

# The Salesian Educational and Pastoral Project: Salesian Schools in Lubumbashi and the Kafubu Valley

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**Abstract:** *In this article, we present the part that we can call "dogmatic" of the Salesian Educational and Pastoral Project (PEPS) of the Salesian schools of Lubumbashi and the Kafubu Valley. We present the characteristics of their milieu of insertion, the historico-charismatic reference of these schools, their vision, the values they advocate, their mission and objectives, their target group and their strategies. We believe that we have made a documentary analysis leading to a brief presentation of these elements that can serve as a framework for the development of any educational project and especially that which is pastoral and in addition Salesian. We leave to the finalization of each school, the setting of the specific objectives and their concretization in terms of distribution and assignment of tasks, setting indicators, timing, deadlines and evaluation criteria.*

**Keywords:** Education, Instrument of autonomy

## 1. Field of investigation

### 1.1 Characterization of the field of study

Our work is a case study. The challenge of case studies is to provide a deeper analysis of a situation or "case" that may reveal interesting information about a category of elements. This method of study is particularly useful for testing theoretical models by using them in real-life situations. The case study also makes it possible to check whether scientific theories and models work in the real world. In addition, it is useful for refining a very wide field of research in a subject easily documentable, confirms us Shuttleworth (2008).

The same author informs us about the controversies over the case study: the latter being a focus on a very limited field, some contradict the extrapolation of these results and others support its validity since it brings more realistic answers than a purely generic inquiry. It is on the resultant of these two tendencies that we situate the truth; we will support our assertions with more general statistics. However, we remain convinced that the result of a case study cannot be generalized to fit an entire population or ecosystem.

We are reminded again that the case study is flexible, with the potential to introduce new and unexpected results to the research and thus to take new directions to the research. Whereas pure science research is a confirmation or refutation of the hypothesis.

Our case is the Salesian schools of Lubumbashi and the Kafubu Valley. Our study will therefore be based on the Salesian schools and those of the Daughters of Mary Help of Christians, with regard to the development, implementation and experience of the Salesian Educational and Pastoral Project.

To be more concrete, we will take, as a sample, in a random way (since the right of participation is left to the freedom of everyone), according to their degree, a group of stakeholders

in these schools. These educational institutions are administered either by the Catholic school system or by private Catholic schools. In these institutions, among all the layers that constitute them (students, teachers, administrators, educational assistants, parents and others), more or less 136 people voluntarily volunteered to our investigations. Even the questionnaires were randomly handed out, leaving the participants free to not answer one or the other question.

### 1.2. Population

By population we mean the whole object of study, which includes individuals with common characteristics. In our case, our population is all members of the Salesian schools of the city of Lubumbashi and the Kafubu Valley. A population divided into 15 schools with an average of 1166 people mobilized, per school. So a population of seventeen thousand four hundred and eighty-six people from whom we took the sample of almost 136 people, randomly drawn according to whether they responded voluntarily to our questionnaire. The following table shows the population of Salesian schools in Lubumbashi and the Kafubu Valley.

**Table 1:** Population of Salesian schools in Lubumbashi and Kafubu Valley

	School	Population
1.	Bakanja-Magone	400
2.	Youth City	1019
3.	Hodariprimary I	1600
4.	Hodariprimary II	1200
5.	secondaryHodari	900
6.	primaryImara	3200
7.	secondaryImara	2367
8.	Kwesu	390
9.	YouthHouses	250
10.	Mary Help of Christians (CitéKaravia)	250
11.	Salama	1990
12.	Shibukeni	470
13.	Tabacongo (Kitulizo)	900
14.	Tabacongo (Mama waMapendo)	800
15.	Tuendeleye (Lycée)	2000

Volume 7 Issue 5, May 2018

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Total	17.486
average	1.166

### 1.3. Sample

A sample is a set of individual's representative of a population. The purpose of the sampling is to obtain a better knowledge of one or more population (s) or subpopulation (s) by studying a number of samples deemed statistically representative. The use of a sampling plan generally responds to a practical constraint (lack of time, space, financial cost, practical impossibility to work with the whole population, etc.). It is the same for our case, not being able to involve all the population of its schools in our research, especially because the membership was voluntary and we targeted the people who could provide us with relevant information either, because they occupy a significant place in the organization, since they are there for a longer time. This is the case of students, not all learners could participate in the survey, only the pre-finalists. We excluded the finalists because they are hybrids (sometimes they do not have a lot of spirit of belonging, that's why we preferred the alumni in their place.) But, we also excluded other classes to be too young.

So, to make up our sample, we used the probabilistic method and our sample is random. With the exception of the excluded groups, all the participants of the Salesian schools (our population), according to the law of chance, without respecting the quota, were likely to be questioned.

Randomly, those who responded favorably formed our sample.

Our sample is 136 persons including 11 former students who represent 8% of the sample size, 53 students equals 39%, 4 intermediate directors represent the 3%, 14 members of the management who is worth 10%, 15 employees who represent 11%, 23 teachers equivalent to 17%, 3 members of civil society representing 2% and 13 parents representing 10% of the sample. The individuals in this sample responded to a series of questions (a questionnaire) that prompted them to give their opinion about the school and its relationship and management style.

The table below shows the composition of our sample.

**Table 2:** Composition of our sample

Catégorie	Number	Pourcentage
Total	136	
Former	11	8 %
Students	53	39 %
IntermediateDirectors	4	3 %
Members of the management	14	10 %
Collaborators	15	11 %
Professors	23	17 %
Members of civil society	3	2 %
Parents	13	10 %

#### 1.3.1 The historico-charismatic reference

##### 1.3.1.1 The Salesian family

The Salesian congregation of Don Bosco, an essentially educational and teaching congregation, was founded by St.

John Bosco in Turin, Italy, on December 18, 1859, at a meeting of the founder with his 17 young men accompanied for several years. However, the idea of calling himself a Salesian, derived from the name of St. Francis de Sales, was born long before in the head of Don Bosco who had already applied it, on January 26, 1854 to the first four young people who had committed as religious. It should be considered that St. John Bosco, like all his Piedmontese contemporaries, knew St. Francis de Sales, under the title of "the apostle of meekness". Since Don Bosco was essentially a model of gentleness, he chose him as patron of the congregation, whose members he wanted to be apostles and masters of poor, abandoned and sometimes difficult young people.

The vocation of the Salesian congregation is to ensure a better future for young people. This aim is not limited only to the present world but, in the hereafter, as here below, on earth, the Salesians must usefully insert them into society and make them deserving of the entrance into paradise. . "To form good Christians and honest citizens" is the aim of the actions of the Don Bosco Salesians (acronym). Concretely, the SDB devote itself to the education of the youth. They are an international congregation dedicated mainly to the management of schools, the vast majority of them: vocational schools. They also have social houses, youth centers, parishes and universities. They also work in other types of ecclesial, social or humanitarian works.

They are currently present on the five continents of the globe, under the order of Don Ángel FernándezArtime, their Rector Major (Superior General), tenth successor to Don Bosco. With the feminine branch, nuns, commonly called Salesians, with their real name: The Daughters of Mary Help of Christians, in abbreviation: FMA, also counting the Salesians and Salesians Cooperators (a third order) and the 25 other groups born later, they form the Salesian family: A whole battalion of 16,106 sdb in 2010, 14,655 FMA, in 2008 and 24,196 Salesians and Salesian Cooperators. To this figure should be added the multitude of other members of their family, plus their benefactors, amateurs, admirers and recipients, all at work, in the world, for the education of youth.

##### 1.3.1.2 Birth of a spirituality-pedagogy

Salesian pedagogy was born in the period of the crisis, more precisely, that of the post-Napoleonic war, of the unification of Italy, consequently the end of the monarchies and the pontifical states, of the Industrial revolution of the Italy, in short: period of adoption and implementation of the ideas of the French Revolution in Italy.

According to Gauthier (1966), faced with an expanding northern Italy, the "Mezzogiorno" had not achieved its industrial revolution and it presented the characteristics of the underdeveloped regions: misery, subsistence agriculture, "latifundia", weak industrialization, underemployment, illiteracy, etc. In the aftermath of the last war and the social fevers she had aroused, it appeared that this contrast was humanly unjust, politically dangerous. Created in 1950, the "Cassa per ilMezzogiorno" was given the task of coordinating, under the control of a special Committee of Ministers, the implementation of a basic program of public investments. It was to agriculture that we first turned to: the

application of agrarian reform, the principle of which was enshrined in the Constitution of 1944; establishment of an infrastructure of roads, bridges and aqueducts; development of mountain regions; construction of dams and canals; development of irrigated areas; electrification. Since the Vanoni Plan concluded in 1954 that, far from reducing unemployment, the modernization of agriculture freed a workforce that only industry or tertiary activities could employ, the industrialization of the South was systematically stimulated from 1957. The importance of the public sector in Italy facilitated the implementation of the program. While the Cassa devoted to this work a larger part of its budget, the advantages of various financial, fiscal and customs orders were offered to the private firms that would build factories and public institutes there.

In this context, in northern Italy, Province of Asti, Piedmont, Castenuevo, was born (in 1815) Jean Bosco. He is a junior in a modest family whose father: Francisco Bosco, the mother: Marguerita Occhiena, his half-brother Antoine, his brother Joseph, and without grandmother live contracts, fields and small livestock. At two years old, Providence had the experience of fatherless fatherhood. We say the province because, it seems to us, this experience, followed by the search for a father, will train him to be attentive to the orphans and to be a father to them. The same providence will train him to take care of others, especially young people, in his own style, which he will later call "the preventive system". At the age of nine he made a prophetic

dream, in which Jesus showed him his field of action and the target group of his mission: the young, especially the poorest. She also reveals the method (Preventive): "not with the blows, but by the sweetness, you will win their hearts". At the same time entrusts it to a mistress (the Virgin Mary). From then on, he continues, in his childhood, to practice his mission as a salesman, rallying and organizing his friends through games and groups. All this, under the watchful eye and advice of his biological mother: Marguerite Occhiena. Young priest, under the direction of Don Caffasso, his soul guide, he discovers and confirms himself in his specific mission: Father and Master of Youth. In Valdoco, he builds the first and model of every Salesian house: the oratory (a house that houses a parish that evangelizes, a school that educates for life and a playground where one meets as friends).

The image above presents, visually, the historico-charismatic origin of Salesian spirituality and pedagogy. From left to right, we see Don Bosco's family house and the room where he had his dream of 9 years (Jesus and Mary) and a providential hand that throws the seed of charisma. The small grove (Bosco also means grove, small wood) will become forest. Under the gaze of Mama Marguerite, the little Bosco joins trains in the Oratorian art whose rainbow represents its vocation to universality. All this, under the gaze and guide of Mary, the Help of Christians. This is the embryo and essence of the Salesian Educational and Pastoral Project.



**Figure 1:** Origin, embryo and historico-charismatic essence of spirituality and Salesian pedagogy

**1.3.1.3 The vision of a Salesian school**

As we said in our first work (2013), the vision of a Salesian school is an ecclesial and educational vision. However, let us add that to have a Salesian vision is to agree to look at young people in the manner of Don Bosco and to agree to practice together, with all members of the educational community, an approach inspired by the intuition of founder in order to awaken in young people the meaning of life.

This look (on young people) is unified and at the same time multidirectional Unified since it starts from the Christian

anthropology which takes the man for a creature of God called to be emancipated, by the divine grace, until reaching its fullness like the perfect man: the Christ. This vision is multidirectional since starting from that of the Church; she wants to see the man as a whole. Let's review some of the directions pointed by this vision:

- An ecclesial vision
- A humanist vision
- A look of confidence
- A look of hope
- A look of affection

#### **1.3.1.4 An ecclesial vision**

To educate according to an ecclesial vision (of the Catholic Church) is to work not only to reach human maturity but above all it is to want to ripen the Christian man. We arrive there by introducing the educated to the knowledge of the mystery of salvation, to initiate him so that he learns to adore God (especially in the liturgical action), that he arrives, in the days to days, to lead personal life according to the new man, who finds his fullness in Christ. As we can see, the ideal is very high. But in everyday life, educating him must strive to live in Justice, truth, in short, in holiness. It must also contribute to the growth of the mystical body that is the Church, bear witness to Hope, and participate in the Christian transformation of the world.

If this education takes place in a school, it is in this school that we must build a community that lives from these values, offer them to young people by making them live the experience.

#### **2.14.2.2. A specific vision for human formation**

The Salesian vision of man and in this case of the young person is a humanist vision, a look of trust, hope and affection.

##### **2.14.2.2.1. A humanist vision**

Salesian education is humanistic. We recall that humanism in education consists in not believing that man is a human departure from his nature, but that he becomes so through education. It is education that will make him a human, if not, he will remain an instrument. Salesian education aims to reach the human maturity of the young person; this includes: his human formation, his education in morality and sexuality, his insertion into groups (his socialization), to train him in the capacity of dialogue through reasoning, using reason, to initiate him to respect, to the contribution and participation to the common good, to train it intellectually by fighting ignorance, by initiating it to the rigor and to the unfolding of a systematic and systemic thought, finally, by training it professionally, that it is competent in a profession Of his choice.

To do this in a typically Salesian way, the educator must have in addition: a look of trust, hope and affection.

##### **2.14.2.2.2. A look of confidence**

The Salesian believes in the young, he believes in the different potentialities and qualities that the young slit and which he carries. As Don Bosco said: "I believe in you, I trust your possibilities, I trust you ..." is the famous: "the young must feel and know how to love" dear to Don Bosco. The educator will accompany the success of the young person and if unsuccessful, he can boost his skills to achieve success.

##### **2.14.2.2.3. A look of hope**

Optimism and joy, one of the non-breaking pairs of Salesians. It is a question of dismissing everything that is negative when you want the emergence of the young; all he needs to keep in his memory are positive points, success. And if there are negatives, what the educator, through reason, has enlightened them and together with the young, they have made compromises and lessons for the future. We

must work to make today better than yesterday and tomorrow better than today. As Don Bosco said, "the Salesian never whines on time".

#### **2.14.2.2.4. A look of affection**

The "amorevolezza"<sup>1</sup> and the "studia di farti amare"<sup>2</sup> dear to Don Bosco. Above all, it is necessary to love the young person with all that he presents and help him to grow in personality by encouraging him to surpass himself; to give him the affection which does not contain him, neither on himself, nor which deteriorates into a disorderly and culpable affection between him and his educator but, educated him to the autonomy and the independence although, in the first moments, he needs the educator completely.

As we have just seen, Salesian education aims at the same time with human and Christian formation. The point of arriving for the educated is his human maturity as a Christian. Salesian educators are not only teachers, in the sense of providing lessons, but also and above all, they are assistants, educators who are always at the side of the educated to prevent them from failing and to guide them on the right path. Auxiliary and administrative staffs, too, as educators, take care of the educational atmosphere. And parents, in turn, take on the role of direct leaders in the education of their offspring. All, to the extent possible and according to their status, participate in the work of education and consequently in the life of the school.

#### **2.14.2.3. The four maxims of the Salesian educator**

In short, if he wants to make it Salesian, the educator must have these four maxims, which he must follow, as the axes of his vision:

- 1) To educate is to act in its time.
- 2) To educate Christians is to participate in the redemptive work of God.
- 3) Educating Catholics means participating in the mission of the Church.
- 4) To educate a Salesian is to do it according to Don Bosco's style.

Nowadays, in a general way, the Don Bosco Salesians keep their vision on these axes. They are in oratories and youth centers, in schools and vocational training centers, in boarding schools and boarding schools, in parishes and in humanitarian activities (as in social work). In short, according to their charism they are where they can do good being in the service of God, his Church and humanity. They act in their time, according to the resources that their time provides, with the awareness that they share in the redemptive work of God and in the mission of the Church. And they strive to do it according to the heart and the style of Don Bosco. The added value of our work is that we are lecturing them for the use of the fruits of research in the administration and in a particular way in the administration by project.

<sup>1</sup>Amorevolezza: Love of a normal father towards his son or daughter, love that wants good.

<sup>2</sup>Studia di farti amare: Literally: study to make you love. Find ways and means to be loved. Make you loved.

### 2.14.3. The values lived and defended by the Salesians

Being members of a religious congregation, the Salesians of Don Bosco are bearers and defenders of many values including human values, evangelical and ecclesial. To be more systematic, we went to study their coat of arms, their motto and their logo. Because, we believe, these elements are stewards of the values defended by the institution.

#### 2.14.3.1. Coat of arms

##### 2.14.3.1.1. Picture

###### 2.14.1.1.1. Arms

The coat of arms has a blue background, crossed by an anchor through and through. On the left, there is a bust of St. Francis de Sales writing. It is lit by a golden ray. On the right, there is a star and a heart in flame. Downstairs, a wood in front of a mountain range. The whole is surmounted by a cross and framed oval-shaped twigs and flowers. At the base, the motto: « Da mihi animas caetera tolle ».



Figure 2: The coat of arms of Don Bosco's Salesians

##### 2.14.3.1.3. Meaning of symbolism

###### 2.14.3.1.3.1. Humanism, loving kindness, do well what you have to do

The bust of St. Francis de Sales reminds us of the patron saint of Salesian Don Bosco from whom they are heirs of the name "Sales" and consequently of spirituality. Saint Francis de Sales, the humanist bishop, writing! He has written important books among others: The introduction to the devout life and the Treatise of the love of God. Don Bosco did not want to call his disciples a derivative of his name but, he took the name of St. Francis of Sales (1567-1622) who was bishop of his country (Savoyard), man of letters, ordained priest in 1593 and consecrated bishop in 1602, in an era marked by the Protestant Reformation and the Catholic counter-reform (Council of Trent). Don Bosco was a devotee of St. Francis de Sales and wanted these sons to have the virtues of this saint.

What first touches the personality of François de Sales is his kindness: a demanding man, but also benevolent and attentive to people. He could speak simply and touch hearts. What earned him the title of "Doctor of Divine Love and Evangelical Gentleness", in a milieu (Chabley) where Protestants were practically at war against Catholics?

The major feature of the teaching of St. Francis de Sales is his belief that "wherever we are, we can access the perfect life" (introduction to the devout life 1,3). He was master of spirituality who taught Christian perfection for all states of life. By perfection of life is meant that "all things are ordained by love and for love" (Treaty of the Love of God, 1.6). "For me, I have never approved the method of those who reform the man start from the outside: the maintenance, the clothes, the haircut ... it seems to me on the contrary that we must start from the inside. ... Who has Jesus in his heart, will not be long in having it in all his external actions ... Which of the man wins the heart, wins the whole man »teaches us in his initiation to the devout life 3, 23). "Devotion spoils nothing when it is true, but it perfects everything ... Everyone becomes more pleasant in his vocation" (Initiation to the devout life 3.1). "We must work in the field where we are" and not "send our oxen with the plow elsewhere, to the neighbor's field, where nevertheless we cannot harvest this year". (Edition of Annecy, not available to the general public, XIII 207) "Everyone must push where it is planted ... What is the point of building castles in Spain since we have to live in France? This is my old lesson ... "(Edition of Annecy XIII, 289). "The great works are not always in our path, but we can at all times make small excellently, that is to say with great love. "

###### 2.14.3.1.3.2. The intelligence of things from above

The ray of light invokes inspiration, the intelligence of things from above. The Salesian is not a mere humanist or even a primitive philanthropist. He promotes the intelligence of the senses; that is, the understanding of the form and nature of things and events: the intelligibility of the world. However, it opens to great intelligibility: the divine revelation.

###### 2.14.3.1.3.3. The faith

The anchor is a symbol of the Christian faith. The Salesian has a deep faith (laid down as an anchor, to stabilize his life) and he interprets events in the light of this faith, which is why he is optimistic and happy.

###### 2.14.3.1.3.4. Hope

The radiant star symbolizes hope. The Salesian being a man of faith, he knows that it is God who leads history. In times of apparent failure, he keeps his hope because, he knows, good has already conquered evil.

###### 2.14.3.1.3.5. The charity

The ardent heart is a symbol of charity that the Salesians themselves call pastoral charity. The heart of the Salesian is burnt with zeal for the complete salvation of the young.

###### 2.14.3.1.3.6. The reference to Don Bosco

Below the anchor, the small wood is the patronymic evocation of Don Bosco: the Italian word "Bosco" means "wood" or "grove" « set of trees". The Salesians of Don

Bosco love their founder who is for them a father. They refer to him and want to make him known and loved.

#### 2.14.3.1.3.7. Inculturation in an environment with the opening to the afterlife

Behind the wood stand the chain of mountains that brings us back to the Chablais, the Genevois, where Francis de Sales is lord, prelate and apostle. The mountain also recalls the summit of perfection to which the Salesians must tend despite their inculturation in a specific environment.

#### 2.14.3.1.3.8. Ready for sacrifice for victory

On both sides of the coat of arms, a branch of palm and a laurel adorn the coat of arms. The palm tree is associated with martyrdom; the life of sacrifice and the laurel symbolize the virtue of victory.

#### 2.14.3.2. The motto of the congregation

"Da mihi animas, caeteratolle" is literally translated as "give me souls and keep the rest". This is the motto of the Salesian congregation from the Book of Genesis 14,21. It is a question of the return of Abraham against a war of two coalitions of kings. From this war, the city of Sodom is ravaged; people and riches are swept away as booty; among them Lot, his family and his property. Abraham organizes a counter-expedition to rescue his nephew and his family. He wins the victory and brings back all the loot. His first action is to offer Melkisedeq, king and priest of Salem, tithing. Then the king of Sodom comes to claim his subjects: "Give me the people and take the goods. But Abraham refuses to enrich himself to the detriment of the sodomites and makes everything. In this passage, it is therefore the people, the "living", that the Latin Bible translates as "animas", originating the word "soul". The ideal of Don Bosco was to work "for the glory of God and the salvation of souls".

#### 2.14.3.3. The coat of arms of Daughters of Mary Help of Christians (Salesians of Don Bosco)

After the foundation of the Salesians in 1859, John Bosco (1815-1885), to help young girls, was encouraged by Pope Pius IX to extend his work to girls and instituted the female congregation: the daughters of Mary Auxilliator or Salesian of Don Bosco.

Indeed, in 1864 Don Bosco goes to Mornese

Where he meets the union of the Daughters of Mary Immaculate founded in 1854 by the priest Dominique Pestarino. Among the girls, he spots Marie Dominique Mazzarello (1837-1881) and decides that she will be the co-founder of the female branch of her congregation. On August 5, 1872 the first Salesian sisters take the religious habit from Mgr. Guiseppe Maria Sciandra, bishop of Acqui, who grants them diocesan approval on January 23, 1876. The congregation is developing and to this day, like their brothers, the Salesians of Don Bosco are a congregation of pontifical right.



Figure 3: The crest of girls of Mary Help of Christians

They have almost the same emblem as that of their Salesian brethren, with the difference that in theirs, in the place of St. Francis de Sales, there is Mary Help of Christians, of which they are the living monument. And the divine intelligence is symbolized by the Holy Spirit himself, stylized by a dove.

#### 2.14.3.4. The logotype of the Don Bosco Salesians

##### 2.14.1.1.1. The graphic composition

The logotype of the Don Bosco Salesians includes two superimposed icons: on the bottom, an "S" of "Salesians" who share a sphere, like a heart, a terrestrial globe. In the center of the globe (heart), straddling the "S" path and the dunes are superimposed on the second image: an arrow pointing upwards, leaning on three perpendicular feet, at the top of which three full circles evoke the stylized image of three characters; the first, located in the center and larger, is at the top of the arrow, the other two at its sides, as if embracing the central figure. The three stylized characters and the upward-pointing arrow also evoke an elemental house, with a pitched roof (the arms) and pillars to support it (the bodies of the three characters).



Figure 1: The logotype of Sdb.

##### 2.14.3.4.2. Central idea

The central idea of Don Bosco's Salesian logotype is that their founder Don Bosco (in the center) and themselves (sometimes holding Don Bosco's hand, sometimes themselves doing the Don Bosco) with the young people on the way to Don Bosco. world to Heavenly Father's house.

### **2.14.3.4.3. The meaning of the elements**

#### **2.14.3.4.3.1. Don Bosco, Salesians and young people**

The three characters: an adult who, as a friend, extending his arms, on two sides, to two young people symbolize Don Bosco and his predilection for young people. In his person are represented all the Salesian educators who continue his mission.

#### **2.14.3.4.3.2. The Salesian Charism and the Preventive System**

The symbolism of the road and the house represent the Salesian charism and their dear preventive system. It will be remembered that it is the experience of the patronage of Don Bosco (in Valdocco) that is at the origin of the Preventive System: an educational path (path) and a family style of presence (house), one and the same. Other characterized by three values: reason, religion and heart (the three columns of the house).

The bottom is also a heart crossed by an "S", elements that evoke the pastoral ardor, kindness, optimism and joy of the charism inspired by St. Francis de Sales.

#### **2.14.3.4.3.3. The news and the globality of the Salesian charism**

These elements are represented on the bottom by the image that evokes the globe. The Salesian charism continues to be valid as a response to the needs of young people all over the world, and therefore manifests itself in various forms and is inculcated in specific realities.

### **2.14.4. The mission and objectives of the Salesians in the School**

In the schools, the Salesians give themselves the mission of offering young people a pedagogical and catechetical service by providing them with a holistic education, while aiming for a culture of excellence, in a spirit of collaboration, using the preventive system of Don Bosco. Their target groups are poor, abandoned and marginalized young people.

As they would like to meet the needs of young people by satisfying the rubrics of Maslow's pyramid, they go from the level of providing them with food, clothing, housing, education, vocational training ... until they want to make them honest citizens and good Christians.

So that we can affirm that to be a Salesian is to assume a commitment to the service of young people and also to adopt a vision of man and an educational, pedagogical, pastoral approach inspired by Don Bosco: "to evangelize by educating and educating in evangelizing ". Because, for the Salesians, education cannot be separated from evangelization.

### **2.14.5. The target group: poor and abandoned young people**

Nowadays, a frequent and relevant objection to the target groups of the Salesians is the administration of schools and institutions which, apparently, have nothing to do with poor and abandoned young people. We do not want to be the advocate of the devil but called for rationality. This leads us to consider the principle of the evolution of the work and its

environment, the principle of the multi-facility of poverty and the principle of synergy in solving problems.

#### **2.14.5.1. The principle of the evolution of the work, its environment and its implication on the target group**

All action and therefore all donut work in a medium: the environment. This ambient environment changes constantly as it is subject to several interactions and solicitations. Therefore, the work also changes. So that a school that was on the periphery when it was built could be ten years later in the heart of the city. And the one that was intended for the prisoners, to be, twenty years later for the children in social rupture.

According to this principle, there are schools that were once intended for marginalized youth and for the moment are no longer.

However, in the Salesian tradition there is a moment of evaluation (voting) of works. These are the moments of community meetings, provincial and even general chapters (at the level of the whole congregation, worldwide). And the instructions are clear, we do not keep the works to keep them. A work that does not meet the criteria, we do not hesitate to alienate or simply to close.

#### **2.14.5.2. The Principle of the Multi-Facility of Poverty and its Interaction on the Target Group**

The poverty of a young person is not only material, physical. It can be as moral and even spiritual. And then, the poverty of a young person is often only a consequence, a ring of a chain of poverty. This is why the Salesians act not only downstream but also upstream. And in one of these phases, an uninformed observer may think they are missing the target.

#### **2.14.5.3. The principle of synergy in solving problems and its interference on the target group**

All the problems of the young cannot be solved by the Salesians alone. Conscious of this reality, the Salesians, in addition to forming communities, join forces to meet their mission. It should be understood that synergy also implies forces and resources that a short vision would call energy leakage or even deviation. It would also be necessary to think of the indirect forms of synergy that would appear on board as services to a group that is not targeted but whose revenues would benefit the target group.

### **2.14.6. Salesian strategies for implementing vision and mission ()**

As a strategic step to implement their vision and mission, the Salesians begin to convince themselves that Christian charity, which must lead to pastoral charity, must be exercised in the education of young people in an original way: by sow their preventive system on the three pillars that constitute it; to know:

- The reason,
- Religion and
- Loving kindness.

#### **2.14.6.1. The reason**

It is for all, young and old, to act by reason. In the preventive system, reason is always solicited. We explain

the why of things, and even before punishing (if it proved necessary), we always explain the why and the merits of this practice. We seek, in the educated as in the educator, to develop the common sense, the direction of the negotiation, to know to take thoughtful initiatives (which imply risks). In principle, the Salesians avoid the massification of young people. Although their approach is popular, interviews and reconciliation are done in an individual, personal way. That is to say, in the Salesians, we speak to the person concerned in private rather than interest a whole mass to blame a single person. This is the "parolinaal'orecchio". At Don Bosco, we have a global approach but at the same time personalizing. One educates the mass but, without massing, without having parts taken, nor interested only in a single young person to the point of having preferably particular for only one. All are called to receive the same affection and the same attention of the educator. Salesian education is thus personalistic, comprehensive, coherent and joyful.

It privileges the collective games since they cultivate with the associativism, the respect of the others, the strategies of whole ... Professionalization formation (<sup>3</sup> R.: Dream, Role, Rule); since it prepares directly for life, vocational training is the preferred choice of the Don Bosco Salesians. An education in sociability by groups and movements, the boarding school is one of their training strategies. They believe in the positive role of the group. "Give joy; give young people every reason to be happy, "Don Bosco recommended.

#### 2.14.6.2. Religion

The Salesians are convinced that the proposal of evangelical values can really contribute to a balanced social life. This is why religion is the center and summit of their educational and evangelizing action. "We are presenting students with a perfect model to follow who is Jesus Christ," he says. In fact, what we are looking for in an education that wants to be Salesian is to develop a positive, respectful secularism that gives place to religious formation.

#### 2.14.6.3. Affection (amorevollezza)

Don Bosco said: "without affection, no confidence, no confidence, no education." In the school and through it, the Salesians of Don Bosco offer young people a favorable and benevolent Oratorian-style environment (taking as reference the oratory of Don Bosco in Valdocco). For the Salesians, school is life and education is a sacred means for the transformation of human beings. "We must do everything through Love, and nothing by force, we must love more obedience than fear disobedience" recommended Don Bosco.

Therefore, in education, the Salesian strategic approach is an approach of gentleness, active presence, preventive, trust and alliance. Let's go back a little bit on these words.

An approach by the sweetness: With the Salesians, one prefers to solve the problems in the calm one. This strategy has its roots in Saint Francis de Sales himself.

The active presence approach: to be present everywhere young people are. But not for a police presence but for them to receive attention, advice, proposals that guide them towards the path of good and divert them from harm.

The pedagogy of prevention: it is about taking certain measures or measures to prevent the worst from happening; this system is aimed at the entire training of young people, by participating in the interests of young people and by promoting leisure activities such as theater, sport, music, art, walking, going out ... this system is provided by the permanent and friendly presence of the educator, also called assistant who is in the middle of the young as father, big brother and friend.

The pedagogy of trust: reciprocal mutual trust "I trust you, ..." to avoid any kind of barrier between the educator and the young so that the young have confidence in themselves and in their educators.

The pedagogy of the alliance: consists in making a commitment, a compromise with the young people to soothe his heart, comfort him and give him another chance, in case of problems.

A Pedagogy of the Atmosphere: Salesian ambiances are meant to be educational: physically healthy but also, which implies an evangelical spirit (love and freedom). Salesians care for educational relationships, a sense of duty, participation and belonging.

**Figure 5:** The Salesian Strategies, above, presents schematically the Salesian strategy

<sup>3</sup>Parolina has the orrechio, Italian, a small word in the ear. In the Salesian tradition, it is the word that an educator can address, at any time, to the educated, in the discretion and for things that concern him only.





Figure 5: Salesian strategies

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