assuming the role of a “facilitator”. (Montessori, 1997).

Educational principles underlying her philosophy are

- 1) Development and education of the Child from within
- 2) Development and education of the child through freedom or liberty
- 3) Development and education of the child without material rewards and punishments
- 4) Development and education of the child by catering to individual differences
- 5) Development and education of the child through self -education
- 6) Development and education of the child through sense training
- 7) Development and education of the child through motor efficiency and muscular training.

The contribution of Maria Montessori is an adaptation of school work from the individuation of school work, to the individual differences of children, discipline through freedom, education through sense-training and use of self-corrective exercises.

Besides these philosophers of education, we keep in mind that Christianity played an important role in education.

1.1.9 The Leading Christian System of Education in the 19th Century

The leading Christian system of education in the 19th century was the **Jesuit system**. St. Ignatius was trying to form a shock troop for the Papacy, a small, mobile, well-educated, group of men who had mobility. He realized that the way to defend the Faith is through education and that there is an organic development of the necessity of their involvement in education. They were teaching, educating, leading and influencing society through their education.

He realized that once one gets control of the youth, trains them in right principles and imparts to them at the same time an education the equal or superior of any in Europe, the whole world is saved for the Church.

We have this great educational system of the Jesuits, enshrined in the ‘Ratio Studiorum’ - the Jesuit manual of education. There was a need for a system of education, for a system of studies; therefore they put themselves to the task. The

landmark achievement of the Jesuits was to give order, hierarchy, structure, unity, and methodology to education. They began founding colleges.

The Ratio Studiorum is a practical code for establishing and conducting schools. It sets up the framework, gives statements of the educational aims and definitive arrangements of classes, schedules, and syllabi, with detailed attention to pedagogical methods and, critically, the formation of teachers. It is very important to keep in mind that while the Jesuits had the Ratio Studiorum they were not slaves to it. They knew the principles and prudently applied them in the specific situation.

1.1.9.1 Objectives

The purpose of education is a preparation for life, proximately this life, but ultimately everlasting life. Their specific vocation as educators is just to form young souls. The formation of citizens for heaven should be their daily concern.

The school, the education, the method, the curriculum, whatever it may be: these are means to that end—that they know, love, and serve Almighty God. The proximate educational aims are, first, to develop all the powers of the body and soul. The purpose of education is the development of the student's intellectual capacity which is strengthened and completed by the training of the will and the formation of the character.

1.1.9.2 Formation of Teachers

Critical to the Jesuits is the formation of teachers and their skillful teaching. The teacher is the heart of the educational process. The teachers are the ones with their hands on the clay doing the regular immediate formation. That's why a bad teacher lacking in either discipline or knowledge causes disasters, the worst being to extinguish the desire of students to learn and to love learning.

1.1.9.3 Skillful Teaching

A genuine teacher moves students to action, intellectual or physical. To have such teachers is the first means of securing a good education for a student. As the famous saying goes, "Many teach, but few inspire."

Evaluation and constructive criticism must be offered on a continual basis throughout the school year. Even the best teacher still needs to develop and to improve.”

1.1.9.4 Curriculum

The methodology of Jesuit education was to form a man to train him to think. The principle regarding curriculum is that its study is to be intensive rather than extensive. We want to form, not simply inform. It is studying the most important things and studying them thoroughly. Through literature the Jesuits formed the soul by noble deeds and great acts; inspired their students and provided a vision for the young mind. These are abiding concepts in education and why it is so necessary to base our schools upon them. The chief function of the study of mathematics is to step cautiously on firm ground under a full light.

Down the centuries, the world has witnessed different educational approaches, such as Repressive, Preventive and Expressive. The researcher has been brought up in the Preventive approach and now is part of an Institute which is practicing and propagating this approach, viz., Don Bosco’s Educational approach.

1.2 Educational Approaches

There have been three basic educational approaches in raising children. These are broadly considered as the repressive, the preventive and the expressive.

Figure 1



Each approach is an articulation of a certain perspective of the human being that promotes a specific type of learning. Each approach is accompanied by attitudes and convictions that rely on skills for effectiveness. All the three approaches have been used at various moments in the challenging task of educating.

1.2.1 Repression

It is an ancient model of education that continues to thrive even today. It is based on a negative view of the human being: persons are imperfect and should be

remodelled through fear, force and punishment in line with the desire of the one in command. It seeks to make known the rules and then punishes all those who disobey. It is also mechanistic in its understanding of how the human being functions. Obedience must work with clock-like precision. Love must be tough. It must be shown in punishing wrongdoing. According to the Romans: *Qui bene amat, bene castigat!* He, who loves well, punishes well. Tough love does not tolerate difference of opinion and difference of diversity. Those who impose this approach must maintain their distance and must remain unapproachable.

The repressive system is centred more on the goal to be achieved. It looks at the young person as if it is looking at the future adult, who, as a consequence, should be treated like an adult from one's early years. The end results are: severe and demanding domestic patterns, schools with a stricter regime of discipline, relationships and measures loaded with responsibility, military-style academies and the like." (P. Braido, PNR.7-8)

Examples:

- ⇒ Parents who control their children by fear and threat of punishment.
- ⇒ Authorities who maintain strict reserve and distance from their subordinates.
- ⇒ Teachers who use the cane to get children to obey.

1.2.1.1 Don Bosco's views

He was clearly against the repressive approaches used to control juvenile delinquents during his time. He was also aware that some of his Salesians had difficulty in educating some students and were eager to know what his opinion on the use of punishments was. He responded to their requests in a circular letter addressed to the Directors of his various schools in January, 1883. One can clearly see the heart of a father who is eager that young people "benefit rather than suffer when they are the objects of disciplinary action." He insists that his Way continues to be used because "we are making it clear that there is no place for coercive measures when dealing with children. Rather, we are committed to educating them by means of kindly persuasion." (Cf. Don Bosco's Circular Letter, January, 1883, in M. Ribotta, JSS, VI/1, 1995, pp. 96-108.)

1.2.2 Prevention

Preventive Education was developed around the early nineteenth century as a method of dealing with juvenile delinquents in remand homes. In France and northern Italy in particular, progressive perspectives on the human being were being promoted in contrast to the repressive model. The new strategy of discipline used in remand homes was based on the view that the tendency to evil exists in all humans. Young people who are the most vulnerable, need to be protected from all influences that would morally harm them, rather than be punished for being affected by them. Such a view caused educators to work hard at constructing educational spaces that would keep youth away from crime and therefore away from punishments for breaking the law. It was a parental approach that safeguarded the young with kindness, availability and the creation of a family atmosphere. Education and religion were seen as essential to creating positive strategies to forestall physical, intellectual, moral and spiritual damage.

Examples:

- ⇒ The encouraging presence of parents at their daughter's first job-interview.
- ⇒ Educating youth to fundamental rights to prevent them becoming victims of abuse.
- ⇒ Explaining to young people the reasonableness of a law with a forewarning to respect it at all costs, lest they invite punishment.

1.2.2.1 Don Bosco's Views: He was impressed by this novel method of education. He even called his educational experience the 'preventive system'. In doing so, he borrowed the title from the novel method of educating that had been accepted by the more humanistic educational institutions of his time. He chose, thereby, a modern approach to education through loving persuasion, instead of through the medieval method of repression.

The preventive system is more centred on the child, on the limitations of his or her age, and therefore calls for a constant and loving assistance by the educator or teacher, who like a father or like a mother is present there, gives advice, guidance and lends support. The end results are family-oriented educational patterns. (Braido, PNR, 7-8)

Don Bosco chose the preventive method for another reason. Not only did he wish

to manifest the total break from the repressive system so common during his time, but he also saw prevention of physical and moral harm through education and love as an indispensable solution to the problems of abandoned youth. He saw preventive care as the only way to stop juvenile delinquency and socially accepted forms of child exploitation.

It was his preventive mindset, which really inspired him from the first years of his consecration to actually care for 'poor and abandoned youth' who needed to be strengthened in advance, to be protected and saved. He started doing this by using means and resources capable of introducing young people to the world of grace and helping them grow in it in addition to being constructive as far as their upkeep, their instruction, their professional skills and their moral and social growth were concerned. (Braido, PNR, 9-10)

1.2.3 Expression

Expression, as a method of education has its roots in the thoughts of the mid-eighteenth century educational philosopher Jean Jacques Rousseau. Education to expression complements and completes preventive education. The forestalling of harm is always in view of the complete growth of the young person. The expressive method provides a wide variety of opportunities for maturation. Experiential learning, talent-nurturing, skills-development, and training for livelihoods- all these possibilities are made available in order to create the positive reinforcement needed for a healthy self-esteem and for growth in self-actualization and citizenship. The entire pedagogical experience is based on cooperation with one's peers.

Examples:

Outdoor excursions, hikes and picnics are rich learning occasions for personal and group expression.

- ⇒ Games and sports are experiential lessons in discipline and peer collaboration.
- ⇒ Communication skills facilitate capacity-building and help to break the inhibitions of children, especially those suffering from complexes caused by past negative experiences or social discrimination.

1.2.3.1 Don Bosco's views: While Don Bosco called his method the 'preventive system', he applied it in a manner that was intrinsically linked to his exuberant and expressive personality. These expressive characteristics form part of his educative methodology. They transcend the merely preventive aspects of protecting from harm to include positive motivation of young people to be the best they can be. Preventing young people from bad influences was essentially linked to training them for self-expression through creative activity. If prevention was better than repression, expression was the best form of preventing and combating negative influences - especially those that caused psychological and moral damage. Through expressive education, he strengthened the fundamental capacity of the youngsters to believe in themselves by feeling valued, cared for and loved. A healthy self-esteem was the foundation upon which all else could be built. Whether it was teaching languages, presenting the metric system, getting them to sing in chorus, letting them enjoy an excursion to the countryside or training them for a professional job - Don Bosco's expressive education was directed towards self-discovery, the forming of character and the strengthening of personal resiliency against the great challenges that life had in store for his young friends. It is worth noting that Don Bosco's use of expressive techniques anticipates by a hundred years the ideas of twentieth century humanistic psychology and co-operative education. The advice he gave his followers in 1877 when the mentality in most educational institutions catering to juvenile delinquents was still largely repressive, is truly avant-garde: "Let the boys have full liberty to jump, run and make as much noise as they please. Gymnastics, music, theatricals and outings are the most efficacious means of obtaining discipline and of benefiting spiritual and bodily health." (Treatise on the Preventive System, 2.2)

Through the encouragement of personal and community expression, Don Bosco gave young people opportunities for maturing in body, mind and spirit, for leadership, for talent- development, for becoming honest citizens capable of contributing positively to the betterment of society. This harmonious blend of the preventive and expressive methods distinguishes Don Bosco's educational approach from other exclusively preventive approaches of his time.

1.2.4 A Comparative Overview of the Three Educational Methods

Figure 2

A COMPARATIVE OVERVIEW OF THE THREE EDUCATIONAL METHODS

Method	REPRESSION	PREVENTION	EXPRESSION
Educational Philosophy	Mechanism 'Man is a machine to be regulated.'	Realism 'Man is free yet prone to evil.'	Humanism 'Man is a self-actualiser.'
Educator's Attitudes	Be distant, be severe. Control through fear.	Be responsible and caring. Protect, Assist, Accompany	Be growth-enhancing. Encourage, Motivate
Educator's Skills	Regulate through rules and sanctions; punishments and rewards. A measure of violence is needed to discipline recalcitrant behaviour. Maintain distance: familiarity breeds contempt.	Prevent harm. Avoid punishments. Create the conditions to cultivate good habits. Create positive environments. Guide with foresight and discretion. Familiarity infuses confidence. Know and defend children's rights.	Begin from what students like and facilitate talent-development through opportunities. Create systems, networks and spaces for growth in freedom, creativity and responsibility.
Learning	Forced	Guided	Self-determined
Educator is perceived as	Dictator, Policeman, Intruder	Father / Mother, Brother / Sister, Guide, Protector	Friend, Motivator, Empathiser, Model
Student is perceived as	Adult to be kept in check.	Child, Fragile, Vulnerable, Having rights	Friend, Fellow-seeker, Future contributor to society
Emphasis on	Control	Protection / Defence of rights	Growth / Self-reliance

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A comparative study of the three methods of education just described reveals the following:

1.2.4.1 The **philosophy** underlying the repressive system of education is that the human person is prone to fail if not controlled and disciplined from time to time, almost like a machine that is expected to function with clock-work precision and is prone to function badly if not well regulated and cleaned. The preventive model of education acknowledges the weakness of the human being but admits that each one is free to choose between good and evil. The task of the educator is to let the good succeed over and against one's evil tendencies. The expressive system of education perceives the human person in a positive light. Given the conditions favourable to growth, people are good and capable of realizing their potential.

1.2.4.2 The **attitude** of the repressive educator is to control the student through force and threats. The attitude of the preventive educator, instead, is one of accompaniment and assistance, one of forestalling the possibility of harm through vigilance and the creation of a safe and healthy environment. The attitude of the educator in the expressive method is always one of encouragement and support.

The educator creates the opportunities for such positive self-actualization through a motivating presence.

1.2.4.3 The educator's **skills** in the repressive system are honed on instilling fear by maintaining distance and reserve. This is their strategy to ensure that students behave precisely as they are dictated to. In the preventive system, however, educators develop skills of loving concern. They are kind guides who are discreet and farsighted in the care of their students. They accompany them in the hope of fostering good and healthy habits. Educators in the expressive method develop skills of encouragement and motivation, beginning from the things that interest their students, to the things they consider important for them to learn. Such educators surround their students with a growth-facilitating network so that they mature in freedom, self-esteem and responsibility.

1.2.4.4 The **strategy** that facilitates learning in each method is different. The first induces learning through force, the second through guidance and the third by fostering self-determination. In the first two methods, the student continues to be dependent on the educator, in the third, the educator stands back and encourages the progress made by the student in his/her journey towards maturity.

1.2.4.5 The **perceptions** that students have of educators and educators have of students also differ. In the repressive system, educators are looked upon as intruders and surveillance police, while students are perceived as adults to be checked and controlled. In the preventive method, students see their educators as parents, guardians and accompanying guides, while educators consider their students as fragile and vulnerable persons with rights that have to be defended. In the expressive method, the educator is looked up to as a friend, motivator, hero and fellow - pilgrim on the road of life. The educator in turn perceives the student as a friend and fellow - seeker who is to be prepared for self-reliance as a future contributor to society.

1.2.4.6 The **emphasis** of the repressive, preventive and expressive methods of education therefore differs radically: the first highlights control, the second protection and the third growth. The table above offers an overview at a glance. It

identifies the points of difference in a comparative study of the three methods of education which are intentionally presented as isolated prototypes. In real-life, however, parents and educators do not operate in water-tight compartments. They are likely to use all three methods at various moments in the educational process.

1.3 Don Bosco: Life and Influences

1.3.1 Life:

When John Bosco was about nine years old he had a dream. He was standing in a playground full of boys. Some of them were laughing and playing, others talking, while other were fighting and using abusive language. Soon at his side stood Jesus who told him “not with blows but with patience and charity, he must make them his friends.” He told Jesus that he was a poor ignorant boy and was incapable of teaching religion to the youth. Jesus gave him a mistress, his mother Mary who told him she would teach him everything. She took him by the hand. John looked around and saw all types of animals. They were fighting and tearing at each other. John looked again and saw a flock of lambs. She said to him, “this is your field of mission, be humble, brave and strong and what you saw happen to these animals, you will do to my children.” Thus, we see that at this early age John Bosco was called by God by name, given a mission to look after the wayward boys and a method to follow in his work of education of youth.

Don Bosco was an Italian priest of the 19th century. His approach is an off-shoot of the prevalent industrial revolution. Many youth from all over Italy migrated to the city of Turin in search of employment. Due to unemployment, many youth were left stranded on its streets. Don Bosco, a visionary, opened workshops and technical institutions, whereby the youth were not only provided with shelter, but also education. His approach, the Preventive approach, kept the youth away from harm and evil. Soon this approach spread throughout the world and is now in practice in 132 countries. The researcher being a member of Don Bosco’s institution in the Western region of India is keen on finding out how coherent the Don Bosco schools are to Don Bosco’s educational approach and thus this study.

1.3.2 Influences on Don Bosco

The spirit of a man is shaped by the culture in which he lives, the history that he faces and the relationships which he enters in. Don Bosco was the product of his time; he was influenced by many factors, circumstances and personalities in which he lived.

1.3.2.1 Socio Political Situation: the socio-political conditions under which Don Bosco was born and brought up influenced his own future life. Northern Italy had been ravaged by wars. Invaders from the north of Italy came down with their warlike hordes with an excuse of liberating Italy. Napoleon himself ran over Italy twice. Napoleon was defeated in Waterloo and exiled to Elba. The kingdom of Sardinia was returned to the King, who brought back all the old orders and legislations. The era was called the “Restoration Period” in Italy.

Turin was placed at the centre of the 10th century industrial revolution. Artisans and their children, the young, poor and the illiterate flocked to the city in search of work. The economic change became further complicated due to the political change taking place in Italy i.e. the unification of Italy.

The decade 1852-1861 saw the government becoming very anti-clerical and anti-catholic. The constant conflict between the Church and the State and the frequent wars impoverished the country and brought in unemployment, famine and epidemics. It saw the increase of vagabond youth, juvenile crime and delinquent youth. Don Bosco’s work began and continued amidst this.

1.3.2.2 Education before Napoleonic Period

There had been no compulsory public education in the kingdom of Piedmont. Some studied in local private schools usually run by a priest. Other children just learnt to read and write from some older learned persons. In the restoration period, King Charles Felix abolished the Napoleonic system of education. This law decided to put all the schools, primary and secondary under one unified system. Don Bosco as an educationist learnt and found out the implications of these laws of his country.

1.3.2.3 Influence of Mama Margaret

After the death of his father in 1817, his mother Margaret took up the reign in the house. She was a strong Christian woman of character, fully devoted to the children and to the service of God and neighbor. She saw to the religious upbringing of the children. She instructed them in honesty, integrity, love for hard work, fidelity to duty and sensibility to other people's needs. She herself lived these basic values and passed them on to the children in general and to John in particular.

1.3.2.4 Influence of the Village

The character of the Piedmontese peasant was an industrious, hardworking and persevering achiever. Catholic religious traditions were deeply rooted in the people. John had a passionate love for work and was influenced by many of these traditions.

1.3.2.5 Influence of the Persons in the Life of Don Bosco

John Bosco's entire public education, as a child and teenager, took place during the historical period of restoration. The good priest **Fr. Calosso** had become such an important and fulfilling father figure that John never forgot the kindness of this good father. John started the public school in Castelnova from December 1830 to June 1831. He entered the school late, but he quickly caught up with his classmates. In 1831 John was determined to study and was admitted in the royal public school in Chieri. His four years of study in this school were happy and adventurous. In the seminary of Chieri, he read and learnt many things. In the second year, 1832-33 his teacher of the grammatical course was **Fr. Hyacinth Giusiano**. John found in him an affectionate father and mentor. John never forgot him. He called him his "*cherished teacher*". He was an uncommon school master who had the rare talent of being a man among men and boy among boys. He never resorted to punishment. He was warm-hearted and loved his students and students loved him. Don Bosco described him as a model teacher who loved his students as if they were his own sons. He left a deep impression in the life of Don Bosco. The Convitto Ecclesiastico in Turin under the guidance of **Fr. Joseph Cafasso** influenced his life very much. It gave him an opportunity to interact with wayward children. He saw their wretched conditions, their aspirations and needs especially

in their education. Don Bosco went on educating himself throughout his life so that he might adjust and be useful to the situations and ambience of his time.

Don Bosco's moral structure was strengthened by his study of philosophy and theology at Chieri (1835-1841). He was impressed by the disciplinary organization of the seminary. He deepened his love for daily duties, prayers and exercise of practices of piety. He also had a particular taste for ecclesiastical history. All these elements flourished his pragmatic pedagogy.

1.3.2.6 Influence of Catholic Reformation Period

The pedagogy of Don Bosco was certainly influenced by the personages of the Catholic reformation. Don Bosco was impressed by the example and preaching of St. Philip Neri, St. Francis de Sales, St. Vincent de Paul and St. Alphonsus de Liguori.

- ⇒ ***St. Francis de Sales*** had a similar temperament and views on the style of human relationships as Don Bosco, which influenced the educational relationships: Patience, kindness, calmness and meekness. Don Bosco chose this Saint to be his model because of the qualities which were essential in his work of education.
- ⇒ ***St. Vincent de Paul*** was a man of charity. His fatherly charity is tasted by licentious youths, girls in danger, poverty stricken people, fallen women, galley slaves, sick, insane and beggars. Don Bosco was influenced by his life and works. Don Bosco was influenced by the cross currents of philosophies of his time; his educational concepts were influenced by the cross currents of thoughts in his own time especially those regarding human nature and destiny and the function of education in shaping man.
- ⇒ ***Anthony Rosmini***: Some philosophers say that Don Bosco was influenced in his philosophy of education by the philosopher Anthony Rosmini. They see in Rosmini's treatise "sulla nita dell educazione" the essence of the Salesian method of education. Don Bosco adopted the principles of Rosmini's in his system of education as reason, religion and rapport which formed the basic elements of his method of education. For Don Bosco and Rosmini, education is a grand art of forming the whole man which will help him to reach his destiny as a mature Christian.

⇒ **Jansenism**

Don Bosco's educational system was influenced by the Jansenistic educational thinking which was strong in Piedmont at his time. The Jansenists believed that it was necessary to take the child out of the world and crowded schools where he would lose his innocence. They therefore trained them in small schools under the supervision of masters, brought up the children rather than taught them. He borrowed the disciplinary methods that were used to cure the bad inclinations of men. He adopted their elevated ideas on the educator's task, the importance and attention they gave to the individual child and their constant vigilance and care to keep any evil occasion away from the child.

⇒ **Rousseau**

The philosopher Rousseau had a totally different idea of human nature from the Jansenists. Man is born good and it is society that makes him bad. The natural man is essentially good and education should form the natural man. To achieve this, the child must be separated from society and even his family since family too could corrupt him. He must be entrusted to a tutor who will not only teach him, but jealously guard him and his innocence. Nature is good and it will take care of man. All that one has to do is to follow his natural inclinations and he will be able to find out what is good for him. His observations and experiences will complete the education. Education is the art of respecting the child's nature and of letting it develop as it pleases by being satisfied with defending it against the pernicious influence of the society.

As a child grows up, the master must not think of teaching the child, but of providing conditions wherein he will be able to learn. The master's job is to dispose him to learn and to awaken in him a desire for knowledge. In his book "Emile", Rousseau explained how Emile learnt by himself all the truths of life. His intelligence was not forced or influenced by the society.

Don Bosco, while accepting the Christian doctrine of original sin saw beneath it the grandeur and beauty of God's original plan. In this he perhaps imitated the naturalist philosopher Rousseau. Don Bosco used plenty of intuitive teaching to use as much enjoyment as possible in

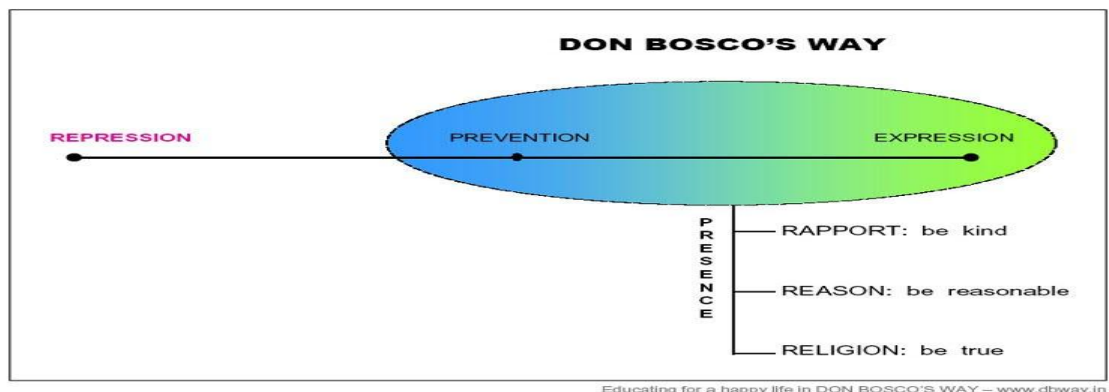
education to teach the necessary lessons of life from walks and excursions. He encouraged reading and spontaneity. But unlike Rousseau, he refused to believe that man is naturally good and automatically inclined to truth and goodness.

1.3.2.7 The Faculty of the Royal University

Don Bosco accepted and incorporated into his system the contemporary movements in educational thought for which he had time and occasion to acquaint himself with. Don Bosco intimately connected with most of the professors of the University of Turin. Don Bosco was a man of his own times and his system of education often reflected the various influences of the different educational trends, currents, and persons he encountered in his native piedmont.

1.4 Don Bosco's Educational Approach

Figure 3



Don Bosco's way is a **student-centered approach** to education. This is not the same as pampering young people who grow up to think that everyone must satisfy their desires. Rather, student-centered education generates expressive youngsters who cultivate happiness wherever they go. The focus of the entire educational endeavour - the syllabus, the staff, the location, the architecture, the building, the playground, the facilities - is to be planned with a view to the **holistic development** of the young person for whom and in whose name it is created.

Don Bosco's way of educating worked for the maximum benefit of his pupils. Through his presence among youngsters he revealed a unique ability to blend the preventive and expressive approaches dynamically. It was an ability that was dictated by his practical insight, his positive realism and his charisma. It was a

way of being with youngsters, a presence that was based on three essential principles that when applied, translated into attitudes and skills for a holistic education. These principles were rapport, reason and religion.

Don Bosco developed and lived an approach of Christian education that he termed the "**Preventive System.**" Two caveats should be noted. Strictly speaking, the preventive system is not a "system" of education as is, for example, the Jesuit system of education. Neither is it "preventive" in modern educational parlance, which is often viewed as a pejorative term. Nowadays we wish that school districts, the schools and their teachers would do a little more "preventing" in the sense of fostering discipline, right behavior and attention to scholastic duties and social amenities. "Prevention" is often seen as stifling and inhibiting the intellectual growth, natural curiosity and development of social and academic skills--opportunities needed by the teacher to form the student and by the student to form him/her.

Don Bosco was hard pressed to define and describe his "preventive system." He took the best of the educational theories of his time (18th and 19th centuries), studied the new developments springing up and adapted them to his own style and concrete situation (the myriad of boys swarming the streets of Turin, Italy, during the early Industrial Revolution). When pressed for a name for his approach, he used a term familiar in educational theory at the time--the preventive system. After repeated pleadings asking him to describe this preventive system in writing, he came up with a pitifully meager document of less than 8 small pages and less than 3,000 words. His was a system that was *lived* rather than lectured and written about. Salesians have spent the last century and a half trying to develop a systematic theory and praxis couched in pedagogical terms. What it boils down to is a total commitment on the part of the educator to becoming friends with the young and treating them as equals, not patronizing them or trivializing their concerns and ideas; opening up options for growth, learning; working for physical, emotional, psychological, intellectual and, more importantly, spiritual development - a practice for the home as well as the school. In the final analysis one just has to see and be immersed in it to really understand the sense of it.

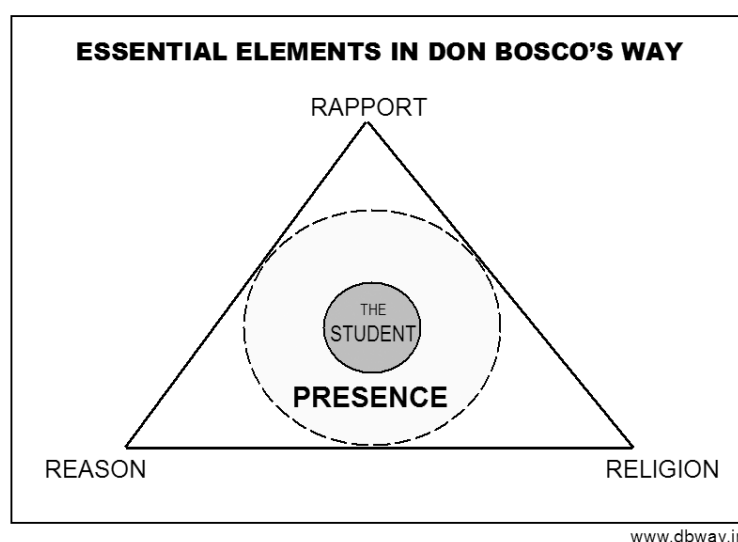
He entered the field of education through the work of the oratory, the hostel and the school at a time of great awareness of the need for education and when, together with public legislation, there was also quite a bit of theorizing in the

educational field. Don Bosco, however, became a force in education, and set up this movement, not as a theorist but as one who was drawn into the field by a crying need. He was a practical educator who devoted himself to this task with all his outstanding human gifts and resources, all his Christian understanding and love, and all his priestly zeal; and who was actually personally engaged in the education of young people--totally engaged for some 25 years, and never quite disengaged from it when the demands of founding a religious society and its growth and expansion took more and more of his time. Through this protracted and far-reaching experience, Don Bosco developed a personal *approach* of addressing the young in various educational settings.

The preventive aspect of the approach, at least in its practical application, will differ from one educational setting to another, and in the measure required by each. Prevention in a boarding school (requiring a certain kind of assistance and organization) will differ from that appropriate to the oratory (requiring but little assistance and organization). In any case, prevention is but a partial, though distinctive, aspect of the Salesian system.

1.4.1 The Three Pillars of Don Bosco's Preventive System

Figure 4



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The educational space that offers the potential for holistic growth, happiness and holiness, is in the *here and now* – not in what was, what will be or what could be. This concrete way of being-fully-with the student is called '**presence**'. In its most profound sense, presence means being in this place and at this time as “a sign and

bearer of the love of God for young people” Aware of this great privilege and responsibility, the educator in Don Bosco’s Way looks at real encounters with young people as opportunities for holistic growth.

Don Bosco gave a trilogy to describe the "Preventive System" and it is: REASON, RELIGION AND RAPPORT. Within these three terms are hidden or compressed a wealth of meaning and nuance that takes volumes and years to discover and unravel. Let's make a small effort to lay some sort of groundwork of vocabulary and line of thinking that might make one word explode into an area of new and fresh discovery.

1.4.1.1 Reason

Don Bosco made reason one of the first requisites of his system. He did not mean reason in philosophical terms as forming concepts and judgments. They are present in every intelligent human act. He used the word “ragione” and sometimes the word, ‘ragionevolezza’, meaning the same.

For Don Bosco reason means a number of things:

- ⇒ Reason may be defined as **justice** in the sense that the educator as well as the youngster is subject to the rule. Not the whim of the educator but the rule must prevail : rights and obligations must be constantly respected and lived up to by everybody. An educator cannot expect the pupil to follow his advice when he himself does not follow the rule.
- ⇒ Reason also means **reasonableness**. Everything demanded of the youngster must be reasonable in the sense that it must be proportionate and possible especially with regard to work assignment, discipline and religious practices. If a pupil forgot to bring his home work book to the class the teacher gives the lad an impossible number of pages to copy out. This will be counterproductive, waste of time and will irritate the boy.
- ⇒ Bosco saw the “**fitness of the educator**” in terms of the latter’s rationality. Reason was reasonableness, common sense. To be reasonable, the educator had to avoid complications. To be reasonable was to be natural. The Salesian school was to be run on family lines: the educator was both parent and teacher; the parent-teacher inspired

them by one's example. This in Don Bosco's view was both reasonable and desirable.

- ⇒ This system of education relied heavily on constant supervision which he called "**assistance**" Lemoyne reported that Don Bosco never relaxed on his vigilance. He sometimes combined supervision with counseling.
- ⇒ **Discipline** too was to be based on reasonableness, and played a vital role in Don Bosco's Preventive system .It consisted of obedience to an objective order of rationality which was applicable to all-students and educators. The aim of Bosconian discipline, therefore was akin to a family discipline based on respect, obedience, confidence, self-surrender, self-dedication, parental and fraternal love. In such a family atmosphere, Don Bosco's discipline was seen as reasonable, purposeful and the methods of correction were said to be effective because they appealed to the conscience and not to fear or punishments. Acceptance of ground rules was essential for educator and student alike. He would say, "Let us do things cheerfully because they are commanded"
- ⇒ He found the "**cold-shoulder**" treatment and the withdrawing of privileges, effective. He urged his educators to hear both the sides of every case before taking action. The success of his Preventive system largely depended, on what Don Bosco held to be the "reasonableness" of its methods in relation to its regulations, supervision, discipline and punishments.
- ⇒ Reason may be understood as **rationality**. The reason for all educational decisions and demands must be made evident and the good in them appreciated by the youngster. If a boy is sent out of class he must be given a reason for this punishment and the boy should accept them.
- ⇒ Reason, even more generally, may be thought of as motivation of the youngster for an **intellectual commitment**. The importance of the educational process and the validity of the educational program must be made evident to the youngster and his participation called for.

⇒ In Don Bosco's way of thinking, reason is synonymous with **fairness and persuasion**, seen in opposition to repression and imposition. In other words, "reason" is prevention from something negative to something positive. Reason helps to discern the authentic value of earthly realities, respecting their autonomy and secular dignity (GC24, #100).

Don Bosco believed that if the educand comprehended the reasonableness of what s/he was doing, or what was being done, s/he did not need external and repressive measures inflicted on him/her for the maintenance of discipline. Moreover this sense of reasonableness on the part of the educator, brought out in the child a desire to be co-operative and self-disciplined. Don Bosco's pedagogy was concerned therefore with providing many varied interesting outlets such as music, games, physical exercises, drama and excursions. The educand became absorbed in activities which did not allow one to fall into wasteful habits. These activities were a means to an end-self discipline. Because of the close relationship which existed between educand and educator who shared these activities both inside and outside the classroom, the desire to please arose, faults were prevented and teachers became models to be emulated. They set examples to follow and gave timely assistance. For Don Bosco, prevention in education was better than cure.

⇒ **Reason means educating in depth**

One of the real dangers facing young people today is superficiality of the tendency to live life on the surface. To counteract this danger, reason brings the young to the point of wanting to make the most of their lives by giving themselves reasons for everything and developing a fund of ideas and convictions. Another typical problem of the young people is fragmentation which arises out of their being pulled in different directions by all kinds of influences. As an antidote to fragmentation, reason brings young people to compare and contrast the various messages they receive and create a synthesis for themselves that will give them a sense of direction.

⇒ **Reason means educating to be critical**

Young people today live surrounded by an ideological and cultural pluralism. In order to be able to cope with this pluralism, reason helps them to forge their own scale of values by which they can by themselves examine the various elements coming to them from society. They are taught the art of critiquing not in abstract but on the basis of their lived experience of daily events.

⇒ **Reason means knowing and respecting the individual person**

The process of socialization today tends to lump people together as a mass and consider them as numbers or as cogs in a wheel. Reason brings the educator to an intimate knowledge of each young person of his/her situation and his/her history of his/her aspirations and hopes and as a result to respect his/her pace of growth, failures and crises. Education cannot be reasonable if it does not take into account the different ways, values, ideas, work patterns and aspirations of each person.

⇒ **Reason means helping each young person to discover and develop the richness within oneself**

It is indeed unfortunate that society today tends to goad people including the young into identifying a person with what one has done and feels. It does not pay attention to one's inner richness which lies behind all that one is and does and which constitutes the nucleus of one's person i.e. one's capacity to love and be loved, to contemplate, interpret and give meaning to reality and in a word, to be a person, someone for whom God has a loving design. To educate with the help of reason means to bring every young person to realize that one has a personal vocation, own mission in life and to that end is gifted with a wealth of inner resources in the depths of one's being. Young people have to be helped to discover these resources which no one can take from them and to learn to appreciate and make use of the good things they have in order to cope with the challenges of life.

⇒ **Reason means releasing the energies of the young by imparting a positive message to them**

There are much latent energies in the young people that are looking for an outlet. There is a volcano of idealism, a thirst for happiness and self fulfillment, a craving for beauty, a yearning for goodness. All are potentials that lie dormant waiting for the expert hand of an adult to unleash it. Reason releases the inner energies of a person. Don Bosco used to say, “make them see the beauty of religion, make them feel the happiness of virtue” the educator must stress the peace and satisfaction that derive from honesty, the joy that comes from contributing towards a society more worthy of man.

⇒ **Reason means appreciating and making use of the human sciences**

science which can be described as an ordered and well-founded knowledge of reality imparts to us a considerable body of knowledge and several conclusions. It enables us to know persons, to choose methods and to deepen what we want to convey to others. Education is served by a constellation of sciences which are rightly called “the sciences of education”. Unfortunately, some people neglect these sciences in their education and carry on with education with mere repetitions, improvisation and outdated methods. Love for the young person is real and reasonable when it seeks out the best ways to help them. Don Bosco the educator did not despise the contribution of human sciences but welcomed them and wanted that the educators are competent, up to date and professional.

⇒ **Reason also means widening awareness of different factors behind the human maturation**

Reason can also be understood as an ever- widening awareness of the biological, social economic, political and cultural factors which lie behind the difficult process of human maturation and social evolution such as awareness of the dynamics at work which make for an open personality. Reason in education should therefore , aim at preparing one not to succumb to the pressures of an oppressive and mechanist society but to adjust to the society at the same time keep up one’s individuality. Reason is the basic power tool which enables one to maintain one’s individuality and yet be a member of the social group.

Reason plays a great role in the educative approach of Don Bosco. Don Bosco was going round the technical school of St. Michael, Rome when a boy bounced downstairs singing and whistling. The Rector scolded him for his ill-mannered behaviour. “Did the boy do anything wrong?” asked Don Bosco. “Don’t you think that such loud whistling was uncivil?” “But it was not a deliberate interaction” said Don Bosco. “I too expect silence certain hours of the day but I ignore minor thoughtless slips. Besides, I let my boys shout and sing in the playground and on the stairways. Don’t you think we ought to go and cheer him up?” the Rector courteously agreed. Don Bosco called the boy over to him: bitter and dejected he shuffled over. “Come here my friend,” Don Bosco said to him “I want to tell you something, don’t be afraid, your superior has kindly given me permission to talk to you. Cheer up! Everything is all right, provided that you be a good boy from now on and we remain friends. Take this medal and say a Hail Mary for me.”

1.4.1.1.1 The Basis of Reason

The basis of reason in education is based on a deep sense of trust. The educator believes in the goodness of the young people and in their openness to truth, he has faith in their capacity to make use of their energies to overcome the negative conditions in their lives and to grow. If he does not believe in the young, he tends to be defensive, authoritarian or indifferent in his relationship with them. Don Bosco reposed great faith in young people and in their inner resources. He once said, “Even the most callous boys have a soft spot”. Reason was the concrete expression of his humanism. This was his confidence in man who despite his weakness was redeemed and saved by Christ. He was convinced that an educator ought to be an optimist otherwise he cannot educate. When an educator works with the poor he must learn to appreciate them, discern their inner resources and stimulate them.

1.4.1.1.2 The Elements of Reason:

Don Bosco manifested the elements of reason in his work of education in the following ways:

⇒ **Clarity of the objectives:** if anything stood out clearly in Don Bosco's thinking and practice, it was that he always knew where he wanted to arrive at in his work among the boys. He noticed things, he reflected on them, he weighed them, but once he realized what he had to do, he put all his energies into carrying it out. This is the first aspect of reason. i.e. clarifying one's goal and objective. This is not only the work of the educator but also the educand who knows the goal and accepts the reasonable demands made on him/ her.

⇒ **Flexibility and easy adjustment to persons:**

Don Bosco made it a point to update his regulations in line with whatever his experiences suggested to him. In that way he sought to be responsive as possible to the needs and situations of the young. He considered the regulations of the oratory for the sake of the students and not the students for the sake of the regulation.

⇒ **Formation to act out of conviction:** Don Bosco realized that if a work of advice or a regulation were to make for the growth of a young person, it was not enough that it be considered reasonable in the opinion of adults, it had to be perceived and accepted as reasonable by the young person himself. Therefore Don Bosco attached so much importance to motivations and gave reasons for his suggestions.

⇒ **Simplicity, good sense, balance and serenity:** there were no exaggerations in the way discipline was obtained at the oratory, for instance there were no lines but the boys went from one place to another as a group, accompanied by their teacher. There was no stiffness of standing on ceremonies in the relations between the boys and their superiors. Cordiality, respect, and confidence took the place of formality. Punishing was never done in public.

⇒ **Instruction, cultural and technical formation:** at the oratory, the study and piety formula stood for the integrity of objectives in the work of education. Not only learning but also developing talents, feelings and whatever enhances the person, all were an essential part of the formative program. The young person was also brought into contact with the reality of his people and made to love the history of his/her nation. S/He was

taught the profession but at the same time received a general culture and a reasonable mastery over his/her art or trade.

1.4.1.1.3 Reason is known by a new name today: it is called dialogue.

In contemporary society, dialogue is viewed under three aspects: as an attitude, as a communication and as collaboration. Attitude is a non judgmental one, accepting people as they are. Communication is unconditional love, esteem and appreciation. Collaboration is cooperation between two people who are equal and who are genuinely interested in each other. All these three aspects were practiced by Don Bosco.

Young people today want to be independent, to be themselves. They want to see in adults the ideas they have to strive for. This is what often gives rise to tensions between the young and adults which sometimes leads to impoverishment of both. For this reason today dialogue between the young and adult has become absolutely indispensable. The young need to dialogue with an educator who lives his values serenely, transmits them without any fear or complex and thus helps the youngster to develop the wealth of his resources. In order to do this, the educator must involve himself physically in the world of the young, he must have a positive attitude of friendliness towards them and get to know their motivations, values and feelings. He himself must be convinced of his values, open up new horizons for them and sometimes even confront them with the values that will help them to grow.

1.4.1.2 Religion

1.4.1.2.1 Introduction

The Preventive System of course is not only based on reason but also on the precepts *of* religion which Don Bosco believed, offered students steady guidelines of behaviour to follow.

In the context of the Catholic religion, Don Bosco's pedagogy included training, largely through Salesian example, in an awareness, understanding and practice of the Christian ideals of love, humility, piety, and prayer together with encouragement in the use of the available means to grace: confession, communion, penance and mortification. Thus, students' aims and teachers'

objectives operated within a framework of existing Catholic doctrine and attitudes.

- ⇒ Salesian students were encouraged to understand **piety** in terms of self-reflection and actions: “He encouraged the pupils to be on their guard against a routine-like and mechanistic piety.” He believed that the way to educate to a spirit of piety was to establish in the pupils, firm convictions about their religion, thus placing great importance on religious instruction. “He considered it as the basis of the moral education of his pupils.”
- ⇒ The exercising of **self-control**, another aspect of piety was considered by Don Bosco to have a valid place in his pedagogy. He took pains to stress the positive side of this practice. He particularly discouraged practices of self - discipline which were detrimental to health, and encouraged instead, the fulfillment of one’s duty and bearing cheerfully with the vicissitudes of life. In training the will, Don Bosco saw the means to humility, a virtue which he held to be of primary importance in equipping youth to face reality.
- ⇒ For Don Bosco, the ‘**fear of Lord**’ was regarded as the beginning of wisdom for youth, and the basis of his educational system. The ‘fear’ envisaged was not the servile sort, but one based on love and reverence for God who is omnipotent and a just judge. Students with filial reverence and respect for the grandeur of God, for instance, would shun sin, for fear of offending Him and would accept practically everyday forms of mortification for a purpose.

Present day Salesian educator, Peter Braido, claims that educators such as Pestalozzi, Froebel and Dewey, lacked Don Bosco’s conception of what constituted the end of education- they mainly concentrated on the means- whereas Don Bosco’s Pedagogy was a Christian teleological conception of means to that end.

- ⇒ Associated with this was an emphasis by the Salesians on the need for self-effacement or humility. **Humility** is a moral virtue which allows a person to acknowledge one’s own shortcomings, defects, weaknesses, presumptions, self –aggrandizement and domination over others. To his contemporaries, Don Bosco himself was seen as a man who did not parade

his wide knowledge of languages. It was said that he shunned honours, declined high Church positions, and was at ease with both rich and poor. Lemoyne recalled: “Every one admired his honest simplicity and humility.”

- ⇒ A religious **sense of duty** would then come to develop in student and teacher alike. If the fulfillment of duty was time-consuming, then it was important that the time used was well spent. Don Bosco had written on a wall in his room: “Every moment of time is a treasure.” Duty, for him, whether studies or work was something sacred; a series of ends leading to the ultimate end: eternity. He thought that a person was born to work. Such work included those duties necessary for the enrichment of the spiritual life, obligations to study and manual labour. Nothing should be lost; all would be accounted for; Don Bosco’s many talks on duty and laziness have been recorded. Duty, well-performed; was seen as a service and obedience to God.
- ⇒ Every act of duty was to be expressed in a spirit of **Christian love**. It was Don Bosco’s love for his fellow-beings that inspired his educational work. And in educating the young it was essential to win their love first; then their educational development would be successful because of the educand’s reluctance to displease a teacher who loved them. Love was the basis of his system “for he was firmly convinced that to educate youth, one must find the way to their hearts.” The great educator has summarized this entire process in the famous words. To himself he said: “Make yourself loved if you would be obeyed.” To his sons, he said: “Be not superiors, but fathers.”

1.4.1.2.2 Different Ways in Which Religion Was Practiced In The Oratory:

- a) **A religious climate:** the educators, priests, students and lay persons contributed to it through their exemplary lives, so did public signs, like statues, pictures, crucifixes and inscriptions. One could perceive the climate in the very make up of the environment and it developed constantly through conversations, activities, classes, theater, games etc.

- b) **A religious outlook on life:** Everything at the oratory was lived and accomplished in the light of God and at His service. There was much insistence on the fatherly presence of God and on the response of filial obedience and love. This was the religious source of the happiness that was to be found at the Oratory: “Serve the Lord with Gladness”
- c) A solid **Catechetical Instruction:** It meant knowing the articles of the Creed, studying sacred history and getting to know more about the life of the Church. It took place during class hours and the catechesis on Sundays. Further impetus was given to on special occasions like tridiums, novenas and months when interest was stirred up through prizes and competitions.
- d) **Religious practices:** Daily prayers which according to catechism of the time, ought to take place at the beginning and at the end of the day before meals, before beginning work, daily mass, occasional commemorations and feasts in honor of the Blessed Virgin, St. Aloysius, St. Joseph and others.
- e) **Sacramental Life:** The possibility and availability of facilities for Confession and frequent Holy Communion. Don Bosco believed that it was the Educators task to put the youngster directly in contact with God through the experience of the Sacraments. Once this took place, the youngster would find Christ, his/her interior master who would then influence him/her far more than other teachers could do.
- f) **Apostolic commitment:** It was inculcated in each one and encouraged in groups (sodalities). It flourished within the setting of the Oratory, but it extended to the outside as well (time of cholera). Here was a proof of solidity of religious formation imparted at the Oratory.
- g) The encouragement given to each one to **strive for holiness:** This was the culminating point of all that was done at the Oratory. It consisted in an explicit resolve to respond totally to the love of God.

1.4.1.2.3 Objections

Some may object the **inseparable connection between education and religion** in the educative method of Don Bosco. His educative message is not to be identified with his ideology or theology. His educative message was fundamentally his profound love for boys who were in danger. Don Bosco was a Christian who

followed the commandment of Christ, a priest who felt the urgency of his evangelical mission, a man open to his fellow beings who suffer deeply because of the dehumanizing conditions in which they lived and tried to do something about it. In the past, in countries all education tended to fulfill the religious ends. In today's pluralistic society it is no longer justifiable. To evangelize does not mean to humanize the world, but help modern man to encounter Christ. This encounter is not brought about by mere preaching but more especially by the witness of Christian life. Witnessing to Christ's love means having real love for one's fellow being especially those who are in great need. Hence, in concrete to evangelize also means to liberate one from the chain of poverty, injustice and every form of oppression.

Don Bosco had a great sense of realism; he had a profound knowledge of the situation of the youth, their problems and aspirations. He had the ability to diagnose real social and religious problems of the youth and do something effective to alleviate them. The Preventive System is an endeavour to meet the real needs of youth especially those who are poor, who live on the fringes of society, despised, unloved and uncared for. Don Bosco was impelled by Christian charity.

1.4.1.3 Rapport

The third aspect of Don Bosco's preventive system-the others being "reason", and "religion" – was "rapport" or "kindness".

⇒ Charity or **kindness** was used by Don Bosco as a pedagogical principle which connected the educational end, the salvation of souls, with the pedagogical methods centered on confidence, love and friendship. Charity, which was both reasonable and kind, produced an educational environment. Disciplinary problems were solved in love; educational reasons for doing things were motivated in terms of Christian kindness. Don Bosco had learned through experience that kindness tempered with patience, was an attractive trait compared to rudeness. It was largely his personal kindness which drew the youth to him. His idea of kindness however was based on personal directness, not mere sentimentality. He once said, "If a priest wants to do good, he must combine charity with candid frankness".

Pupils were to receive friendly warnings and offered friendly advice. There was to be no threats or enforcements in his schools. When it was time for the student to leave the school, one was made to feel that one could return at any time to talk to one's teachers who would still be interested in one's welfare.

- ⇒ For Don Bosco, **cheerfulness** was the off-shoot of kindness. The family - spirit atmosphere gave expression to cheerfulness because its characteristics were those of love, freedom and joy. Cheerfulness was moreover a powerful educational means to growth and development. The means to cheerfulness, as suggested by Don Bosco, were to be found in free and guided activity, singing, music and great freedom in games.
- ⇒ Don Bosco's **pedagogy of praise**, the “**word in the ear**” and “**Good-Nights**” was also aimed at producing an atmosphere of happiness within the school.

1.4.1.3.1 Educative Method of Don Bosco based on love

Don Bosco's system of education was based on love and he once defined his method as the relationship of confidence, love and affectionate collaboration between the student and teacher. When an educator uses this type of charity based on reason and rapport the student will feel confident, show friendliness and offer spontaneous collaboration. Love is the distinctive characteristic of the Educative approach of Don Bosco. He expressed this love as loving- kindness which is in essence supernatural love blended with reasonableness and human paternal and fraternal understanding. It is a teacher- pupil relationship which makes the educator to live the life of his students. Loving-kindness in other words transforms the educative rapport into a filial and fraternal rapport and the environment of education into a family ambient. Don Bosco often said, “Without love, no confidence, without confidence no education.” To gain the confidence of the boys it is necessary to reach to their level and love what they love. What the boys love may depend on the stages of their development as well as on the society and culture of a particular people. Don Bosco was very flexible and spared no effort to see that everyone in the Oratory could have a healthy amusement or occupation which he likes. Don Bosco took this principle of love from the divine love. Love

must be sincere: The educator's love for his pupils should be sincere, and devoid of sentimentality and selfish motives. It is a holy love. It looks for the good of the young and their spiritual and physical growth. This love is also unconditional. Don Bosco said to the young, "It is enough for me to know that you are young to love you." This love for the young stays on in spite of their faults. This is evident from the way in which Don Bosco spoke about punishment. Every hope was left to the student for easy pardon and reconciliation.

Love them and let them know that they are loved: It is very important that the educators have a friendly relationship with the educands. One, who knows he is loved, loves in return, and one's love can obtain anything, especially from the young. All this is important for growing youngsters who are inclined to vacillation and insecurity. Don Bosco used to say that he loves equally all his fingers. It is difficult in our society where we deal with a mass of youngsters and offer them simply our services. According to the mind of Don Bosco, our services should go beyond that, it should help each one to reach their spiritual goal.

1.4.1.3.2 What does this loving-kindness consists in?

A) Meeting the boys in their ambient and circumstances. This meeting must be friendly and cordial. Join them in their activities and interest. Create an opportunity to meet them again. Don Bosco always made the first move towards the youth. B) Meet the youngsters and have a dialogue with them about their background and interests, in this way gain their confidence and trust. All these dialogues show that he wanted to relate to the boys in order to gain their confidence and trust. C) Once he gained their confidence and trust he would propose to them higher level of life - a growth in happiness or sanctity. This was not a very easy task for the wayward children and young people condemned to prison cell. D) He accompanied them by his presence in the arduous journeys. He was emphatic and understanding towards them. He listened to them and their problems and offered them suggestions and advice and above all encouraged them to achieve the goal "To be honest citizens and good Christians."

1.4.1.3.3 Challenges to Rapport

In today's society due to youth situation the Salesian rapport may face some challenges. Today our institutions are frequented by a mass of youngsters and there is a primacy of functional rather than personal relationships. Today youngsters experience a deep lack of affection, loneliness and a craving for communication. They are always on the cell phone or on net but do not communicate. To meet these challenges, the practice of Salesian loving-kindness as our method of education must lead us to: a) Personalize our relationships with the young: It is not enough to give them book knowledge and offer them other services but it is important to pay attention to the life and person of each youngster. b) Do away with masks and institutional barriers: Young people are looking for I-Thou relationship. Don Bosco used to teach his boys to live rather than to merely carry out the regulations. c) Offer signs of mature affection: To counteract the loneliness and lack of affection we must show them an understanding attitude and patient acceptance of their rhythm of growth. d) Help the youngsters in their autonomy and independence: We must not limit the practice of our Salesian loving-kindness to only a matter of the attitudes and behaviour of the educator but extend it to other areas creating a pedagogical climate, in such environment, the youngsters are not only at the receiving end but they are active and responsible subjects where they have both to give and to receive. It is not easy to love: It is not very easy to practice this type of love. It entails mortification, self denial and sacrifice. It means to look after your family when you have headache and heart ache. To take care of the needy in spite of your inconveniences, this is the meaning of real love. In short love means sacrifice." Real love means sacrifice.

Don Bosco left us this rich heritage loving-kindness. Some of you must have seen a statue of Don Bosco with his left hand on the heads of the young while his right hand points up to heaven. This exactly he means to love the young in order to reach them to heaven. Today our great leaders tell us, "Listen what we say but do not do what we do." But Don Bosco tells us "Do what I have done."

1.5 In Favour of Don Bosco's Method of Education

- 1 The pupil having been advised beforehand does not become dejected by the faults he has committed as often happens when these faults are brought to his notice by the superior. He appeals to his reason and generally wins him over.
- 2 The primary reason for this system is the inconstancy of the youth who in a moment forget the rules of discipline and the punishment which they threaten. He certainly would have avoided it, had a friendly voice warned him.
- 3 The "Repressive System" may stop a disorder but only with difficulty but will it make the offender better? The preventive system on the other hand makes a friend of the pupil who recognizes the educator as a benefactor who advises him to become good.
- 4 The Preventive System enables the pupil to accept the advice in such a manner that the educator can always speak to him in the language of the heart even after he has completed his education.
- 5 Whatever may be the character, disposition and moral state of the pupil at the time of his admittance, the parent can rest assured that their son will not get worse. Sometimes a wayward boy changes his life and becomes upright. He becomes the pride of his family and a credit to the country he lives in.
- 6 The pupil brought up in the preventive system will always be respectful towards his educator and will ever remember him with gratitude and love.

1.6 A Critique of the Preventive or Educative Method of Don Bosco:

There are some who criticize the preventive system of Don Bosco saying that it prevents the growth of the pupils because being always under the eyes of the educator, restricts their freedom. Secondly, the preventive system makes the youngsters puerile and they never achieve maturity. They achieve maturity only by confronting their mistakes. If boys are not allowed to experiment or to make decisions, they remain childish. Another objection against preventive system of

Don Bosco was that the presence of the educator makes the boys always dependent on him thus making them incapable of ever adjusting to life situations. “To prevent” has different meanings in different contexts. It is, to equivalent to protect, to separate. On the effective plane, it means to take the first step, to search, to meet, to get near, to be approachable and available. The educational system of Don Bosco produced saints in the church.

The educator it certainly does present some difficulties, which however can be diminished if he applies himself to his task with love and zeal. An educator is one who is committed to the welfare of his pupils and therefore should be ready to face every difficulty and fatigue in order to attain his goal which is the civic, moral, intellectual and spiritual education of his charges.

1.7 Education In Salesian Schools- How It Ought To Be

Education for social transformation: education is considered as the most effective agent of social transformation. Don Bosco had faith in education to transform society. He had two aims in education : 1) to teach the truth regarding faith and morals in order to help human beings achieve salvation 2) to form honest citizens by providing them with professional qualification. They should evangelize through education and educate through evangelization to bring about transformation in society.

- ⇒ **Education to transform societies:** True education consists of both information and transformation. If education does not lead to transformation, its purpose is not achieved. The Salesians should make serious efforts to make education transform not only persons but also societies, cultures and political structures.
- ⇒ **Education to form conscience:** Conscience is the subjective norm of moral behavior. Moral conscience is the faculty which judges human actions by moral standards. The Salesians should see to the formation of a moral conscience and educate young people to social and political involvement.
- ⇒ **Education to justice:** Justice is a cardinal virtue which inclines one to give to another his dues. It implies respect for one’s personality and grant him what is his due as an individual. The Salesians should offer an

education which is truly evangelizing and which succeeds in touching the heart of the young person so that he may be transformed within.

- ⇒ **Education to defend human rights:** Human beings are entitled to rights due to their nature as rational beings endowed with free will. The rights safeguard the dignity of the human beings against State and Society. Human rights are recognized and defended through the education received from different sources. Without correct and timely education one can violate human rights easily and in the process manipulate and exploit human beings and use them as means to an end. The Salesians should safeguard human rights. They have to respect and defend the rights of juveniles and other young people and condemn violations of these rights with prophetic courage and educative sensitivity.
- ⇒ **Education to Social Commitment:** Social commitment is a concrete expression of man's social nature. It is also a sign of the solidarity with other human beings and recognition that all belong to the same human family and an occasion to manifest generosity, spirit of self sacrifice and sense of solidarity. Education must move from mere classroom and text book to actual situation of the people and actively participate with programs to help the weakest and helpless members of the human society.
- ⇒ **Education to Peace:** It should be made an integral part of our education and programs for youth in all our settings.
- ⇒ **Education to holiness:** The task is to offer a generous training in holiness. This requires the Salesians to be expert guides in spiritual lives. They also need to evoke and sustain in young people a true longing for holiness and a deep desire for conversion and personal renewal.
- ⇒ **Education to the affective life of the young:** In today's context of a counter culture which seriously distorts or entirely misinterprets the true meaning of true sexuality, education to love and chastity is absolutely essential for young people.
- ⇒ **Education to Social Communication:** The media has a direct influence not only on individuals but also on culture. The means of communication can reach and influence the whole of human society, and if they are properly used can be of considerable benefit to mankind. At the same time

media can destroy some moral values if they are not used prudently. Young people must be educated to use media with caution and prudence.

⇒ **Education to Faith:** The need for accompanying the young in their faith journey till maturity is essential. Some youngsters feel that the Church is an obstacle to their freedom, in this light the Salesians have to review their educative plan with a view to new evangelization, bringing the Gospel to settings and situations which present new challenges.

⇒ **Education to prepare youth as agents of Social Change:** As educators of the young, the Salesians' first duty is to become more deeply aware of the needs of the youth and prepare and empower youngsters as agents of social change among themselves and in their neighbourhood.

Don Bosco used to say that parents send their children to us for good education, but God sends them to us to make them true believers and honest citizens. Therefore the Salesians need some more initiatives like Guidance, Counseling, Spiritual Direction, Value Education and Vocational and Career Guidance.

1.8 Educators in Salesian Schools- How They Ought To Be

A Salesian Educator is one who:

⇒ **Reason**

- Is reasonable and clarifies one's goal and objective.
- Keeps a sense of proportion and uses a lot of common sense.
- Makes sure that the atmosphere is not suffocating.
- Sees that punishments are proportionate and reasonable.
- Allows the young person to speak. Don Bosco : “speak little let the young speak a lot “
- Creates a kind of discipline where one is obeyed without having to command.
- Has a deep trust in the good will of the young person.
- Gives reasons why anything is done so that the young person acts because it makes sense to him. It also leads to responsibility and self – discipline
- Motivates and gently persuades.

⇒ **Religion** : A Salesian Educator is one who:

- Is a true believer and transforms the young into the same:
- Does not separate faith from life, but lives their faith.
- Makes the students know and love God
- Instils in the students an awareness, understanding and practice of the religious ideals of love, humility and prayer.
- Establishes in the students a firm conviction about their religion.
- Gives a lot of importance to religious instruction.
- Encourages the exercising of self control which leads to the fulfilment of one's duty.
- Instils in the students a fear of the Lord based on love and reverence for God, thus shunning sin for fear of offending Him.
- Gives significant importance to humility and sense of duty. Don Bosco: "Every moment of time is a treasure ". Duty well performed was seen as a service and obedience to God

⇒ **Rapport**: A Salesian Educator is one who:

- Places all his / her time, energy, talents and activity at the service of the young.
- Makes oneself loved because love opens up another person.
- Makes the students to reason, listen, take in and correct one self.
- Becomes the first to love i.e. takes the first step towards them.
- Has a personal love for each one which means accepting them unconditionally.
- Makes them known they are loved, which evokes love and confidence in return.
- Has a blend of patience and kindness.
- Is not merely sentimental but personally direct.
- Keeps in touch with the students even after they leave the institution.
- Instils cheerfulness which is a powerful educational means to growth and development
- Generously showers praises and whispers a word in the ear.
- Makes love the basis of one's system.

⇒ **Presence:** A Salesian Educator is one who:

- Loves to work with the young and makes his / her presence felt the whole time.
- Feels completely at home with the young.
- Shows an interest in the things that interest the young.
- Accompanies the young in their growth.
- Not only works for them but is with them.
- Offers the young ideas and suggestions.
- Befriends the young rather than making them afraid of them

⇒ **Family Atmosphere:** A Salesian Educator is one who:

- Makes the young feel at home in our establishment.
- Does not keep them in the dark.
- Gives them all the freedom compatible with discipline and good conduct.
- Avoids regimentation.
- Creates an atmosphere of freedom, creativity and joy.
- Is the soul of their recreation.
- Creates an atmosphere of Joy, Happiness and Optimism
- Encourages games because they are educative and fosters

⇒ **Interdependence, team spirit, generosity and respect for rules.**

- Encourages music and singing because it is an important means of fostering unity.
- Fosters drama which enhances growth in self and group expression.
- Encourages celebration of Feasts where their affective and material needs are met.
- Encourages outings which are a healthy blend of apostolate, cultural enrichment, adventure and cheerfulness.

1.9 Summing Up

This Chapter begins by emphasizing the importance of education, its philosophy, and the contribution of some important philosophers and their impact on the education system. The three main educational approaches are then highlighted and in this connection the life of Don Bosco and his system of education is presented- a student centered approach founded on three pillars-reason, religion and rapport,

giving importance to the overall development and preparing them to be “True Believers and Honest Citizens”. This is followed by a critique on Don Bosco system, how education in a Salesian School ought to be and how a Salesian Educator ought to be.

1.10 Rationale of the Study

The researcher is aware that:

- ⇒ Don Bosco’s educative method was to **form “true believers and honest citizens”** and to make the pupils morally upright and deeply religious persons. The real goal of our education is to initiate and stimulate the process of the total liberation of the students.
- ⇒ The real purpose of education is the **holistic development** of the child. The fundamental needs of our societies today are honesty, openness to different cultures and religions, selfless dedication to working for justice and peace and a spirit of integrity. Educational institutes have a duty to provide holistic education and fulfil all the aims and needs of society and education.
- ⇒ Reflecting on Don Bosco's educational contribution to humanity, Peter Ricaldone affirms that the stress of Don Bosco’s approach was on the **pupils' welfare**: they were treated with kindness and respect; it was the educator’s responsibility to place them in a happy, vigorous, enquiring educational environment, a context where all were treated as equals, where all were encouraged to speak up, and speak out, to one another and to their educators.
- ⇒ **Knowledge was adapted to the level of the students**; classes were assigned to students on the basis of their age. The uneasiness felt by an older student when sitting down in a classroom of younger pupils was not experienced. He urged his educators to show patience and understanding when pupils could not grasp the essentials. For lessons to be effective, they had to be prepared well by the teacher before they were given. (Cf. Peter Ricaldone, *Festive Oratory, Catechism and Religious Formation*, St. Joseph’s Technical School, Madras, India, 1939, p.237-263, cited by Morrison,p.54.)

⇒ **Educating for a happy life** in Don Bosco's way is a unique contribution to the science of holistic education. Beginning in 1841, it has proved its versatility across continents, cultures and contexts, regardless of the differences and challenges so typical of grass-root implementation - from formal educational institutes of higher learning to non-formal programmes for children on the streets; from lobbying for child-rights at the United Nations to safeguarding those same privileges in the *favellas* of San Paulo or the *bastis* of Mumbai.

Besides the above, the researcher is also aware of the importance of Don Bosco's three pillars viz. reason, religion and rapport.

⇒ **Reason:** Don Bosco gave reasonableness great importance especially in formulating rules, dealing with correction and applying sanctions.

- Regarding **rules**, rules should be few and based on common sense; rules need to be explained, reminders of rules will help, rules which take priority needs to be firmly implemented. Students should have a say in the formulation of their own rules.
- Regarding **corrections**, personal faults should be corrected personally in the atmosphere of concern and respect; be factual , polite, reasonable, firm and brief when correcting, do not hold a grudge and do not remind the students about past faults after correcting.
- Regarding **sanctions**, in general, never punish; invite parents in the search for the solutions. When reason and love work in harmony, the student at the centre of the educational project is always the winner.

⇒ **Religion:** For Don Bosco it was a **journey within** (one's reason for existence, one's personal intimacy with God) and without (search for social harmony). The following skills help for educating to religion:

- Meditation (develop silence within oneself)
- Prayer (personal relationship with God)
- Listening to the inner voice (awareness of what is right and wrong).
- Duty (knowing and fulfilling it daily and cheerfully),
- Joy and optimism (through creative and symbolic expression)
- Service(to establish a bond of solidarity with the less fortunate)
- Peer education (youth leaders leading by word and an example)

⇒ **Rapport:** This concerns educators - students relationships. The following skills help promote genuine rapport;

- Listening in order to understand (in a non-judgmental way)
- Being available (presence of the teachers with students during breaks)
- Being respectful to all (no partiality)
- Concern for the under privileged (the slow, poor, weak and differently-abled).

However there are endless problems that are faced in the following of the system of Don Bosco especially in India. The researcher mentions a few:

- ⇒ Today Don Bosco Schools are mass production of certificate holders. The Salesian personnel don't have a personal contact with the students in and outside the class room. Don Bosco had one thousand boys in the oratory yet he had time to write a note to each one of his boys.
- ⇒ Some of the Schools following the trends of neighborhood become just business ventures rather than following the aim of Don Bosco. Don Bosco used to say "let the preventive system be practiced even at the cost of personal and financial sacrifice."
- ⇒ Some educators are living in a comfort zone, running standard institutions and enjoying the comfort of less work and easy life. Don Bosco recommended his Salesians to work. "Work and prayer are the corner stones of our spirituality."
- ⇒ Others are so engrossed in building works, changing the structures, planning new courses and administrative work that they forget the educative presence of the educator among students as father, friend and teacher. All Salesians are called to be assistants but due to their administrative work, they forget the spirituality of Don Bosco which is to be present among the students.
- ⇒ There are still others who are so much taken up by academic studies and cent percent results that they do not have time to follow the values of Don Bosco.
- ⇒ There are some who consider that school is not an apostolate and the educative approach of Don Bosco is not prevalent today. They only use the

name of Don Bosco but not as an apostolate or a method. The knowledge of Don Bosco and his system is very inadequate.

- ⇒ The lay collaborators that are employed in Don Bosco's institutions are well qualified in their respective subjects but have very little knowledge of Christian schools and Don Bosco's system of pedagogy. They teach their subjects but fail to follow the aim and method of Don Bosco. Therefore, formation of the lay collaborators in the system of Don Bosco is much needed in the schools of Don Bosco.
- ⇒ Some collaborators teach because of prestige, peaceful atmosphere and salary. The aim of Don Bosco's education to form true believers and honest citizens does not come to their minds. Therefore, constant reminders and animation are necessary to be faithful to Don Bosco.
- ⇒ There is a lot of pressure to take upper class students because of the influence of important people to make the school economically viable and get good results.
- ⇒ Today, the media, cultures and personalities of politics, cinema, sport, present different values to the youngsters which are often counter witness to the values of Christian education. Don Bosco has given us an educative method to follow. If the spirit of the method permeates the whole atmosphere of school and the educators walk the talk, then it will be easier to impart moral values to our youngsters.

In order to judge the reality, the researcher feels the need of a status study, which is the purpose of the study. For the study, the researcher has selected the Don Bosco Schools in the Western Region of India which are as below.

Figure 5



Curriculum followed in the above schools

A good education will be determined by the quality of the curriculum. Don Bosco Nerul is affiliated to the CBSE board. All the other 18 schools are following the State Board. Sports and activities are given priority along with school subjects for the holistic development of the students. Don Bosco Lonavla, Don Bosco Matunga, Dominic Savio –Andheri, Don Bosco Savedi, Don Bosco Jaitala-Nagpur, Don Bosco Dakor, Don Bosco Narukot, Don Bosco Chhota Udepur, Don Bosco Kawant, and Don Bosco Alirajpur are semi- residential schools while Don Bosco Wadala, Don Bosco Borivli, Don Bosco Naigaon, Don Bosco Suket-Rajasthan, Don Bosco Baroda and Don Bosco Nasik are non-residential schools. Don Bosco Lonavala, Don Bosco Savedi (Marathi), Don Bosco Chhota Udepur, Don Bosco Baroda, Don Bosco Alirajpur, Don Bosco Nasik, Don Bosco Nerul, Don Bosco Borivli, Don Bosco Naigaon and Don Bosco Yerwada run Junior colleges while the others run only high schools.

Besides conducting a survey of all the schools, the researcher has conducted a case study of Don Bosco High School and Junior College, Yerwada

Don Bosco, Yerwada

Don Bosco, Yerwada, is an English medium co-educational school and Junior College in Pune. It runs classes from Kindergarten to Std.XII. It is a Catholic institution established and administered under the Minority Rights.

Don Bosco Yerwada- School Hours

Table 1

Kinder Garten- Senior K.G.	8.40 Am To 12.00 Noon
Junior K.G.	12.40pm To 3.40 Pm
Primary & Secondary	8.40 Am To 3.45 Pm
Junior College	8.40 Am To 3.40 Pm
Office Hours	8.40 Am To 3.45 Pm

Staff and Students Details of Don Bosco Yerwada

Table 2

Rector	Fr. Anton D'Souza
Principal	Fr. Donald Fernandez
Administrator	Fr. Valerian Fernandes
Staff	72.5
Strength –from K.G. to Junior College	1998

The School and Junior College aims at the education primarily of the Catholic community around and to the extent possible, of the members of all other communities. It stands for academic excellence, development of skills and character -formation based on the love of God and service of the person as modelled on Jesus Christ with a view to training citizens distinguished for their all-round development and sincere commitment to God and country.

Its Vision is Enlightenment and Excellence.

Its **goal is Integral Education** towards which it directs all talents, activities and energies. Integral Education embraces: Inculcating moral uprightness; Developing physical and aesthetic talents; Fostering intellectual skills and competence; Training in occupational skills and furthering cultural development and social integration.

This process of education consists in involving young people, their parents or guardians together with the Management and Staff in a family atmosphere to form an educative community. Based on the conviction that the heart of education is the **education of the heart**, Don Bosco Yerwada aims at transforming their students into honest citizens who will take their rightful place and play a responsible role in society. The researcher has selected this school for the case study as **it has humble beginnings, it runs courses from nursery to college, it is co-educational, there are all kinds of students i. e. success stories to rags, its Principal has recently won an award for excellence in Education** and because he himself has never been a member of the educative community of Don Bosco Yerwada, thus being able to undertake the study without any bias.

1.11 Research Questions

1. To what extent are the Don Bosco schools following Don Bosco's educational approach?
2. Is the educative community of Don Bosco Yerwada fully aware of Don Bosco's educational approach?

1.12 Statement of the Problem

A Study of the Educational Approach of Don Bosco as Implemented in the Schools of the Western Region of India

1.13 Objectives

1. To study the present status of Don Bosco's schools in the Western region of India in terms of
 - a. Punishments by educative community/management in holistic development of students.
 - b. Role of PTA in curriculum transaction
 - c. Role of Past Pupils Association in curriculum transaction
 - d. Role of curricular and co-curricular activities in holistic development of students
 - e. Method of teaching and presence of teacher in students' holistic development.
 - f. Role of various clubs run in the schools for the holistic development of students.
 - g. Functioning, challenges and opportunities for students and teachers in employing Don Bosco's Educational Approach.
2. To study the credibility of Don Bosco's schools in employing Don Bosco's educational approach in terms of Reason, Religion, Rapport, Presence and Family Atmosphere.
3. To evaluate the teaching staff's extent of understanding and following the educational approach of Don Bosco.
4. To examine the reactions of the educative community of the Don Bosco schools to Don Bosco's educational approach.
5. To case study one of the schools employing Don Bosco's educational approach- Don Bosco, Yerwada.

1.14 Explanation of Terms

1 Educational Approach: The various elements of Don Bosco's educational approach viz. student-centred approach, use of Reason. Religion and Rapport, over all development of the students, safeguard of the students by physical presence of the teacher, opening up options of growth and learning, forming of true believers and honest citizens, prevention of physical and moral harm through education and love and avoidance of punishment is the focus of the study.

2 Educative Community: It consists of the Managements, Staff, Parents and Past Pupils and Students of the Don Bosco Institutions.

3 Western Region: It covers the Don Bosco High Schools and Junior Colleges (i.e.10 + 2 levels) in Maharashtra, Gujarat, Rajasthan and Madhya Pradesh.

1.15 Delimitation of the Study

The present study is delimited to the Don Bosco High Schools and Junior Colleges of the Western Region of India.