

EDUCATING EDUCATORS IN PREVENTIVE EDUCATION

by

PATRICIA ANN FINN

submitted in accordance with the requirements
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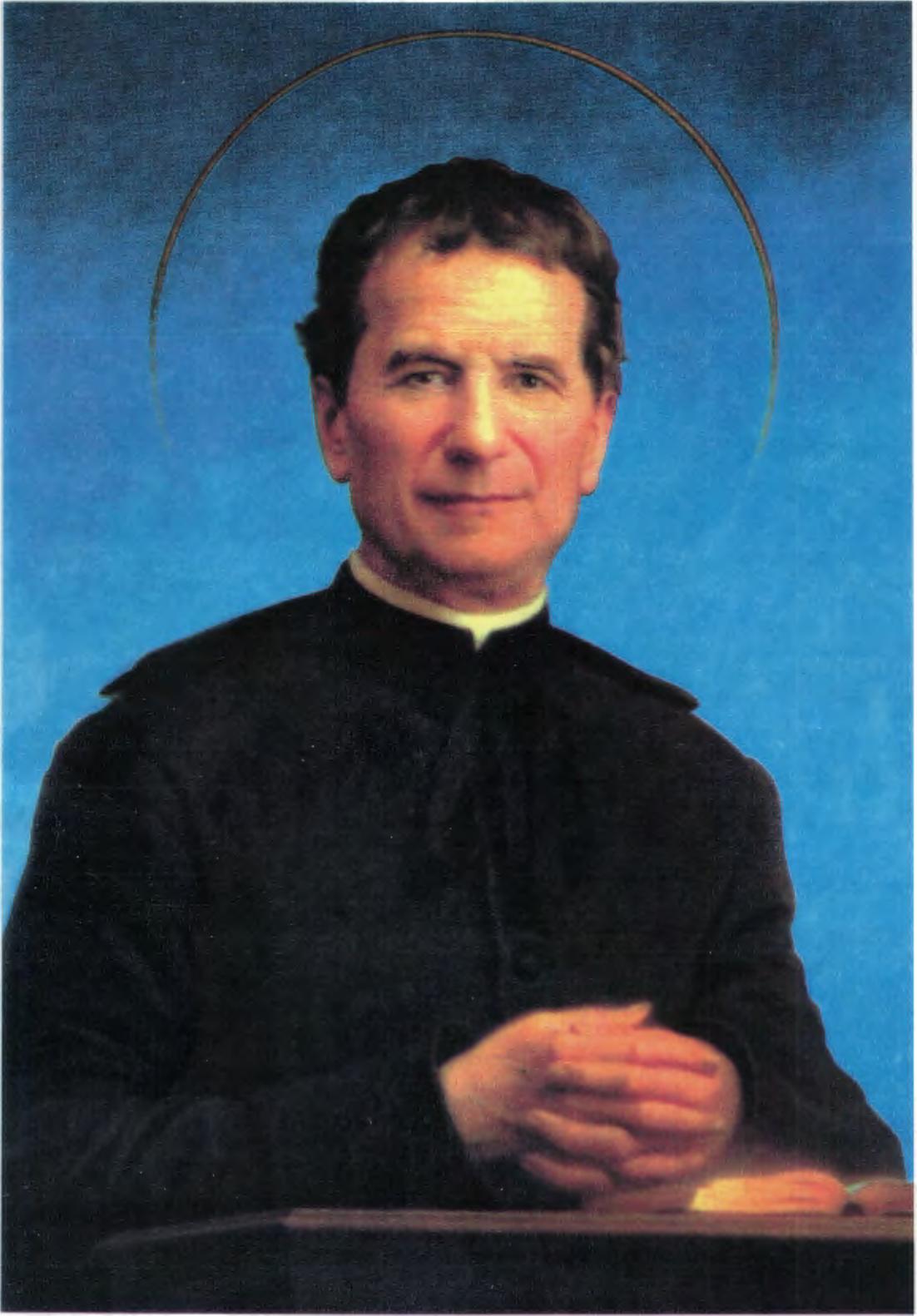
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PROMOTER: PROF D J GREYLING

31 JANUARY 1996



Saint John Bosco (1815 - 1888)
Father, Teacher and Friend of the Young

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***Fill your minds
with everything that is true,
everything that is noble,
everything that is good and pure,
everything that we love and honour,
everything that can be thought virtuous
or worthy of praise (Phillipians 4:8)***

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SUMMARY

This research is a fundamental reflection in Philosophy of Education, on the education of educators in Preventive Education from an andragogical perspective.

The focus is on the agein and aner-agein as an exclusive human act of authentic agogic accompaniment and on the qualities of the authentic educator.

The research describes how Preventive Education is capable of responding to education as agein and aner-agein as well as remaining open to the new demands of the contemporary modern world and problems facing the young.

A critical reflection on Preventive Education attempts to ascertain whether, as an educative method, it can be offered as a viable alternative to primary and secondary educators currently unaware of the essence of Preventive Education.

The study concludes with a chapter that deals specifically with the education of Salesian educators taking into account the renewal brought about within the Roman Catholic Church and the Salesian Congregation after Vatican II. This renewal lays the foundation for the implementation of a new form of Preventive Education and the impetus that will carry it into the Third Millennium. One of the recommendations of the study includes the urgency of educating lay Salesian educators in Preventive Education.

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CHAPTER ONE

THEMATOLOGICAL AND METHODOLOGICAL ORIENTATION

1 INTRODUCTION

At the conclusion of an earlier study on the life, work and method of Preventive Education of Don Bosco (Finn 1986) it was stated that the researcher hoped that the study would provide a basis for renewed and further research on the topic. So far, within the Republic of South Africa,¹ as far as the researcher is aware, no serious research has been carried out on the training² and formation of educators in Preventive Education from an andragogical perspective, nor even the possibility of Preventive Education understood as guidance in the context of andragogy. The researcher is, therefore, aware of the need of fundamental reflection on the education of educators currently practising Preventive Education so that they will be able to judge and evaluate the agogical³ accountability of the educative practice. In order to offer this contribution to the Science of Education, in the field of Preventive Education, it will be necessary to reflect critically and systematically on the major

¹ After this to be referred to as South Africa.

² All underlined terms will be explained in this Chapter.

³ See Chapter One, Paragraph 2.4 regarding the term agogic. Where the researcher is of the opinion that a statement concerning Pedagogics is equally valid for Agogics, the device of brackets, (ped)agogics, has been used so as to avoid confusion and repeated explanation.

components of the preventive style of education from an andragogical point of view.

In the previous master's study, already referred to, it was also pointed out that the preventive method of education contains in itself a timelessness and an applicability to any age, circumstance and environment without exhausting its original capabilities of being both inspirational and motivational and thus capable of catering for changing needs.

Don Bosco⁴ was of the opinion that any method of education was as valid as the people who implemented it. Thus he believed that those practising Preventive Education were to acquire the ability to strive to be what they intended the young in their care to become. It was the educator who had to set the example, or, as Don Bosco maintained: "First of all master your own character, and then you will succeed in mastering those of your pupils. Show them that uncontrolled emotion plays no part in your actions; they will show you respect for that [...] but betray the least sign of weakness, of passion, of impatience, and your authority and prestige will no longer endure".⁵

It is no easy task for any individual to have to comply with all the needs and aspirations of today's world as well as the demands made on those in the teaching profession. New situations are constantly creating new problems and without wishing in any way to neglect or compromise that which is essential, educators are trying to adjust and at times are finding it difficult to yield to the legitimate calls for change.

⁴ Saint John Bosco (1815-1888), a Roman Catholic Priest, was not only the Founder of the Salesian Congregation, whose main aim is the education of the young, especially those who are poor and abandoned, but he was also a leading exponent of Preventive Education. For a brief biographical sketch of his life see Finn (1986:5-30).

⁵ As quoted by Avallone (1965:68-69).

Currently, especially within a "new" South Africa, the face of education is changing rapidly and anything to do with education has become a delicate issue, fraught with tensions and difficulties that, at times, has become a source of conflict within and without educational institutions. There is an on-going debate and dialogue concerning the ideas of education, the structuring of the curriculum, the training of teachers and much more. Does this mean that everything related to education has to change? Is the call for change not more a call for motivating, consolidating and where necessary, substituting, instead of primarily eliminating? The current pattern of life and the structures of society place extraordinary responsibilities on educators. There can be little doubt that if the boundaries of education and the methods to be employed are not recognised and respected the consequences would be grave not only for those educating and being educated, but in the long term, for the whole of society.

This study proposes to look at the education of educators in Preventive Education. It intends to be scientifically based, specifically in the discipline known as Fundamental Agogics, as a distinctive aspect of the discipline known as Philosophy of Education.⁶ This study will be founded on a universal phenomenon, namely education,⁷ used in the sense of a dialogic guiding accompaniment of one human being by another towards meaningful existence, understood as co-existence.

Any method of education can only be successful if those applying it have been trained to implement it and are periodically retrained by means of purposeful ongoing formation. In the current study the intention is to critically analyse the fundamental aspects of the educational thought of Don Bosco on Preventive Education with a view to determine a basis for

⁶ See Chapter One, Paragraph Four where mention will be made of the current criticism being levelled at Fundamental (Ped)agogics as a human science.

⁷ See Chapter One, Paragraph 2.1 for an explanation of the term education.

education, training, formation and ongoing-formation of teachers and educators⁸ involved at various levels in Preventive Education.

This task may mean the reinterpretation of fundamental concepts of Preventive Education in an attempt to be relevant to the changing times, while still remaining faithful to its principles. Educators employing the preventive method of education are required to understand the existential yearnings of the human being so as to respond in an agogic manner to problems affecting young people today. This will mean avoiding forms of depersonalised or "mass education" which pay little or no attention to the uniqueness of each individual human being. An indispensable condition for effective preventive educational action is the presence of the educative community. This community dimension of Preventive Education is essential because it draws educators and educands into a shared experience within an environment which permits participation, friendship and the sharing of values. It also means that many adults from different walks of life will be called upon to assist in the integral formation of the young. These adults will not necessarily always be trained pedagogues. Parents, as primary educators, will be the first who will be encouraged to become entirely involved in the educative occurrence⁹ to be able to form a working unity of ideas and values between home and school environment.

Since all these people, professionals and non-professionals alike, fulfil essential roles which make up a large portion of the work-force within the Salesian educational environment, it is essential that both formally and informally they be trained in the essence of Preventive Education and assisted to understand the spirit of Preventive Education. To achieve this it is necessary that mature relationships of shared

⁸ See Chapter One, Paragraph 2.2 for the distinction between educators, agogicians and agogues.

⁹ Throughout this study education will be viewed as an occurrence and not as a process which usually indicates a causally mechanical course which altogether overlooks human freedom and so relieves the human being of all responsibility.

responsibility be established with them. There could, perhaps, be many more ways of achieving the aim of educating educators in Preventive Education besides organising formal training sessions which include courses, conferences and workshops.

Preventive Education is the patrimony of the Salesian Congregation who inherited it as their particular style of educating from their founder, Don Bosco. After a century of faithfully implementing Preventive Education, the Salesians are also being asked by the Roman Catholic Church, as well as by their Congregation, to bring about necessary changes. Part of this study will be an investigation into how these changes are being brought about while still remaining faithful to the originality of Preventive Education.¹⁰

2 EXPLICATION OF TERMS IN THE TITLE AND OTHER RELEVANT TERMS

For the researcher who wants to reflect scientifically, that is, systematically and critically on the educative occurrence, it will now be necessary to give a description of concepts appearing in the title of this thesis as well as related terms. The purpose of this is to clarify the understanding of the theme and at the same time to clearly circumscribe the sphere of investigation within which the researcher wishes to present her argumentation and appraisal of the problem under consideration.

The description of concepts will also begin to give the critical reader an insight into the nature and range of concepts, arguments and research

¹⁰ Chapter Five will take into consideration the implementation of a new form of Preventive Education.

problems likely to arise in the course of this study. Certain terms used in everyday language with all kinds of confusing connotations must be re-examined and clearly defined. This is a prerequisite for the practising of authentic science.

Throughout this study an essential requirement is to keep in mind that the explication work begun here will constantly have to be understood in conjunction with the further development of the argumentation so that the fuller meaning and implication of terms and concepts will become more apparent as the study progresses.

Certain Faculties of Education have for the past few years been overtly criticised with what has been termed their "obsession" with the definition and clarification of terms and concepts almost as if it were a waste of time. Reagan (1990:66) accuses Fundamental Pedagogics of being "... a classic instance of the use of academic language to mystify and reify relatively simple and straight-forward ideas and concepts". Furthermore, he maintains that this "pseudo-philosophical jargon" erects barriers to understanding so that the educational discourse is removed from the hands of the general public so as to be dealt with only by the "experts" (Reagan 1990:66). Segal (1993:188; 185) singles out Agogicians such as Landman, De Vries and Viljoen¹¹ whom he accuses of being etymologists and not phenomenologists. Since they offer no methodology for their etymological analysis, Segal maintains that the conclusions they arrive at of the meaning of words are, therefore, "vague, subjective and arbitrary". He is of the opinion that a phenomenological investigation that accepts etymology as the first stage of its research takes on an ideological character. "It thus seems quite appropriate to claim that Landman is, in his own terms, an ideologist - one who distorts the nature of education to fit into his own conception of it" (Segal 1993:186). Notwithstanding these criticisms, which should not be dismissed lightly,

¹¹ Landman (1986:70-71); De Vries (1986:8-10); Viljoen and Pienaar (1971:15; 34).

there remains a reasonable explanation for the necessity of etymology even if many philosophers of education will still not be satisfied.

This is a study in Fundamental Agogics, a part of the discipline of Philosophy of Education. Insofar as Philosophy is analytic, one of its major concerns is the clarification of concepts and their relation to other terms.¹² For this reason philosophical questions are conceptual ones and therefore, have a tendency to be viewed in terms of concepts to be analysed and patterns of thinking to be clarified.

If conceptual problems are an intricate part of philosophical activity, the next question is that of the manner in which to proceed. As terms and concepts cannot be dissected or viewed microscopically they need to be studied by means of analysis and description. Describing a concept involves a delineation of "... when the concept applies, when it does not, how its subtle nuances incline us to think in one way or another when we use it, the delicate differences of meaning it receives in different contexts, and how the likenesses and differences between those contexts lead us to one or other use of the concept" (Green 1971:11).

One of the ways in which to study a concept is to examine how it is related to other concepts, which concepts are related and which are not, in other words, to look for and to describe the connection between concepts.¹³ Other less desirable ways of defining terms could be what has been termed "the designation view of meaning" and "the semantic view of meaning" (Green 1971:12-13). The former implies that the meaning of a

¹² A distinction needs to be made between a term and a concept. A concept is a general notion; an abstract idea or mental picture of a group or class of objects formed by combining all their aspects. A term is a word used to express a definite concept relating to a particular branch of study (Allen 1990:236; 259). Green (1971:11) defines a concept as "... the locus of inferences permitted by the various uses of a term".

¹³ See Chapter One, Paragraph 2.6 where the connection between concepts such as teaching, training, instructing, indoctrination and conditioning will be described.

word is its referent¹⁴ whereby the referent will be analysed and not the word. The latter implies the connotation of a term as "... that set of associated meanings which a word excites in the mind of the listener" (Green 1971:13). From such a notion of meaning it would be highly improbable that the same word could have exactly the same meaning for any two persons.¹⁵

Returning to the initial statement that the meaning of a term can be discovered by the use that is made of the term, it may be seen as a somewhat radical approach especially where it involves rejecting the designation and semantic views of meaning. However, Green maintains that it is radical "... only in the degree to which it directs us to notice the unnoticed" (Green 1971:13).

By adopting such a method of analysis, words and concepts become the tools with which the Philosopher of Education thinks. By observing the different contexts in which certain terms occur and the ensuing questions as to why particular terms and not others are more suitable, the attention of the researcher is focused on the logic of the language¹⁶ that is being used and not on the semantics of the word.¹⁷ Closely related to linguistic or conceptual analysis is the formulation of definitions,¹⁸

¹⁴ This is not to be seen as a valueless way of defining concepts which, within limits, may be useful, but it could prove to be a hindrance to the degree to which it misdirects attention from the word to its referent.

¹⁵ Green (1971:13) is of the opinion that such an approach is more suited to a psychological rather than to a logical or philosophical investigation.

¹⁶ That is what is then termed linguistic analysis which is not a modern form of analysis because it can be found in the writings of Plato and Aristotle.

¹⁷ That is why it is possible to speak about training a plant but it is impossible to speak about teaching or instructing the same plant (Green 1971:14).

¹⁸ A definition is the act or process of defining a term or a concept (Allen 1990:304). In this sense it would appear advisable not to refer to final definitions, as the definition of a term or concept should, by its very nature, remain open to the possibility of being improved upon. See also Chapter One, Paragraph 2.5.7.

the purpose of which is to propose guidelines¹⁹ for the use of certain terms. More fundamental than the formulation of definitions would seem to be the clarification and precision of thought necessary to arrive at some form of a definition of terms in question.²⁰

2.1 Educating, Education, Agein

The term education is often used with misleading conceptual meanings thereby acquiring many and diverse connotations. "Even in the English pedagogical literature the term 'education' is used with confusingly conceptual connotations" (Griessel *et al* 1991:16). This makes it difficult at times to arrive at an acceptable, universal definition. Definitions, are in themselves not solutions, but necessary guides for reflection on a particular problem.

Part of this conceptual difficulty is that most people are so frequently involved with what they perceive to be education that they assume they are knowledgeable educationists. In many cases literature on the subject of education uses the single concept education when referring to educative practice, as well as to describe the Science of Education (Agogics). In this way the findings of agogicians often become incommunicable and cannot be interpreted by agogues who are not on the same thinking wavelength. This leads to uncertainty instead of clarity. Oberholzer and Greyling note that "... at the level of the agogic sciences everyone

¹⁹ The choice of the word guideline as opposed to that of rule as is used by Green (1971:15) is meant to indicate that rules tend to become hard and fast with little flexibility or openness to other, newer and improved ideas.

²⁰ The researcher would also like to refer the reader to an article of Botha and Le Roux (1995:16-22) in which they discuss the usage of Greek words in the creation of subject terminology by certain educationists. The rationale behind this article is "... to indicate that certain assumptions regarding meaning and the use of words between languages are inadequate and could lead to serious misconceptions". Their intention is not that of discrediting any specific group of scholars or organisations, but as an interdisciplinary contribution to what has become a thorny and controversial issue.

considers himself an expert" (Oberholzer²¹ & Greyling 1981:20). As a result of this difficulty, careful analysis and scrutiny of a phenomenon is necessary to arrive at a scientifically responsible, comprehensive and accurate definition of the term education and to be able to indicate what will be understood by this term in the present study.

In the literature on education, there are two main terminological streams that indicate the original meaning of the idea of accompaniment of one person by another in order to show the accompanied person the way in a tuition sense. There is the Latin stream, based on the term educere - train/prefix e - out and ducere - lead; and educare - nourish: education (Van Rensburg et al 1994:366), and on the other hand, the Greek stream, based on the term agein, the derivation of which means to guide, to accompany, to lead (Van Rensburg et al 1994:366; 586; Gunter 1966:11-12).

The English connotation education, has acquired many meanings which often lead to confusion. For example, education can refer to the educative act or to a system of education and even to the discipline which studies education. Consequently, it is not always clear in Anglo-American literature what precisely is meant by the term education.

At this stage, it essential to explain why the term education derived from educere or educare, cannot clearly state what education really entails and why certain terms derived from the Greek agein will present a more specific meaning when it comes to terminology. Against this background, a preferable term for education, namely (ped)agogy will be used. (Ped)agogy is often used synonymously with the concept education. The root of the term (ped)agogy is derived from the Greek noun (paid)agogia,

²¹ During this study, the situation will arise where two authors bearing the same surname will be used. When authors of the same surname have published a book during the same year, then the initials of the authors will be used, otherwise it should be clear from the surname given and the year of publication which author is being referred to.

meaning "accompaniment of the child" ped and ago, from paid, meaning child and agein meaning to lead. Griessel *et al* (1991:17) mention that some (ped)agogicians maintain that there is a subtle difference between the term education and (ped)agogy. These (ped)agogicians are of the opinion that the concern that mothers or fathers, or any adults who have not made a formal study of (Ped)agogy, show towards their young, may be described as education. The teacher, on the other hand, who is well-grounded in (Ped)agogy "acts (ped)agogically (is effectuating his [or her] scientific knowledge in pedagogy)" (Griessel *et al* 1991:17).

Since this is a study in Fundamental Agogics, preference will be given to the use the Greek stream of terminology, not only for reasons of logical application of a basic term and its derivatives, but also to avoid confusion. By using the Greek derivation, agein, for the word education, misunderstanding and confusion regarding the difference between the practice of education and the Science of Education can, to a large degree, be eliminated. The term agein and its derivatives, enable the researcher to establish a paradigm which indicates more clearly the origin, extent and demands of each person's need for and ability to educate, that is, to accompany and support a fellow human being en route to mature, responsible and integral adulthood²² in the (ped)agogic mode, but also in other modes of the agogic.

Moreover, the Greek connotation agein presents the possibility of expressing all the modes (categories) of guidance which can be distinguished on the one hand as knowledge (facts) and skills (practised ability) by means of teaching, training or instruction, and on the other hand guidance in the existential-ethical sense. These two modes can rightly be distinguished but never separated as the science of the agogic, known as Agogics as derived from agogos meaning leader, and from the same root agein meaning to lead. Agogics acknowledges various modes: the (ped)ago-

²² The nature and aim of education as agein will be discussed in detail in Chapter Two.

gic mode, as has already been explained (agein in terms of an adult guiding a child), the andragogic mode, (aner meaning man, adult and agogos meaning leader, attendant) where one adult guides and renders assistance to adults, and, also the gerontagogic mode (geron/geroon - grey haired man) which is the guidance of the elderly or aged by an adult. "Pedagogy, andragogy and gerontagogy, together with the perspectives they employ, are unified in the agogic phenomenon. It can be said that each one of these sciences portrays the same phenomenon in its own particular way. Therefore they are not three separate sciences but three modes of the same science, agology" (Kruger & Whittle 1982:6).

The term education from its Latin derivative does not allow for such a unity in diversity. It is not possible, when employing the term education, to distinguish between different levels of education or between the Science of Education, the practice of education or vague knowledge of education, or to allow a clear distinction of the various modes as does the Greek derivative agein. Neither does the term education allow the possibility of being precise with regards to a specific agogic practice or scientific discipline which studies a definite mode of the agein, or agogic event.

Furthermore, in the Anglo-Saxon context, because of limitations of linguistics, the term education does not always contain the idea of education as a purposeful, or normating occurrence. For these reasons, the researcher is of the opinion that the term education is equivocal. While it can be used as a synonym for education, the term (ped)agogy is more explicit. "The (ped)agogic is an event of human reality in which people are involved and are in a certain dynamic relation to one another, a relation which can be fundamentally defined as one of meeting and being met, of call and response, calling upon and being appealed to and also - if necessary - of accompanying and opposing. It is a dynamic relation which in due course is subject to given changes, and also a purposeful relation which ought to result in a preconceived destination. This

reality event must be seen in its basic structure in order to consider and formulate what belongs inalienably to the human being (in contrast with the being of animals or things)" (Van Vuuren et al 1976:16).

In the light of the orientation just given, regarding the terms education and agein the reader is reminded that as this study is concerned with the role of the educator, it will now be necessary to investigate what is meant by the terms educators, agogues, and agogicians.

2.2 Educators, Agogicians, Agogues

Education understood as agein is dependent on the intervention of an adult called an educator or agogue. In the previous paragraph the difference between the terms education and agein was explained. The latter term explicitly contains the concepts child and lead, including the adult component ('I') inherent in ago. Should the question "what is the purpose of leading?" be asked and the answer be given that it is achieving responsible, integral adulthood, then one would have a trio of components (educand, educator and aim of education) which constitutes the agogic occurrence as such, all contained in the two roots ped and ago.

On the other hand, while the phrase educative occurrence hopes to find the same expression, intrinsically it contains no more than the concept lead; the remaining concepts of the one being led and the adult doing the leading are only implied as it became tradition to accommodate the concept of the adult being concerned (in the sense of relatedness) with the not-yet-adult in the educative act, to the extent that it became a fixed idea that education, as a matter of course, implies two persons. In order to understand more clearly the role of the agogue, it is essential to pay attention to the concept of leading because the person who is involved in leading is the educator or agogue. According to Smit

(1981:8) an examination of the Greek term ago reveals that equal emphasis is placed on the "... proprietarily declamatory pronoun 'I', as on the verb 'lead'". It is to be understood that the person indicated by the pronoun I, (first person singular pronoun), proclaims categorically that he or she is willing to assume the initiative by means of a positive action. In other words, the I by taking a leadership role is giving direction to somebody. That somebody will become a companion along the journey of life. Someone, as educator or agogue, has heeded the call of a child or young person wanting to be led towards responsible, mature and integral adulthood, or, an adult or an aged person seeking guidance and accompaniment along the journey of life.

These three concepts of leading, guiding or accompanying have always existed as a reality and can be defined as: "... constituting the world to an adult world, with a view to attaining and practising adulthood as a space for independent-decisions, subject to values (and norms), and ultimately subject to the Absolute Value" (Van Rensburg et al 1994:545). The different modes in which an educator or agogue leads, guides or accompanies is a fundamental aspect of being human.

In reflecting on the role of the educator or agogue, the scientist of education, also known as an agogician, is required to look at the concept of being together agogically as well as that of accompaniment. Education understood as a particular human function appears when adult and non-adult or adult and adult are together in agogic communication. The educator or agogue will not be able to educate by simply being together in a situation (Van Rensburg et al 1994:329). It is by means of a (ped)-agogic encounter²³ that the ago - I - becomes an educator, educative guide or agogue (Van Rensburg et al 1994:374). The initial lead which the child obtains from the educator or agogue in turn leads to the event-

²³ My brackets - P.F. In a pedagogic encounter the child experiences a need for direction by an educative guide. Only by encounter does this guide become an educator.

ual leading of a humanly dignified life by the person being led (Smit 1981:8).

The agogic as an aspect of the agein, already described as leading, guiding, accompanying and supporting, cannot be reflected on without involving the person to be led. Similarly, and vice versa, one cannot consider a person being led without the impelling preparedness of the educator or agogue wanting to lead, guide, accompany and support. This is the task of the educator or agogue. The science of education, Agogics,²⁴ is grounded in the concepts leading and being led, that is, the accompaniment and support of an educand by an educator or agogue who is the I of ago.

To best describe the role of the educator, agogician and agogue, distinction will have to be made between what is known as the primary education situation on a pre-scientific level; the educational or agogical situation on a scientific level and the secondary education situation also known as the agogic situation on a post-scientific level.

The primary education situation, (pre-scientific level), is the concept of a child-adult situation where parents at home educate their children spontaneously, partly experientially and intuitively. In this situation the child who is being guided and the adult who is guiding are pathically involved.²⁵ The primary education situation is the original, primary or ontic²⁶ education situation. Parents as the first and primary educators

²⁴ See Chapter One, Paragraph 2.4 for an explanation of the term Agogics.

²⁵ The term pathic is derived from the Greek: "... pathos - path - stem of paschein - suffer: deep feeling; the equality, [sic] attribute or element [...] that rouses emotion or passion, especially the tender emotions, as compassions or sympathy; also tender or sorrowful feeling" (Van Rensburg et al 1994:469).

²⁶ Derived from the Greek: ontos - that which is; also present participle of the verb to be; which could be literally translated by the word being (is-ing), indicating a condition of to be or existing (Van Rensburg et al 1994:463).

"... educate their children in accordance with their deepest convictions, also with the knowledge relevant to their own educating by their parents, teachers and others. When their knowledge fails or is in default their intuitive knowledge, innate knowledge [...], knowledge not reasoned out; source knowledge, original knowledge; spontaneous knowledge, comes to the fore" (Roelofse et al 1982:19).

As part of their parental obligation, parents instil norms and values; they provide guidance and support on the child's journey towards responsible, mature and integral adulthood; they mutually constitute relationships of trust, understanding and authority. This guidance given by the parents as the primary educators of their children is possible because of their status as parents, their experience and their wisdom. By realising the relationships of trust, understanding and authority, the parents, and others involved with the child on a pre-scientific level, are acting as educators, effecting education²⁷ (Roelofse et al 1982:19). Parents and others dealing with children in the primary education situation who are not formally agogically trained are referred to as educators. Pre-scientific knowledge is understood as "uncontrolled and unsystematised" and therefore, to a great extent "unreliable and subjective" (Van Rensburg et al 1994:497). The observant reader will notice that a distinction is being made between the different educative situations by means of terms, concepts and linguistic designations. Therefore, reference will now be made to the educative or agogical²⁸ situation on a scientific level.

The educationist or agogician, as a scientist of the agein, has an object of study: the appearance of education as it reveals itself in the educa-

²⁷ The purpose of the argumentation at this stage is one of elucidation of concepts, not of criticism of what may be seen as an ideal situation. For a more realistic approach to the family situation see Chapter Three, Paragraph 3.7.

²⁸ The suffix -al denotes the scientific situation.

tive occurrence of the everyday (pre-scientific) life. The object of study for the agogician is the phenomenon (from the Greek word phainomenon meaning appearance) of education which does not only concern the child but the adult as well. As a scientist, the agogician reconstitutes the agogical situation as a "lifeless, bloodless, agogic situation" (Van Rensburg et al 1994:533). It is the task of the agogician, as a scientist, to try to uncover and describe the essential nature and structure of education so that the fundamental characteristics of education as agein may be applied to the agogic everywhere and anytime irrespective of cultural or religious differences and backgrounds. An agogician will take into account the pedagogic, andragogic and gerontagogic modes and roles of education if he or she wants to obtain a total picture of all persons involved in the education of the person-being-educated towards being fully integrated human beings or responsible, mature adults.

Total, however, must not be understood as the agogician wanting to obtain the entire picture ensuing from the phenomenon of education, but rather of seeing the person being educated as a dialogical being "... who communicates with other people and things verbally and non-verbally, [...] as a totality [...] as a total human being (Van Rensburg et al 1994:555).

One of the tasks of the agogician is to design categories and criteria which will test the reality (essentiality) of the essences, so as to find the true essence of the essentials of education (Smit 1981:10). "Should andragogical criteria for the purpose of andragogical evaluation be considered as dependent on change and prevailing circumstances, then andragogical criteria bear no stamp of scientific research. Science is in search of what ontically is and what remains what it is, thus that which is immutable, apodeictic and universal. Andragogical criteria can claim to be of a scientific nature because they are designed from the onticities of the agogical in its andragogic mode" (Oberholzer 1979:198). The agogician can claim a scientifically valid evaluation only if the cri-

teria that are formulated are based on categories indicating the perennial nature of the agogical and as long as these criteria are irrefutable, unquestionable and universal. Seen in this light, the practitioner of Agogics, the agogician, is involved with the universally human occurrence known as education, as practised in a primary educative situation by primary educators, as well as in the secondary educative situation by agogues.

In this study, so far, the term agogician has been used, and will continue to be used, to define the educational scientist. There are, however, according to Smit (1981:11) "... certain [ped]agogicians who prefer to call themselves [ped]agologues, with reference to - logue [or] logos, which refers in turn, via word, speech reasoning and meaning, to a scientific practitioner - in this instance the scientist theorizing about child-lead-ing in the sense of child accompaniment".

This concept of leading (agein meaning to lead, ago meaning I lead) is the central onticity in the human existence of adult and child, which involves the educator, the agogue and the agogician. It is referred to by some agogicians as the crux pedagogica.²⁹ Since this reality of the agein has always existed and is perennial, it is also referred to as the agein perenne (derived from the Greek agein - to lead (guide) and the Latin - perennis - everlasting (Van Rensburg et al 1994:586). This concept of leading is the nucleus of that which is agogic, without which no human being can become the person he or she ought to become. Furthermore, since that which is agogic is an onticity or a reality that is constant, perennial and essential in the agogic occurrence, Oberholzer (1968:306) refers to this matter in an inter-human set-up as the (ped)-agogica perennis. He further states that it is not only possible to talk

²⁹ This term is derived from the Latin meaning: the agogic intersection or central point of agogic occurrences which does not show signs of scientific or objectivistic thought (Van Rensburg et al 1994:593).

about the (ped)agogica perennis, but also the (andra)gogica perennis. "And just as in the field of Pedagogics where we talk of a paedagogica perennis," he affirms, "so we must be able to talk of an andragogica perennis, which is ever-recurrent as the continuous yearning of an adult for a fellow-adult" (Oberholzer 1979:90; 110-111).³⁰

It is the ped-ago-gic as the original educative occurrence which compels the agogician to design categories³¹ which throw light on the essential characteristics of the educative occurrence so that the concealed essentials can be brought out into the open, and thereby enables the scientist to construct that which is essential to child-leading. Furthermore, in order to substantiate, in a truly scientific manner, what has been the object of the research of the agogician, the following task will be that of designing criteria³² with which to test the categories relating to the accompaniment of the child, en route to responsible adulthood, by an adult. It was already stated earlier on, but it merits repeating here, because of the essentiality of this concept, that the not-yet-adult, the young adult and the mature adult all rely on the leading, guidance, support and accompaniment of an adult who has the innate disposition to lead, guide, support and accompany since absolute or final adulthood can never be achieved. The phenomenon of looking for supportive guidance throughout the various stages of human existence is, to use a phrase of Oberholzer (1968:307), a primeval phenomenon that is embedded in the nature of being human.

³⁰ See Chapter Two, Paragraph 7 for a further discourse on the andragogica perennis.

³¹ From the Greek kata + agoreuein - to accuse (to indicate or prove and eventually to ground fundamentally): kategoria - essential for fundamental pronouncement; agoreuein - to say something or to name something (Van Rensburg et al 1994:334).

³² From the Greek: kriterion - distinguishing mark or token; krinoo - divide, explain; krinein - to expose for selection, to investigate; a standard of judgement (Van Rensburg et al 1994:348).

This interhuman occurrence of an adult leading a not-yet-adult or another adult and the person-being-led, supported, accompanied or guided, trusting sufficiently so as to entrust him or herself to such an adult, is founded on a constant ontic truth, based on an anthropological situatedness which, in turn, is founded on the concept of leading, as agein. Inevitably, that which ought to be the education of a not-yet-adult rests upon the (ped)agogica perennis. "Real-to-life leading and essential-to-life support as supplied by the responsible adult, and as received and experienced by the child, [and adult] are the foundations of the field of study of the fundamental [ped]agogician. He describes and reveals the reality of the agogic essences as essentials" (Smit 1981:15).

Following upon this, the agogician extends the research into the essential features of leading (bearing in mind his or her responsibility and calling: ago - I lead) to the full implications thereof in the agogic situation and the agogic relation. At the same time the agogician reflects upon the agogic essences in a methodological and scientific manner. This reflection is based on the fact that the greatest common factor is the support (leading) of a dependent person (being) by a supposedly independent human being to a level where the dependant should be able to make his or her own choices that would qualify as independent, responsible and accountable choices of the kind upon which an authentic way of life may be based. While contemplating the phenomenon of the agogic, the agogician is primarily concerned with study (reflection), and not with application, which is the domain (as responsibility) of the educator and agogue. To be able to make a choice is to rationalise and, if needs be, to break and separate radically. For this reason the agogician attempts to penetrate to the root (Latin: radix) or fundamental concept concerning that which is agogic as well as to express it in words without accepting prescriptions made about it by philosophies of life or ideologies. During the period of scientific research, the agogician, as far

as is humanly possible, attempts to deal with his or her own prejudices³³ or beliefs belonging to a particular philosophy of life which could adversely affect an unbiased scientific research. Agogicians have a meaningful and responsible task in showing, like other scientists, the contemporary modern world with its technological bias, a way to accountable insights which are descriptive. To be descriptive is to describe rather than to judge or to interpret findings, which will help people to rediscover the essence and meaningfulness of their authentic existence.

The secondary education situation also known as the agogic situation places education on the level of post-scientific practice which is a way of life enabling the human being to understand the world in such a manner as to organise it as a meaningful world. Furthermore, Agogics, practised scientifically, allows people of different beliefs to communicate on a scientific level. It has the task of linking scientific knowledge and educational practice. The term agogue, therefore, indicates someone who is formally agogically trained. Teachers as well as parents are educators and they are agogically active, but teachers are seen as trained agogues. In this study the term agogue will, therefore, be used to indicate the teacher who is formally agogically trained. So as to avoid confusion, where reference is made to parents or other primary educators who are not agogically trained, the term educator will be used. Therefore, instead of using the expression educator and educationist the terms agogue and agogician will be used throughout this study, unless specifically stated otherwise.

³³ Brezinka (1992:22) is of the opinion that "... neither in science nor in philosophy can one start without preconceptions and then proceed to observation and 'pure' cognition". He agrees with Peirce (1965:156), as quoted by Brezinka (1992:22), that it is not possible to remove prejudices but that the scientist needs to deal with those prejudices and to question them. Brezinka (1992:22) refers the critical reader to authors such as Popper (1957:212) and Schütz (1962-66:3) for a critique on the "untenable ideal" of a science that can be free from all prior assumptions.

2.3 Preventive Education

The concept prevention is common in many everyday activities. In all walks of life preventive measures are taken as a means of forestalling something from happening. The central meaning of the word prevent in English is "... to stop from happening or doing something"; "to hinder"; "make impossible"; "to go or arrive before"; "to precede" (Allen 1990: 945). The word prevent is often followed by from plus the verbal noun. It frequently implies the use of threat or force, whether physical or moral. In the penal field, preventive³⁴ detention is recommended as a means for corrective training of a habitual criminal. Here the idea of prevention is connected with the concepts of punishment and correction. The application of legal punishment is not only a means of defence and revenge on the part of society, or of removing the guilty one in order to stop more harm and so preventing others from imitation of the crime, but it is seen as a means of rehabilitating and at times re-educating the guilty one to fit back into society as a useful member. In the same manner, a customs department is always concerned with updating its methods to prevent, for example, smuggling. In the medical field the term preventive medicine or preventive health care is used. In this sense, prevent also has the meaning of to anticipate.³⁵ This phrase does not only imply the distribution of medicines or the discovery of vaccines to prevent or stop diseases from arising, but rather ensuring hygienic conditions and a good diet so that anticipated diseases will not arise or that people will be strong enough to resist viruses which may be present. Political prevention could be seen as the creation of structures and instruments to re-establish a political and social order based on democratic principles of freedom and justice for all citizens so as

³⁴ "Preventive - adj. serving to prevent, exp. preventing disease, breakdown, etc. (preventive medicine; preventive maintenance). - n. a preventive agent, measure, drug, etc. preventive detention the imprisonment of a criminal for corrective training etc." (Allen 1990:945).

³⁵ As in "(ME = anticipate, f.L. PRAE (venire vent - to come before, hinder)" (Sykes 1976:877).

to prevent one particular group from gaining domination over the other. Inherent in political prevention is the examination of repressive and oppressive legislation in favour of more positive preventive laws. Within political prevention, another aspect would be that of social prevention which unifies a whole range of social services, among others, job creation and assistance to the poor so as to prevent rather than succour distressing poverty and to strengthen a spirit of farsightedness and of economy so as to overcome social evils which lead to lawlessness and crime. Support given to families also forms part of practical social preventive intervention. In a theological context prevent in its original meaning³⁶ of "to come before" can be used as follows: "God prevents [goes before, guides] us with His grace" (Sykes 1976:877). In Psalm Twenty Three God's loving care is portrayed under the figure of a shepherd's solicitude for his sheep. "To the waters of repose he leads me; there he revives my soul. He guides me by paths of virtue for the sake of his name. Though I pass through a gloomy valley, I fear no harm; beside me your rod and your staff³⁷ are there, to hearten me" (The Jerusalem Bible 1974:Psalm 23).³⁸ The idea of prevention is practised in the building industry as well with preventive maintenance of buildings.³⁹

³⁶ "Precede - v.tr 1 a. come or go before in time, order, importance, etc. b. walk etc. in front of (preceded by our guide)" (Allen 1990:973).

³⁷ Underlining my own - P.F. The rod and staff are not used as a repressive means of punishment, but for the purpose of leading, guiding and defending.

³⁸ There will be times during this study when the critical reader may query the use of small letters instead of capitals for proper nouns in passages that are being quoted. An example is the passage that has been quoted. This is not an oversight on the part of the researcher but an obvious choice on the part of the author who is quoted. Having taken note of this fact, the researcher intends to ignore this discrepancy for the rest of the study so as not to interrupt the flow of the discourse by continually having to insert [sic].

³⁹ Under the heading preventive see for example the Subject Headings Index for an idea of the vastness of the use of the term preventive in various and diverse fields (Library of Congress 1995: 4164-4165). The term preventive education does not appear in this Index.

The context in which the term preventive will be used in this study comes directly from the current Italian, preventivo. This term is derived from the Latin praevenire, signifying, to come before. Etymologically, the Latin praevenire is derived from venire which means "to come" and prae which means "before"⁴⁰ and the term preventive retains this fundamental etymological signification in addition to meaning prevent, hinder or forestall. However, in the Italian of the Nineteenth Century and even today, the word preventivo has retained more than in the English meaning,⁴¹ which the researcher considers an unfortunate translation. "For readers unfamiliar with the nuances of a Latin language like Italian the word 'preventive' may have a negative ring. To appreciate its sense as used by Don Bosco in describing his method of education, one should perhaps think of the way the word is used currently in the phrase 'preventive medicine'. Don Bosco's method of education was 'preventive' in so far as he sought to create a healthy environment within which the personalities of his boys could unfold and develop. He tried to ensure by prudent foresight that they were not exposed to moral dangers which they were still too immature to face. Like a good doctor he believed not in trying to patch up remedies when things had gone wrong, but in seeking to ensure physical and moral well-being by a positively healthy environment (Translator's note)" (Braido 1989:5). In its original Italian context the term preventivo does not infer anything prohibitive or restrictive, but rather it suggests, in an educational context, sensitive and predictive education.⁴²

If the term education in the context of the agein, as accepted in this study, implies "to lead out", "to guide towards" responsible and integral

⁴⁰ "Prevenient adj. formal preceding something else. [L praeveniens pres. part of praevenire (as PREVENT)]" (Allen 1990:945).

⁴¹ The Italian meaning from the Latin praevenire is: to come before, to set up beforehand, to go before, to support, to provide, to foresee.

⁴² See the Chapter of Braido (1989:20-29) entitled: The "Preventive" Idea in the Restless Early 1800's which the researcher has used as a basis for this section. See also Finn (1986:36-38).

adulthood and the term preventive is intended to mean "going before", "supporting", "providing for", "foreseeing", then it should be clear to the critical reader that the combined term Preventive Education will mean that event or occurrence whereby the educator is at the disposal of the educand so as to lead, guide or support within the demands of norms and values. In this way prevention is understood as a normating occurrence.⁴³

In the researcher's opinion, the definition of preventive education has been adequately summed up by Roelofse *et al* (1982:47) where the authors state that "... where a state of education-neglect exists, in the family or in the educational institutions, measures have to be taken to prevent⁴⁴ youth from degenerating: the children must be educated, for themselves and for others so as to become worthy of being human in their co-existence. Direct influencing culminates in indirect preventing youth from deviating from the proper course. Society must gain some hold or other on neglected children as members of society, with a view to providing the opportunities for them to assume their responsibilities within their reach". With this definition in mind the term preventive education system or method, or style, which of necessity will also be used in the argumentation, will not refer to administration, buildings and other facilities as a "system", but to those educative acts, or agein acts which are carried out under the guiding principle of prevention as an act of guidance of the young towards responsible adulthood and of adults towards more responsible adulthood.

⁴³ The educative occurrence is founded on values and norms, and controlled and directed by them. These norms are not to be envisaged as prescriptions which must be slavishly obeyed. Rather, the full purpose of education should be seen as a growing awareness and capability of accepting and living according to norms and values - conscience formation. The educator, as the leader, guide or supporter along the way, should be the first to observe the norms and live his or her life accordingly.

⁴⁴ Underlining my own - P.F.

In a previous master's study⁴⁵, the idea of preventive education, as applied at grass roots level by Don Bosco, was studied in an effort to analyse and evaluate the pedagogical validity of preventive education in its Bosconian setting. As this present study undertakes to examine the need of educating educators in the system and method of Preventive Education, it is necessary at this stage to analyse the concept of education understood as agogy and Agogics.

2.4 Agogy and Agogics

To further lay the foundations for a scientific discourse it will now be necessary to consider the origin and derivation of the concept of agogy and Agogics as it will be used within this study. These concepts will be discussed in conjunction as one cannot be understood without the other. Agogics is a body of knowledge with its own structure as an autonomous, universal science.⁴⁶ It transverses the whole of reality and could be called a relatively total science, but the knowledge it reveals is essentially agogical. As a science of education and therefore, of the agein as such, it is concerned with the nature and act of accompaniment which provides the primordial, universal foundation of agogics.

Oberholzer refers to the agogic as the "common denominator" of all the modi of the agein (Oberholzer 1979:23-24). Agogics includes the science of accompaniment of the various modi of the agein, namely that of Pedagogics, Andragogics and Gerontagogics. The stress placed in this study on the agogic is in no way a minimising of the relative autonomy of the

⁴⁵ See Finn (1986).

⁴⁶ Autonomous science to be understood as "... acting independently and having the freedom to do so", which is derived from the Greek autonomia f. autos self + nomos law as opposite to heteronomy (Greek. heteros - other: controlling or governing through others or subjection to an external or different law) (Allen 1990:73; 553).

disciplines or sciences known as Pedagogics, Andragogics or Gerontagogics. These are part disciplines pointing out substructures, radical contemplation of which reveals a deeper structure - the agogica perennis. The boundaries between these modi are not clearly demarcated.⁴⁷ "In human development it is totally impossible to say with precision when the agogical in the mode of the pedagogical comes to an end and then to be continued in that of the andragogical, thus when educative support is completed and when to be continued in the form of self-education, thus the conducting of dialogue as a grown-up with another grown-up as a co-partner" (Oberholzer 1979:50). Although the different modi may be distinguished from each other for theoretical investigation, they are essentially related in that they are all manifestations of the agein. All the agogic sciences have the theme of accompaniment and guidance as their object of study. It is not possible to compartmentalise these modi into predetermined parameters in any absolute sense in terms of specific periods of life in a precise fashion even if for legal and administrative purposes it is necessary to do so. These different phases fuse and merge together as part of a total experience of human existence. As Greyling states: "... daar is nie ageinsontwerpe waarvan gesê kan word dat dit 'suiwer' toepaslik is vir die een of ander modus van menswees nie - daar is slegs graduele onderskeidings in die intensiteit, manier en duur van die ageinshandeling" (Greyling 1979b:46). According to Oberholzer (1979:23-24) the agogic "... is an original fact, a fait primitif,⁴⁸ a primary and highest existential of our being human". In other words, by the mere fact that the human being exists in the world, there is the potential for growth. The agogic is intended to give meaning to personal existence. It is "... concerned with human agogic relatedness to reality. Man is seen in the humanness of his being human" (Oberholzer 1979:181). As an autonomous or relatively independent science in its own

⁴⁷ Not everyone accepts the demarcation of the different modes of the agogic.

⁴⁸ Taken from the French: fait - fact; primitif - original, primordial: original or primordial fact. The agogician begins with the fait primitif that education is given with being human (Van Rensburg et al 1994:584).

right, Agogics has a clearly defined field of study; its own method; its own purpose and its own questions which it sets out to answer. As scientific knowledge that is related to the human being, Agogics is "... critically founded, methodically justified and systematically obtained, verified and communicable knowledge which claims to be of an apodeictic and universalistic nature" (Oberholzer 1979:49). Without going deeply into historical facts it would suffice to mention that the fundamental change in scientific thinking only became possible when the idea of nature and thought based on it, was no longer the only base of scientific thinking. This change took place, according to Langeveld, when Husserl produced the idea of life world. Langeveld (1979:55) maintains that in the total field of educational thinking there is still only a small number of educationally adequate thinkers - of whom Oberholzer was one. Langeveld, himself, was the first educational thinker to produce a systematic work reflecting the independent nature of Agogics with its own point of departure in his book entitled Beknopte Theoretische Pedagogiek of 1944. He no longer needed to consult other sources for establishing a description of the agogic as a science, but reflected deeply on education itself: the phenomenon of education as it revealed itself in the original, pre-reflective experience of the human being (Du Plooy & Kilian 1984:48). It is on these grounds that Agogics eventually attained autonomous status (Viljoen 1975:4).

Like all sciences, Agogics science is not absolutely, but only relatively autonomous because ontology and anthropology and other sciences serve as auxiliary sciences. Therefore, Agogics is a science founded on ontology and anthropology⁴⁹ and as such "... maintains its autonomy from its particular perspective against other border sciences" (Van Rensburg et al 1994:319). Furthermore, education, understood as agein, as defined in this study, is a lifelong occurrence, which manifests itself in formal

⁴⁹ See Chapter Two for a more detailed exposition of the ontological-anthropological grounding of education as agein.

as well as informal situations. In the past the emphasis has been on the study of Pedagogics. However, there is an increasing awareness that Agogics, as a fully fledged science in its own right, can take the agein in its universal human context as its object of study. The starting point of Agogics is the existential need of the human being for guiding accompaniment.⁵⁰

In this study attention will be focused not only on the agein, as that exclusive human act of accompaniment which is aimed at authentic humanness in the agogic occurrence, but also on the person of the educator and agogue, bearing in mind that the quality of the agogic deed has a direct bearing not only on the quality of pedagogy, andragogy, and gerontagogy but also on the quality, or integrity of life, of the educator and agogue. It is not only good theory that educates. If the aim of the agein understood as agogy, is fundamentally, to support a fellow human being to become more authentically human, then this mutual encounter between one human being with another, as an expression of the agogic, provides the human being with what it means to be authentically human.⁵¹

It is on this basis that the term agogica perennis (perennial humanness) is founded and which permits Agogics to be established as an autonomous science. The need for guiding accompaniment is lifelong and therefore, it assumes the nature of "... perpetual mutual dependence of one [human being] on the other, on their journey towards an obscure future" (Oberholzer 1979:110).

⁵⁰ See Du Plooy et al (1982:3-15) where he discusses numerous agogicians who agree on the starting point for education. See also Van Rensburg et al (1994) on the views of various educationists.

⁵¹ The essential characteristics of the agogic are assimilated to form structures of meaning so that the human being can give meaning and find meaning in the reality which surrounds each individual person so that this reality becomes a well-known lifeworld (Van Rensburg et al 1994:348).

One advantage of stressing the agogica perennis as such, is that it is possible to avoid any suggestion that the life of the human being can be divided into different phases which are sharply demarcated by chronological or educational attainment and by so doing are separated into pre-determined boundaries (Greyling 1976:155). Adulthood does not mean the complete eradication of the necessity for agogic support and could become an ambiguous term if not carefully and correctly defined.⁵² The need for guiding accompaniment is lifelong and so the aim of education is never reached in a final sense, because the person being guided, accompanied or supported, in turn, reaches out to guide, accompany and support another human being.

In seeking to describe the agein authentically, Agogics as a science, attempts to elucidate the eidetic nature of the agogica perennis, that is, it seeks to describe the agein in terms of its ontic nature⁵³ by enquiring into the grounds in which existence is rooted. Consequently, Agogics is about radical thinking. In its concern with that which is perennial in the agogic occurrence, Agogics derives the required agogic facts, which are the objects of its reflection, from experience as observation of the phenomenon of the agein. From its observations of the agogic phenomenon, Agogics endeavours to reveal the essential, the ontic, the fundamental, the moment of truth or as Oberholzer calls it, the "universal imperative" of the agein (Oberholzer 1979:188). In so doing it utilises and formulates descriptive categories⁵⁴ to illumine the essential features of the agein, thereby bringing to light the fundamentals, universals or moments of truth regarding the agein as observed in experience-in-reality.

⁵² Greyling, colloquium, February 1995.

⁵³ Nature could be described as a thing's or a person's innate or essential qualities or character (Allen 1990:829).

⁵⁴ See Van Rensburg et al (1994:334) for a fuller explanation of the term categories.

A systematic analysis of the concept, authentic agogy, logically flows from the above discussion of the agogic sciences. Swanepoel (1986:10) explains authentic agogy as that mode of accompaniment in which mutual trust, understanding and authority are present and in which the co-accompanists allow each other to become what they ought to become. In other words both accompanists are dependent on each other to actualise and express their Being, through reciprocal togetherness and sensitivity to the world which is sensitivity to one's fellow-man, in response to the demands of the human being or being human. According to Oberholzer (1979:26) the fundamental structure or the root of the agogic phenomenon is to be found in the study of the human being in his or her situatedness and involvement in a pathic-dynamic relatedness to reality.

The "situatedness" of the human being is the totality of circumstances in which people find themselves at any given time and these include not only the familiar or the accidental but also what Jaspers, quoted by Oberholzer (1979:30), calls boundary situations in the face of which the human being is rendered helpless. There are certain situations in life where the human being cannot intervene to change anything such as the historical and social situation into which the individual is born, the mystery of suffering and death and many more circumstances beyond the control of the human being in the course of life. It is agreed that some of the circumstances related to human situatedness are of the human person's own creation while others are beyond human control. The self-orientation of the human being and the fulfilment of Being, occurs within a concrete reality. It is not normally "... amid the approving or disapproving cries of the hysterically-charged masses but in the silent seclusion where meaning dawns through the response given to life's demands" (Oberholzer 1979:31).

Essentially, it is in his or her own pathic-gnostic relatedness to reality, that the human being experiences progression towards self-

fulfilment. These are experiences of the reality of life which the human being as a free, conscious, rational and thinking being can direct by means of his or her own initiatives, by being encountered and encountering the real life world (Oberholzer 1979:33-34). As Swanepoel (1986: 49) says, "... no-one can become someone for the child or replace his conscience. He himself can turn potential being into actuality, trivial everyday existence into authentic existence, by responding to the call of his destiny. Such a response implies living in the truth while failure to respond is equivalent to a lie, self-deceit and a distortion of the truth, a flight from Being".

In this study agogy will be understood and seen as the guiding action, or the agein, at a post-scientific level, of one human being by an agogue which takes the form of the presentation of norms and values. By means of these norms and values, the learner will be supported in his or her own life-world-of-meaning for him or herself. Agogy, in the form of pedagogy, andragogy or gerontagogy, as the authentic practice of educating or of accompanying another human being where both actively participate in the practice of the manifestation of the agein on the levels concerned, "... are older than the sciences dealing with these phenomena respectively" (Oberholzer 1979:49). It would, therefore, not be incorrect to describe agogy as belonging to the original realities or essences of human existence.

2.5 Philosophy of Education and Lifeview

While our earliest ancestors did not have the refinement of concepts, long-range goals or complex insights about education, even "primitive" education involved a philosophical attitude about life. "Humanity had a 'philosophy' of education long before we knew what it was or what it

could mean in terms of educational development" (Ozmon & Craver 1995: xv).

2.5.1 *Philosophy of Education is Philosophical*

From a dictionary description the word Philosophy is explained as: "The use of reason and argument in seeking truth and knowledge of reality, [...] a particular system or set of beliefs reached by this, a personal rule of life, advanced learning in general, serenity; calmness; conduct governed by a particular philosophy" (Allen 1990:894). Since there are many different connotations for the term Philosophy various interpretations can be meant and understood by the expression Philosophy of Education (Brezinka 1992:16). Ever since the word first appeared and was used, up to and including the present, philosophers have continued to contradict one another (Van Rensburg *et al* 1994:490). The term Philosophy has contrasted extensively in ends, content and methods of validation. As Brezinka (1992:168) states, "... in ancient Greece, philosophy [⁵⁵] was originally understood to be knowledge valued for its own sake". Philosophy, originally a universal science, included as its primary subject matter nature, the human being, morals, the state, the arts and the rules for correct thinking. Brezinka (1992:168) is of the opinion that in addition to the purely theoretical problem area surrounding Philosophy, a practical focus soon developed. Philosophy joined theories on the world and theories on living a good life, which embraced Natural and Moral Philosophy. Following the death of Aristotle this unity dissolved because knowledge had grown to such an extent that it became necessary to specialise. Individual sciences emerged and the term Philosophy was from then on associated primarily in the sense of "... the religion of the educated or moral teachings on the proper conduct of life". Brezinka (1992:168) states that since then "... the word

⁵⁵ As in the Greek word philein - to love and sophia - wisdom (Van Rensburg *et al* 1994:490).

'philosophy' has had the additional secondary meanings of an 'ersatz religion', a 'secular doctrine of salvation' and 'wisdom teachings'.

Around the Seventeenth Century the specialised sciences separated themselves from Philosophy but instead of declining, Philosophy became more relevant because it was searching for a fundamental world-view and morally-orientated teachings under the name of Philosophy. In the contemporary modern world there is, in reality, no universally accepted concept of Philosophy, as a term or as a science, because, in keeping with contemporary modern culture which promotes variety, all the concepts of Philosophy that were employed during different historical periods in the past, now appear simultaneously.

2.5.2 *Philosophy of Education as Speculative, Analytic, Prescriptive and Descriptive Thinking*

Many educationists writing about Philosophy of Education present a wide and diverse range of meanings as well as differing opinions on the topic.⁵⁶ It appears to be the Philosophers of Education who insist that "... philosophy is responsible for all questions" (Brezinka 1992:168; 173).

Choosing a name for an academic discipline or sub-discipline requires knowing:

- the nature of the area of knowledge within a particular perspective

⁵⁶ According to Morrow (1989,xiv) "... the discipline of philosophy of education hardly exists in South Africa at this time in spite of the fact that courses called 'Philosophy of Education' are widely taught, and in spite of the fact that there are many people who think of themselves as 'Philosophers of Education' or as teaching 'Philosophy of Education'".

- the aim to be pursued
- the specific concern of those engaged in the study in question

This could be the reason why writers of a common topic such as Philosophy of Education are perceived as being divided into two main groups. There are those who in their thinking lay emphasis on the term education and others who emphasise the term philosophical analysis. In both instances Philosophy of Education is to be seen as an activity in numerous modes or styles: the speculative, the prescriptive, the analytic and the descriptive. Kneller (1971b:3) maintains that while in contemporary modern philosophical thought the analytic approach emerges as dominating American and British philosophy and the speculative tradition prevails on the Continent, he proceeds to clarify that "... whichever approach is uppermost at any time, most philosophers agree that all approaches contribute to the health of philosophy [...] and are all present to some degree in the work of all mature philosophers".

Peters (1973:1) is one of those educationists who claims that the Philosophy of Education has steadily been establishing itself as a branch of Philosophy, so much so that Philosophy of Education may be studied as a theme or a part discipline in the Philosophy departments of universities and in this way Philosophy of Education has totally distanced itself from the main disciplines of educational theory. It is Brameld's opinion that, contrary to a popular belief that Philosophy is an aloof discipline unconcerned by what goes on in daily life, Philosophy is really "... the supreme instrument by which, through the ages, man comes to terms with his own beliefs as he struggles to organize his existence within culture. It follows that, because education even within the simplest of cultures is indispensable to that struggle, the only way we can hope ultimately to understand education is to subject it to philosophic scrutiny" (Brameld 1971:4). In this school of analytical philosophy the focus is on words and meanings. The analytic philosopher clinically dissects

words and statements "... in order to assess the different meanings they carry in different contexts" (Kneller 1971b:2).

According to Beyers-Nel (1981:69) "... insofar as they [educational philosophers] deal with educational issues they may truly be regarded as educational philosophers for they philosophise about education, and in this way contribute to educational thought". These "neutral" philosophers, as they are sometimes referred to, have been severely criticised for refraining from promoting or endorsing a Philosophy for Education. Brezinka (1992:176), however, states that "... sometimes a statement system is expressly designated an 'analytic philosophy of education', or more often [...] given the indefinite name 'philosophy of education' in the sense of analytic or epistemological philosophy. In reality they are not about education, but rather about statements referring to education or theories of education. There can be no such thing as an 'analytic-philosophy of education', since the concept 'education' relates to actions, whereas analytic-epistemological philosophy treats only statements (and the words or concepts making up statements)".

There are also those educational philosophers who clarify, analyse, define, describe concepts and criticise theory. They also tackle educational issues and present certain principles for educational policy. According to Kneller this is all within the understanding of the concept of Philosophy of Education which, like general or non-scientific philosophy, is speculative, prescriptive and analytic. "It is speculative when it seeks to establish theories of the nature of man, society, and the world by which to order and interpret the conflicting data of educational research and the behavioral sciences. It is prescriptive when it specifies the ends that education ought to follow and the general means it should use to attain them. It is analytic when it clarifies speculative and prescriptive statements" (Kneller 1971b:5).

In the above quotation, Kneller appears to by-pass the idea of Philosophy of Education as descriptive, which is an aspect that cannot be ignored especially when the Philosopher of Education does not set out with the notion of testing hypotheses but is primarily concerned with the nature and degree of existing situations or conditions, with the purpose of carefully describing rather than judging or interpreting the results of the research.

2.5.3 *A Philosophy of Education*

Traditionally, the term Philosophy has meant the pursuit of wisdom, assuming that it signified achieving a wisdom as far as educational thought was concerned that would provide new insights into contemporary problems as well as influencing the conduct of the educator. Educational philosophers in this group clearly wish to go beyond philosophising, as an academic exercise, about education. According to this group of educational philosophers, practising the Philosophy of Education should result in a Philosophy of Education; that is, a specific Philosophy for Education which, in the final analysis, means education for a particular Philosophy of Life. "A philosophy of education becomes significant when educators recognize the need to think clearly about what they are doing and to see what they are doing in the larger context of individual and social development" (Ozmon & Craver 1995:xvi).

It has just been stated that education is involved with both the world of ideas and the world of practical activity and to function "intelligently" educators are dependent on what Philosophy of Education can provide. However, one aspect that creates uncertainty is the fact that there is little agreement among philosophers in general. They appear to disagree on practically every issue, which makes the study of Philosophy of Education difficult and at times frustrating, but "... it is often

from disagreements (including the philosophical sort) that the search for new social, political, economic, religious, and educational systems have developed. [...] Disagreement has often brought about change, and it continues to do so" (Ozmon & Craver 1995:xvii). Morrow (1989:58) continues: "... the 'endless disputes' of philosophy are not a symptom of its failure or deficiency, on the contrary, they are its very life-blood".⁵⁷ If what Ozmon and Craver assert is true, then changes in educational thought could be connected to changes that occur within society.⁵⁸ What bonds Philosophers of Education together and what keeps the discourse alive is the subject of their philosophical enquiry, namely education. Furthermore, their perpetual disputing does not allow them to be straight-jacketed into a common point of view, but rather into "... a common method [attitude] or approach to education - the philosophical, critical, reflective attitude" (Beyers-Nel 1981:71).

The researcher is of the opinion that it will be necessary to keep the above in mind when writing this thesis to maintain an open and critical attitude without getting caught up in what could become closed political discussions revolving around certain concepts in the Philosophy or Science of Education which at present are affecting education departments.

2.5.4 *Delimiting and Defining the Concept Philosophy of Education as a Science*

To delimit and define the term Philosophy of Education proves to be difficult, especially at this moment when there is a great plurality of emphasis, description and personal opinions. Indeed, it seems that there

⁵⁷ For further criticism of philosophies of education in South Africa and philosophies of life, see Morrow (1989:26-62).

⁵⁸ The ongoing debate about Fundamental Pedagogics is but one example.

is no universally accepted definition of the term Philosophy of Education, but according to the aim being pursued there are various definitions. Brezinka is of the opinion that even a comparison of concepts referred to under the designation Philosophy will not establish a common subject matter or a common method (Brezinka 1992:170).

Through the various ways in which the term education has been used and interpreted by educators, philosophers and educationists, a wide range of meanings has been created. Education has been understood and defined as a word, a term or a concept; as a practice or a science; as an idea or a phenomenon. The meaning of the term or concept education⁵⁹ varies in educational literature from the most concrete and neutral forms of teaching and instruction on the one boundary, right across to the other extreme to conclude with the idea of education as unadulterated indoctrination. Educators are frequently vague about the aims they wish to attain. "Often they quite carelessly identify the educational aims in question with whatever knowledge, abilities and attitudes they imagine themselves to have. In other cases, aims become so vague and so inexactly defined that it is hard to see why certain educational actions are considered appropriate means for given ends" (Brezinka 1992:40).

2.5.5 *Defining the Concept Lifeview*

In literature on the practice and science of Education, reference is often made of a person's view, conception or philosophy of life. The term philosophy of life is often used interchangeably with view of life or lifeview. From the context in which it is used, the reader can usually understand that the term Philosophy does not refer to a specific philosophical approach or school of thought, but rather to a particular view of life. In this discourse there will be an interchange in the use

⁵⁹ See Chapter One Paragraph 2.1. for a detailed explanation of the term education.

of philosophy of life and lifeview which will be identifiable from the context in which it is being used. It is now necessary to clarify briefly what is understood by the term lifeview or philosophy of life and how it influences the practice of education, as well as what connection, if any, it has with Philosophy of Education. Oberholzer (1968:203) says that different people have different philosophies of life and that their outlook on life and subsequent decisions and actions are determined by their philosophy of life. This variety of outlook and philosophies indicates the particularity of a lifeview.

A lifeview pertains to the human being on the basis of being (existing) as a rational and thinking being but also as a feeling, pathic or affective being. A lifeview is related to a particular chosen view of reality (Cosmology); a particular view of other human beings (Philosophical Anthropology); a particular view of values (Axiology); a particular view of morality (Ethics); and a particular view of what truth is which is related to the nature of knowledge (Gnoseology). No-one, not even the philosopher-educationist can escape the consequences of his or her own personal philosophy of life which will, to a certain degree, influence his or her view and concept of education. "Life-view is a matter of convictions [...] according to which a person ought to live" (Griessel et al 1991:180).

Every human being lives and thinks in a particular context, no matter how critical his or her own mind may be, "... for it is precisely his own being that appears as his consciousness expands itself to include the ordinarily dark, preconceptual levels of awareness" (Vandenberg 1971:32). However, it is essential to distinguish between the supra-scientific and supra-rational as against scientific reflection. Philosophy of life has been described as the total thought of the human being concerning his or her existence and is a manifestation of the interaction that the human being has with the surrounding world of reality. In other words, a philosophy of life is the embodiment of the practical nature and the

various expressions of the human being which refer to the world in which he or she is living and with which every person becomes conversant. Therefore, the way in which the human being acts should be in accordance with the demands of propriety arising from a particular philosophy of life (Van Rensburg et al 1994:490).

While Philosophy of Education may be defined as "... a philosophical science which is true to reality and which makes a critically reflective study of accompaniment and its becoming practice and formulates its findings as philosophically scientific pronouncements", a philosophy of life may, on the other hand, be defined as "... a special matter which gives a special direction to the educative occurrence (primary education situation) pedagogic situation (secondary education situation) as a pre-scientific and post-scientific occurrence" (Van Rensburg et al 1994:490-491). In an academic sense the philosopher of education cannot estrange him or herself from a particular philosophy of life because "... the involvement of the scientist (re:educationalist) with reality is not merely a matter of thinking involvement, it is at the same time an experience involvement: the rational is enriched by the affective and the most prominent form of affectivity is associated with a philosophy of life. The scientist will from time to time while practising science turn to self-judgement. A particular criterion for self-judgement is judgement in terms of a personal order of value preferences, that is, a philosophy of life which will result in particular gains for the practice of science: enthusiasm, responsibility, mental stability and illuminating insight" (Van Rensburg et al 1994:491).

Apart from the fact that the educational philosopher belongs to a particular society which has its own norms and values it would seem humanly impossible to dissociate him or herself completely from the educator within. The personal philosophy of the academician cannot be totally suppressed. It is a dimension of his or her being, and the being of the

consciousness of the phenomenologist will not stay bracketed (Vandenberg 1971:32). This total personal involvement of the philosopher is also strongly emphasised by Kilian (1976:3): "Hy is met sy hele wese in die probleme wat hy stel aanwesig". The act of philosophising is an act of the global personality, and not an act by one part or dimension of it. The educational philosopher would find it very difficult, if not impossible, not to feel a profound personal identification with problems that are being dealt with and because education does not take place within a cultural vacuum, philosophising on or about education can never be completely a neutral matter (Hansen 1960:8-11).

Up to this point the exposition has sought to clarify the meaning of the terms Philosophy, Philosophy of Education and philosophy of life. The next section deals very briefly with Philosophy of Education as a part discipline of Education as a science.

2.5.6 *Philosophy of Education as a Discipline*

Philosophy of Education does not only have a relation with other agogical disciplines or disciplines of Education, but is one section, part, component, sub-discipline of the Science of Education. It was only separated from the others in order to make it manageable in terms of the volume of thinking tasks attached to each sub-discipline.⁶⁰ Without Philosophy of Education a well-structured, purposeful Science of Education and eventually adequately informed practice of education would be practically inconceivable. On the other hand, this sub-discipline is also affected by the other sub-disciplines from which it derives its substance, meaning and purpose (Bekker et al 1976:2). While Philosophy

⁶⁰ Another name for (ped)agogical disciplines is that of (ped)agogical perspectives. They are studies which are subordinate to the central theme of Agogics and are revealing in a particular way the reality of human existence. These perspectives are: Fundamental Agogics, History of Education, Empirical Education, Didactics, Comparative Education, Orthopedagogics (Van Rensburg et al 1994:477).

of Education, like all agogical disciplines is theoretical in nature, it cannot ignore practical issues which provide material for conceptual and analytical analysis. The other educational disciplines also rely on Philosophy of Education to illumine their underlying values and the premises of their theories. To know the relationship between Philosophy of Education and other agogic disciplines is purposeful because it illuminates the foundations for meaningful education which is the study object of each part discipline.

2.5.7 *Aims and Methods of Philosophy of Education*

When considering aims⁶¹ and methods of Philosophy of Education, it is indispensable to go beyond what was referred to as a descriptive style of philosophic enquiry.⁶² After a description of a particular reality, it is essential to be factual by making recommendations about ways and means to attain these ends as well as being normative by making recommendations about the aims within the context of education as a phenomenon and its place in life (Bekker *et al* 1976:6-7). It must remain an open question at this stage whether a Philosophy of Education, which is a normative occurrence, can and should remain only critically and objectively concerned with the views that are held, the theories that are made and the concepts that are used when thinking and writing about education. Many philosophers of education do not think that it is their duty to provide directives for education. They see it as their duty to describe from an ontological perspective what education is, or to analyse existing pronouncements regarding the means and ends of education and to stick to the very essence of philosophising which they perceive as reasoning.

⁶¹ To have an aim is to intend or try, to direct or point, or to seek to attain or achieve a purpose, a design, or an object aimed at (Allen 1990:24).

⁶² See Chapter One, Paragraph 2.5.2.

As far as the aim of Philosophy of Education is concerned, it is not relevant for the purposes of this study to give a comprehensive answer to the question: what is Philosophy of Education? A brief mention, however, will have to be made so as to contrast it with the scope and aim of agogics. Many educationists⁶³ have given answers to this question and the researcher will make use of a comprehensive definition compiled by Landman on the basis of what these educationists have said:

"FILOSOFIE VAN DIE OPVOEDING: FINALE⁶⁴ DEFINISIE

Filosofie van die opvoeding is 'n filosofiese en wetenskaplike (d.w.s. fundamentele) werklikheidsgetroue, metodologies-verantwoordbare, beskrywende en beredeneerde reflekerende en analiserende soektog na en regverdiging van geïnterpreteerde normatief-deurdrenkte moontlikheidsvoorwaardes vir opvoeding (waarvan opvoedingshandelinge en opvoedingsdoelstellings besonder prominent verskyn) en die praktykbetekenis daarvan binne besondere werklike kontekste opgeneem in 'n konsekwente standpunt wat gekleur word deur 'n partikuliere lewens-en-wêreldbeskouing" (Landman 1994:21). The researcher has been seeking explanation of terms in the title of this study and one question that emerges is: Will it ever be possible to arrive at a final definition of Philosophy of Education? Is that not going against all that has so far been said about the difficulty of pinning the concept Philosophy of Education down to something that once again is seen as a comprehensive, but static view of a reality such as education which escapes final definitions? In reality, the only area of some agreement among the various philosophers of education is that of method. Through rational inquiry the philosopher-educationist seeks to bring about an understanding of the various and related problems

⁶³ See Van Rensburg *et al* (1994) where definitions of Philosophy of Education are given by fifty educationists throughout the course of the book. Landman has recently collated all the various definitions and analysed them so as to come up with a integrated definition of Philosophy of Education which will appear in the current text.

⁶⁴ "Finale" only in the context of Landman's analysis since a final definition as such is not possible.

of education. Philosophic investigation remains a critical, creative, reflective thinking which aims at bringing about an awareness of as many aspects of the problems of education as is humanly possible. Philosophy of Education is, therefore, concerned with the theoretical and philosophical problems that underlie the practice of education. As education is a human concern, the Philosophy of Education cannot avoid ethical-normative questions and has to draw upon the established branches of Philosophy in this respect. As a branch of General or Systematic Philosophy, Philosophy of Education is the systematic discussion of educational problems on a philosophical (rational reflective) level, that is, according to Broudy (1961:4) the mental probing into an educational question until it is reduced to an issue in Metaphysics, Epistemology, Ethics, Logic or Aesthetics.

Hence a fundamental problem of the educational philosopher is to know or to judge whether, and to what extent, an issue is educational. This, of course, involves the problems of demarcation or delimitation of the field of investigation, definition of the concept education (Schofield 1974:1-41) and the development of educational or (ped)agogic criteria or standards by means of which the philosopher-educationist constantly is called upon to orientate him or herself within the specific discipline. It is in this connection that Agogics makes a contribution to scientific knowledge and the passing on to practice of responsible findings. In studying Philosophy of Education the purpose is not so much to concentrate on theoretical principles as upon their significance for education. Thus the educational philosopher deals with fundamental questions only in the field of education (Curtis 1968:7). This does not involve attempting to arrive at a theory for the improvement of educational practice. It is not the aim, nor the function of the philosopher of education to attempt prescribing on practical issues. Confusion often exists between the terms Philosophy of Education and theory of education where, in agogic literature some authors use both terms to mean the same con-

cept, while others separate Philosophy and theory of education. In the book of Basic Concepts (Van Rensburg et al 1994:554), it is stated that theory of education is "... another less acceptable name for Philosophy of Education". The reason they give for this is that education, as a science, is a theory about a practical concern, insofar as education is understood as a practice. If the term theory of education were to be equalled to that of Philosophy of Education it would imply the existence of a theoretical education in contrast to a practical education. So as to avoid any misinterpretation the name theory of education is seen as an inadequate description of this particular perspective (Van Rensburg et al 1994:554).

This does not imply that the philosopher of education is unconcerned or apathetic about the real life situations of education but he or she, as a philosopher of education, is aware that philosophical reflection is not the type of contemplation that subsequently leads to improved method as practical activity. Practical matter is the realm of the theory builder, the practical educator. The philosopher of education is aware that philosophical contributions are among the many issues that influence and direct educational practice, but he or she is also aware that it is not the prime function of Philosophy of Education to prescribe direction, but rather, that Philosophy of Education as a scientific discipline endeavours to provide an overall understanding of the complex whole of education. By means of philosophical, linguistic and conceptual analysis and by questioning fundamental assumptions and subjecting them to rational inquiry; by scrutinising contemporary as well as traditional ideas and pronouncements, "... philosophy of education as a scientific discipline may be regarded as the dialogue among thinkers on education" (Beyers-Nel 1981:74).

Philosophy of Education can be discussed under several names, for example, Educational Philosophy, Philosophy for Educational Practice,

Fundamental Agogics, Fundamental Andragogics, Fundamental Gerontagogics, Theory of Educational Practice, Theoretical Educational Issues, Issues in Education, Theory of Education and perhaps also a number of others. Languages other than English also have their own names for this phenomenon. For the purpose of this study the chosen the name Philosophy of Education has been chosen, not only because it is a study carried out in a University Department known as the Department of Philosophy of Education, but because this thesis would like to be a foundational philosophical reflection on the phenomenon known as education and especially in what could be called the "Preventive Mode of Education". It is not the objective of this thesis to enter into the debate on which name or names should be considered acceptable for a specific description in Education. It would, however, have been unfair to the critical reader had the researcher only glibly stated a decision to use Philosophy of Education as the chosen term. The explication is rather lengthy, but it has been considered necessary for the sake of clarity for the later discourse, to delve into the terminology and clarification of the term Philosophy of Education more deeply than was done with the other terms.

Many of the names given to the disciplines have definite advantages as far as clarity of objective and discipline is concerned, while others are not only less clear, but can also be confusing. Although in this thesis a certain religious-lifeview basis is applied in the argumentation, the thesis still concentrates on a scientific explanation of a certain system of education as opposed to becoming a defence for the virtues of a particular lifeview or philosophy of life. Consequently, this study is aimed at introducing a system of education based on specific educational principles and not on propaganda in favour of a particular method of education.

2.6 Teaching, Training, Instructing

Educating is a practical but rich and complex endeavour. Any attempt to describe it will automatically lead to describing the principles and skills of teaching, training and instructing as well as what is often referred to as conditioning and indoctrinating.

In describing practical activities such as teaching, instructing and training, the objective is not to invent some new idea, or even to specify what ought to be meant by these descriptions, but, to study, clarify and try to understand ideas that already exist.

2.6.1. Teaching

Efforts to define the term teaching are often concentrated on exploration of different facets of teaching rather than on the formulation of an exact, in the sense of scientifically acceptable, definition of the term.⁶⁵ Such efforts at defining the term teaching include linguistic analysis or descriptive definition, ideological considerations and the attempt at a scientific definition.⁶⁶ Firstly, a distinction will be made between the institutionalised act of teaching and the nature of teaching itself so as not to confine the term teaching to school instruction (Van Rensburg et al 1994:548). Teaching can occur without institutional structures but it "... cannot occur independently of the logical

⁶⁵ See Smith (1961:86-101) and (1985:5097-5101) where he gives detailed explanations of the term education.

⁶⁶ The words teaching, and education, are used in various ways. Defining the term does not really solve the problem because words can be defined to satisfy the intention of the person who uses them. Thus, definitions of concepts can become a controversial issue in agogical circles. While the analysis of different definitions would be interesting, it is not the purpose of this paragraph. An attempt will be made to describe the concept teaching, rather than analysing its normative content, so as to distinguish it from other related concepts with which it is often confused.

and strategic acts" (Green 1971:5).⁶⁷ When describing the act of teaching some of the logical and strategic acts of teaching should be distinguished by means of the different criteria used for their evaluation.

This distinction is necessary because the act of teaching involves different kinds of skills and different kinds of knowledge. The logical acts of teaching require a knowledge of the laws of thought and the strategic acts of teaching require knowledge of the laws of learning and human growth. Consequently, according to Green (1971:7-8) it is advisable that these different acts of teaching never be evaluated independently of one another. One simple reason for this is that if, for example, the activity of teaching is limited to the logical acts, it could quite easily be evaluated independently of its results, meaning that teaching "... can be well done, even though nobody learns [...] from it" (Green 1971:8). That however, would defeat the purpose of teaching which "... concentrates on intellectual actualisation, including in its scope bodies of knowledge (such as knowledge of values and norms) and skills useful for communal existence" (Van Rensburg et al 1994:548).

As with educating, so with teaching, it is always an intentional activity and as intentions are associated with what is considered to be of consequence, it can be said that teaching is goal-directed. The attainment of the goal depends on the belief system of the teacher and various modes of thinking. "If it is to be understood why teachers do what they do, it is necessary to understand their thought processes and what they believe and how they come to believe it" (Smith 1985:5099). When dealing with Preventive Education and the education of educators this will be an essential point to bear in mind. Of all the activities of education, teaching may well be the most comprehensive and the one most readily

⁶⁷ According to Green (1971:4-5) logical and strategic acts of teaching are indispensable to the act of teaching wherever it may be found. Under logical acts he defines: explaining, concluding, inferring, giving reasons, amassing evidence, demonstrating, defining, comparing. Strategic acts include: motivating, counselling, evaluating, planning, encouraging, disciplining, questioning. Strategic acts of teaching are evaluated primarily by their consequences while logical acts are evaluated independently of their consequences.

associated with education. As with the term education there is no single point of view from which to understand the concept of teaching. While discussion of the term teaching will be necessary, attention will also be given to the likenesses and differences between various other modes of teaching, namely instructing, training, conditioning and indoctrinating.

It would not be scientifically viable to assume a priori that the terms in question are equal in meaning nor that they are reducible to each other. The only way to seek clarification will, once again, be to take the conceptual point of view and apply the methodological principle that the meaning of terms will be found in the way in which they are used in ordinary non-technical contexts (Green 1971:22).

As a point of departure it is necessary to distinguish between teaching which focuses on the formation of behaviour (teaching to) and teaching which focuses on shaping belief as a transferal of knowledge (teaching that). "Implicit in this contrast between 'teaching that' and 'teaching to' is the difficult problem of the relationship between thinking and knowing, on the one hand, and doing or acting on the other; and quite different philosophies of education can be made to turn on the way that this relation is understood" (Green 1971:23).⁶¹

For the sake of clarity something needs to be said about the concept educative teaching which Van Rensburg et al (1994:371) define as straightforward teaching.⁶² Agogic literature, however, reveals educative teaching as the practice which employs the rational faculties of those being taught and encouraging them to acquire independent thought

⁶¹ For a more detailed discussion regarding this problem see Chapters 4, 5 and 6 in Green (1971).

⁶² Etymologically the word teaching comes from the Old English taecan and the Germanic taikjan, meaning "to show" (Sykes 1976:1187).

and developing a critical attitude towards what they are being taught. When it comes to the teaching of skills, students are encouraged to reflect on the reasons for doing what they are doing and although a certain amount of operant conditioning takes place, teachers "... desire students to act because of their perceptions of what they ought to do rather than merely because of their history of reinforcement" (Robertson 1985:5090).⁶³

2.6.2. *Teaching and Training*

Although teaching is generally understood as a broad term, it is not a particularly obscure concept.⁶⁴ Training⁶⁵ is the planned and systematic sequence of instruction which provides the know-how or ability to perform certain actions (Shafritz *et al* 1988:478). To most ordinary citizens the word training is conceived of as a prosaic act; that of enabling people to perform certain tasks.⁶⁶ These two concepts: teaching and training, are closely related and interchangeable, often overlapping without any alteration to the meaning of the statement. This, however, does not mean that they are identical in meaning. Not all teaching is training.

Green (1971:24) maintains that the term training may be substituted for teaching "... in any context where we are concerned with 'teaching

⁶³ In this regard, see also Griessel *et al* (1991), Chapter One.

⁶⁴ Barrow and Milburn (1990:306) refer to teaching as a "polymorphous word" and Hirst (1973:165) calls it a "polymorphous activity".

⁶⁵ Training used as a verb means: to trail, to allure, to educate, to discipline. Also Trainer, to traile, drag, draw. Late Latin trahinare, to draw along, evidently founded on the Latin word trahere, to draw (Sykes 1976:1230).

⁶⁶ In the "new" South Africa much is being done in the area of job training programmes which also include indispensable teaching. What has been done in the United States of America since the 1960's, is what is happening in South Africa in this decade: Training for Social Equity; Training for efficiency; Training for Economic Development (Wilms and Munger 1992:672-677).

someone to,' but that substitution cannot be made with equal ease when we are concerned with 'teaching someone that...". From this statement it can be deduced that the concept of training, in the sense of drilling,⁶⁷ is about shaping behaviour, whereas the concept of teaching has a broader meaning that includes both the shaping of behaviour as well as the transmission of information. This explication is not a case of splitting hairs but of highlighting a principle underlying a distinction. Green (1971:24) has a hypothesis that "... the distinction between teaching and training turns upon the degree to which the behaviour aimed at in teaching or training is a manifestation of intelligence".⁶⁸ What can be inferred from this statement is that "... in the proportion that the behaviour aimed at in training manifests intelligence, it is easier to use the words 'teaching' and 'training' interchangeably; [whereas] in the proportion that the behaviour aimed at does not manifest the need for the use of intelligence, the term 'training' continues to have application when the concept of 'teaching' does not" (Green 1971:25). Both training and teaching are degree words. Distinction should be made between what is an automatic performance of an operation (the sign of a trained, in the sense of having been drilled, person) and the understanding of the operation with or without the skill to perform the task (the sign of an educated person). Such a distinction is not a value judgement. Training is of value in its own right and a necessary preliminary to education (Barrow & Milburn 1990:316-317).

⁶⁷ Drilling: as used in the context of training soldiers. Skeat refers to a certain Jonson who hints at the Dutch origin of the word in the sense of training soldiers. He also quotes Savel's Dutch Dictionary which presents the word drillen to mean: to drill, shake or brandish; to exercise in the management of arms, or, to turn round and round in the sense of turning men about so as to drill them (Skeat 1924:182).

⁶⁸ This may be one reason why, in the past, it was customary to refer to Teacher Training Colleges and the training of teachers insofar as the concept of education appeared to be more closely related to training than to teaching. In South Africa it is now becoming the norm to refer to teacher education and Teacher Education Institutions (Committee on Teacher Education Policy 1995:2).

2.6.3. *Training and Conditioning*

Taking this discourse to its logical conclusion it could be stated that to the degree to which training does not rely on the use of intelligence, the concept of training fades, to be replaced by that of conditioning⁶⁹ to which it becomes difficult to apply the idea of teaching.⁷⁰ This is so because conditioning does not rely on evidence or reason. More than distinction of boundaries between concepts, these are differences of emphasis which will depend on the context in which the concept is being used. Concepts can be related without being identical. In this case it needs to be acknowledged that conditioning enters into the sphere of teaching in a peripheral manner "... insofar as it can be shown to have a place in a teaching sequence or pattern of training which in itself is not mere conditioning but is aimed at shaping behaviour expressive of intelligence" (Green 1971:26). Therefore, conditioning can be more easily associated with the concept training which has more to do with the formation of habits than with the acquisition of knowledge and belief. Training and conditioning both have the idea of drilling inherent in their meanings. In terms of skills drilling it is an acceptable act but it can never attain to what teaching can.

The word training can also be used in a pejorative way when it is inferred that someone has merely been trained to do something rather than taught to think for themselves. In this instance the emphasis is on the learning (teaching) which is narrow, inflexible, and disconnected from the reason for doing something (Smith 1985:5089).

⁶⁹ Conditioning: The usual reference to this word from the Latin condere, is incorrect; Skeat (1924:128) points out that the true Latin spelling is condictio, derived from con -, for cum, together, and the base dic - seen in the word indicare, to point out, which is closely related to the word condicere, meaning to talk over, to agree upon; which is derived from con-(cum), meaning together, and dicere, to say or to speak.

⁷⁰ Green (1971:25) makes an interesting distinction between teaching and training a dog to perform certain actions and conditioning it to perform other functions.

2.6.4. *Teaching and Instructing*

Instructing,⁷¹ like training, is a concept closely related to teaching. In many contexts both these terms are used synonymously. However, teaching and instructing are not synonymous because "... teaching is a medium of education and not all instruction is necessarily education" (Van Rensburg *et al* 1994:418). There are countless examples where teaching does not involve giving instruction for the simple reason that the focus is on shaping behaviour (teaching to) and not on shaping belief (teaching that). In teaching the active participation of the person being taught is emphasised, whereas in instruction it is more the actions of the one instructing that are important. Green makes a further observation that because instruction appears to involve some kind of conversation which entails giving reasons, justifying, explaining, and so forth, it can be associated closer with the pursuit for understanding and believing. Green is of the opinion that "... stated in its simplest and most ancient terms, [...] instructing always involves matters of truth and falsity, whereas training does not" (Green 1971:28).

People can be trained or drilled to do certain things without fully understanding what they are doing or needing to believe in what they are doing. If teaching is essentially the pursuit of truth, then instructing is essentially related to the search for truth because the purpose of giving instruction is to help another to understand or to arrive at the truth. Taking the words of Scheffler (1960:57-58),⁷² regarding the concept of teaching and the thought of Green regarding the concept of instructing, it could be concluded that they both insist on the prominence of reason in teaching as well as in instructing. When both

⁷¹ Instructing: from the Latin word instructus, pp. of instruere, to build into, instruct, to inform, to teach, to order. Latin in, meaning into; and struere, to build (Skeat 1924:303).

⁷² As quoted by Green (1971:29).

teaching and instruction is given with the aim of shaping a person's belief or behaviour to the point at which they can judge for themselves whether the belief is reasonable and the behaviour justifiable, teaching and instructing appear to be able to be used synonymously. To conclude, it is necessary to bear in mind that the concept instructing is narrow and specific which usually implies the act of ordering, or in some sense teaching, someone to do something or to believe something specific. Instructing, like training,⁷³ can be directed towards shaping behaviour, but unlike training, the person is told, by means of the instructor giving the instructions, what to do or what to believe "... for some good reason [...] which he regards as good and sufficient" (Green 1971: 30).

2.6.5. *Teaching and Indoctrinating*

When the emphasis on shaping belief, to the exclusion of the use of reason, becomes the prime focus of teaching, the concept of instruction fades away to be replaced by that of indoctrination⁷⁴ in the pejorative sense of the word. "The difference between instructing and indoctrinating⁷⁵ is a difference in the weight given to the pursuit of truth as opposed to the simple transmission of beliefs previously arrived at" (Green 1971:30). People are indoctrinated to believe certain things, and conditioned and trained to do certain things. The difference between indoctrination and instruction is that in indoctrination the belief does

⁷³ With reference to, for example, religion, the young are usually instructed in the contents of their faith, in the belief that one day they will either accept or reject what has been passed on to them. However, they are trained in practising particular religious customs and devotions.

⁷⁴ In its non pejorative context, to indoctrinate means to instruct in learning. This meaning is derived from the Latin in, (in) and doctrina, (learning). The Latin word doctor means a teacher or a physician derived from the Latin: docere, meaning to teach; with agential suffix - tor (Skeat 1924:297; 198).

⁷⁵ Underlining my own - P.F.

not have to be adopted for any good reason; it does not have to be grounded in evidence; it does not even have to be a true belief.

Most dictionaries list a meaning for indoctrination which almost implies that it is synonymous with teaching in a generic sense: "... indoctrinate: teach, instruct" (Allen 1990:603). Etymologically it could seem that indoctrination is the way in which to teach a doctrine. This immediately evokes the question "what is a doctrine?" It is a body of instruction that is taught. It is a principle of religious or political beliefs. It is a set of such principles which could also be called dogma (Allen 1990:345). Robertson (1985:5089-5090) elaborates on such a definition by adding that a doctrine "... is a set of beliefs that provides an explanation or interpretation of the world and indicates how humans ought morally to act in light of the general features of existence that the system has identified. A doctrine differs from a scientific theory in containing assertions which are, in principle, not open to empirical investigation". For the purpose of this thesis it is essential to make the distinction between educating, teaching, instructing and training, versus conditioning and indoctrinating. While some philosophers of education have thought that "... any attempt to teach a doctrine [...] is necessarily indoctrination [...] others, however, have left open the possibility that the content of a doctrine could be either educatively taught or indoctrinated depending upon the methods the instructor uses" (Robertson 1985:5091). Because this thesis has to do with systems teaching it must be stated that, throughout this study, the terms conditioning and indoctrinating will consistently be taken to mean a less acceptable form of educating.

The explanation of these concepts has shown that while they are distinguishable, they are similar in some respects, even overlapping in meaning at times. All these concepts rely on some aspect of intelligence, either in their form of belief or in their form of behaviour. It is not the

intention of the researcher to argue whether conditioning or indoctrinating are or are not ways of teaching, training or instructing. What is significant, for the purpose of this study, is to see how different modes of teaching are at times closely related to one another as well as to the concept of teaching and how at times they can be vague and ambiguous. Discussing what is meant by the terms vague and ambiguous is not part of the purpose of this paragraph.⁷⁶

3 PREVENTIVE EDUCATION IN TEACHER TRAINING - AN HISTORICAL PERSPECTIVE

One of the purposes of this study, as has already been stated, is a reflection on the education of educators currently practising Preventive Education to evaluate its agogical accountability in an effort to understand what it means to educate educators in Preventive Education. In order to make this an accountable contribution to the Science of Education in the field of Preventive Education, it will now be necessary to reflect briefly, but systematically, on the training of teachers in time perspective. In order to determine the origin, application and aims of Preventive Education in teacher training it is essential to disclose its historical application insofar as this is possible to determine.

It is indispensable to understand and grasp the educational past because educational philosophy is linked to what has preceded it. The traditions of today are the contribution of many people and nations over the centuries. No educational practices of the present can be adequately under-

⁷⁶ For further clarification of the ambiguity and vagueness of these concepts see Green (1971:34-39).

stood without uncovering the historical development of educational theories and systems of the past. Not all human occurrences, however, need necessarily imply an educational occurrence as there are times when the contact between adults and children could naturally be typified as merely associative occurrences.

The conditions of both Preventive Education, as such, and of being trained according to the preventive method of education are contained in the educational situation from which arises not only the need to act in a preventive manner, but also the origin and motive for educational thought which is situated in it. By Preventive Education is meant the manner⁷⁷ in which education, as accompaniment and guidance, is actualised. A few pertinent questions which the educator, implementing the preventive method of education, could ask are the following: How is the existential need of the educand for assistance and guidance met? How is the educator being taught to respond to the need of the human being for freedom and security? How is the educand being helped to act responsibly and integrally to eventually master his or her own existence in a dignified and mature manner?⁷⁸ These questions should be kept in mind when delving into the past of Preventive Education as a method. Therefore, wherever there is actualisation of humanness (an adult's real concern for the well-being of another fellow human being which entitles the educand to assistance and guidance); responsibility (the way in which the educand is guided towards discovering his or her own potential); kindness (where the relationship between educator and educand is determined by love,⁷⁹ that is agape, for the genuine well-being of the

⁷⁷ This is what distinguishes Preventive Education from any other method of education.

⁷⁸ Chapter Two will be a discussion of the ontological structure of the nature of the human being in more detail. For now it is sufficient to say that education, and especially Preventive Education is seen as assisting the human being to "become" more human.

⁷⁹ Perhaps one of the most misused and misunderstood words in the English language at present is that of "love". This term will be explained in the course of the study as its correct usage is imperative for a clear understanding of the concept of Preventive Education.

other and where this love becomes the guiding principle of all the educator's actions in favour of the educand); reason (where the educand is helped to comprehend the reasonableness of what he or she is doing, being asked to do or what is being done, so that there should be little or no need for external or repressive measures to be inflicted for the maintenance of discipline); and finally, religion (where there is the awareness, understanding and practice of religious ideals of love, prayer and a virtuous life) it is possible to say that at least the essences of Preventive Education are present in the sense in which Don Bosco understood them.⁸⁰

The concept of Preventive Education has already been briefly dealt with.⁸¹ At this stage it is necessary to also deal very briefly with the content of such a system and style of education, firstly, as an aid to those who are not well acquainted with this method of education and secondly, in order to ensure that what will be historically traced can really be qualified as examples of training in Preventive Education. Preventive Education underlies an approach which "... reaches beyond immediate short-term objectives as is characterised by ideals and a concern for a better quality of life" (Morrison 1976:208).

As has already been stated, the preventive system of education includes the educator's love and respect for the dignity and worth of the individual. Preventive Education assumes that any method is valid if it allows for initiative, co-operation and self-discipline in an educational situation where the focal point is the person being educated. Preventive Education sees the person as a unique human being and as a bearer of human dignity. It envisages a balanced programme of work and play, in an atmosphere of friendliness, relaxation, mutual respect and encourage-

⁸⁰ See Finn (1986:206-282) for a more detailed explanation of these essences.

⁸¹ See Chapter One, Paragraph 2.3.

ment where feelings of personal adequacy and self-esteem create a situation indispensable to the learning occurrence.

The long-term aims of Preventive Education are two-fold:

- to prepare an individual to take his or her place in society in general by encouraging growth from within the person which appeals to their inner freedom and so opposes external conditioning and formalism, and
- to prepare an individual to take his or her place in a particular community as a responsible and mature adult with personal convictions of conscience based on religious values and with an awareness, understanding and appreciation of him or herself and of fellow human beings.

There are also short-term aims concerned with the acquisition of the necessary vocational skills which prepare persons for the labour market where they are able to insert themselves into an employment for which they have been trained and by so doing are able to earn an honest living, which will provide for their own immediate and future family needs. Other short term aims are the acquisition of those qualities or virtues such as diligence, integrity, pride in and respect for work, concern and respect for the welfare and dignity of others, patience, humour, perseverance, loyalty, courage, independence, tolerance, honesty and gentleness (Morrison 1976: 209). These short-term aims are, educatively speaking, the sound foundation on which the long-term aims are based.

Preventive Education also suggests, and is open to, the employment of motivational techniques necessary for promoting effective learning. Every

educational event is meant to be an outgoing joyous experience. The teaching techniques used are differential and thus capable of modification in a changing society.⁸²

In this paragraph, the aim is to determine the contribution made by the reality of teacher training to the concept of Preventive Education, quite often in a non-directive and non-intentional manner. The starting point will be the actual phenomenon of teacher training as it is revealed in the course of history. Every occupation, be it a simple trade or a profession, requires at least some form of initial training. Depending on the type of trade to be mastered, the apprenticeship could be quite informal. The more demanding the profession becomes, the more formal the preparation and training. In our contemporary modern world teachers require professional training that includes a considerable number of courses in education, educational psychology, and content subjects. In addition there are periods of observation of the classroom situation by experienced teachers as well as a practice-teaching period where the student-teacher discovers, under controlled supervision, what it feels like to be in charge of a classroom full of pupils. This, however, has not always been the case (Atkinson & Maleska 1964:377). In order to gain an accurate perspective concerning the type of preparation teachers received in the course of the history of education up to the Nineteenth Century, it is now necessary to examine briefly how such teacher training developed through the ages.

For practical purposes and to keep the investigation within reasonable boundaries, this section will be sub-divided into four sub-sections.

⁸² This is an essential aspect which needs to be kept in mind throughout this study, as the method of Preventive Education, to be effective in the Third Millennium which is fast approaching, may need to be adapted to the changing times. How this will be done will hopefully be part of this study.

- 3.1 Pre-Christian Era
- 3.2 Christian Era up to the Nineteenth Century
- 3.3 Experience of Preventive Education during the Nineteenth Century
- 3.4 Don Bosco's Training of His Educators During the Nineteenth Century

3.1 Pre-Christian Era

In most early societies education was considered complete when the individual was able to provide for and satisfy fundamental physical needs (Atkinson & Maleska 1964:8). Education was generally of a relatively low order as children were often not treated with the dignity and respect owed to human beings (Atkinson & Maleska 1964:8). It was the duty of the family to familiarise the children with the rules of the tribe and organised education never began until puberty when the boys were taken away for ceremonial initiation ceremonies. At first it was the duty of the family to impart practical and religious aspects of education, but as civilisation advanced, education became more specialised. Furthermore, as community life developed so did formal education which then became the task of the professional teachers, which during most of the pre-Christian era, belonged to tribal officials such as medicine men, witch doctors or the priest (Atkinson & Malekska 1964:8-9).

In the ancient world, knowledge of the subject matter to be taught was the prime qualification for being able to teach (Atkinson & Maleska 1964: 377; Brubacher 1966:466). In early historic times, priests were usually the teachers because they were the only ones capable of reading and writing "... and some contrived to make their skills appear to be quite a mystery as they recorded and interpreted sacred and scientific lore"

(Atkinson & Maleska 1964:377). Their ability to teach became for them a mark of personal distinction as they were the only ones who possessed this skill.

3.1.1 *In Egypt*, since most professions were controlled and managed by the priests, education came to be known as "priestly" (Frost & Bailey 1973:17). Atkinson and Maleska (1964:377) mention an interesting detail that the ancient Egyptian priesthood monopolised education to such a degree that the death penalty was a threat against anyone who attempted learning to read or write. Little mention is made of how teachers were prepared for their tasks. All elementary education appears to have been vocational and apprenticeship training. The boys (girls were trained in the home and not permitted to partake of any of the careers of which the school was a part) were taught to write and to understand the vocabulary of the career for which they were being trained (Frost & Bailey 1973:20). The specific training which boys received for their chosen profession was mainly practical. These skills were learned by working directly with artisans or with their fathers. The Egyptians perceived theory to be a waste of time and energy (Frost & Bailey 1973:20-21).

3.1.2 *In India*, the Brahmins, who were the highest caste, enjoyed the exclusive privilege of being both priests and teachers (Brubacher 1966: 466). Education was a spiritual exercise which later became subject orientated. The ancient guru's main task was not to impart knowledge, but the formation of the pupils' characters and the acquisition of virtue. The apprentice lived with the master craftsman to learn the secrets of the trade. They lived like father and son. The educator was held in high esteem in ancient India. Because the goal of instruction was of prime concern, it was natural that the best person should be sought after for the post of guru. The guru was not paid for his services but it was customary to give a gift called guru dakshina or Veda dakshina (Vikrant 1978:90-97).

3.1.3 *In China* teachers were held in respect second only to paid government officials (Brubacher 1966:466). Religion became one of the fundamental factors in Chinese life and education. Confucius, who lived between 551 and 478 B.C. became one of the most revered of Chinese religious thinkers and a master teacher (Frost & Bailey 1973:23). Confucius took a personal interest in his pupils and stimulated them to think. Soon after his death however, his example was forgotten and education once more took on a meaningless, formalised character (Atkinson & Maleska 1964:11). There were no state schools or public education in China. The state encouraged private schools which, according to Monroe (1970:39), were "loud schools" because the child was required to shout an appropriate passage out aloud until it had been committed to memory (Frost & Bailey 1973:24). The aim of the teacher was "... to compel his pupils, first, to Remember, secondly, to Remember, thirdly, and ever more, to Remember" (Monroe 1970:39). These schools were only for boys. The main contribution of the teacher to the pupil was that of lesson hearing. An insight into the qualification of the teacher might be revealed by the following: "All education beyond the elementary level led to state examinations. There were two preliminary examinations designed to weed out the less competent. Those who failed became teachers"⁸³ (Frost & Bailey 1973:25). The advantage of this type of learning was that it secured the stability of society which helped to perpetuate the empire and conserve the nation's heritage. Pupils were able to retain what they had read and could imitate perfectly. However, they were devoid of any sense of personal initiative or adaptability to changing situations (Frost & Bailey 1973:26).

3.1.4 *The ancient Jews* held teaching as a sacred office and gave the teacher even more honour and respect than they tendered to parents. They were one of the most literate of all the ancient peoples in the Western world being one of the few nations of antiquity attempting to teach

⁸³ Underlining my own - P.F.

everyone to read (Atkinson & Maleska 1964:14). The Jewish history is carefully documented but, unfortunately, the trustworthiness of the records are at times challengeable since accurate documentation was not kept and later writings often confused fact with fiction and truth with nostalgia (Frost & Bailey 1973:29). As with most ancient or early civilisations there were no formal schools and life served as the child's school and teacher (Frost & Bailey 1973:36). However, throughout Jewish history the role of the mother⁸⁴ as educator of the daughter remained essential.

Within the family the father was not only the patriarchal ruler but also the teacher who, together with the wife, shared the task of instructing their children (Atkinson & Maleska 1964:16). Thus the child learned by taking an active part in the group and participating in activities. It remained the duty of parents to instruct children in the skills they wanted them to master. Periodically the priests would gather the people, young and old together, to listen to the Law and to hear its interpretation. In this manner, the total life in which the child grew up was a school of learning (Frost & Bailey 1973:37-38). Between the age of six and ten the boy was expected to attend the Synagogue where he came under the patronage of a scribe who taught him the written law (Frost & Bailey 1973:42).

3.1.5 *For the Greeks* education was also considered necessary. The onus was on the family to educate their children. It remained the duty of the mother to educate the daughter and the duty of the father to educate the son. In Sparta the early education of the child was the responsibility of the mother which was "... careful indoctrination in the ideals and

⁸⁴ One of the greatest contributions of the Jewish people to civilisation was the fact that their women enjoyed a higher position in society than their counterparts had enjoyed elsewhere. In the family they were accepted as "junior partners" and not slaves as in Oriental countries. However, in the matters of training the young, the women were not permitted to go beyond informal training for domestic life as it was carried out in the home (Atkinson & Maleska 1964:16-17).

mores of Spartan life" (Frost & Bailey 1973:50). From the age of seven, education was the sole responsibility of the Spartan community, supervised carefully by the paidonomus, who was the state superintendent of schools. The boys were usually divided into bands where the bravest of them became the "herd leader". Each band became the special responsibility of an eirene, a young man over twenty years of age who had the task of reporting to the State regarding the behaviour of the boys (Frost & Bailey 1973:50).

Society and the education system was geared towards producing fine soldiers who could fight for the State (Frost & Bailey 1973:49). At the age of eighteen, the boys would have to undertake strenuous military training. At twenty they would have to take an oath of allegiance to the State and at thirty they finally became citizens, if they had proved themselves worthy (Frost & Bailey 1973:51). They were then compelled to marry for the good of the State after which most of their time was spent "... fighting for the state or supervising the education of the boys" (Frost & Bailey 1973:51). From birth to death, education in Sparta was both cruel and efficient (Frost & Bailey 1973:50; Burn 1965:115-116; Jones 1967:35; Monroe 1970:75-76; Boyd & King 1972:13).⁸⁵ The elders (educators) were required to guide the young by their example. Plutarch⁸⁶ maintains that the young were taught not to live for themselves but for the country and to follow the example of the elders so that they all lived and acted in a prescribed manner. The boys were closely monitored by the elders so that there was always someone watching over them as a father or tutor.

⁸⁵ At times discrepancies in the dates of publication of the same author may occur. This is due to the use of different editions of the same book.

⁸⁶ As quoted by Monroe (1970:73-74).

There was probably very little difference in the educational goals of Sparta and Athens as a life of military service was desired for the citizens of both city-states (Lucas 1971:63). However, there were notably different ways in which the goals were achieved. Spartan education was rigid and rigorous (Lucas 1971:63) whereas Athens set the example of progressive education (Boyd & King 1972:15-16). Athenian boys were trained for peace, not for war (Boyd & King 1972:16; Brubacher 1966:466).

Among the later Greeks learning was not such a rare accomplishment and as it became more common it lost its realm of awe. As a consequence, the social status of teachers became less valued. This was particularly so for those teachers who taught the rudiments (Atkinson & Maleska 1964:377). In his Laws Plato (427-347) delegated this level of elementary teaching to slaves⁸⁷ which became a common practice among the upperclass Athenians and later, among the Romans as well. The Spartans however, disapproved of such practices as they were exceptionally careful not to allow their young to be educated by people of "low estate", among whom slaves and foreigners. In addition to the regular teachers, every adult had the responsibility of supervising the education of their young (Brubacher 1966:466). Atkinson and Maleska (1964:378) mention the fact that often these slaves, paidagogos, were citizens of another city-state that had been defeated in war, and that many were men of "... cultural background and exceptional ability". Certain of these slaves became outstanding teachers and achieved a high social status and lasting fame. The status of these teachers of Philosophy and Rhetoric was highly respected among the people and consequently, they also enjoyed excellent incomes (Brubacher 1966:467). However, ironically, it was these first teachers of higher learning, the Greek Sophists, who had difficulty earning the respect of the people. This was due, on the one hand, to the

⁸⁷ The name frequently given to these slave-teachers was paidagogos, a Greek word referring to the leading of children from which we have derived the modern term "pedagogue".

fact that they were promoting a radical educational doctrine⁸⁸ which placed new emphasis upon the individual with distrust of anything old and, on the other hand, partly due to the fact that they accepted payment for their services⁸⁹ (Frost & Bailey 1973:56).

An attempt was made at teacher-training among these philosophers, but, in view of the fact that in the Graeco-Roman world the status of teachers of fundamentals continued deteriorating to the point where they were the object of scorn, such an effort bore no fruit (Atkinson & Maleska 1964: 378).

3.1.6 *The Goal of Early Education in Rome* was virtue and piety. Prior to the Third Century B.C., the Romans had developed their own manner of educating. They adopted traits of mind such as filial duty, honesty, courage, integrity and dignity which were seen by them to be a necessary part of education. After the Roman conquest of Greece in the Second Century B.C., the Romans brought Greek slaves as pedagogues and with them also came the influence of Greek learning and school methods (Atkinson & Maleska 1964:34). For the Roman child the family was still the institution dedicated to teaching the ancient virtues and ideals. The family was looked upon as the major educational unit of society (Frost & Bailey 1973:85). The father enjoyed the absolute authority that was neither questioned nor challenged. The mother was the principal teacher of the children but very soon the son was singled out to accompany the father on tours of duty and learned through the medium of observation of the father. **"Even the best-intentioned teacher could not, the father thought, give his child the loving devotion necessary to his becoming the man of**

⁸⁸ This is what Boyd and King (1972:21-26) refer to as the "new education" which resulted in a new educational system. The youth wanted a training that would enable them to take part in public life. A special training was needed and this was provided for by the Sophists.

⁸⁹ It was seen to be the tradition of the Athenian gentleman never to teach for money. The Sophists did not have the same delicacy. **"They undertook their work as a means of livelihood and took pay as a matter of course"** (Boyd & King 1972:27).

which the father dreamed" (Frost & Bailey 1973:85). There is some evidence that there were schools in Rome before 300 B.C. but they were in no way major educational institutions. These schools were limited to children of the wealthy. For the élite there was also a modest fore-runner of what could be likened to present-day Colleges of Education which the boys attended. In these schools the "teacher of rhetoric" was instructed in the art of declamation and extemporaneous speaking (Atkinson & Maleska 1964:34).⁹⁰ It was common for children to be instructed within the narrow confines of the home by the example of their parents, as well as in the broader environment of city life. Although the education of the masses was far more modest than that of the upper classes of Rome, it was hoped that fundamental human virtues and values would be instilled by all fathers to their children insofar as they were capable (Frost & Bailey 1973:86).

Although the aims and purposes of teaching were dealt with largely outside of the school, existing instruction became so routinised that teachers lost the public respect they once had enjoyed. One of the factors that led to this was what Seneca (4? B.C.- 65 A.D.) described as: "Non vitae sed scholae discimus".⁹¹ The determining factor that led to the low status of teachers in general during the Greco-Roman period was undoubtedly the lack of contemporary methods of instruction (Brubacher 1966:468). While Quintillian had a great deal to say about education, he was interested primarily in the education of the orator (Frost & Bailey 1973:93). Quintillian, however, was a strong believer in public education and recognised, as well, the place of the teacher who, through certain teaching skills would be capable of meeting the needs of the

⁹⁰ Although this was a first attempt at some form of teacher training, it is far from what could be termed the training of teachers because these "schools" tended to produce a social structure of the élite. These educated men became those who largely controlled the government and were not concerned with passing on their knowledge in a systematic way to the younger generation.

⁹¹ As quoted by Brubacher (1966:467). The literal translation is that teachers were too prone to teach school instead of life.

individual. Although he came nearer than anyone else in the ancient world to writing a manual for teachers he ended up only describing the educational ideals without touching on the methodology of teaching (Atkinson & Maleska 1964:378). Brubacher (1966:468) attributes this lack of a teaching technique to the fact that education, during that period of history, was still looked upon as an art which was considered to be a natural gift. "The fact that ability to teach was so long regarded as a gift no doubt further postponed both a theoretical and an empirical study of how the technique of teaching might be improved" (Brubacher 1966:468). What comes to light so far is that not only is it impossible to speak about organised training of teachers in the preventive method, but that teacher training, as such, was practically non-existent.

3.2 Christian Era up to the Nineteenth Century

With the advent of Christianity there was a new regard for the infinite worth of the individual (Brubacher 1966:113) which, in the course of the history of education, was to have an impact not only on the concept of education of the child, but also, as will be seen later, on education understood as "preventive". The phrase "Christian Education", which had a sacred, transcendent meaning (Lucas 1971:161), first appeared about 96 A.D. For the next thousand years education possessed very little of an intellectual characteristic as the Church reacted vigorously against the corrupt pagan society (Monroe 1970:230). Lucas (1971:161) also mentions that at that time no separate education system for Christians existed partly because of the fact that, for the first generation of Christians, education took on the meaning of moral training and religious instruction which was mainly left to parents to pass on to their children in the home.

3.2.1 *The Establishment of Christian Schools*

The reason that no formal school system had been developed by the early Christians could also, in part, be attributed to the fact that they were firmly convinced of the imminent return of Christ which made a formal secular education appear irrelevant (Verster *et al* 1982b:15). A more convincing argument, however, seems to be the one that since, in the early stages of Christianity, to be a Christian was considered to be neither honourable nor popular, those who adhered to this new religion had done so out of a sense of deep conviction and were genuinely devoted to its teachings. In this regard Christian living was in itself a school (Monroe 1970:232). However, the Church was eventually forced to establish some form of systematic schooling with the aim of evangelising the masses as well as singling out young men who could be trained as leaders (Pistorius 1982:86).

3.2.2 *Catechumenal Schools*

Catechumenal schools were established at the beginning of the Second Century A.D. for the education of those non Christians who wanted to become members of the Church, but who lacked the necessary doctrinal knowledge, Christian principles and moral stability (Monroe 1970:232; Van Vuuren *et al* 1976:167; Verster *et al* 1982b:52). The aim of these schools was to teach the essentials of church practice and religious belief by means of a carefully graded course in evangelisation.⁹² The organisation of these Catechumenal schools was mainly informal. Originally, baptised members of the local church acted as teachers, but later deacons

⁹² Since Vatican II, the Church has re-introduced the three year instruction period which was known as the Catechumenate (Catechumen Schools) for those interested in joining the Catholic Church. Vatican II was a Universal Ecumenical Council of the Roman Catholic Church held in the Vatican City, Rome from 1962 to 1965. Vatican I was held in the Vatican City, Rome from 1869 to 1870. A more detailed description of Vatican Councils will be dealt with in Chapter 5, Paragraph 1.

and priests took over the educative duties (Van Vuuren *et al* 1976:168; Verster *et al* 1982b:52). An interesting feature of the catechumenate was the fact that the candidates under instruction needed a "sponsor" who was a baptised, practising member of the Church willing to accompany them on their journey towards Baptism and insertion into the Church.⁹³ Although the Catechumenal schools experienced their flourishing period around the Fifth Century, they were gradually replaced by ordinary elementary schools, until they finally disappeared from the scene around the Ninth Century (Van Vuuren *et al* 1976:168; Verster *et al* 1982b:52).

3.2.3 *Catechetical Schools*

As Christianity came into closer contact with the intellectual world of the Greek Hellenists,⁹⁴ the Christians felt obliged to defend their faith in an intellectual way and to do this they needed education (Lucas 1971:177). The Catechetical School became the instrument whereby pagan culture and Christianity were reconciled⁹⁵ and the influence of these schools was far reaching. Through them Christianity came to be seen as a definite factor in the culture of the world while at the same time Christian education was able to absorb within itself all that was best in pagan philosophy. The aim of these Catechetical Schools was to justify beliefs rationally so as to give a critical exposition of their doctrines with the purpose of preserving them from corruption. Therefore, gradually the Catechetical School included the teaching of secular subjects in addition to religious instruction. The spirit of these

⁹³ The official Confirmation Programme of the Roman Catholic Church in South Africa, implemented in 1990, is called "Joining the Christian Journey" and is based on the Catechumenal Programme of the Early Church. It is a three year "journey" which requires the candidates for Confirmation to choose an adult (confirmed) practising Catholic as a "sponsor" who will accompany them on their journey towards Confirmation.

⁹⁴ It cannot be overlooked that many converts to Christianity were well educated Greeks.

⁹⁵ In the First Century most of the Christians were poor and illiterate but they possessed a new moral and intellectual force which, combined with the downfall of the Roman Empire, brought back the serious purpose to pagan education. This was the purpose of the Catechetical Schools.

schools could be termed an eclectic one (Boyd & King 1972:84) because they tried to accommodate a synthesis between Greek science and philosophy and the Christian Faith (Van Vuuren et al 1976:169-170; Verster et al 1982b:52).

However, in spite of the fact that these Catechetical Schools were open to secular learning and anyone wanting to learn, religious instruction continued to predominate (Lucas 1971:177) and the Catechetical School eventually "... became a school especially for the training of the clergy under the direction of the local bishop" (Monroe 1970:233-234). Pistorius (1982:87) differs slightly from Monroe (1970:233-234) in that he maintains that Catechetical Schools "... was met ander woorde nie slegs opleiding sinrigtings vir priesters nie, maar 'n soort Christelike universiteit". Boyd and King (1972:84) add another interesting detail when they state that "... towards the end of the Second Century it [the Catechetical School] broadened its basis and became a school of religious and secular learning attended by students of both sexes and all ages".

3.2.4 *Cathedral and Episcopal Schools*

From the indefinite institution of the Catechetical School, the Cathedral School became a definite educational institution which developed all over Europe as a prominent type of school equal in status to that of the Monastic School (Monroe 1970:234). When Christianity became the state religion of the Roman Empire in 314 A.D., Cathedral Schools became the high schools for Christian learning (Verster et al 1982b:53). These Cathedral Schools, which provided sound theological training, had a great impact on the preparation of ecclesiastic officials and religious leaders who were destined to uplift the masses morally and religiously (Van

Vuuren et al 1976:170-171; Verster et al 1982a:8). Because they were patronised by Emperors, these schools were well equipped and "... during the fifth and sixth centuries the Church councils legislated that children destined for the priesthood should early be placed in these training places under the charge of the bishop"⁹⁶ (Monroe 1970:234).

By the year 529 with the overthrow of the Roman culture these Cathedral Schools, together with Monastic schools, were the only Christian institutions which existed to cope with education during the Middle Ages (Van Vuuren et al 1976:171). Unfortunately education gradually degenerated into the mere handing over of well-tried truths. Faith was put above reason and the authority of the Church above the freedom of thought (Meyer 1975:60). Ascetic and disciplinary methods became the method used for training the body and the mind (Brubacher 1966:178). Some of these schools, especially those in the East were more open to inquiry and expansion of knowledge which eventually surpassed the narrowness and rigidity of the Monastic Schools (Monroe 1970:235).⁹⁷ The school which offered a lower level of instruction and which became a preparatory school to the Cathedral School, was the Episcopal School (Lucas 1971: 178).

⁹⁶ As a result of the growth of the Church and of the need for more clergy, such schools soon became attached to practically every Cathedral (Principal Church of a Diocese where the Bishop resides) in the West, hence the name Cathedral School.

⁹⁷ What appears to be emerging so far is that the Church at that time in its history was mainly preoccupied with the education of young men aspiring to the priesthood. These schools were providing adequate cultural and spiritual training for the clergy who were destined to become the future educators of the masses. The possibility of being able to speak about training teachers in Preventive Education had not yet arrived. What has constantly to be kept in mind, however, is that the present is always built on the past as can be seen from what has been said so far in this paragraph. During this early period of Christianity a step was taken towards understanding the dignity of the human being which would gradually lead to an understanding of the need for providing education for everyone without restricting it to the nobility and clergy. Chapter Two of this study will also show the nature and scope of human dignity in an educative context.

3.2.5 *Attitude of the Greek and Latin Church Fathers to Education*

In keeping with the context of this study it is meaningful to note briefly the "politics" which led to a certain attitude towards education by the early Church Fathers. Church leaders were divided into two camps on the issue of the relationship between Christianity and pagan culture and learning (Monroe 1970:235).⁹⁸ The Church in the East, because of its cultural background, favoured the ancient learning⁹⁹ whereas the Church in the West identified heathenism with the ancient culture. The result of this attitude was mostly to the detriment of education and learning for the next thousand years. In the West, education assumed a more ascetical and moral stance (Monroe 1970:236-237).

People such as Justin Martyr, Clement of Alexandria, Origen and Basil were Greek philosophers and teachers as well as Fathers of the Church (Monroe 1970:238). Justin Martyr claimed that the teachings of Philosophy were included in those of Christianity and could easily harmonise with it. Clement (160-215 A.D.) who headed the Catechetical School at Alexandria, taught that the philosophy of the pagans could be likened to "a pedagogue to bring the world to Christ" (Monroe 1970:238). Origen (185-254 A.D.) maintained that the sciences of the Greeks could be used to contribute to the understanding of the Scriptures, and that Philosophy, if correctly studied, could dispose people towards the study of Christianity. At the time of Basil (331-379) and Gregory of Nazianzus (325-390 A.D.) there was much opposition within the Church towards pagan

⁹⁸ The Christianising of the Roman Empire could have contributed greatly to State education, but the Church appears to have found difficulty in establishing a definite educational policy. The main reason for this was the distrust of pagan learning and an inability to find a practical alternative. Even great Christian thinkers like Jerome and Augustine remained hesitant and undecided. "All their lives through they struggled vainly to reconcile the claims of scholarship and piety, and never succeeded in escaping from the prevailing confusion of mind with regard to the place of literature and rhetoric in life" (Boyd & King 1972:89).

⁹⁹ While the older philosophies had become irrelevant to the spirit of the times, in the town of Alexandria, at the time of Clement and Origen, there was a new eclectic philosophy which combined the teaching of Plato and Aristotle together with Oriental mysticism which appealed to faith as much as to reason (Boyd & King 1972:86).

learning and Greek Philosophy but both these Fathers were unanimous in their protest against this prejudice towards ancient learning. Making reference to the closing of pagan schools to Christians by Julian, the apostate Emperor, Gregory of Nazianzus wrote: "... I have preferred and shall ever prefer learning to all earthly riches, and hold nothing dearer on earth, next to the joys of heaven and the hopes of eternity".¹⁰⁰

Notwithstanding such sentiments, however, the later Fathers, become less unqualified in their opinion of such a liberal education as is expressed by Basil writing on the education of children: "Are we then to give up literature? you will exclaim. I do not say that; [...] the choice lies between two alternatives: a liberal education which you may get by sending your children to the public schools, or the salvation of their souls which you secure by sending them to the monks. Which is to gain the day, science or the soul? If you can unite both advantages, do so by all means; but if not, choose the most precious".¹⁰¹

By the Fourth Century, especially among the Latin Fathers, Hellenism was regarded as being hostile to the Church. According to Tertullian (150-230 A.D.) all Grecian learning was bound up with heresies (Monroe 1970: 240). In his Prescription against Heresies he writes: "What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? What between heretics and Christians? ... Away with all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition!"¹⁰²

¹⁰⁰ As quoted by Monroe (1970:240).

¹⁰¹ As quoted by Monroe (1970:240).

¹⁰² As quoted by Monroe (1970:241). It could also be noted that these scholarly ascetics were few in number even if their voice carried weight but this was not the spirit of the Church as a whole. Even in the West, there was a constant tension between coming to terms with the pagan classics and accepting what could be used for the advancement of the faith. Augustine, in his two treatises De Ordine and De Doctrina Christiana, expresses clearly the need for the Christian teacher to receive a grammatical and rhetorical training (Boyd & King 1972:90-91). Augustine also speaks about the preventive action of grace in assisting the performance of good works (Grégoire 1981:10).

3.2.6 *Monastic Education*

What is gradually being revealed as this historical review progresses, is the need that existed within the Early Church for the training of clerics.¹⁰³ There was a constant progression from training in " ... its earliest and narrowest form" to its gradual expansion over the centuries so as eventually to be open to and include all sectors of the population (Boyd & King 1972:101). It is often held as common belief that monasteries were centres of learning and pioneers in the field of education in Europe after the fall of the Roman Empire. However, many writers on the subject warn the reader that such generalisations are not only dangerous but anti-historical as contemporary records on the subject are few and generally uncritical (Braido 1981a:11; Boyd & King 1972:101-102).

Monasticism and Monastic Education are realities so vast that it would be impossible, within the limits of this section, to give a complete view of its educational relevance. It is a phenomenon which covers a period of time from the Fourth to the Sixteenth and even extending up to the Eighteenth Century (Monroe 1970:243). What the researcher will attempt to do is to clarify some misconceptions regarding Monastic Education within the History of Education for a better understanding of Preventive Education in teacher training.

It is a misleading notion to connect monasticism with the origins of European education or to associate monasteries with instruction given to people outside its walls (Boyd & King 1972:101-104; Monroe 1970:253; Braido 1981a:14-19). The main purpose of founding monasteries was not primarily to provide a form of education for literary purposes. Education within the monasteries was centred mainly on the moral and reli-

¹⁰³ Clerical training was in the hands of clerics who became the educators of that period. Many of them had received classical as well as theological training, but preparation in the methods of imparting knowledge was largely inherited from the rhetoric of Greek philosophers.

gious (ascetical) formation of the monks. With the passing of centuries, some monasteries became famous for the preservation of ancient manuscripts. Monroe (1970:253) is of the opinion that "... until the organization of the teaching orders in the sixteenth and seventeenth centuries, the monastic orders did not make education a controlling aim. [...] On the other hand it is also true that from the seventh to the thirteenth centuries there was hardly any other form of education available, besides the Cathedral schools and grammar schools which were attached.¹⁰⁴ While it is true that around the Sixth and Seventh Centuries many monks were ignorant and many monasteries paid very little attention to learning except what concerned Scripture and Sacred Writings (Monroe 1970:257; Boyd & King 1972:104), it cannot be forgotten that the great monastic movement of the post-Reformation period was primarily an educational one (Monroe 1970:256).¹⁰⁵ From the Eighth Century onwards the Monastic Schools provided education for boys who were not destined for the monastic life. Although there was a natural decline in education during the Ninth and Tenth Century, the Eleventh Century became known as the Benedictine Age (Monroe 1970:260-261).¹⁰⁶

So far, as has been shown in a rather rapid manner, great emphasis was placed on the art of memorisation in teaching and therefore, the main

¹⁰⁴ This must not be seen as any bias on the part of the Church, but rather there is the need to place the reality of education within the context of the time. It was an age of restlessness, constant warfare, perpetual lawlessness and the rule of might (Monroe 1970:255).

¹⁰⁵ The most famous monasteries noted for their learning and for the training they provided were: Fulda and Hirschau in Germany; Corbie and Bec at Tours; Clugny in France; St. Gall in Switzerland; Malmesbury at Glastonbury; Canterbury in England and Monte Cassino in Italy. Many of these monasteries included the Greek classics in their study. One noteworthy service provided by monasteries was the preservation of ancient learning and literature and the handing down of the classics that remain with us today (Monroe 1970:256-263).

¹⁰⁶ Boyd and King (1972:107-111) mention the revival of learning in the Monasteries in Ireland at the same time as the indifference and decline in learning affecting Monasteries on the Continent. The Irish Monastic Schools were open to the laity as well, where they integrated the ancient paganism of the Druids with Christianity. They also maintained a lively interest in the native language and literature. With the invasion of the Vikings in 795 these religious houses disappeared, but the culture continued as many Irish missionaries crossed the sea and settled as preachers and teachers in the northern parts of Britain and in Frankland and Gaul. Wherever they went they founded schools as their zeal for learning and teaching knew no bounds.

role of the Roman and Medieval teacher was that of a taskmaster whose "... chief responsibility was to punish those who failed to remember" (Atkinson & Maleska 1964:378). After the fall of the Roman Empire¹⁰⁷ the emperor Charlemagne (742-814), who was a fervent Christian, did much to promote education. Because of his ardent zeal for education he was able to bring about an educational revival throughout his vast Empire (Atkinson & Maleska 1964:43), using as the only instrument available to him, the monasteries (Monroe 1970:274). His main objective was to emphasise the necessity of "... knowing what to do rather than just knowing for the sake of knowing" (Atkinson & Maleska 1964:378) so that the Church and the State could be provided with intelligent leaders. He was unfortunately one of those few rare people with exceptional educational vision in a time of intellectual darkness and starvation. Boyd and King (1972:114) make a noteworthy comment regarding the development of education down through the centuries by their remark that "... the scanty information available about the course of events during this period makes it impossible to trace with any exactness the way in which education was undertaken by the Church for its own clergy and then extended to the community at large. It must be presumed that, as in all movements which are the spontaneous outcome of social needs rather than the results of deliberate purpose, progress was unequal in different parts of Europe, and that there were many local variations".¹⁰⁶

¹⁰⁷ A traditional date given for the fall of the Roman Empire is the year 476 A.D. The period in history from then on until roughly the beginning of the Fifteenth Century is known as the Medieval Period (which some historians call the Dark Ages). This period is noted in history as a time of transition from ancient to modern civilisation. It included times of tremendous political, economic and religious upheaval (Atkinson & Maleska 1964:41) which, as will be seen, was not in vain as it paved the way for, among other things, a more holistic concept of education.

¹⁰⁶ It will be seen in Chapter One, Paragraph 3.3 that Preventive Education was an answer to a social need of the time.

3.2.7 *The Founding of Medieval Universities*

It is the opinion of Boyd and King (1972:125-129) that the stimulant given to education by Charlemagne through his constitutional and educational reforms was not entirely wasted even if it lost its impetus as time progressed. These reforms were sufficient to "... maintain a continuity of learning in Europe till the greater revival of the Eleventh and Twelfth Centuries".¹⁰⁷ It was the rise of the Medieval University, (first called the studia generalia), which first manifested the remarkable effects that interest for education could have on the medieval town (Boyd & King 1972:128). It was at the universities that attention was first centred on the professional training of teachers. "The fundamental goal of all medieval universities was professional training" (Frost & Bailey 1973:148). Due to the renewed interest in learning the necessity for the training of teachers was brought about (Atkinson & Maleska 1964:378).¹⁰⁸ To be formally installed as a teacher, the student had to obtain a university degree (Atkinson & Maleska 1964:378; Boyd & King 1972:146-147; Monroe 1970:322), which conferred upon the recipient the right to teach. Atkinson and Maleska (1964:378), also point out that originally when degrees were granted by the Faculties of Law, Medicine and Theology, the title "doctor" was equivalent to that of teacher.¹⁰⁹

¹⁰⁷ Scolasticism was the first great intellectual revival to take place around the Twelfth Century. Its method involved selecting and classifying general principles of statements taken from religious or classical authorities and by means of a systematic order, commenting on these statements, examining arguments on both sides, refuting arguments of the opposite side and then drawing conclusions. It was during the Thirteenth Century that Scolasticism reached its peak. One of the most authoritative expositions of Roman Catholic Theology, the Summa Theologica, written by St. Thomas Aquinas made use of this "compromise and union" of Aristotelian Philosophy and Christian Theology (Atkinson & Maleska 1964:47).

¹⁰⁸ It was not easy to comply with the requirements for a teaching-learning situation as we know it today. A lack of books made certain methodological practices necessary although not commendable. Because of this, students had very little opportunity for independent research and were totally dependent on the lectures of professors or dictation from a text for their knowledge. On the whole, most of the training provided was that of book knowledge (Lucas 1971:235-236).

¹⁰⁹ The term doctor stems from the Latin verb docere, meaning "to teach". It is also interesting to note that the term schoolmaster or schoolmistress derives from the fact that the Arts Faculty granted the title of "master" which set a precedent of making a Master of Arts Degree specifically a teaching degree which eventually led to the familiar term of schoolmaster and schoolmistress (Atkin-

The education provided for by these universities remained that of "... the mastery of form and the development of power of formal speech" (Monroe 1970:324). While these medieval universities trained future teachers in subject matter necessary for teaching, no attempt was made to develop any kind of technique which could be used by these future teachers for transmitting the knowledge they had gained (Atkinson & Maleska 1964:379). It was up to the candidate to learn to teach by creating whichever opportunities were possible to do so. Thus, professional training was limited to "... disputations and an occasional lecture - the two principal methods of instruction at that time" (Atkinson & Maleska 1964:379).

While it needs to be acknowledged that the intellectual, religious, artistic, political, economic and social aspects of life were being recognised (Monroe 1970:328), the educational world still needed to await the development of the new spirit which was to come about during the Fifteenth and Sixteenth Century.

3.2.8 *Renaissance and Humanistic Education*

The Renaissance¹¹⁰ of the Fifteenth and Sixteenth Centuries was responsible for radical changes in educational practice and brought about the revival of learning in which the intellectuals tried to recreate the Greek and Latin past (Frost & Bailey 1973:168-169). Humanism at its best emphasised individual personality and the need for personal self-realisation (Atkinson & Maleska 1964:52). The humanists in general were aware of the necessity to build a way of life that was suited to the new world

son & Maleska 1964:378) being used to indicate a person who was a teacher. See also 2.6.5 in Chapter One where the term indoctrination was explained.

¹¹⁰ This period in the History of Education between the Fourteenth and Sixteenth Century cannot be ignored because of the foundations it laid for schools of thought in centuries to come.

they were experiencing (Frost & Bailey 1973:182). While there were a few notable humanistic teachers, such as Vittorino De Feltré (1378-1446) in Italy¹¹¹ and Johan Sturm (1507-1589) in Germany, (Brubacher 1966:471; Frost & Bailey 1973:176-179; 201-203; Monroe 1970:376-377; Pistorius 1982:111-113), they were thought to be the exception, rather than the rule.

Generally speaking, during the Renaissance and post-Renaissance period the abilities of teachers and their attitudes towards the young were of a poor quality.¹¹² Sir Thomas Elyot (1490-1546), (Elyot 1884:40)¹¹³ wrote in the opening chapter of his book: "Lorde god, howe many good and clene wittes of children be nowe a dayes perished by ignorant schole maisters". Atkinson & Bailey (1964:379) also mention the fact that "... writers of the day frequently satirized teachers for their ignorance, uncouth manners, and general pompousness". The educational essayist De Montaigne (1533-1592) likened the teacher to "... a wick drowned in too much oil [...and] in danger of giving off a smudge along with his illumination" (Brubacher 1966:470).¹¹⁴

¹¹¹ It was De Feltré's intention to educate the whole person (Lucas 1971:284) which was the central theme of Humanism that included enjoyment of life with its practical consequence of making learning as enjoyable an undertaking as possible and which had had no place in medieval education. De Feltré also had good insight into the psychology of children and therefore, was sensitive to the potential of pupils for self-development and their need for education in accordance with and not beyond their capacities (Brubacher 1966:162). Character building was part and parcel of his educational practice which included a social conscience because he was aware that he was training future leaders (Lucas 1971:280). Corporal punishment definitely did not appeal to him (Lucas 1971:284).

¹¹² Humanistic education eventually lost track of the realities of life and teaching became barren and degenerate (Brubacher 1966:251) as a result of its extreme verbalism (Brubacher 1966:9-10).

¹¹³ As quoted by Brubacher (1966:470).

¹¹⁴ De Montaigne (1533-1592), a French Humanist, wrote many essays concerning education. He was an advocate of social realism and supported a move to revise the humanistic curriculum so as to include realism into the classical curriculum (Brubacher 1966:253). He objected to the type of education he had received and advocated that tutors should be selected on the basis of a well-formed rather than a well-filled intellect. It was his opinion that one way of achieving this well-formed intellect was by travel and social contact which he favoured (Brubacher 1966:253). Furthermore, he insisted that the individuality of the child be acknowledged and that learning not be separated from life (Curtis & Boulton 1977:40). De Montaigne was a severe critic of the harsh life and methods used in the schools of his time and he abhorred the use of force in education, suggesting that the young be taught by means of reason, wisdom and tact. "Instead of inviting children to learning, we really accustom them to horror and cruelty. Let me have no more violence and driving: in my opinion there

Summing up this period, however, Frost and Bailey (1973:182) point out that all these negative aspects were not a reflection of the weakness of the movement but a sign of tasks still to be accomplished. It is, therefore, necessary to put this period into perspective to "... understand from whence it came - from the womb of the medieval world - and where it went - to the Reformation; the scientific revolution; the Age of Reason; and the modern world of creativity, confidence in the common man, and democracy. The Renaissance was a beginning, a turning, a new day. It was for its descendants to make the most of it in their world" (Frost & Bailey 1973:182).

3.2.9 *Reformation and Counter-Reformation*

It has already been noted that the Renaissance was a phase in history which affected the future of educational theory and practice. One part of the Renaissance has come to be known in history as the Reformation which was "... an open and successful rebellion against the Church, and establishment of Protestant sects" (Frost & Bailey 1973:183). The reformation of the Church is, however, only one aspect of a much wider reformation which was taking place and which is necessary to mention as it had its effect on the future of the concept of education as well as different educational theories, among them Preventive Education. Frost and Bailey also mention an economic, social and political reformation which took place at the same time as the reformation of the Church (Frost & Bailey 1973:183-184).

is nothing else which so brutalises and dulls a high-mettled nature" (Hodgson 1915:page not given; as quoted by Curtis & Boulwood 1977:140). It is interesting to note how gradually, during this period, an interest was shown towards the treatment of the child as human being worthy of dignity. Thus, without being able to talk about training of teachers in Preventive Education during this era, one observes a the gradual movement towards an awareness of the dignity of the human being, in particular, of the child.

The economic reformation affected world trade and the consequent growth of large towns and cities which would eventually attract young people in search of work and adventure. The social reformation was the result of wealth produced by commerce and industry which would also lead to a greater division between the rich and the poor and which in turn would increase poverty and destitution leading to an increase in lawlessness and crime. The political reformation brought about the gradual division between Church and State which would in the centuries to come lead to the reality of State Education and the introduction of the secularised state.

From this moment in the history of education, the professional training of teachers began to take shape. Two Roman Catholic Teaching Orders were responsible for initiating effective training programmes for teachers, namely the Jesuits for secondary education and the De la Salle Brothers for primary education. So as to better understand their influence it is necessary to place the development of this specific form of teacher training into the context of the Reformation and what has come to be known as the Counter-Reformation.¹¹⁵

Education, instead of following on the trend of liberalism of thought with the emphasis on reason, was once again dominated by formalism (Monroe 1970:404-405). Understandably religious bias existed in Protestant and Roman Catholic education with the result that it was a religious conception of education which prevailed not only during the Sixteenth and Seventeenth Century, but well into the Nineteenth Century as well (Monroe 1970:408). Education became the chief instrument in pursuing the changes which both Reformers¹¹⁶ and Counter-Reformers

¹¹⁵ For further information on the Roman Catholic Counter-Reformation see Frost and Bailey (1973:219-220).

¹¹⁶ Martin Luther assumed leadership of the educational reform already begun in Germany. He condemned monastic and ecclesiastical schools as being narrow in outlook and harsh in discipline. He speaks about "monkish strictness" and "monkish tyranny" (as quoted by Monroe 1970:411). According to the view of Luther, education had to be state-supported and state-controlled so as to be brought to all the people including both boys and girls, rich and poor, nobles and commoners alike (Monroe 1970:412). While it can be acknowledged that Luther and his followers contributed to a broader view of education and brought about many practical changes, they failed to initiate what was most needed:

desired. As a direct consequence of this, eminent educators and leaders of educational thought appeared during this period (Monroe 1970:409).

In contrast to Protestant schools, which became vested nominally in the State, Roman Catholic schools were organised by Teaching Orders or Religious Congregations (Monroe 1970:417). The urgency for education assumed prime importance and until the beginning of the Nineteenth Century Religious Congregations undertook secondary and tertiary education and to a lesser degree, primary education in the Roman Catholic countries of southern Europe and France (Monroe 1970:420). The most influential of these Religious Congregations in the training of teachers was that of the Jesuits.¹¹⁷ The Constitution of the Order which included the famous Ratio Studiorum or, System of Studies, was outlined in 1540 but not completed until 1558, after the death of its founder.¹¹⁸ The entire Constitution consisted of ten parts, the fourth part being the Ratio Studiorum. What made the Ratio so meaningful was the fact that the Ratio, by being part of the Constitution of the Order, once it was accepted by Rome, became part of the lived experience of being a Jesuit.¹¹⁹

the training of the teachers.

¹¹⁷ Founded in 1534 by Ignatius of Loyola and approved by the Pope in 1540, his main aim was not that of combatting Protestantism but of Omnia ad Maiorem Dei Gloriam (all for the greater glory of God). He offered his services to the Church with the chief concern of reforming the morals of society and improving the education of the clergy. Later, as a result of the Protestant Reformation, the Jesuit Society became involved in the movement referred to as the Counter-Reformation with the aim of opposing Protestantism (Curtis & Boulwood 1977:149). It was mainly due to this latter activity that the Jesuit Congregation achieved its historical significance (Monroe 1970:420).

¹¹⁸ The Ratio Studiorum was only finally completed in 1599 but by then it embodied the practical experience of the Order of half a century and was able to remain unchanged until 1832 (Monroe 1970:421).

¹¹⁹ In the same way, each Religious Congregation had its own Constitution which each new member promised to live by when he or she was professed and accepted into the Congregation. This is an essential factor to bear in mind when considering at the training of teachers in Preventive Education. Preventive Education is perceived not only as a method of education, but also as a spirituality and a way of life for Salesians who have professed to live according to the Constitutions and Regulations of the Society of Saint Francis De Sales. For the remainder of this study the Constitution of the Salesian Congregation, know as Constitutions and Regulations will simply be referred to as Constitutions, using the plural, as it appears in the above-mentioned document.

The Jesuits understood the necessity of educating leaders and therefore, concentrated their efforts on secondary and tertiary education with little interest in primary education. The consequence of such a choice was that the education of the masses was neglected (Monroe 1970:422). Great care was taken in the preparation of teachers which could last up to seventeen years (Curtis & Boulwood 1977:155).¹²⁰ It is not within the scope of this study to go into the merits or shortcomings of Jesuit Education¹²¹ but mention needs to be made of the method employed by the Jesuits in their teaching so as to substantiate the reason why it is not acknowledged that the training of teachers according to the Ratio Studiorum of the Jesuits, could be called teacher training in Preventive Education.

Monroe (1970:429), in describing Jesuit Education, mentions that "... their very method, perfect as it was in its way, inhibited all initiative, and prevented¹²² the development of all spontaneity and of all freedom of opinion". The term prevention used in this context is in contrast to what Don Bosco envisaged as Preventive Education.

¹²⁰ Careful preparation of teachers also meant that they were specially chosen on account of their intellectual superiority. This meant that the Order obtained a selected body of teachers who were far superior to those of secular schools. The Order was divided into four categories: The professed, coadjutors, scholastics and novices. The novices were accepted into the Order after a partial completion of the college inferior. After completing this course they spent a further two years in religious preparation for the Order after which they were professed. The scholastics completed the college superior followed by a theological course. Generally, before the theological course the scholastics spent six years teaching the inferior course. After completion of Theology they were usually admitted into the ranks of coadjutor where most of the Order remained. Many of the coadjutors became permanent teachers of the Order and then also had to receive the normal training of the Order. Those who were destined to guiding student teachers were also trained through a long university career. Only those who were best adapted to teaching were chosen for this permanent mission (Monroe 1970:424-425).

¹²¹ For further information in this regard see Monroe (1970:426-429) and Curtis & Boulwood (1977:152-159). A detailed account of Jesuit Education has also been written by Pignatelli (1981:75-149).

¹²² Underlining my own - P.F.

From the time of the Counter-Reformation onwards great strides were made in the educational field with more emphasis being placed on the Christian Education of the children of artisans and of the poor. However, one of the greatest defects of education during this era appears to have been the lack of training of teachers (Monroe 1970:438). Several factors could be attributed to this reality. Schools were taken out of the hands of the clergy who had been able to dedicate themselves totally to education without "distracting interests". Education was also becoming a state concern¹²³ and social conditions at the time were unsettled. This period of instability could account for the fact that "... teachers in the elementary schools were largely made up of church sextons, disabled soldiers, village cobblers, or various persons whose chief occupations were either sedentary or lasting for part of the year only" (Monroe 1970: 439).

It was into this environment that De la Salle (1651-1719) made his appearance with a development which was to benefit primary education (Curtis & Boulwood 1977:167). He not only founded the Institute of the Brethren of the Christian Schools¹²⁴ but also established the earliest known Training Colleges in France¹²⁵ which offered systematic training courses for prospective teachers (Atkinson & Maleska 1964:58). De la Salle performed the same service for primary education¹²⁶ that the Jesuits did for secondary education (Monroe 1970:437). De la Salle was

¹²³ A practical result of the Reformation in Protestant countries was the establishment of a system of schools which was "controlled and partly supported by the State", which was founded on the principle that it was primarily the duty of the State to provide at least primary education to all children (Monroe 1970:433).

¹²⁴ The Institute of the Brethren of the Christian Schools was founded in 1684 and received Papal recognition in 1724. His educational ideas and methods were expressed in The Conduct of Schools which was published in 1720, a year after the death of De la Salle.

¹²⁵ A year after the founding of the De la Salle Brothers, in 1685, the Institution for the Training of Primary Teachers, was opened. This was most probably the first Institution of its kind at the time (Monroe 1970:439).

¹²⁶ The details of his educational work can be found in Battersby (1949), as quoted by Curtis and Boulwood (1977:168).

of the opinion that all members of the Order required professional training in an effort to carry out their tasks responsibly (Monroe 1970:439). De la Salle was also a pioneer in the field of Reformatory Education (Curtis & Boulwood 1977:169).

The achievements of De la Salle are summed up by Adamson (1921:222),¹²⁷ as follows: "While it is not possible to place the founder of the Institute amongst the highest class of original thinkers on education, he has an indisputable claim to stand with those whose actual concrete services to educational administration have been very considerable indeed. Original he may not be, yet his mind was of no common order, as is proved when one considers the readiness with which he accepted reforms, and the effectiveness with which he put them into practice. It is a debatable point whether such minds (practical in the best sense, because they are accessible to ideas) do not confer greater benefits upon humanity than do the thinkers of a loftier type".¹²⁸ Once more the question could be asked: Did De la Salle train teachers according to the method of Preventive Education? The following pages will show that Don Bosco could have relied on the ratio studiorum of the De la Salle Brothers for his own educational purposes.

One of the revolutionary aspects of De la Salle's method was that he wanted the teacher to be at the service of the young. This availability on the part of the teacher was to be a cornerstone in all aspects of De la Salle's method of education (Braido 1981b:75) To answer the question that was asked, the following extract from De la Salle's own writings could speak for itself. Accepting the general principle that love begets love "... an educator therefore, first and foremost must have for his

¹²⁷ As quoted by Curtis and Boulwood (1977:169-170).

¹²⁸ Curtis and Boulwood (1977:170) at the end of their Chapter on the educational work of the Society of Jesus and of the De la Salle Brothers give a list of suggestions for further reading stating that it is difficult to find writings on educational work that is free from partisan feelings.

pupils the affection of a father, and always remember that in their regard he is taking the place of those who have confided their children to his care. He must have that tender solicitude which is characteristic of every good father [...] It is precisely this which makes the pupils happy and gives them a sincere affection for their teachers. And should the need for correction arise, will they not accept it more willingly if it is given as a gentle reminder than if it be accompanied with harshness or even violence? But let us come down to practice, and try to see how by habitual kindness an educator can make himself loved by his pupils:

He will begin by correcting in himself those faults which he has to correct in others e.g. bad manners. He will accustom himself to an habitual way of dealing with the pupils, and exercise a discipline which shows no sign of either severity or prejudice.

He must be simple, patient and punctual in his work of educating; and he will take special note of the good observance of the rules by his pupils, of good application to their duties, as well as of voluntary undertakings on the part of the boys.

He will show equal kindness to all without exception, without prejudice and without favouritism. To ensure that he does not pass over those faults which need correcting, his attention to the pupils will be ever vigilant and painstaking. In giving corrections he will be neither bitter nor sarcastic; but as soon as he has administered the sanction he will, as soon as possible, strive to take from their hearts that dislike which correction usually brings with it. He should encourage the boys to confess their faults, and explain why they have deserved correction, admonishing

them not to put themselves in such a predicament in the future".¹²⁹

This extract is so close in style and content to several passages from Don Bosco's own work that it is almost a certainty that Don Bosco made De la Salle's educational ideals part of his own pedagogical thought. As in many cases where a system of education or educational thought is emerging, so too with De la Salle, his educative work was not a new creation but the incorporation into his system of positive elements of education that already existed. Braido documents that forerunners of De la Salle had already offered various principles which served as his point of departure (Braido 1981b:80-81).

One of these people was most certainly Pietro Fourier (1565-1640) (Founder of the Congregation of the Notre Dame Sisters). Eight years before De la Salle's foundation of the Institute of the Brethren of the Christian Schools, Fourier had already felt the necessity of offering free education to the children of the poor. He also believed in a teacher-pupil relationship based on educative love. Fourier wrote in his Rules to teachers: "Every teacher will aim at treating the pupils with gentleness and authentic love without ever insulting them, making fun of them or using words or expressions which could indicate contempt, anger or impatience. The teacher will also refrain from showing an irritated, austere, disagreeable, offended, annoyed or sad face. They will refrain from hitting the children, pushing them about or shouting at them [...] in such a way that the pupils may be attracted to their teachers and come to them in confidence, without fear, every time that they feel they need to".¹³⁰

¹²⁹ De la Salle, as quoted by Kilcullen (1959:82-84).

¹³⁰ Fourier, as quoted by Braido (1981b:81). My own translation from the Italian - P.F.

However, while De la Salle's conception of education and the control exercised was thoroughly religious, "... restrictive and repressive measures were to be brought to bear upon the child [...which] contrary to the practice of the Jesuit schools, and subject to the regulation of the order and with the official instruments, corporal punishment was resorted to very freely"¹³¹ (Monroe 1970:438). These educators were people of their age and environment and while they were in many respects ahead of their times, it would take at least a century or two before the concept of corporal punishment of children would begin to be eradicated from education. This is not meant to imply that the concept of Preventive Education can be reduced only to an absence of corporal punishment. Preventive Education, as Don Bosco envisaged it, incorporates a more positive outlook on the nature and dignity of the young person. Don Bosco, like many educators of his day, also began by seeing the need for prevention in education. His originality, however, lay in the fact that his view of the need for prevention in education gradually changed to that of Preventive Education.¹³² Educators of this era still saw education as prevention in a narrow and repressive manner.¹³³

¹³¹ In 1811 the De la Salle Brothers' revised their Conduct of Schools stating that "... with the view to adapt our education to the mildness of the present state of manners, we have suppressed or modified whatever includes corporal correction and have advantageously replaced this, on the one hand, by good marks, by promises and rewards, and on the other by bad marks, by deprivations and tasks" (Compayré 1885:264).

¹³² According to the interpretative theory of Braido, who has carried out numerous studies on the life and work of Don Bosco and Preventive Education, his early educative initiatives were motivated by the preventive approach of the period which he assumed as well, namely to save young boys who were a threat to society. This outlook was supported by the idea that society, which preserved the principles of Christian tradition, would be potentially capable of "... guaranteeing order, moral health and religious peace" (Braido 1989:20). Don Bosco's later vision of his educative mission evolved to that of protecting young people from the kind of society which he saw as being full of dangers for the younger generation (Braido 1981b:322-328). See also Chapter Five, Paragraph 2.3 where Don Bosco's educative ideas in the context of his time, will be dealt with.

¹³³ Education as prevention in the sense that education was seen as a means to an end. Education was understood as essentially a way of preventing the evils of ignorance. This was a more restrictive approach to education and the concept of youth. A new generation of educators, who felt called to assist the more unfortunate in society, especially those young people who were poor and abandoned, saw education as the means at their disposal. The idea of prevention was replacing the notions of restitution and deterrence of the preceding centuries and was emphasising the need to help the marginalised, especially the young, by giving them the means of integrating themselves meaningfully into society. These educators were worried about the social consequence of paupers, beggars and vagabonds. While these advocates of a preventive policy were more open than those who followed the traditional forms of a repressive method of education, they still understood the existing social

The prevailing religious belief of the time was one of belief in the intrinsic evilness of human nature which had to be redeemed by a true religious spirit. This conception, at times, was carried to the extreme. It was believed by many educators that the purpose of education was to mould, or bend, even if necessary break, the will of the pupil and this often led to restrictive and harsh methods (Monroe 1970:431).

De la Salle's originality lay in the fact that he demanded of his teachers that they show great respect towards the pupils: "The educator should at all times remain attentive and respectful to others. This demands great self-control on the part of the educator who must never let impatience take hold of him".¹³⁴ He explained the reason for this in one of his letters stating that "... why the pupils stay away from school is that they have little affection for their teachers who are not pleasant and who do not know how to win them over to themselves. If the teachers are always only having recourse to punishment and disciplinary methods, the pupils will surely not want to come to school".¹³⁵

Looking back on what has been described in historical perspective so far in this chapter, the idea of Preventive Education in teacher training is undoubtedly limited, owing to the fact that the idea of the need for teacher training was still in its infancy. Preventive Education, when it appeared, was still used as a rather restrictive preservation and protection of the educand.¹³⁶ The idea of Preventive Education as a

framework as "intrinsically good", and those who lived on the margins of society as "dangerous people who needed to be helped". Because of this, the attitude of these educators was largely one of paternalism (Pazzaglia 1993:270).

¹³⁴ De la Salle, as quoted by Braido (1981b:103). My own translation from Italian - P.F.

¹³⁵ De la Salle, as quoted by Braido (1981b:99).

¹³⁶ An example of this could be taken from the Port Royal Schools founded by Duvergier de Hauranne (1581-1643) and continued by people such as Rollin (1661-1741). Two of their most renowned pupils were La Fontaine (1621-1695) and Pascal (1623-1662). These schools were in popular opposition to Jesuit education of the time. "Individual care of the pupil by the teacher was one of their distin-

non-restrictive accompaniment of the young still had to be developed considerably.¹³⁷

In Germany, a contemporary of De la Salle, August Hermann Francke (1663-1727), also began a famous training school for teachers at the Seminarium Praeceptorum, at Halle in 1697¹³⁸ which included "... a table of free board for such poor students as stood in need of assistance"¹³⁹ (Atkinson & Maleska 1964:379; Brubacher 1966:473-475). This idea of a seminary for teachers was taken up and continued by Hecker (1707-1768) who perpetuated the idea and earned the support of the German king, Frederick the Great (Brubacher 1966:473-474). It was during the reign of this king that the initial steps were taken which required training at a Seminary as essential before being allowed to teach. By the Nineteenth Century the government was giving financial backing to Teacher Training Institutions and most of the teacher training was based on the educative princi-

guishing marks, though this was carried to such an extreme that the child was never left free to himself but must be every hour of his childhood under the personal charge of his teacher" (Monroe 1970:431). This practice was the result of a fundamental belief that the only way to form the moral and religious character of the young was to surround them continuously with good influences (Monroe 1970:431).

¹³⁷ A continual drawback in such a summarised version of the History of Preventive Education in Teacher Training is the impossibility of including all contributing factors and therefore, incurring the risk of remaining at a rather superficial level. The expert reader will be aware that the development of educational theory and methods cannot be divorced from factors such as Political, Economic, Philosophical, Psychological, Religious and Moral concepts of each era. However, such a detailed examination would be a thesis on its own and is, therefore, beyond the scope of this Chapter.

¹³⁸ While the Seventeenth Century began with a "promising display of educational enterprise" (Boyd & King 1972:239), the religious conflicts due to the Reformation, the Huguenot war in France, the Thirty Years War (1618-1648) in Germany and the Civil War in England, understandably had a negative impact on the development of education in Europe. It was only in the Eighteenth Century that schools could make rapid headway (Monroe 1970:435) in setting teacher training on a firm foundation (Brubacher 1966:473).

¹³⁹ Van der Walt (1957:96) as quoted by Greyling (1981:79). In this article Greyling points out a certain "neglect" in crediting teachers with the status that is due to them in view of the significant role they play as educators of the future generations. He states: "Dit is opvallend dat die mens deur die eeue heen vir staatsmanne, oorlogshelde, uitvinders, groot kunstenaars en ander roemrykes monumente en ook standbeelde opgerig het en oprig, maar byna nooit of selde vir onderwysers nie" (Greyling 1981:78).

ples of Pestalozzi.¹⁴⁰ From 1794 onwards Teacher Training Programmes in Prussian Seminaries began putting more emphasis on the need for Psychology of Learning advocated by Herbart (1776-1841) and the theory of Rousseau that educators should pay more attention to the mental and physical development of children rather than concentrate on subject matter. These principles were accepted in Teacher Training Programmes and became solidly entrenched so that Child Psychology emerged as an essential science required by those aspiring to the teaching profession. All of this, together with institutions specialising in the training of teachers, represented a vast contribution towards professionalisation of education (Atkinson & Maleska 1964:380). However, this did not resolve the problem of the quality of those teachers who were teaching in State schools.

In Colonial North America, for example, at primary level most teachers in normal schools normally lacked even a secondard school education because and it appears as if "... indentured servants and even slaves were often used as teachers. The emphasis was almost entirely upon subject matter, with little attention paid to the techniques of instruction or to those being taught" (Atkinson & Maleska 1964:380).¹⁴¹ By the beginning of the Twentieth Century, for example, the normal schools¹⁴²

¹⁴⁰ Pestalozzi (1746-1827) based his teaching methods on knowledge of the nature of the child as well as observation as to how the child reacted in certain learning situations. His educational theory grew out of his educational practice (Boyd & King 1972:319). In 1805 he was appointed head of a Training College for teachers in the old Castle of Burgdorf (Boyd & King 1972:321).

¹⁴¹ The authors here are referring to teacher training in North American colonial history. North America was not an exception to the rule. Most teachers in Europe, while most probably not being slaves, also lacked sufficient secondary education.

¹⁴² The normal school that was instituted in Massachusetts in 1839 owes its name to a person called Cousin, who used the French word normal, meaning model, rather than the German word seminar, or the English word seminary (Brubacher 1966:479). In France and in North America in particular, the use of the term normal school came to be known as schools or colleges for the training of teachers (Allen 1990:808). The term normal, derived from the Latin word norma, meaning in a metaphorical sense, a carpenter's square, is used to measure. The word norma, therefore, could be used in the sense of a measuring stick. In an agogic context, normal schools, teachers training colleges and other institutions of education are places where norms are taught. In an agogic context it means that these are places where it is to be expected that certain educative actions which correspond to agogic norms, are instilled (Van Rensburg et al 1994:456).

became a well-established part of the North American Educational System. In most of these Educational Institutions of the time the current Educational Theory in vogue was being taught in the Teacher Training Institutions. For example, in these North American Educational Institutions, the Educational Theory of Pestalozzi and Herbart were the order of the day (Brubacher 1966:481).

Throughout this period the Roman Catholic Church and other Religious Denominations continued organising their own Teacher Training Institutions and programmes for the training of personnel to their own schools (Atkinson & Maleska 1964:380).

By the turn of the Century teacher training included a wider range of subject matter. One such course was that of Basic Educational Theory which included Philosophy of Education and Educational Psychology. A second course available was History of Education and a third course was Didactics which instructed the future teachers in the art and theory of teaching. Students were also given the opportunity of attending a model school where they were able to observe good teaching and obtain some practice of their own (Brubacher 1966:482).

While these normal schools, founded and financed by the State, flourished, private Teacher Training continued within Religious Congregations. These Congregations traditionally provided for the training of their own members. Training was normally undertaken during a period of formation called Novitiate. Due to the fact that much of the time spent in the Novitiate was taken up with Religious Formation, Congregations were urged to give their members normal school and teacher training over a longer period of time (Brubacher 1966:483).

Much more could be said regarding the transition of teacher training to special Training Colleges which awarded degrees in Pedagogy in an effort to bridge the gap that existed between academic training and the more technical phases of teaching, up to and including teacher training in the Twenty First Century. However, the researcher is of the opinion that, for the purpose and scope of this chapter, sufficient evidence has been established about the existence or non-existence of Preventive Education as an educational method in teacher training.

From what has been brought to light so far it would appear that Preventive Education, as one among many other methods of education, up to and including the Eighteenth Century does not appear to materialise in the curriculum of Teachers' Training Colleges. The explanation for this could be simple. One thing that classical texts all have in common is that Preventive Education as an Educational Method appears, largely, to have been overlooked, but this was to be remedied by the beginning of the Nineteenth Century.

3.3 Experiences of Education as Prevention and Prevention in Education During the Nineteenth Century

Notwithstanding what was expressed in the previous paragraph, historically "... it appears to be difficult to detach oneself from the impression that 'prevention' occupies a relevant space in the mentality and culture of various areas in the first decade of the Nineteenth Century" (Braido 1989:20).¹⁴³ Many more private Educational Institutions, especially in Germany, Italy, and France were making use of education as a means of prevention.

¹⁴³ Braido mentions specific areas which were influenced by the mentality and culture of prevention, namely: the political, the social, the legislative, the punitive, the educative, the religious and the pastoral. For further insight into these aspects of prevention, see Braido (1989:20-29).

Europe in the Nineteenth Century was "... a maze of conflict and intrigue" (Frost & Bailey 1973:354) due to the centuries that had preceded it, leaving behind a legacy of problems, challenges and opportunities which had to be dealt with. No phase of human life was excluded and, although this study is mainly concerned with the educative aspect, so as to better understand the historical development of Preventive Education as fully as possible, it seems advisable to include the educative aspect of prevention within the setting of all the other phases that were in evidence during this Century.

Social and economic factors had, by the end of the Eighteenth Century, produced vast populations of poor and ignorant people whose existence was beginning to challenge the moral and religious idealism of the era (Frost & Bailey 1973:316). With the advance of the Industrial Revolution pauperism had increased (Frost & Bailey 1973:319) and this aroused not only churches but also charitable agencies and individuals who were not only seeking a remedy for these and other evils but who were primarily concerned with the removal of the causes of the evils afflicting society (Braido 1989:23).

However, most leaders of the State saw education as the means of social improvement. Among the many proposals for solutions to the problems confronting them, the overriding one was that of the promotion and encouragement of primary instruction for all people (Monroe 1970:707). Primary education, it was believed, could prevent the ignorance that leaders saw was one of the major causes of social ills.¹⁴⁴ The result of this attitude was that the socio-political necessity of education was being recognised, together with the responsibility, on the part of the

¹⁴⁴ According to Moricini and De Gerando, as quoted by Braido (1989:23-24) poverty needed to be forestalled at its source and the only way to do that was by educating the poor. They believed that by providing help for the present a better future was being created.

State, for the education of its citizens¹⁴⁵ (Monroe 1970:711). Together with this concept there was also the realisation of the need for adequate teacher training and financial compensation for teachers (Monroe 1970: 730).

The leaders in Europe who were advocating the use of education as a preventive means of bringing about a more just and equitable society could be divided into two camps¹⁴⁶ and one cannot but recognise similarities in the current South African scene:

- The European conservatives who motivated the introduction of preventive measures as a means of overcoming poverty, lawlessness, ignorance, licentiousness and any other factors which they considered to be detrimental to society as a whole. Fundamentally, their motive was that of fear. They were fearful of the changes which were being introduced into society, of secret societies, of an inherent revolution, of freedom which was being given to Trade Unions and to the Press. While they encouraged primary instruction for all, regardless of class or gender, they were apprehensive of where it could lead to. A good number of the more conservatives, while granting that some education might be good for people, wanted to confine it to the needs of their station in life and were fearful of educating people beyond their class, with the risk of creating discontent and civic peril. On the one hand, while they welcomed change, they were also distrustful of the new ideas being freely promulgated and as a consequence, recommended vigorous vigilance, strict censorship and the use of Religion as a means of

¹⁴⁵ The first monarchs to realise that economic prosperity, national stability, political power and social well-being could be brought about through education were Frederick the Great of Prussia (r.1740-1786) and Maria Theresa of Austria (r.1740-1780) (Monroe 1970:712).

¹⁴⁶ See Braido (1989:20-29) where, in his Second Chapter entitled The "Preventive" Idea in the Restless early 1800's, he gives a detailed account of the idea of prevention in the various socio-political areas of society.

preventing the moral degradation of society, especially among the young (Braido 1989:20).

- The more moderates in Europe who were motivated by openness to the 'signs of the times'¹⁴⁷ also advocated the use of prevention as a means of attaining their ends, but they envisaged prevention in a more positive light. They agreed with the conservatives that the answer to the problems of society lay in education of the masses, especially of poor and abandoned young people (Braido 1989:20). More and more Churchmen, Social Philosophers and Philanthropic Agencies were writing and speaking out against oppressive conditions and urging reforms which could guarantee the depressed masses their natural rights (Frost & Bailey 1973:316). This new wave of thinking created both benevolent despots and democratically inclined leaders who were dedicated to the welfare of the people. These benevolent despots viewed education as a means of promoting obedient, happy and contented subjects, who in turn would contribute towards the economic wealth of the country¹⁴⁸ (Frost & Bailey 1973:316). Added to the above characteristics a deep respect for and devotion to the State was also instilled in the people, which at times degenerated into servile obedience to constituted authority. In the smaller countries of Europe the benevolent despot who ruled paternalistically was in evidence. Men and women of some enlightenment sat on the thrones and took pride in bettering conditions for their people. They were in agreement with the idea that "poor subjects make a poor kingdom" but most of them had little faith in Democracy and consequently they had little desire

¹⁴⁷ See Chapter Five, Paragraph 4.3 for an explanation of this term.

¹⁴⁸ Monroe (1970:706-707) maintains that underlying a sociological tendency which views education as "... the process of the development of society," or the lesser formulated view that "... education offers the best means for social betterment", is the reality that all members of society must be able to participate and benefit from education. The rapid growth of public schools during the Nineteenth Century bore witness to an acceptance of this sociological tendency in education.

to eradicate class distinctions (Frost & Bailey 1973:327). Therefore, to produce the right kind of loyal subject it was essential, on the one hand, for the government to control Primary Education, but, on the other hand, it also had to be ready to pay the price by being dedicated to the prosperity, happiness and security of all its peoples.

In many European countries, governments of the time viewed education as the means towards achieving an end to dissention, unrest and social discontent (Frost & Bailey 1973:328). They were thus not hesitant to turn to education as a means of social regeneration since education was perceived as the instrument for curtailing unauthorised Social, Political and Religious ideas. Likewise, Teacher Training Schools were being instrumentalised as the Institutions that could produce men and women indoctrinated to teach the official doctrines of the State and the Church (Frost & Bailey 1973:360). Education was also seen to be the instrument for maintaining a firm nationalistic hold on all subjects. The establishment of European schools upon a political and economic footing¹⁴⁹ appears to have taken precedence during the period 1835-1850 (Monroe 1970:735).

Even though democratically inspired leaders realised that education would produce informed citizens capable of governing themselves (Frost & Bailey 1973:316), from both the conservative and the progressive sides, education came to be seen as the moulding force for producing citizens according "... to the intellectual and moral pattern championed by the state" (Frost & Bailey 1973:316). It, therefore, became an open challenge to Religious Institutions to oppose secularism in education.¹⁵⁰ It was not

¹⁴⁹ The aim of education during this period was to prepare the individual to become a loyal, honest and economically capable citizen. The reason for this was that rivalry between nations was predominantly based on economics and therefore, a good citizen was one who was economically productive (Monroe 1970:739-740).

¹⁵⁰ See Chapter Three, Paragraph 3.2 for further discussion on the topic of secularisation and secularism in the contemporary modern world.

a cut and dried situation because even among the moderates, there were those who opposed the new ideas which had and were still infiltrating society. Don Bosco clearly demonstrated this when he wrote his *History of the Church* in 1845, and his *History of Italy* in 1855.¹⁵¹

The dominant concept of education common to most public leaders and statesmen of the time emerges as having been that of education primarily as a preparation for citizenship as well as an effective remedy against social problems (Monroe 1970:714). Whereas, in the past, society had relied heavily upon the State with its direct means of control and on the Church with its indirect means of control through its belief system, its promise of eternal reward and fear of eternal damnation, a new indirect means of control was beginning to be exercised upon the future generations by means of the school. Very subtly educators were being used as the channel for imparting new ideas, especially to the young. Leaders were aware of the suggestive power of ideas in the transmission of ideas and knowledge (Monroe 1970:718-719).

The introduction of public schools, financially supported and controlled by government agencies in most of the advanced nations of the Nineteenth Century (Monroe 1970:722), gradually developed in two stages. The first stage belonged to privately run schools of a religious and philanthropic

¹⁵¹ This is what transpires from what Don Bosco wrote in 1845 in his book on the *History of the Church*: "Question: Who caused the French persecution? Answer: The secret societies, some fanatics called "Illuminati" (The Enlightened) together with philosophers, who claimed they wanted to reform the world by giving equality and freedom to all. They caused a persecution which began in 1790 and caused much bloodshed" (Bosco 1845:342-343, as quoted by Braido 1989:20). The same theme was taken up in 1855 in his book *History of Italy* where Don Bosco states: "For almost fifty years there was complete peace in Italy and almost in the rest of Europe. This made it possible for many capable people to enrich science and the arts with many useful ideas. But it also gave the secret societies all the freedom they needed to realize their plans. These secret societies are generally known as Carbonari, Freemasons (Fransch-machons), Jacobins, Illuminati. They took various names at various times, but all with the same end. They aimed to overthrow the present society which they disliked [...]. To undermine society, they worked at subverting all religion and every moral idea in the hearts of men and at destroying all civil and religious authority, i.e. the Roman Pontificate and the Royalty [...] Through revolution, what in society was on top fell to the bottom, and what was at the bottom came on top; so the anarchy of the riff-raff reigned. The secret societies, which had caused the revolution in France, had already penetrated Italy, where they diffused the seductive ideas of freedom, equality and reform" (Bosco 1855:455-457, as quoted by Braido 1989:21).

character which were eventually financed by the State, but left in the hands of public management (Monroe 1970:722). Secondly, the establishment of a Public School System controlled by the State which gradually assumed a political and economic orientation culminating in the middle of the Nineteenth Century with the termination of public philanthropic-religiously orientated education¹⁵² (Monroe 1970:729).

It is understandable that not everything during this period could have been negative. Contrary to the doomsday opinion of many conservatives, much was done to enrich Science and the Arts with worthwhile ideas. This era "... made an enormous contribution of newness, that ideally and factually would be among the positive elements of the preventive system, together with moderate demands of rationality [...] of freedom, brotherhood and humanness" (Braido 1989:21). This was the century in which Don Bosco emerged as one of the principal protagonists of Preventive Education.¹⁵³ One could rightly ask the question why Don Bosco chose education as his main task instead of other forms of pastoral work? What were the justifications for his choice? What function did he assign to education? What did he expect to achieve by it? These and other questions will be looked at in greater detail during the course of this study. An effort will now be made to follow more closely and more in detail the

¹⁵² The politico-economic factor in education had been advocated by Luther but was slow in reaching public acceptance. It was the religious motive that had dominated education and the Church had spoken through the State. See Chapter One, Paragraph 3.2.9 where reference to Martin Luther's view on state controlled education is made.

¹⁵³ Avanzini, in an article entitled "Don Bosco's Pedagogy in the Context of the 19th Century" (1993:297-305), is of the opinion that Don Bosco's stature as an educator is paradoxical. On the one hand he is known and recognised as a great educator of exceptional quality, the founder of Congregations which he inspired with his educational zeal and enlightenment; on the other hand he is completely ignored in classical educational literature as a real educationalist whose educational theory could merit him a special place in the history of education in his century. Avanzini is of the opinion that a reasonable explanation for this could be that Don Bosco has largely been depicted from a religious point of view as someone endowed with a particular charisma. What has been overlooked many times is the way his educational ideas fitted into the history of educational thought or how he responded to the educational needs of his time. To understand Don Bosco's concept of education it is essential to place him into the social context of the time in which he operated. His educational aim was to educate the young towards becoming honest citizens and good Christians. While he recognised the need of a socio-economic openness in education so as to respond to the needs of the times, he was not willing to forgo his idea of the primacy of a religious basis in his educational theory.

ideas of those exponents who made use of the method of Preventive Education in a Christian context during the Nineteenth Century.

During the first decades of the Nineteenth Century, two noble brothers Anton Angelo Cavanis (1772-1858) and Marcantonio Cavanis (1774-1853) dedicated themselves to the education of the poor and abandoned children in Northern Italy. These "schools of charity", as they were commonly referred to, offered free primary education and religious formation. The young were continually assisted, even during their recreation period and were protected from suffering both physical and moral harm. The nucleus of the particular method used was that of fatherly vigilance, distinguished from other forms of education by its characteristic assiduous vigilance.¹⁵⁴ Articles three and ninety four of the Constitution of the Congregation which they founded state: "The congregation will accept with paternal affection children and adolescents whom they will educate free of charge and whom they will defend from the perils of the world. The teachers will not count the cost nor the effort involved in compensating as far as possible the damaging and almost universal deficiencies of domestic education. The teachers will resolve to act not so much as 'maestri' but as fathers and they will take care of the children with the utmost charity".¹⁵⁵

A more complex and radical educative apostolate was started by a priest from Brescia, Lodovico Pavoni (1784-1849). He opened a school with attached lodgings for the young who were abandoned and sought to provide

¹⁵⁴ Article 94 of the Constitution of the Congregation of the Schools of Charity reads: "Teachers should tend to fulfil their task among the boys, not so much as masters but as fathers. Hence they should take care of the boys with the greatest charity; they should teach nothing without seasoning it with the salt of piety; they should take care to imbue them with Christian customs; they should preserve them from worldly contagion with fatherly vigilance; they should endeavour to attract them with great love, through oratories, spiritual meetings, daily catechisms, schools and also with innocent games". (as quoted by Braido 1989:30).

¹⁵⁵ Constitution of the Congregation, as quoted by Braido (1981b:281). My own translation from the Italian - P.F.

for their fundamental instruction. The method he used was already familiar to those who were practising the system of Preventive Education: reason, religion, love, assistance, family atmosphere (Braido 1989:32). Reason and religion inspired his methods of correction. He was convinced that "... instead of having recourse to a system of severity which could more often than not encourage the young people to act out of fear and in a hypocritical way, rather than out of love, the way of imitation and respect, which if not abused, will work wonders on the sensitive hearts of young people".¹⁵⁶

Marcellin Champagnat (1789-1840) is one of the most representative figures of the non-restrictive, positive approach to Preventive Education in France (Braido 1989:43). His main aim was to establish schools which would assure a future to the generations of young people who were victims of the French Revolution, as well as to protect them against the disintegration of the Eighteenth Century (Braido 1981b:284).

The specific aim of his schools was defined as follows: "We pledge ourselves to give free instruction to all children whom the parish priest will present to us, and to teach them and all the other children entrusted to us, catechism, prayers, reading, writing and the other parts of primary instruction according to their needs" (Zind 1969:110).¹⁵⁷ His method was largely based on that used by De la Salle,¹⁵⁸ but his general pedagogical orientation assumed all the characteristics common to Preventive Education in the Nineteenth Century. He maintained that the educator had to be a father to his pupils and that education had to

¹⁵⁶ Constitution of the Congregation of the Sons of Mary Immaculate, as quoted by Braido (1981b:283). My own translation from Italian - P.F.

¹⁵⁷ As quoted by Braido (1989:34).

¹⁵⁸ See Chapter One, Paragraph 3.2.9.

be achieved in a family atmosphere where the sentiments of respect, love and confidence were the order of the day (Braido 1981b:284-285).

A noteworthy influence in the field of feminine education was that of Theresa Eustochi Verzeri¹⁵⁹ (1801-1852) in France. She devoted her life to the education of poor young girls and in 1831 founded a Congregation of women dedicated to the same purpose. Besides advocating the use of reason, religion and kindness as part of her system, she also stressed the necessity of taking into consideration the different temperaments of the girls. "In treating and training girls you must use extreme discretion. [...] In the choice of means adapt yourselves to the temperament, character, inclinations and circumstances of each in order to succeed".¹⁶⁰ Education according to her had to be a "positive experience" (Braido 1981b:28).

Adolf Kolpin (1813-1865) dedicated his activities to the plight of young workers in Germany. Born in Kerpen near Cologne, Adolf was first a student, then an apprentice, then a shoemaker, and once again a student at Monaco and Bonn until he became a priest in 1845. From 1847 onwards, he dedicated himself wholeheartedly to his mission among young apprentices (Braido 1989:37). The association he founded in Cologne in 1849 spread to the rest of Germany, to Europe and North America. He was a man of action who profoundly believed that words were not enough unless they were backed by real love. "Active love heals all wounds; words alone only increase suffering" (Bellerate 1965:1129).¹⁶¹ He was also convinced that the roots of the human being and of society were religion, family life and a profession. On these he based his systematic action

¹⁵⁹ Valentini (1952:248-316) rightly considers her to have been inspired by the preventive method in both her pedagogical thought and action.

¹⁶⁰ Constitution of the Congregation of the Daughters of the Sacred Heart of Jesus, as quoted by Braido (1989:36)

¹⁶¹ As quoted by Braido (1989:38).

of formation from which he wished to produce good Christians, exemplary fathers of families, capable workers and honest citizens. He was gifted with an extraordinary sensitivity and with the capacity of making friends easily. At the heart of his pedagogy was love, rooted in a simple but profound piety. Dominant themes in his educational institutions were those of the father-figure, the spirit and structure of the family life, a joyous atmosphere, basic trust and reasonable liberty (Braido 1981b: 288-289).

The work of Lodovico da Casoria (1814-1885), an Italian Franciscan, received recognition from many quarters¹⁶² for his intervention in promoting charitable and educative work in aid of young Africans freed from slavery (Braido 1989:39). He also opened numerous orphanages in the major cities in Italy, as well as elementary and vocational schools. Asked about the method he used he replied: "We begin with a basin of water. Let the children wash themselves and take on again a human appearance. Then let us give them dress and bread for today, and a trade for tomorrow; and let them learn to read and write. Above all, let us give them the love of God, of family, of country and of their neighbours" (Capecelatro 1893:161).¹⁶³

Leonardo Murialdo (1828-1900), a Turinese priest who was a contemporary of Don Bosco, collaborated with him for a while in the work at the Oratory.¹⁶⁴ In 1866 he accepted the work of directing a College for Apprentices founded by another priest, Don Cocchi.¹⁶⁵ Murialdo even-

¹⁶² See Braido (1981b:289) in this regard.

¹⁶³ As quoted by Braido (1989:39).

¹⁶⁴ Abundant information about Leonardo Murialdo and his constant friendship with Don Bosco can be found in the volumes of the Biographical Memoirs of Don Bosco written by Lemoyne (1898-1917); Amadei (1939) and Ceria (1930-1937).

¹⁶⁵ Don Cocchi was well known for his pioneering work in the press and Roman Catholic apostolate.

tually opened his own schools and boarding houses. His educative aim was to promote the civil and moral good of the working classes so as to form good and honest citizens out of the poor and abandoned boys who "... if left to themselves, would all too easily become the shame and the scourge of society".¹⁶⁶ To achieve this aim, he founded technical schools, agricultural schools, homes for working boys, boarding schools for apprentices. His programme and method was that already familiar to those operating under the Preventive System of education: "To benefit the poor, especially by providing not only food, but also the advantage of instruction, education and the learning of a trade to so many poor boys taken from the streets".¹⁶⁷

So far, as it has been described, there appears to be, in the concept of Preventive Education, fundamental principles which are able to mobilise and aggregate various forces into working towards one definite aim. More than originality of thought, it emerges that there was a vitality which generated new energies in favour of the most urgent needs of the moment. The method which all these above-mentioned educators used appears to have been that of the reconstruction of the human being in accordance with a God-given human dignity. This emerged as the basis on which these educators worked for a recuperation of the dignity of the honest worker, the competent professional and the loving parent.

Time and again it is the theme of love which materialises in systems of Preventive Education. The need of pedagogical love on the part of the educator comes to the fore in opposition to a strictly rational and functional educative programme.

¹⁶⁶ Letter to King Victor Emmanuel II in January 1867, Epistolario 1,89-90 and to Marquis Panissera of 1st February 1867, Epistolario 1,91, as quoted by Braido (1989:42).

¹⁶⁷ Extract of a letter written by Murialdo to King Victor Emmanuel II on 15 August 1871 explaining the aims of his Congregation, as quoted by Braido (1989:42).

3.4 Don Bosco's Training of His Educators During the Nineteenth Century

Delving into the beginnings of Don Bosco's educative mission one is struck by the fact that Don Bosco was a man of vision with a well-defined sense of mission (Braido 1964:86) coupled with a balanced pragmatic outlook (Braido 1964:95) which helped him to adapt, adjust and even skirt obstacles which he encountered along the way. Historically, they were troubled times not only for Italy but for much of Europe as well.¹⁶⁸ On the 29th May 1855, a law was presented by Rattazzi, the Minister of Justice, whereby all Religious Orders, except those involved in preaching, education and caring for the sick, lost their recognition as moral bodies (Stella 1968:143-144). Acknowledging the role that Don Bosco was playing on behalf of poor and abandoned young boys, Ratazzi himself suggested to Don Bosco that he should choose some trustworthy lay people and Ecclesiastics, form them into a Religious Society and train them according to his preventive method of education so that they could not only help him with his educative mission, but that they would be there to continue his work after his death (Lemoyne 1966-1975 Vol.V:96).

¹⁶⁸ In the political field the major event was the unification of Italy which ended the temporal power of the Papacy. At sporadic intervals there were revolutionary outbursts: 1820-1821; 1830-1831; 1843; 1844; 1845. This was the prelude to the national political and social uprisings between February and June of 1848 which led to the war of independence against Austria between 1848 and 1849 ending in defeat with the abdication of the King. A second war of independence followed in 1859 and a third one in 1866 ending with the fall of Rome in 1870. In the religious field there was a clear transition between "throne" and "altar". For many Roman Catholics it was a time of crisis of conscience between loyalty to the concept of national unity and loyalty to the Pope, their spiritual leader "... and the sovereign of a state whose very existence was incompatible with national unity". In the socio-economic field the cities were affected by an expanding population. Economic as well as socio-political factors were involved. The country regions were experiencing famine, factories were springing up in the cities and towns; the building trade was expanding and clerks and office-workers were multiplying; communication was improved with the introduction of railways. These phenomena greatly influenced Don Bosco's earliest apostolate in the Oratory. In the cultural-educational field there was a new interest in providing schools for the masses. "The Romantic movement entered education early in the century with Froebel, Pestalozzi, Girard and others of the realistic school of Herbart and of spiritual orientation. Later there came more positivistic influences in pedagogy and didactic methods." With the law of Boncompagni in 1848 education was centralised in the hands of the Secretary of State for Education which limited Don Bosco's manner of organising his schools (Braido 1989:1-19).

Don Bosco, with his feet firmly planted on the ground, eventually founded his Religious Congregation in such a manner that the government of the day could not interfere with it and on the other hand, he assured a certain cohesion of the members among themselves by binding them together under a Constitution (Stella 1979:143-144). Don Bosco never started out with a preconceived idea of founding a Religious Congregation, but he was willing to do what was necessary in order to realise his educative mission more effectively.

The scope and mission of the Congregation was specified in the Constitutions and Regulations of the Society of Saint Francis De Sales.¹⁶⁹ The modified draft of 1864 reads: "The scope of this society is the Christian perfection of its members, every work of charity, spiritual and corporal on behalf of youth especially if they are poor and also the education of aspirants to the priesthood. It comprises of ecclesiastics, clerics and laymen" (Desramaut 1966:127).¹⁷⁰ Although Don Bosco modified the text to meet the requirements of the Church for approval, he did not give up his ideas, because when asked, as late as 1874, if the scope of his Congregation was for the benefit of its members or of fellow human beings, Don Bosco replied: "The scope of this society is the spiritual good of its members by means of charity exercised on behalf of one's neighbour, especially poor youth" (Desramaut 1966:134).¹⁷¹ From this statement it appears that Don Bosco perceived his Congregation as fundamentally functional to his educative mission to the young, especially the poorest.

¹⁶⁹ From now on the Constitutions and Regulations of the Society of Saint Francis De Sales (Salesians) will simply be referred to as the Constitutions.

¹⁷⁰ As quoted by Veliath (1978:193).

¹⁷¹ As quoted by Veliath (1978:194).

Similarly, when Don Bosco first conceived the idea of founding a Congregation he envisaged two categories of members. Those who would take vows and live a community life and those who would not be bound by vows or a community life, but, who would live the Salesian spirit according to their state of life. Therefore, the draft copy of the Constitutions and Regulations which he presented to Rome for approval in 1859, included two articles which made allowance for those who would not take vows or live a community life. One of the articles states: "Such a person will not take any vows but he will try to practise that part of the Regulations which is compatible with his state and condition" (Desramaut & Midali 1974:32-33).¹⁷² The idea that Don Bosco had of the Congregation he was wishing to establish was that, at least in its origins, it should be influenced by those who were willing to share in his educative mission, whether as consecrated religious or as lay people. It appears as if Don Bosco's main purpose was to establish a Congregation whose structures would be subordinated and in function of the educative mission among the young. So strong was this sense of mission that Don Bosco was willing to include within the Salesian family, married people, single people or anyone who could help him fulfil this vital mission, at a time when it was still largely unheard of. The Church did not approve entirely of his idea and obliged Don Bosco to eventually modify his original plan. However, the Salesian community, as Don Bosco envisaged it remained fundamentally a community of educators (Veliath 1978:195).

The central question that remains to be asked is: What criteria did Don Bosco use in his selection of recruits and what were the methods he employed when training them? The criteria and methods he used were no different from those employed by any teaching organisation which maintains that the makings of a good teacher are visible from early childhood. As Lortie (1966:page unknown) points out: "The preparation of

¹⁷² As quoted by Veliath (1978:194).

teachers begins not in college but in kindergarten or first grade".¹⁷³ According to Don Bosco it was imperative that the prospective candidate be nurtured in the environment of the educative practice so as to be able to imbibe the spirit which existed between the Salesians and the boys. Don Bosco hoped that the consistency between what was taught and what was seen to be done by the educator would eventually prove the worth of his educators. He is known to have once remarked: "It is our great advantage that most of our Salesians came from our schools where they were young boys. Unconsciously, our pupils grow up accustomed to a laborious life, they get to know the inner workings of our congregation, and they pick up experience in many tasks. They are ready-made assistants and teachers with one spirit and method. No one has to teach them what to do, because they learned as students" (Ceria 1980:216).

It is current opinion in agogic literature that once the prospective candidates have shown interest in the teaching profession, they should, in co-operation and under the guidance of an educator, be allowed to share in agogic activities such as:

- acting as group leader on particular occasions
- sharing in the responsibility of assisting smaller children
- volunteering to help fellow-students who may be academically weaker
- addressing their peer group for specific circumstances (Paine 1978: 245)

¹⁷³ As quoted by Silberman (1970:471).

This is exactly what Don Bosco did with his more promising students. He showed great trust in them and both publicly and privately "... they helped their companions, supervised their recreations, taught evening classes and catechised the Festive Oratory¹⁷⁴ boys. On Sundays they scouted the meadows, rounded up boys they found playing there, and led them to the Oratories. These young students also found jobs for the unemployed youngsters and visited them when they were ill in accordance with Don Bosco's instructions. At the same time, they continued their own studies" (Lemoyne 1966-1975 Vol.II:297).

It was not Don Bosco's intention to found a Congregation which would professionally prepare and academically train future educators. That he left to public institutions who were fully qualified for the purpose. He, however, never relinquished his responsibility in training his own educators by using their giftedness, talents and acquired skills according to his preventive method of education (Braido 1981b:399). Ceria claims that Don Bosco was concerned about classes in pedagogy, "... which he felt had to be adapted to our needs. His desire was for an overall course which could be entitled The Salesian Teacher and Assistant [...] Such lessons would be given during the novitiate and then printed to serve as a textbook for our use" (Ceria 1980:287). One of the methods Don Bosco used in preparing his future educators was that of appealing to their reason, their goodness and their religious convictions. Every Salesian, he believed, had first of all to practise the preventive method of education on himself, then on his fellow confrere and lastly on the boys - in that order (Ayers 1974:7).

Don Bosco's aim was that, concurrently to the specific period of training his students were undergoing, they would also be able to be inspired by the example given to them by other professed members of the Society. In

¹⁷⁴ For an understanding of the concept of the Festive Oratory, see Chapter Five, Paragraph 2.3.

this way they would be able to identify themselves with their ideals and become educators according to the preventive style of education. Don Bosco accepted his young educators as he found them "... never crushing, rushing or labelling their natural dispositions" (Ayers 1974:47). He left wide scope for all Salesians to exercise their natural talents and personal initiatives. Any other way would have been a betrayal of his own convictions. That is why even in 1884, just four years before his death, after many years of practical experience, he could reply to a French journalist, after having been asked about his system of education, that in reality it was very simple. All the educator had to do was to "... leave the boys full freedom to do what they like most. The point is to discover in them the germs of their good dispositions and to endeavour to develop them. And since everybody does with pleasure only what he knows he can do, I follow this principle, and all my pupils work not only diligently but with love. In forty-six years I have never inflicted one punishment and I dare assert that my pupils love me very much" (Ceria 1930-1937 Vol.17:85).¹⁷⁵

It gradually became part of tradition to advise aspiring Salesians to steep themselves in the Salesian way of life by following the example of fellow Salesians until such a lifestyle was absorbed and became part of a lived experience. Don Bosco's existential belief was that daily contact with the boys was the highest qualification available and the best training ground in the preventive style of education (Ayers 1974: 43).

The fact that the lived experience of the Salesian way of life was so strongly emphasised by Don Bosco does not mean that he advocated mediocrity in the agogical formation and knowledge of teaching methods. Don Bosco was aware that "... a Salesian system that did not aim at intel-

¹⁷⁵ This was published in the Journal of Rome on the 25th April 1884, as quoted by Braido (1989:71).

lectual excellence or manual achievement would have basically misunderstood Francis De Sales' basic premise of man's integral, wholesome development" (Ayers 1974:42). In the interests of a thorough intellectual training Don Bosco attached priority to the study of Philosophy and kept himself informed of all that was done by both students and teachers during their course (Ceria 1964:270).

Similarly, Don Bosco never refrained from encouraging his confreres to take examinations which would qualify them as teachers in technical and academic high schools "... if they felt they could pass" (Ceria 1964:150). However, when selecting those who would receive training to be qualified as teachers in his schools he felt that one aspect that could not be overlooked, was to select "... only those who have the necessary requisites, give hope of ultimate success and are young". As far as the less gifted as well as the older persons were concerned, he maintained that "... less gifted or older clerics may attend accelerated courses of study free from minor subjects so that they may soon be employed in the priestly ministry" (Ceria 1964:271).

From what has been said, it has emerged that Don Bosco was not against academic qualifications, but the point he wished to stress was that professional qualifications were not to be valued above, or to the detriment of, the personal living out of the preventive system (Ayers 1978:19). From his whole outlook it would appear as if Don Bosco was convinced that the preventive system of education was not so much a system of education to be practised in a classroom, but rather a way of life capable of forming both in the educator and the educand attitudes that were fundamental to the human being.

It is not stated here, neither is it stated by its exponents that the preventive method of education, according to the style of Don Bosco, is

intended as an ideal solution to education and its many problems, but, acknowledgement must be made that throughout the history of education, as has been seen, the principles of Preventive Education in their non-restrictive aspects have been those principles which have led to a more humane way of dealing with the young in the teaching situation.

Preventive Education in the history of educational thought does not end here because Don Bosco's preventive method of education is a living reality and it would be anti-historical to consider it "absolute" or "immovable", or equally valid in all its expressions under all circumstances (Braido 1989:50). Neither has the topic of the preparation of teachers in Preventive Education been dealt with in an exhaustive manner, but, for the purpose of this study, the researcher is of the opinion that the necessary foundations for a description of the education of educators in Preventive Education have been laid. With mention of the preventive style of education of the Nineteenth Century, a description of a specific period of history has been terminated.

4 POINT OF DEPARTURE AND METHOD OF RESEARCH

In any accountable phenomenological, philosophical reflection, the point of departure is reflection on the phenomenon under investigation. Scientific research implies an investigation of the foundation on which a specific phenomenon rests or the essences of such a phenomenon. In this thesis the phenomenon is Preventive Education and the investigation is about the need to educate educators in Preventive Education which will be carried out along the line of phenomenological reflection.

A phenomenological approach¹⁷⁶ will form the primary, but not the only, method being applied in this study. The term phenomenological indicates a method which seeks to reveal the characteristics or essences of a phenomenon "... as the phenomenon itself would have revealed them if it could have done so" (Erasmus & Van Wageningen 1981:38). Phenomenology, according to Spiegelberg, is an attempt to allow the phenomena "... a fuller and fairer hearing than traditional empiricism has accorded them" (Spiegelberg 1969:656). Therefore, the phenomenological method is not only scientifically viable but it also has the potential to study and describe in a scientifically accountable and responsible way an exclusively human phenomenon such as education.

The phenomenological method is a descriptive method, "... a description of the phenomenon as it shows itself" (Macquarrie 1972:22-23). It is essential that the descriptive language which is used in phenomenology be free from any "restrictive" or "preconceived conceptions (Troutner 1977:91) and as "objective" and "to the point" as is humanly possible (Van Der Walt 1981:48). The reason for this is that phenomenology is an effort to "see clearly and to describe accurately" what is revealed by a researcher's observation of a specific phenomenon (Oberholzer et al 1993:23).

It is, therefore, the aim of the phenomenological researcher to attempt to concentrate on the phenomenon itself with the least amount of pre-judice so as to be able to make an "... unbiased inspection of that which

¹⁷⁶ This method of research is well established and well known. It has also been studied in great detail and as this is not a study about phenomenology, it will not be necessary to provide a detailed description of the method. Only a number of relevant aspects which will be necessary to orientate the reader will be discussed. For a description of phenomenology see among many others: Du Plooy and Kilian (1984:16-53); Edie (1964); Gunter (1969:20-76); Husserl (1970); Kneller (1958), (1971b); Spiegelberg (1960; 1971:26-40); Strasser (1963); Thevenaz (1962); Vandenberg (1971).

of itself is manifested in intuition"¹⁷⁷ (Troutner 1977:91). The phenomenological method is of its own nature intuitive which distinguishes it radically from the inductive methods of empirical science. Through intuition, the researcher immediately perceives or grasps whatever presents itself as self-evident. In other words, there is no need of proof or explanation. It requires only to be thought through and then expressed in words as, and for what, it is. Intuition is a sudden insight which depends on inner sight and insight. Accordingly, the phenomenological method accepts that the deepest truths of the phenomenon of education are grasped by intuition (Erasmus & Van Wageningen 1981:42). Phenomenology is not an uncritical method as some authors have maintained. To ensure essential and universal validity on the judgements made and described, the intuitive principle is supplemented by the dialectical principle.

The main aim of a study which uses a phenomenological method is a description of the phenomenon as it appears to the beholder and not as one would like it to appear. As a radical reflection, Phenomenology attempts to get to the roots of the phenomenon - the eidos (Du Plooy & Kilian 1984:38). To achieve this, two deductions are applied (Lucas 1971:392). Firstly, all speculation must be rejected so that a return to the phenomenon can be made. This reduction, called phenomenological reduction, places all prejudice and decisions aside, and tries to uncover the phenomenon as it is given or as it appears. Secondly, phenomenological reduction leads to eidetic reduction which eliminates the consideration of accidental happenings. This enables the phenomenologist to penetrate to the essence (eidos) of the phenomenon and to describe it to others. Through Phenomenology as a method, the researcher attempts to disclose

¹⁷⁷ Endless criticism has been directed at phenomenologists who have stressed this aspect of "neutrality". However, to suspend previous assumptions or prejudice and bias is not the same as denying that they exist. The more conscious the researcher is of his or her own philosophy of life and the cultural, religious and social "baggage" that he or she carries, the easier it will be to remain on the alert and "test" for possible distortions which could influence the description of the phenomenon under investigation. The problem surrounding the discussion regarding the "objectivity" of phenomenology does not form part of this study.

the essences of a phenomenon whereby the person carrying out the research is open to the phenomenon as it describes itself. The phenomenological approach is an attempt to reveal a reality as objectively as is humanly possible.

In a study such as this, of the phenomenon of education from an andragogic perspective, the grounding of the agogic is essential. Haasbroek says that the agogic sciences are not just about the factual description of what is observable in agogic practice but that the agogic sciences "... gaan om funderingsdenke aangaande die verskynsel van die agein en wel vanuit die oogpunt van bepaling van wat essensieel-agogies en agogies-essensieel is" (Haasbroek 1982:29). A fundamental agogic research implies therefore, that the phenomenon or an aspect of the phenomenon which will be researched, in this case the phenomenon of the education of educators according to Preventive Education, will be agogically based.

The researcher is of the opinion that it is a method such as a phenomenological one which is largely capable of responding to the demands of education as agein. Landman and Gous (1962:25) describe the phenomenological method as "... dié metode of weg wat die ondersoeker volg om dit wat konstitutief (die wesenskenmerke) van 'n bepaalde verskynsel is, te sê, te verwoord, tot spreke te bring soos dit in homself werklik is. Fenomenologiese deskripsie beteken die denkende, intuïtiewe skou en beskrywing van die wesenskenmerke, die oopdek van wat gelykblywend, onveranderlik van 'n bepaalde verskynsel is".

Because phenomenological analysis is an analysis towards knowing and understanding of the essences of a phenomenon and not merely a statement of characteristics, phenomenological thinking is ontological thinking. Furthermore a phenomenological approach is acceptable because it is both

ontological and anthropological. Agogicians who aim at practising Agogics authentically cement their agogical thinking on two cornerstones:

- Phenomenology as Ontology
- Ontology as Phenomenology (Oberholzer 1979:185)

Research in Education as a human science is a caring act that wants to arrive at the root of what is most essential to being. Education as a human science gives priority to ontology insofar as ontology is directed towards the fundamental characteristics of human existence (Higgs 1994a: 17). As a scientific instrument for revealing onticities, the researcher believes that phenomenology, in conjunction with the historical method, and analytical discourse, as a thinking through to the root of the phenomenon, is a suitable method of research to be used in this study which directs attention to an essential description of the authentic educator in the context of the agogic occurrence as a phenomenon in reality.¹⁷⁸ This means that a phenomenon will be seen as real, that is, as it appears in the lifeworld so that the reality of it as it is can be brought to light.

Describing that which is, in an anthropological or human context, is a way of describing the human being in his or her existential humanness. Van Zyl describes the phenomenological approach as: "... 'n metode van deurdenking, wat die wesenlike van die verskynsel aan die lig wil bring deur dit te beskryf soos dit werklik is" (Van Zyl 1973a:122). He is not absolutising phenomenology as the only authentic description of the phenomenon and so he is not guilty of what Viljoen refers to as "method-monism" (Viljoen 1980:22). As already indicated, a method monism will also be avoided in this thesis. Scientists of education are called upon

¹⁷⁸ The ontological-anthropological investigation of the human being's being-in-the-world will be undertaken in Chapter Two.

to be open to alternative and various meta-theoretical and methodological approaches in the study of education. Higgs terms this "eclectic sensitivity" which accepts various research methods in the field of education, including, "... symbolic interactionism, ethnography, ethnomethodology, critical theory, gender studies, semiotics, hermeneutics and phenomenology" (Higgs 1994a:16). This he regards as "...humility in [...the] practice of science" (Higgs 1994a:16). In this regard, educationists should take note that any research method is only one way of investigating certain questions about a phenomenon. "The questions themselves and the way one understands them are the important starting points and not the methods as such, for as Gadamer¹⁷⁹ points out, preoccupation with objective method is really antithetical to the spirit of human science scholarship" (Higgs 1994a:16). That is why Bernstein (1983:4-25)¹⁸⁰ is of the opinion that no method can be innocent or neutral. Methods can be used and abused and can become "... a powerful factor in shaping, or rather misshaping human life in the world" (Higgs 1994a:16). Sensitivity, to and awareness of, alternative methodological approaches would eliminate any assumption that there could be only one method capable of revealing the essences of the nature of education.

Phenomenology, as a method of research, does not emphasise value judgements, but rather endeavours to provide as accurate a description and analysis of the agogic occurrence, as is humanly possible. The closest, therefore, that Agogics can come to being "prescriptive" of any educational practice is to point out whether or not a particular aspect or aspects of an ideologically controlled system of education can be agogically justified. As a result, the human condition and, by implication, education as a distinctively human activity, can never be the subject of an exact or final description. Consequently, the scientific practice of education, as a human science, tends to bring with it a sense of humili-

¹⁷⁹ Gadamer (1979:1-20), as quoted by Higgs (1994a:16).

¹⁸⁰ As quoted by Higgs (1994a:16).

ty, mentioned by Higgs, due to the fact that the search for truth cannot be limited to rational or technological means only, because truth is part of the dynamic nature of the human being whose existence is co-existence with other fellow human beings.¹⁸¹ Insofar as knowledge is attained by conceptual means, it has to be acknowledged that every concept is rooted in an intersubjective biography (Higgs 1994a:16). To represent intersubjective truth concepts cannot be understood as "timeless categories with fixed meanings", neither can scientific categories, used by education as a human science, be regarded as "absolute descriptions of human reality". Human beings are fallible and therefore, not in possession of the complete truth. The most that educative categories can be, are "approximations of truth" because scientists of education are in the impossible position of assessing the totality of the reality which they seek to describe.

For this reason Higgs, once more quoting Gadamer,¹⁸² maintains that the most that education scientists could ever hope for is a "a fusion of horizons". This fusion of horizons means that a partial merger can be reached between the world from which the human being can never hope to detach him or herself because it is an integral part of being, and the different or unknown world that the educationist, as a scientist, is seeking to understand. This fusion also represents "... the relative nature of their [educational scientists'] logical constructs" (Higgs 1994a:16).

Educationists who employ the phenomenological method, reveal an extensive concern with the nature of education as again. Time and again, educationists from different cultural and religious backgrounds have demonstrated the perennality of the quest for penetrating and disclosing the

¹⁸¹ See Chapter Two, Paragraph 4 for a detailed description of existence as co-existence.

¹⁸² Gadamer (1979:267-274).

eidos of human existence as anthropos, in an effort to reveal the nature of the agein as an anthropic occurrence.¹⁸³ This disclosure has also revealed the inexhaustibility of any attempt at the eidetic penetration of the existence of the human being and by implication the agein.

The critical reader will be aware that although this study will follow a phenomenological method, other scientific methods will not be excluded. Use has already been made of the historical approach as well as a cumulative and analytical discourse.¹⁸⁴ A judgement of Dewey regarding the historicity of educational problems, states that the originator and his work are best understood in the context of the time in which it was written (Lucas 1971:410). Van Zyl stresses a relevant fact regarding the connection between a phenomenological departure point for research and the use of empirical, statistical, experimental and other methods of research. He is of the opinion that all these various methods have a place in the practice of science with the precaution that the research has a meaningful, accountable frame of reference founding the scientific endeavours (Van Zyl 1973a:327). Stated simply, the phenomenological approach is required to be ontologically and anthropologically grounded in terms of its applicability.

¹⁸³ Higgs (1990a:30) maintains that there are a mixture of English, Afrikaans and African speaking South African agogicians, including Protestants, Roman Catholics, Hindus and Jews, who have reflected on the nature of the agogic phenomenon using the phenomenological method. Among many, see: Ben-Yosef (1981); Bodenstein (1977); Bouwman (1984); Chesler (1983; 1994); Finn (1986); Flynn (1985); Fourie (1994); Greyling (1976; 1979; 1979); Griessele (1973; 1975); Higgs (1984; 1990); Kgorana (1977; 1983); Kilian (1968; 1970); Landman (1966; 1969; 1970); Luthuli (1979); Munsami (1979); Oberholzer (1954; 1967; 1968; 1968); Oberholzer M.O. (1972); Paine (1977; 1979); Pienaar (1970; 1980), Prosser (1980) Ramdas (1983) Reeler (1984; 1987), Ripinga (1976, 1980), Soni (1988; 1994) Schroenn (1983) Staples (1987) Van Rensburg (1975; 1978) Van Vuuren (1969) Van Zyl (1963) Viljoen (1975; 1980) Waugh (1983; 1989) Williams (1978) and Yule (1989). *Those in bold have been added by the researcher.

¹⁸⁴ See the article of Kruger (1990:86-88) where she elucidates the essential features of a historical investigation of the agogic. Preventive Education is a historic fact and therefore, in this case, a description of its past and present practice will permit the educationist to initiate meaningful discussion on the possible "dynamic trends" of the future of Preventive Education, especially when it comes to educating educators.

While not detracting from the merits of Phenomenology as a method of scientific investigation, the researcher is aware of much criticism which has been levelled at the use of Phenomenology as a scientific method within educational institutions in South Africa.¹⁸⁵ Beard and Morrow (1981) edited a book in which they placed a critical "spotlight" on Pedagogics. Their main contention was that pedagogical terminology was not theoretically neutral as was claimed to be by Fundamental (Ped)agogicians, but carried a commitment to a particular way of thinking about education. What this "particular way of thinking about education" turned out to be is explained by Kallaway. He maintains that Fundamental Pedagogics "... arose out of the need to make Christian National Education academically respectable - to dress up the blatant politically chauvinist and racist nature of the earlier educational doctrines of Afrikaner Nationalist ideology in an academically respectable garb" (Kallaway 1983: 162). Penny (1988:357-361)¹⁸⁶ in a critical review of Fundamental Pedagogics made several claims, among others, that Fundamental Pedagogics had nothing to do with phenomenology. These findings were endorsed by people such as Gluckman (1981) and Fouché (1982) who were adamant that Fundamental Pedagogics arose out of a belief in Afrikaner Nationalism and Calvinism which mystified education and phenomenology.

Such and many more critical comments were at times sweeping statements, at other times an attack which produced a total condemnation and rejection not only of Fundamental Pedagogics but of Phenomenology as well. This equation of Fundamental Pedagogics with Phenomenology also found its way into the National Education Policy Investigation Report (1993:1) as well as the African National Congress Policy Framework for Education and Training (1994:2). Both these documents made reference to Fundamental

¹⁸⁵ They are too numerous to mention in detail here. For an extensive list of the names of these critics see: Higgs (1994b:Footnote 3:310).

¹⁸⁶ As quoted by Higgs (1990a:31).

Pedagogics which claimed to be based on the phenomenological method but, which, in its scientific practice, it was maintained, brought about a fragmentation in the practice of education.

A phenomenologically based Fundamental Pedagogics, they assert, has the responsibility for reproducing and conserving the ruling social and political ideology in South Africa, namely, Christian National Education (Higgs 1994b:299). After much debating with the opponents of Fundamental Pedagogics,¹⁸⁷ Higgs in an article (1994b:299-312) acknowledged that critical comment on the role of Fundamental Pedagogics was in part justifiable as is evident in a range of claims made by proponents of Fundamental Pedagogics¹⁸⁸ who did not keep to the original declarations made by Fundamental Agogicians and Phenomenologists. In an effort to overcome the negative past of Fundamental Pedagogics and in keeping with the demands of a democratically new South Africa, Higgs proposes to set in motion a new theoretical discourse in education based on human, and not exclusively cultural, values. Greyling has already endeavoured to do that himself, followed by many of his students, who, by providing an analytical description of fundamental universal human values, have always maintained the overriding and guiding principle of the dignity of the human being, regardless of culture, nationality or religious affiliation.¹⁸⁹

Any educational discourse, which wishes to be valid, according to Higgs, has to perceive and be concerned with that which is common to humankind

¹⁸⁷ Among other articles see, Higgs (1991a:147-150; 1991b:110-118; 1992:194-198) and Higgs and Steenkamp (1991:24-28).

¹⁸⁸ Higgs (1994b:300), reveals agogicians such as Viljoen and Pienaar (1971) who maintain that education has to take place according to Christian National principles; Du Plooy *et al* (1982) who emphasise the maintenance of cultural norms and traditions in the practice of education; Griessel *et al* (1986) who are of the opinion that it is agogically essential that teachers and pupils belong to the same race, nationality, ethnic and cultural group. Higgs is of the opinion that such statements appear to convalidate the criticism directed at Fundamental Pedagogics by its opponents.

¹⁸⁹ See Chapter Two, Paragraph 7 for a continuation of this discourse.

instead of emphasising diverse cultural values which are not only "... particular, transient and ideologically-syncratic by nature" but which also more often than not "... are embedded in ideologically founded social and political systems"¹⁹⁰ (Higgs 1994b:301). Unfortunately this whole issue has become a political one and as an extreme reactionary measure, opponents have attempted to discredit the Phenomenological Method and therefore, to reject it in its entirety. The conclusions to which these opponents of Fundamental Pedagogics have come are that, if educational scientists happen to be Afrikaans speaking and Calvinist, they are automatically "labelled" as being in favour of Christian National Education and Apartheid Principles. Such a unilateral way of thinking appears not only to be unprofessional, but also unfair towards many honest and open exponents of a Phenomenological method of thinking.

Critics of Fundamental Pedagogics have questioned the lack of ideological critique within what they refer to as the "so-called scientific endeavours of Fundamental Pedagogics". This has made them suspicious that the traditional efforts of Fundamental Pedagogics have been directed at maintaining, by means of socialisation, the ruling social and political ideology in South Africa, namely Christian National Education (Higgs 1994b: 302-303). According to Higgs, South African critics of traditional accounts of Fundamental Pedagogics such as Grebe (1988), Horner (1977), Morrow (1989) and Nel (1984), have argued that a positivist view of knowledge prevails in the scientific practice of Fundamental Pedagogics (Higgs 1994b: 303). Taking up this criticism, the African National Congress Policy Framework for Education and Training (1993:3), refers to the "official educational doctrine of fundamental pedagogics", and the National Education Policy Investigation Report, furthermore, claims: "Fundamental Pedagogics still dominates teacher education theory in SA,

¹⁹⁰ The intention of Higgs for placing emphasis on human instead of socio-cultural values is to emphasise once more the centrality of the person as a human being and not the ideological struggle for power and domination.

and its debilitating effects are everywhere apparent.¹⁹¹ The pretensions to scientific objectivity of Fundamental Pedagogics, together with the way in which it is taught, prevents teachers from developing an understanding of the relationship between education and the context in which knowledge and understanding are created and shared. Fundamental Pedagogics is intellectually harmful in that it neutralises and depoliticises educational discourse, and does not provide students and teachers with the concepts necessary to assess critically its (or any other) claims about education" (NEPI 1993:17).¹⁹² At present educational policy and principles within South Africa are in a transitional phase as the country undergoes radical change into a democratically free nation.

It, therefore, remains a challenge to those involved in education, regardless of which methodology they employ, to be faithful to human values and consequently to a theoretical discourse which seeks to create an education system that will ensure the integral development of the human being and the establishment of norms and values that eventually will bring about a more humane society.

Higgs, who has written on the subject of human values, is of the opinion that the underlying purpose of such a theoretical discourse in education is a moral one: producing scientific knowledge that is relevant to everyday life and to the individual person. This means that education should be dealt with from a fundamentally human perspective. Such knowledge can only be gained by means of disciplined description and intuitive interpretation of human experience owing to the fact that education is a distinctively human act (Higgs 1994b:302).

¹⁹¹ However, nowhere is this stipulated in acceptable detail.

¹⁹² One wonders how many of the critics of Fundamental Pedagogics were involved in the drawing up of this and similar documents.

Therefore, if Education, as a description of agein, endeavours to remain faithful to its claims of being a human science, it cannot assume an ideological stance of which Fundamental Pedagogics has been accused. To achieve such objectivity, the activity of education in general, educational systems and the requirements of society have continually to be kept under surveillance so as to ensure a constant critical review of goals, policies and value systems in order to safeguard, at all costs, fundamental human values. Higgs (1994b:304) alerts the reader to the fact that the scientific orientations of education "...must not, however, be confused with [...] positivistic inclinations in their many varied forms of fixed rationality, objectivism, determinism, subjectivism and final answers. As a human science, education is critical of all forms of absolutization and moral smugness in the sense that one has an unquestionable hold on what is really or essentially true and right. The human science, education, recognises that human reality is a complex dialectic of open possibilities while education scientists, as human scientists, are aware of the human qualities of objective reality".

No educationist could doubt that human values are of primary significance to education as a human science but, because they are human values, they are, of necessity, open to the vulnerability and fragility of human nature and are, therefore, susceptible to historical, political, religious and social distortion. This has been the case in the traditional discourse of Fundamental Pedagogics, by certain of its exponents. It is for this reason that Higgs advocates an alternative theoretical discourse in an attempt to redress this situation and hopefully to bring about the anticipated transformation of education within South Africa.

Education perceived as a human science will be more concerned with Philosophy of Education and the human being than with processes of socialisation and ideological propaganda. In this way its scientific efforts will enhance creative dialogue "... directed at the improvement of the

quality of human existence by means of the educative act as a distinctively human act. In this way education as a human science will also reveal that it is not a dogma of ideological intent but rather an art that is distinguished by an open, critical educational philosophy which encourages enquiry, discussion, debate and lifelong learning" (Higgs 1994b:309).

5. STATEMENT OF THE PROBLEM AND FURTHER RESEARCH PROGRAMME

From what has so far transpired in this introductory discourse, the aim of the study has already emerged. However, in order to eliminate any uncertainty, the researcher is obliged to state succinctly the problem to be investigated.

This study aims to be a fundamental reflection, in the field of Andragogics, on Preventive Education and the need to educate educators in Preventive Education. To those currently involved in Preventive Education this study will be an attempt to describe a new form of Preventive Education, which, while continually responding to the agogical accountability of education as agein, is open to the new demands of contemporary modern society and the problems facing the young. In critically reflecting on Preventive Education, an attempt will also be made to ascertain whether Preventive Education can be offered as a viable alternative form of educative practice to those secondary educators who are at present unaware of the method of Preventive Education, as well as to parents who, as the primary educators of their children could benefit from knowing the essence of Preventive Education.

In **Chapter One** the topic of this study was introduced, operative definitions were explained and the problem was formulated. What remains is to announce further major areas to be covered. The following is a broad outline:

Chapter Two offers a discussion on the nature of humanness and the role of the agein in co-existence. The researcher will attempt to present a scientific description of the phenomenon of humanness and co-existence from an ontological and anthropological perspective. All presuppositions and preconceptions about humanness are placed in parenthesis. The concepts of existence as co-existence will be explained. An analytical description of the characteristics of human nature and of Preventive Education namely, reason, religion and loving-kindness will be provided and this will be followed by a critical review of the prerequisites for meaningful co-existential guidance.

Chapter Three provides a comprehensive description of the nature of the contemporary modern world so as to determine the demands that are made on teachers and teaching, educators and educating. A fundamental consideration on prevailing existential frustration caused by factors present in the contemporary modern world and the appeal of the human being for support and guidance, will also be given.

Chapter Four will be an attempt to sketch a model for practising an agogically accountable form of education beginning with the aims of educating educators. The chapter will include a discussion on the educator as an expert in educational theory and lifeview content as well as the presentation of a general culture of Preventive Education understood as benevolent authoritative guidance. The content of this Chapter will culminate in a description of what it means to be an authentic educator.

Chapter Five will be a critical evaluation of Preventive Education within the Salesian Congregation. The fundamental considerations derived from discussions of General Chapters of the Salesian Congregation will be utilised in an effort to determine the extent to which the Salesian educator is exposed to ongoing formation so as to respond to the demands of a new form of Preventive Education.

The final section of Chapter Five will form part of the conclusion to the entire study where implications deriving from the research will be indicated and recommendations intended to guide the general implementation of a new form of Preventive Education, especially valid within the Salesian Congregation, will be suggested.

CHAPTER TWO

THE NATURE OF HUMANNESS AND THE ROLE OF THE AGEIN IN CO-EXISTENCE - AN ONTOLOGICAL AND ANTHROPOLOGICAL GROUNDING

1 INTRODUCTION

The content of the introductory chapter, in addition to a general and historical orientation, was meant as an elucidation of the meaning and scope of the main terms in the title of this study. Therefore, a certain amount of preparatory work, which will affect all the subsequent chapters of this study, has already been carried out. In the first chapter it was explained, that the purpose of this study is an attempt to evaluate the need to educate educators in the practice of Preventive Education. It was also stated that this will be carried out in the context of a fundamental reflection on the nature of the human being and the consequential need for the agein. Using the term fundamental reflection, the researcher intends an ontological reflection which will automatically exclude any systems thinking or study of doctrines for or on education. Such an approach could never do justice to a description of the essence of education, namely, the agogic.

In a study of this nature it would be irresponsible to describe the human being in non-anthropological terms, thereby running the risk of being misunderstood, which could be caused by non-conformity to the demands of universal thinking. Many factors could contribute to this, the first one being the possibility of subjectivity on the part of the researcher about the need to educate educators in Preventive Education and the need of human beings for the agein. Secondly, there is the possibility that the researcher could take a doctrinal view (systems thinking) of education which in this case could be the Salesian way of thinking about education

from a Roman Catholic perspective on the need to educate educators in Preventive Education and the human being's need for the agein. Finally, there is the objective view, that is, the view from an ontological perspective,¹ of Preventive Education and the need to educate educators as it appears in reality and the human being's ontological need for the agein.

The latter option is the scientifically responsible one, which, in this study will be an attempt to penetrate to the core of things so as to allow the phenomenon of the agein to speak for itself. In an attempt to be as objective as possible, nothing should be taken for granted (Oberholzer et al 1993:25). Therefore, in the interest of objective investigation, the researcher will attempt to assume an unbiased stand when describing the human being in his or her humanness.² To accomplish this, the personal view of the researcher, will, as far as is humanly possible, be suspended for the duration of this study. Landman calls this an essence-revealing reflection, meaning that it is a "... direct penetration of the essential nature of an object" (Viljoen & Pienaar 1971:35). Moreover, for the evaluation instrument to be based, as far as possible, on the requirements of reality,³ it is necessary that the description of the phenomenon be "clinically pure", in the sense that an

¹ Ontological, derived from the Greek word ontos which, when literally translated indicates a condition of to be or existing. Ontic refers to matters existing in reality. The phenomenon education is, therefore, an ontic reality because it falls into the category of existing things. To achieve universally acceptable scientific validity this study needs to be based on the ontic reality of education, the agein (Van Rensburg et al 1994:463).

² In a B.Ed Study Guide this suspension of all previous assumptions, or as it is called in phenomenological language epoch, is explained as sticking to the experience and suspending previous assumptions so as not to allow them to distort observations. This is not the same as denying them (Oberholzer et al 1993:25-26).

³ The term reality refers to an extensive phenomenon and it would be presumptuous on the part of the scientist to try to investigate reality which is the whole of all that is. The human being is inseparably related to reality and more often than not his or her relation to reality is an emotional one based on experience. This study will only be touching on part of a much larger and more complex reality of education understood as agein. Furthermore, as reality is also subject to rapid change, the researcher is aware that, especially in the field of the agogic, the insights of today might not necessarily be equally valid for situations of tomorrow. Nevertheless, reflection has to take place and tentative answers need to be found to the questions which are being posed in the hope that they may be of use for situations of the future. For this reason scientific study is not based on emotional findings, but on universal ground structures.

acceptable objectivity be present throughout the research (Higgs 1984: 26).

Furthermore, an essence-revealing reflection needs to pose fundamental questions. For example, questions such as: "From where does our need for one another arise and what purpose does it serve?" will have to be asked before questions such as: "Is Preventive Education an ontological description of reality and does it meet up to the requirements of the authentic agein?" can be answered. To achieve this, the researcher will be compelled to penetrate to the philosophical roots of human existence. Oberholzer, however, is of the opinion that humanly speaking it is impossible to penetrate to the root of our existence because "... we humans are not confined to the order of problematic thought but also belong to that of the great mystery. We harbour a mystery, a mysteriousness, an enigma or logical impenetrability" (Oberholzer 1979:26).

While it might not be possible to penetrate or solve the mystery of humanness it is possible to establish a foundation or a basis of ontic undeniability regarding human beings and their need for the agein. Once this foundation has been established, it will then be possible to formulate a valid instrument of evaluation.

Although the method being used has been explained as descriptive, it is possible to go further than a mere superficial description of human nature. In other words, it will be imperative to delve deeper to the basis on which human existence is rooted, so as to penetrate the supporting substructures which consist of data which the human being is not always able to describe adequately, but without which he or she would find difficulty in being authentically human. Solely because suitable answers cannot always be given to fundamental questions about aspects pertaining to the unseen dimensions of human nature, it does not mean that these questions have to be dismissed as irrelevant or non-existent.

The contents of this chapter will be referring to the agogic as an anthropeic phenomenon which constantly refers to the human being as the anthropos.⁴ The purpose of this chapter, then, is to describe the humanness of the anthropos. What has been said so far is of an eminently speculative-philosophical nature which envisages a description of the nature of the human being and the role of the agein in co-existence. It is not the aim of this study to present final answers, but to pose penetrating questions, which may prove to be of greater scientific value because they do not have the pretence of arriving at definite conclusions. These penetrating questions will hopefully open up the way to stimulating and critical dialogue about the mysterious, unfathomable, and at times contradictory, aspects of human nature.

The researcher will begin by an investigation of who the human being is. That is, an investigation of the exclusiveness of the idea of humanness, which touches the innermost core of human faculties where the human being is present to him or herself. From there the study will proceed to investigate the nature of the human being so as to discover the position the human being occupies in the natural world, his or her relationship with the material universe, and all that surrounds him or her. The investigation will then gradually proceed to delve more deeply into the most central functions of being human.

2 THE EXCLUSIVENESS OF THE IDEA OF HUMANNESS

Although relatively few people in history have written a coherent and complete philosophy of the human being, it is safe to assert that no thinking adult has ever failed to formulate for him or herself fundamental philosophical questions relating to the human being and being human. However, no intelligent human being would attempt to pursue, in

⁴ The Greek term anthropos signifies human being. It is the human being that is distinguished from other beings and therefore, the anthropos is distinctive from all that is non-human. Anthropology is a scientific study or investigation of the human being as anthropos (Van Rensburg et al 1994:586).

a personal vacuum, fundamental philosophical questions which seek answers to the Why? What? and How? of human existence. Neither would the human being base answers to such questions purely on personal experience, even though the latter should not be ignored. As intelligent and rational, the human being will want to investigate what other thinkers have previously said on the topic in order to compare these descriptions about the human being with his or her own views.

Existential phenomenologists,⁵ for example, start by asking the question: Who is the human being? rather than What is the nature of humanness? This indicates their recognition that the human being is unique in his or her subjectivity. This question can be asked because only the human being can formulate questions about him or herself. The most common statement that can be made about the human being is that he or she is a being. In itself the word being does not say much. It is the human attribute given to it that makes it meaningful. Whoever makes use of the word being intends to affirm a particular reality. The ordinary, everyday use of the verb to be in any of its forms, which does not wish to affirm anything with it, is not really saying much at all. In the case of referring to the human being, the verb to be has meaning when a subject seeks to affirm a reality which exists for that subject. "'To be' implies man, for whom things are!" (Luijpen 1966:35).

Is it necessary to study the question of being when describing the exclusiveness of the idea of humanness? Only the human being asks questions about him or herself, wonders why he or she exists, and wants to know about the nature of his or her own being.⁶ These are the most personal questions a human being could ever ask. It is only for the human being "... that being is a problem, a puzzle, and ultimately even a paradox" (Byrne & Maziarz 1969:11). However, as soon as the subject is given

⁵ This Chapter, is not an attempt at a survey of the historical development of anthropological philosophy.

⁶ Byrne and Maziarz (1969:10) make the observation that a word like being does not have any meaning by itself unless it is used by the human being to convey meaning. Taking this approach means being faced with a rich and significant tradition of thought characterised as ontology.

relevance, there is a danger that this relevance could be exaggerated. "Without the I, the world of things cannot be spoken of and the term 'is'⁷ loses all meaning" (Luijpen & Koren 1969: 25). Luijpen speaks of this as an "imbalance" which could affect the idea of humanness if taken either to the extreme of materialism⁸ on the one hand, or to the extreme of spiritualism⁹ on the other. What is necessary is to try to retain the truths existent in both extremes so as to find a balanced view of the exclusiveness of the idea of humanness.

The human being as subject, in order to be a subject, requires both body and world. Without these the subject is not what it is, a human subject. According to Heidegger, the being of the human is Dasein ("there-being") (Luijpen & Koren 1969:33). Heidegger is not making a spectacular statement when he says that "... without Dasein there can be no 'world'; without man there is nothing, since being always means being-for-man. Being is always and necessarily a 'what' and a 'how'; it is a meaning which cannot be separated from the Cogito"¹⁰ (Luijpen 1966:35). For while it is true that men and women are beings, they are not merely beings. They demonstrate a particular way of being, that is, their way of being is human.

The next question is: How can this exclusiveness of being human be described? Perhaps more than any modern philosopher, Heidegger has considered the relationship between human and Being to be essential for an understanding of the human being. "For Heidegger Being cannot be under-

⁷ "I" as in "I am" or "is" as in "being". It has been common, especially among existentialists, to think of being as closely associated with the "is" of a proposition. Byrne and Maziarz (1969:12-13) see the "isness" referring to facticity and what is significant is that the human makes being the most of this facticity.

⁸ Materialists envisage the human being as the result of cosmic processes and forces. The materialist, while acknowledging that the human being is a being-in-the-world, views the human being as a thing among other things, "... a moment in the endless evolution of the cosmos" (Luijpen & Koren 1969:22).

⁹ Spiritualists, taking seriously the originality of the subject which was overlooked by the materialists, absolutise the subject "... by reducing the being of material things to that of the subject" (Luijpen & Koren 1969:25) letting the density of material things dissolve into "thin air".

¹⁰ Cogito, in the sense of a thinking or knowing subject.

stood apart from man, and man cannot be understood apart from Being. Being is man's 'horizon' and man is 'the shepherd of Being'" (Byrne & Maziarz 1969:24).

However, the human is not only a being, but is conscious of being. Heidegger understands consciousness as a mode of being human and describes this mode in terms of intentionality. He insists that each human being is capable of being conscious of his or her being-there in the world and because of this consciousness, is able to get involved in the world as a responsible being. Heidegger also perceives the human being as involved in time. It can almost be said that for Heidegger, the human being is time in the sense that he or she is directed towards Being and remains open and alert to Being in the context of time. This dimension of temporality leads Heidegger to refer to the human being as "existence". Unlike the idea of the static human being seen as essence, existence, for Heidegger means involvement in time. The human being is capable of building the world on the basis of what has gone before as well as being capable of looking towards the future. That is why, for Heidegger, "... 'existence' is not a translation of the Latin esse and hence has little to do with the static fact (or act) of being. Rather he sees existence as an ontic fact in the etymological sense of the word¹¹ of standing out (ex-sistence), and accordingly [he] sometimes writes the word as ek-sistence" (Byrne & Maziarz 1969:25). The consequence is that if existence expresses an essential aspect of the human being, a description of existence as consciousness easily leads to an ontology in which the human being is seen as openness where there can be no misunderstanding about the ontological status of the world. The world is then a radically human world.

To take Heidegger's thought a step further, being cannot simply be confined to the context of the human being and world. In his view everything, including the human being, can be viewed as a being (Seiende);

¹¹ Existence as derived from the Latin word existere - to come forth. Ex = out and sistere = to put. In Heidegger's terms existence as Dasein, (Da), really there and (sein), he is, the human being is seen primarily as a constituter of the world (Van Rensburg et al 1994:381-382).

but he sees Being (Sein) as more than merely the sum or totality of beings. Being, in Heidegger's sense, is the ground or foundation of whatever is and is not immanent within the world. Being somehow transcends the world¹² (Byrne & Maziarz 1969:26-27).¹³ The human being is not a thing, but a conscious-being-in-the world.

2.1 Some "What" Answers to the Question of "Who"

At this point it is opportune to reflect upon the idea of the human being as a person,¹⁴ a subject and not a thing among things. The human being is rather the reason for which things exist. To understand the human being as a person is no easy task. The term person is probably the most common what answer to the question of: Who is the human being? A person is an individual being, distinct from all other beings. The I, as a person, includes the body, at least in relation to matter. "In other words, the I exists in the world through its body among other embodied I's" (Donceel 1967:452-453).

In more recent times the term person has been used by writers to express in a positive manner what is implied by individuality and uniqueness. Van Rensburg et al (1994:481) describe the term person as "... the philosophical and anthropological enunciation of a unique and unrepeatable humanity. This entity harbours a mystery which can never be totally and definitely understood. The mystery of the person comes to the fore in the fact that it is not something with specific allocatable characteristics. Something of this mystery reveals itself in interpersonal re-

¹² Kierkegaard understands the human being as existence, as movement of the subject toward that which the subject is not himself, as a movement toward God. In Heidegger's work, Phenomenology moves in the direction of Metaphysics.

¹³ Some critics of Heidegger, among them Bollnow and Binswanger, have criticised his approach as having too narrow a basis. In Heidegger's later thought his emphasis shifted to the "pure question" of being with his "existential analytics receding into the background" (Landmann 1974:64-65).

¹⁴ In Greek, the term persona originally referred to a mask that the actor wore so as to "impersonate" a character in a play. Judging from the original Greek term then, one's person is not one's "true self", but rather the representation of a role that is being played. Jung uses this connotation of a social mask to represent person as distinguished from one's undistorted "personality" (Byrne & Maziarz 1969:217).

relationships. These relationships can be described as the 'I', 'I-you' etc. relationships".

Buber refers to the term person as something quite distinct from that of "individual"¹⁵ (Byrne & Maziarz 1969:218). The person, as a conscious-being-in-the world, is existent. Existent here is not meant as something immutable or complete, but as being subsistent and open, subsistent in the sense that the person exists within him or herself; open, understood in the sense of openness to other human beings and to the world. In this way, every human being is an inviolable mystery because what is essential to the core of humanness is a self-consciousness, which remains personal to each individual person. At the same time the person is open in two directions, vertically and horizontally. Vertically open to a supreme Being, whom some call God, the Absolute, whom, they believe, gives and sustains human life, and, horizontally to other persons who share the same humanness. Yet this existent, conscious-being-in-the-world still needs to become. This is not meant in the sense of bodily and psychological growth, which are characteristics found in animals as well, but as free moral development "... by means of which the person decides for himself and by himself what he shall be, how he shall act, in what direction he shall develop" (Donceel 1967:462).

Unfortunately, current scientific views of the human being have led to an objectification of human nature. However, it is not possible to describe the uniqueness of the idea of humanness in the same way as one would describe the nature of physical objects. Physical objects may be depicted in terms of their objective qualities, but the exclusiveness of the idea of humanness can only be described in terms of consciousness. Empirical observations and logical analysis can be used for the natural sciences, but the human being can never be reduced to the status of natural objects that can be represented quantitatively (Cassirer 1969:5).

¹⁵ By stating the positive aspects of the term person, the researcher is not totally unaware of difficulties which could arise especially when used by proponents of a movement known as personalism which include people such as Berdyaev and Mounier.

What gradually became significant for philosophical thought was not the empirical fact of evolution, but the theoretical interpretation of this fact (Cassirer 1969:18). An evolutionary way of interpreting existence meant that different forms of organic life were being reduced to one continuous uninterrupted stream of life. The human being was seen "... as an animal of superior species which produces philosophies and poems in the same way as silkworms produce their cocoons or bees build their cells" (Cassirer 1969:20).

Many individual thinkers have given a particular individualistic picture of the exclusiveness of the idea of humanness, among them, Nietzsche who proclaimed a will to power, Freud who emphasised a sexual predisposition, Marx who advocated an economic instinct, and Sartre who saw the essence of being human as conflict and hatred. What was prevalent among these thinkers was an anarchy of thought.

Aware of the problem, Scheler stated that "... we have a scientific, a philosophical and a theological anthropology in complete separation from each other. We do not have a unified idea of man. The increasing multiplicity of the special sciences that deal with man, valuable as they are, tend to hide his nature more than they reveal it. [...] We may say that at no time in his history has man been so much of a problem to himself as he is now" (Scheler 1961:5-6).¹⁶ It is for this reason that Scheler (1961:6) states that when setting out upon an inquiry into the unique place of the human being in the world it is essential to be aware that "... the word 'man' has a deceptive ambiguity". Most of the scientific images of the human being fail to recognise the human being as a subject.

¹⁶ This is the English translation done by Hans Meyerhoff in 1961 of the original work published by Scheler, in German, under the title Die Stellung des Menschen im Kosmos (1928:13). What is interesting to note is that the translation done by Cassirer (1969:22) appears to wrongly translate this essential statement by Scheler. This is the version of Cassirer: "In no other period of human knowledge has man ever become more problematic to himself than in our own days. We have a scientific, a philosophical, and a theological anthropology that know nothing of each other. Therefore we no longer possess any clear and consistent idea of man. The ever-growing multiplicity of the particular sciences that are engaged in the study of men has much more confused and obscured than elucidated our concept of man." What Scheler said in the original text is slightly different: "Die immer wachsende Vielheit der Spezialwissenschaften, die sich mit dem Menschen beschäftigen, verdecken, so wertvoll sie sein mögen, überdies weit mehr das Wesen des Menschen, als dasz sie es erleuchten" (Scheler 1949:12).

a person.¹⁷ If each human being knows him or herself as an individual person, then he or she will also be aware of his or her own ego.¹⁸ For philosophers concerned with the relevance of subjectivity, ego represents the foundation of consciousness. However, each philosopher is able to form his or her own opinion of the ego according to how he or she sees consciousness.

- Firstly, there is the material ego, which each person perceives through the sense organs.
- Secondly there is the social ego, where each person is aware of his or her own particular status among other persons and within society in general.
- Thirdly there is the personal ego, which distinguishes one person from another. This is an exclusively human potential and the basis of thinking about personal being and being the only self-perceiving being.

The knowledge of the physical or material ego, pertains to the sense level while the social and personal ego pertains to the level of the intellect. At the level of the intellect, the ego belongs to the qualities specific to each individual person (Donceel 1967:29). According to Donceel (1967:30), Strasser¹⁹ calls this the primordial or the originating ego; but it could just as easily be termed the pure ego or the pure self. If the ego is aware of its own consciousness as a mode of being human, then this consciousness can be described as intentionality which Luijpen (1966:43) sees as leading towards an ontology in which the human

¹⁷ See Oberholzer (1964:265-268; 1970a:45-54) where he points out that Philosophical Anthropology is indebted to numerous natural sciences and scientists who took more into account than only the insights of the humanities. Oberholzer is quoted by Higgs (1984:31).

¹⁸ Ego from the Latin term meaning I described in metaphysics as a conscious thinking subject (Allen 1990:375).

¹⁹ Most of the ideas which Donceel (1969:23-38) uses are those of Strasser, Professor of Philosophy at Nijmegen University in the Netherlands, which appear in his book The Soul in Metaphysical and Empirical Psychology.

being is regarded as "openness, as existence." What has to be guarded against is a materialistic or spiritualistic monism: materialistic in the sense of bypassing human subjectivity and viewing the human being as the end result of the evolution of the cosmos; spiritualistic in the sense of exaggerating the meaning of the subject and attributing to it the status of an almost "godlike Ego" (Luijpen 1966:49-50).

In view of the fact that the human being is essentially a knowing and a willing being it is possible to penetrate to the ultimate depths where the ego is rooted in being and get to know the "knower" (Donceel 1967: 31). Although activities of knowing and willing may show different degrees of intensity and awareness, they are nevertheless always present. "Man is ultimately a creature who affirms and wills. He is an embodied affirmer and willer. He is an affirmer and a willer inserted in the material cosmos" (Donceel 1967:33). Furthermore, it is the pure ego, to a certain degree, which perceives,²⁰ feels, imagines, remembers and solves problems. Nevertheless, as has already been mentioned, not even a pure phenomenological investigation can reach the knower. It is impossible to penetrate to the depths of the pure ego as a subject,²¹ just as impossible as it is to know the pure ego as an object (Donceel 1967:33).

Every human being possesses a categorical distinctiveness to all that is non-human. Among the living, only the human being is free from blind causal-mechanistic responses and is a being above naturalistic compulsions who holds an exceptional position in the world. Only the human being can be termed a biological exception²² because the human being is the only living being who is capable of critical reflection on him or

²⁰ It is not only the human being who perceives. Animals perceive as well, but the difference is that the human being is aware of this perception and is able to speak of and investigate it.

²¹ This is the difference between phenomenologists and materialists. The latter wish to eliminate the pure ego, which, for them, is only a word. They claim that it is the living body which thinks in the same way as it feels or digests.

²² The researcher will not attempt a detailed description of the human being as a biological exception in the current study as this was covered at some length in a previous study. See Finn (1986:95-99) in this regard. The researcher feels that she has nothing new to add to this concept, at this stage, which has not already been said over and over again by numerous other researchers.

herself, his or her world, which he or she designs and in which he or she lives. The purely human, that is, above particularistic cultural-historical situations, demands a reciprocal attitude of deep respect for the dignity and "impenetrable mystery" of others (Oberholzer 1979:12-13).²³ Insofar as this is true, it cannot be overlooked that the human being is constantly in co-existence with fellow human beings²⁴. To be human means being-in-the-world and being-consciously-engaged-in-human-reality. This ontological-anthropological category of being human in the world indicates that the human being cannot be thought of, or reflected upon, as a being separate or distinct from his or her world. This does not mean encapsulating the human being in one dimension of existence, restricting the human being only to openness to worldly reality. The human being is conceived as open to everything which is not the subject itself. This everything certainly includes the world but does not exclude a Transcendent Reality (Luijpen & Koren 1969:50-51).

That is why the human being is spoken of as a person. The essential nature, of the human being, that is, humanness, is expressed in the fact that each human being is a person. Being a person means possessing a spiritual nature and thus being able to be in continuous relationship with Someone distinct from all other beings and greater than the human being²⁵ (Donceel 1967:446-447). It is through the body that the human being is open to another human being. But, the human being, as a person, is more than just a body because it is through the body that each individual person, as a human being, is called to reach fulfilment²⁶ (Don-

²³ In this paragraph, not all aspects pertaining to the idea of humanness have been discussed. They will, as far as possible, be integrated in the following paragraphs. However, it should be remembered that it is practically impossible to present an absolutely total or complete picture of the human being.

²⁴ See Chapter Two, Paragraph 4 for a more detailed description of existence as co-existence.

²⁵ See Chapter Two, Paragraph 5.2 for a description of the human being as a religious being.

²⁶ Linked to this concept of the human being as a person, is the concept of personality. To understand the human being as such, human personality also needs to be taken into account because personality "...relates to, and is dependent on the entity 'person'" (Van Rensburg et al 1994:482). The term personality describes that which is the "innate", "particular" and "essential" characteristics of an individual human being. It is the personality of the individual which comes to the fore in all personal actions and that which contributes to a person's unique individuality (Van Rensburg et al 1994:482).

ceel 1967:460). It is only to the human being that these exclusive characteristics or the idea of humanness can be applied. Oberholzer maintains that being a person constitutes the first and highest ontological category. Because of this fact, it is his opinion that the concept of Dasein, as explained by Heidegger, has to be superseded. "Being a person not merely denotes a being-in-the-world, but as a being-in-the-world it also transcends the world listening to a message from yonder and responding to that call. The quintessence of being a person is existence, the essence of which is transcendence" (Oberholzer 1979: 232).

3 THE NATURE OF HUMANNESS

A discussion on the nature of humanness should be perceived as a logical continuation of the previous description of the exclusiveness of the idea of humanness. In the preceding paragraph the researcher attempted an answer to the question: "Who is the human being?" by describing fundamental characteristics of the idea of humanness. Now the focus shifts to the question: What is the nature of humanness?

A rapid growth of the human sciences has caused an increasing tendency to look to these sciences for answers about the nature of humanness. The danger of doing this is that essential elements of the nature of humanness could be sacrificed in lieu of so-called objective answers. It is not possible to describe the nature of the human being in the same way as that of physical objects. The latter can be described in terms of their objective properties, while the human being can only be described in terms of consciousness (Cassirer 1969:5). If straightforward answers could be found, agogicians would not constantly be attempting to discover the essence of humanness, of being human, as opposed to being non-human (Gunter 1969:80). They would not be searching for a description of the nature of the anthropological need which the human being has for the

again so as to become an authentic²⁷ human being. In this sense it is Ontological Anthropology which assists Agogics in seeking the deepest foundations of the nature of humanness (Gunter 1969:56).

What really causes living beings to be different from non-living beings? The simple answer is: life. The difficulty lies in attempting an explanation. The laws of Physics and Chemistry explain that living beings are only complicated machines. "The difference between living and non-living machines is that the latter are products of human ingenuity, whereas the former are products of nature, of evolution, of the blind powers of matter" (Donceel 1967:44).

Philosophically, such an explanation of life causes great difficulties. What about human life? To some thinkers this can be explained by means of evolution. While many scientists admit to a certain form of evolution, at least within the confines of definite species, extreme fundamentalists maintain that all present human races descend from one original couple. Both these opinions pre-suppose a certain amount of evolution. However, universal evolution cannot be considered as an established fact and could forever remain only an hypothesis (Donceel 1967:64-70).

Existential philosophers focus upon the idea of the existence of the human being as being distinctly different and unique from all other living beings. These philosophers represent an attempt at total and radical contemplation of the human qualities of being human (Landmann 1974:59-65). Existential philosophy is anti-scientistic because it views the human being as "embodied-subjectivity-in-the-world" (Luijpen & Koren 1969:9-51). In answer to the question: "In what does the humanness of the human being consist?" scientific explanations may have specific answers, but clearly the issue raised here demands a broader answer which ultimately must come from a discipline such as Philosophical Anthropology. The humanness of the human being can hardly be described solely from what can be observed objectively from human behaviour, nor can it

²⁷ See Chapter Two, Paragraph 4, for a description of the term authentic as introduced to existential philosophy by Heidegger and popularised by Sartre.

refer to static objectivity, because the humanness of the human being is "... an unfolding of a pathically dynamic relatedness (relatedness) with reality" (Van Rensburg et al 1994:409).

It has already been stated that the human being is a particular type of being and the manner in which the being of the human is considered, will be extremely significant for the way in which the human being is understood. No-one would deny, that when considering the human being as matter, the similarity with other organically constructed bodies is being emphasised. This points to the human being's immanence within nature (Byrne & Maziarz 1969:32-34). Sciences such as Physics, Chemistry, Biology and many specialised fields of Medicine are able to engage in research and experimentation with the hope of furthering their knowledge of the human body. Other disciplines in the field of Psychology and Sociology are able to study behaviour patterns of the human being.

At times it is possible that these sciences and philosophies can de-humanise the human being by carrying their theories to an extreme. On the other hand it also needs to be noted that many scientists are motivated to engage in research and experimentation in the hope of furthering the development of the human being and by making human life more hu-mane.²⁸ This, however, is not the approach of Existential Phenomenology. When existential phenomenologists refer to the bodily condition of the human being, they are referring to a condition of human existence. Phenomenologically, bodiliness is seen as a mode of being human.

Bodiliness means lived bodiliness which refers to the human being as a totality in communication (Van Rensburg et al 1994:331). Existential phenomenologists stress the unity of the human being. The very fact that the human being can say: "I am" or ask "Who am I?" indicates, or requires, a sense of unity. It is through the human body that existence is possible, since it is through the body that the human being is able

²⁸ For a further exposition of this concept see Byrne and Maziarz (1969:42-43).

to affirm or appropriate the world as his or her lifeworld (Luijpen & Koren 1969:35-37). The human being is much more than just the way in which he or she is inserted into existence because it is the human body which identifies and inserts the human being into the world. The human being, as an embodied being, shares the world with many other embodied beings. To distinguish between these different types of embodied beings as existing beings, Merleau-Ponty²⁹ (1983:90-97) speaks of the human being as a body-subject and not as a body-object. The body then is not merely the where and the when, but embraces the totality of the human being. "In a very real sense we can say that it [my body] identifies me or, more correctly, that I am my body" (Byrne & Maziarz 1969:299-300). The human body is not a thing, but encompasses the totality of the human being. The body seen as the subject of all emotions, feelings, sensations and knowledge, is openness which embraces the world and therefore, being-in-the-world, is constituted by bodily presence. The human being bodily occupies the world, and the world in turn becomes a subjective world (Byrne & Maziarz 1969:298-302). This is the essence of the thought of Luijpen when he says, "I as a subject gain access to the world through my body" (Luijpen 1966:53).

The situatedness of the human being in the world not only occupies the world in a bodily manner, but the human being also occupies the world at a particular time. This refers to the human being's sense of lived time or temporality, which is an awareness on the part of the human being that while living in the present he or she is a part of the past and openness to the future. This onticity can be stated as follows: the human being is a temporal and a temporary being.³⁰ Viljoen and Pienaar (1971:14 maintain that bodiliness refers to an essential unity within the human being. Not only is the human being embodied, but also being human is

²⁹ Merleau-Ponty reacts to the theory of dualism of mind and body which dominated traditional explanations of human perception. These dualistic theories presupposed that the body was passive and receptive especially with regard to sensation (Byrne & Maziarz 1969:305).

³⁰ What is being stated should be seen in reference to the presence of the human being in the world. If the human being, understood as body+soul+spirit, forms a whole, then the human being, as such, is not a temporary being. This thought will be discussed further in Paragraph 5.2 of this chapter.

embodied. This means that "I am not a pure spirit nor, on the other hand, am I a pure ego dwelling in dead, inert matter. Whatever I may experience, know, or feel is somehow contained and confined within my body and ultimately arises from my body's reaction to and action upon the world. Accordingly, I am an embodied consciousness, an embodied self, and thus all the modes and manners of my being authentic to myself or in the face of others are embodied ways of being human" (Byrne & Maziarz 1969:302).

A spiritualistic conception of human corporeality as being subservient to the spiritual dimension of the human being, as well as a materialistic concept of the human being as mere matter,³¹ are both incorrect. The human being is neither pure matter nor pure spirit but an integration of bodiliness and spirit. That is why the human being cannot be described as a conglomeration of different substances. This is also the reason why Buytendijk refers to the humanness of the human being as "bezielde lichamelijkheid" or animated bodiliness.³²

The humanness of the human being, can only be validly described by means of anthropological categories which are phenomenologically constituted from human life. As such, these categories are fundamental manifestations of Dasein which refer to human existence as an essential characteristic of being human (Van Rensburg et al 1994:314).

The human being, the anthropos, in the expression of this humanness, can be termed a biological exception to the extent in which the human being is uniquely situated in the whole of reality. This does not imply that the biological qualities of the human being are an explanation for the position human beings occupy in the world. Being-in-the-world is only one of the ways in which the human being is revealed even though it represents the primary ontological category (Van Rensburg et al 1994: 464). To want to get to know the nature of the humanness of the human

³¹ Regarding the human being as matter points to the human being's immanence within nature.

³² As quoted by Higgs (1984:49).

being as it essentially is, is only possible as Ontology, and Ontology is only meaningful as Phenomenology which is an essence-thinking way of penetrating to the essential, the original, permanent, perennial, always recurring, so as to establish that which really constitutes the nature of being human. The focus is always on what constitutes the essence of the human being rather than what constitutes the task of becoming human (Oberholzer 1979:185). This means that individual peculiarities are set aside in favour of what is universal and perennial to the idea of human-ness.

An ontological-anthropological perspective wishes to describe the human being as human being and not from the perspective of what the functions of being human are. Aspects which interest an ontological and anthropological investigation are questions such as: Are human beings able to arrive at universal truths? Are they able to make personal choices about their future? Are they able to act on behalf of the community? Are they capable of interhuman relationships? Are they able to recognise fellow human beings as persons who also have a personal history, visions for the future, hopes and aspirations for a better world?

A significant element of being human is to be able to ask questions. The human being, by nature, is a questioning being. Only the human being can ask him or herself the question: What is it like to be me? On account of this self-consciousness, the human being, because of his or her nature, is able to partake in the world as my world. The human being is able to construct my history and is able to plan for my future. This self-consciousness does not remain a private concern, because the human being is capable of communicating to the fellow human being the fruit of my self-consciousness. Being human, is much more than just belonging to a particular biological group. As Heidegger, following in the footsteps of Aristotle, insisted, being human is to "... have the option of recognizing and serving Being" (Clark S.R.L. 1992:964:).³³

³³ The content of the last part of Paragraph 3, has largely been taken from the ideas of Clark, S.R.L. (1992:963-964).

The fundamental nature of being human is not that of being selfishly enclosed upon self-consciousness, but it is the ability and the capacity of being able to discover a far greater world outside of my self-consciousness. One of the aspects of the nature of humanness is the capacity to extend beyond that which could objectively enslave the human being. Therefore, to be authentically human is to be "... aware of boundless mystery" (Clark S.R.L. 1992:964). The search for a description which answers to the question: "What is the nature of humanness?" is not restricted to a certain period in history. The human being is perennially a mystery to him or herself.

The exclusiveness of the idea and nature of humanness is relevant to a study of this nature. The agein is characteristically a human phenomenon which can also be described as an anthropeic phenomenon. As it manifests itself in the mode of the agogic, the anthropeic reveals that it is only the human being who accompanies another human being in the occurrence of the agein. It is by discovering the essence of what it means to be human that the theory and practice of education can be understood as aner-agein. The next paragraph will be a description of what it means to live as an authentic human being in co-existence with a fellow human being, which is the basis of the agein.

4 EXISTENCE AS CO-EXISTENCE

The world of the human being, as has already been described, is not only radically human, it is also fundamentally and primordially an intersubjective world. The I does not exist in isolation. It would be inconceivable to think of a totally solitary human being. The human being is a social being, and as such, lives in community with other human beings. The more extensive the experience of community living, as co-involvement, the more the human being gains insight into what is meant by being authentically human. Buber sees this aspect of community involvement as an answer to the rampant individualism that exists within society. How-

ever, he maintains that while the concept of community involves a dialogical situation which can be adequately grasped only in an ontological way, "... it is not to be grasped on the basis of the ontic of personal existence, or of that of two personal existences,³⁴ but of that which has its being between them, and transcends both" (Buber 1947:246). Co-involvement can then be viewed as one of the anthropological categories of being human. It is only through interdependence that the human being can realise the demands of pure humanness, which means acknowledging the dignity of all others (Oberholzer 1979:55).

In the previous two paragraphs the existence of the human being was discussed at some length. What could be added to that which has already been said is the fact that the human being is always in search of a meaningful existence. Such a meaningful existence is only possible through transcending in practice that which binds human nature to itself. A meaningful existence cannot be found in relation to oneself, but only by virtue of a relationship with the "other" (Buber 1947:204). As this search for meaning is frequently not only a search but also a struggle, the human being requires the assistance of a fellow human being. This is not meant as a mere biological maintenance, but also as moral accompaniment. It is usually the "other" who makes the appeal to me to obey the demands of pure humanness (Van Rensburg et al 1994:339).

This idea of companionship becomes the perennial essence of existence which permeates the life of the human being. That is why human sciences, which place emphasis on this idea of companionship and accompaniment, are called agogic sciences. It would never be possible to over-emphasise the significance of co-existence in agogical thought. Central to all human existence, is contact. The being of a fellow human being is a "... having-to-be-in-the-world-for-the-other. To eliminate the other from my world is to mutilate my own existence" (Luijpen 1966:116). This "having to be" is the reality of human nature because "... deep down at the root of the human compositum lies the craving to be recognised and acknowl-

³⁴ Underlining my own - P.F.

ged by a fellow human being, to be respected, motivated and accompanied so as to be able to live the life worthy of a human being" (Oberholzer 1979:15-16). The reason being that to understand the human being in terms of his or her humanness, it is essential for human existence to be grounded in the relationship that the human being has with the world in which and with which he or she is subjectively concerned, as well as with other fellow human beings who encounter and are encountered by each other respectively (Oberholzer 1979:36). Oberholzer (1979:16) has equally strong words to those of Buber when he declares that "... he who overlooks these yearnings is actually committing murder" because the agogic expresses an onticity, a way of being, which indicates "... concern with fellow-beings, reciprocal committedness and interdependence; it expresses co-existence as 'ourness', as needing one another" (Oberholzer 1979: 24).

Throughout this chapter the human being has been described as a conscious-being-in-the-world. It was stated that the idea of world could not be understood without the idea of the human being and vice versa. In this world the human being encounters other human beings. The question that could now be asked is: What is the depth of the relationship which one human being has with another? What is really meant by existence as co-existence?

The term co-existence is an implication that at no level of existence can the human being live in isolation. Existence, then, is not only a conscious-being-in-the-world, a having-to-be-in-the-world-for-the-other, but also a being-in-the-world-through-others. Luijpen & Koren (1969:146) are of the opinion that "being-through-others" is an "essential" aspect of existing as a human being which takes place through dialogue. The absence of dialogue leads to a short-circuiting and destruction of this fundamental human need of encountering and being encountered by a fellow human being. The lived-reality, however, is that often, instead of being fellow-travellers, one human being becomes an opponent, an adversary and at times, even an enemy of another human being (Oberholzer 1979:24).

This is continually happening at inter-personal, inter-ethnic, inter-religious and inter-national levels.

Another question could be: What or who acts as mediator in this co-existential encounter between human beings? If, as has already been described, subject and body are not separate entities³⁵, then, a look or a gesture, an attitude or a word becomes a real encounter with the other (Luijpen & Koren 1969:156). "Thus I encounter the other as a subject when he looks at me with love, hatred or indifference, for his body, with its attitudes and movements, is the embodiment of his subjectivity" (Luijpen & Koren 1969:157). This reveals that the other is present in a unique manner. One human being encounters the other not as a thing, but as existence. According to Luijpen & Koren (1969:158-159) "... co-existence [...is] encounter with, and presence to the other as a subject", and then they proceed to qualify what they mean by the terms "encounter" and "presence". "We wish to emphasize that the terms 'encounter' and 'presence', previously used to indicate the reciprocal implication of subject and world, are used here in an entirely different sense, for the other whom I encounter reveals himself as a meaning which is distinct from that of a thing. His presence reveals him as one 'like-me-in-the-world', a meaning which I never notice when I encounter a thing. That is why he is my 'companion-in-the-world'" (Luijpen & Koren 1969:158).

While it is possible for the other to become a companion-in-the-world, it almost goes without saying that there are not only manifold forms of accompaniment, but also various ways in which the human being interacts at different levels of intensity of co-involvement. To the terms co-existence and being companions, which have already been used, another one which could be added is that of human relationships. These different terms express different levels of interaction. Human relationships, for example, relate to the conditions which allow relationships to be called human in the fullest sense of the word. The researcher cannot help but

³⁵ See what was said in Chapter Two, Paragraph 2.1 about person and personality.

relate these terms to the present situation within South Africa. All South Africans are being asked to strive towards peaceful co-existence. People of goodwill are building up better human relationships among all which, hopefully, will lead towards each South African seeing him or herself as a fellow, a companion on the journey of life. What has been described here is a fundamental aspect of being-human. It has nothing to do with commandments and laws. It is a mode of being-human, just as anger, hatred, injustice and indifference are modes of being-human³⁶ (Luijpen & Koren 1969:160).

Different philosophers have viewed co-existence in various ways. It is interesting to note that Heidegger, who spoke about the existence of the human being as Dasein and as a conscious being in the world, and who truly acknowledged that a relation to others was essential, saw co-existence in essence as solicitude. Buber, however, points out that, "... in man's existence with man it is not solicitude, but the essential relation, which is primal. [...] In mere solicitude man remains essentially with himself, even if he is moved with extreme pity; in action and help he inclines towards the other, but the barriers of his own being are not thereby breached; he makes his assistance, not his self, accessible to the other; nor does he expect any real mutuality, in fact he probably shuns it; he 'is concerned with the other', but he is not anxious for the other to be concerned with him. In an essential relation, on the other hand, the barriers of individual being are in fact breached and a new phenomenon appears which can appear only in this way: one life open to another" (Buber 1947:206-207).

The conception which Heidegger had of the human being essentially pointed towards being with the world as well as towards an understanding of what it means to be solicitous towards others, but, according to Heidegger, in the essentiality of his existence, the human being is alone. According to Buber's interpretation, in keeping with that of Kierkegaard, the

³⁶ Sartre in Being and Nothingness, presents a philosophy which analyses a degenerate society in which there exists nothing but hatred. He sees no cause for genuine co-existence in the sense of being subjects together. Luijpen and Koren (1969:160-167) use Sartre's book as an example of a phenomenology of hatred and indifference.

human being stands alone before God, but for Heidegger, the human being stands alone in anxiety and dread when he or she feels they stand before nothing (Buber 1947:209).

Sartre, on the other hand, sees the essence of all relationships as conflict. According to him, the answer that one person can give to the subjectivity of the other can only be hatred. However, Luijpen and Koren (1969:168) are of the opinion that hatred, as the complete opposite of co-existence, human relationships and companionship "... is a refusal to dwell 'together' in 'our' world and bring about 'our' history". Is Heidegger's idea of co-existence then a form of indifferent co-existence?³⁷ Is it possible to co-exist indifferently? The answer is Yes.

When human relationships are not meaningful and authentically human they become empty and unfeeling. In contemporary modern society many human beings exist as functional beings. "What does the man behind the counter mean to most people? His meaning is the function which he fulfils"³⁸ (Luijpen & Koren 1969:169). Oberholzer speaks about the need, or rather the craving to be recognised and acknowledged by a fellow human being. It is only by being respected by others that the human being is able to discover his or her worthiness as a human being. It is not primarily the development of skills and techniques that gives meaning to life. Existence is characterised primordially by a dialogic involvement with caring fellow human beings (Oberholzer 1979:15-16).

In this sense an authentic human encounter is always a caring encounter. The appeal of the other is always an invitation to break away from self-centredness so as to participate in the subjectivity of the other. "One who is wholly permeated with pride or greed 'sees' nothing, for the

³⁷ Indifference is a deviation from authentic humanness. Heidegger, elsewhere, states that the act of being on your own, or, trying to exist alone, is a deficient mode of being human. "Auch das Alleinsein des Daseins ist Mitsein in der Welt. Fehlen kann der Andere nur in einem und für ein Mitsein. Das Alleinsein ist ein defizienter Modus des Mitseins, seine Möglichkeit ist der Beweis für dieses" (Heidegger 1977a:161).

³⁸ This is not meant as a criticism of functionality. It is merely a description of the purely inhuman and inhumane functionality in which there is no trace of affectivity.

other's appeal is not brutal, not bent on conquest, it always leaves room for a refusal" (Luijpen & Koren 1969:174). Marcel expresses this appeal in the words: "Be with me", (Luijpen & Koren 1969:175) which is a call to liberation and freedom, that is, it is a liberating call from egoism, towards an inner freedom which will allow the other to exist as an authentic human being making himself or herself available for co-existence. This is the call to conversion.

The answer to the call "be with me" is not found in a crust of bread or a coin. That could be a means of escape. "Be with me" is an appeal to affirm the other as a "subject", "... to offer him the possibility to exist" (Luijpen & Koren 1969:177). Luijpen maintains that the answer to this appeal is what is termed "love".³⁹ "Mijn 'ja' op zijn appèl draagt de naam liefde" (Luijpen 1969:373). In phenomenological circles this idea of "be with me" has for many years been indicated by statements like the following: "... on every human face, from birth to death, one can read just two words: help me" (Oberholzer & Greyling 1981:80). Some authors have said that in the one eye of the human being the words "help me" can be read, and in the other eye the words "do not harm me".⁴⁰ It is in this sense that the person of the other becomes present not in imagination or feeling, but ontically. Feeling for the other, not in the sense of a psychological emotion, but as a mode of being in communion with the other. To be able to do this there is the presupposition that the other has actually learned, through life, the depth of suffering and is now able to reach out to the other, not with sympathy, but with compassionate love. Only in this way does personal suffering have meaning because it acts as a light into the suffering in the lives of others. Participating to this degree with the other in co-existence is a primordial way in which to disclose the meaning of one's own being (Buber 1947:232-233).

³⁹ Chapter Two, Paragraph 5.3 will be dealing with the aspect of love as loving-kindness.

⁴⁰ This concept occurs frequently in the writings of Oberholzer, Greyling and Landman. At the EASA Congress in January 1989 at Unisa, Landman stated: "In 'n kind se een oog staan 'Help my' en in die ander oog 'Moet my nie leed aandoen nie'" [unpublished statement - colloquium].

What could appear as one of the greatest obstacles to meaningful co-existence is the phenomenon of egoism. Human existence often manifests itself as a contradiction. On the one hand there is an awareness of what it means to be open to the other in love, while on the other hand there is the willingness to destroy the subjectivity of the other by hatred. As Luijpen and Koren (1969:190) note: "Religion teaches people that they should love one another, but in reality this teaching is not very effective in overcoming egoism, the lust for power, vengeance and honor [sic.] of men,⁴¹ or their envy. In the church, people accept the doctrine of love, but where they have to deal with one another - in the market place and political life - there they try to destroy one another". Is this reality and is it part and parcel of existence as co-existence?

Undeniably the inhumanity of the human being towards a fellow human being is not the last word in human relationships. History has proved that time and again human beings, by means of an "ethical genius" have been able to break through the inhumanity of human beings towards each other.⁴² "Experiencing himself as both 'wolf' and 'destined for his fellowman,' man 'sees,' thanks to an 'ethical genius' that the minimum demand contained in his being-destined-for-the-other consists in not permitting the 'wolf' in him to devour the other" (Luijpen & Koren 1969: 191-192). Picard, in his book Hitler in uns selbst (1946), uses this same version of the wolf idea by pointing out that in each human being there is the possibility of showing the bad side of being human by exhibiting a deficient way of being. Because the other has a natural, fundamental right to a minimum of this "having to be for the other", whenever the human being does not put it into practice, he or she is acting in a deficient manner, in other words, the human being is not acting as an authentic human being⁴³ (Luijpen & Koren 1969:192).⁴⁴ Existence as

⁴¹ Men is used here in the universal sense of the human being.

⁴² For Luijpen and Koren (1969:191) the "ethical genius" is the "vision" of what it means to be human, "... as a matter of principle".

⁴³ Such a view of co-existence would be totally rejected by positivists who identify justice with a willingness to abide by positive laws. They could not accept that in the name of human justice a legal order could be overthrown (Luijpen & Koren 1969:192).

meaningful co-existence is possible at a superficial or at a more profound level. The difference in intensity will depend on the courage not only to act with love, but to act justly. It is in the encounter of these two aspects that the authentic agein will take place.

5 REASON, RELIGION, LOVING-KINDNESS AND HUMAN NATURE

The human being comes into this world in a state of incompleteness in the sense that it is a world of which he or she has no prior knowledge. In fact, the new-born baby is totally helpless and can do nothing about its own incompleteness without the assistance of another human being. This essential incompleteness will remain with the human being from the cradle to the grave because existence is always incomplete and becoming means yearning for a life of security, stability and meaningfulness (Du Plooy et al 1982:155). This constant yearning and searching for meaningful existence reveals an existential unrest and uneasiness which ultimately witnesses to a fundamental human need to be open to and capable of knowing, acknowledging and responding to a Transcendent God, a Totally Other, an Absolute. Is it because human beings are capable of reflecting not only on what is external and visible to the senses, but also on what lies hidden within each person, that they are not only different from the animal species, but also quite other from all forms of existence?⁴⁵

Much has already been said about the nature of humanness but the discourse needs to proceed even further so as to delve into the question of the meaning of being. As a questioning being, the human being continually enquires about ultimate reasons, final causes and the being of all that exists. Even when the human being deliberately refrains from ques-

⁴⁴ It is significant that Luijpen, a Roman Catholic Priest, has such an open phenomenological view of the human being and the human world.

⁴⁵ See Donceel (1967:86-124) where he studies the difference between animals and human beings, using what Teilhard de Chardin (1959:165) refers to as "... the power acquired by a consciousness to turn upon itself, to take possession of itself as an object endowed with its own particular consistence and value".

tioning, he or she is still producing answers by declaring that questioning would be meaningless because that which exists is unimportant and tantamount to enquiring about nothing. In searching for meaningful existence, the human being is being true to the nature of humanness which is a call to affirm existence in all its human uniqueness. This paragraph intends to be a description of the human being's search for the reason to exist, which is in a way, the manner in which the human being takes possession of his or her own existence. **"Only he who is set on his own finitude is aware of the true infinitude of being"** (Rahner 1969:85-86).

5.1 Reason and Human Nature

The question of the human being as a reasoning being from an ontological and anthropological point of view introduces a much-debated issue about the capacity of human reason to arrive at the knowledge of a Transcendent God, a Totally Other, an Absolute. Saint Thomas Aquinas, for example, maintained that the light of reason was not sufficient to grasp the idea of God and that Faith was needed to supplement reason, not to destroy it. According to him the mysteries of faith did not contradict, but complemented and perfected reason (Hubbeling 1987:48-49; Cassirer 1969:72). However, in recorded thought, right from the time of the ancient Greek philosophers, it has been acknowledged that the human being occupies the highest position among all other living creatures because only the human being possesses the ability to reason. This is revealed in one of the Anacreontic poems which says: **"Nature gave the ox horns, the horse hooves, the hare speed, but man thought"**.⁴⁶ While living in a world of existent things the human being as an intelligent being, capable of logical reasoning and conceptual thinking, not only knows and feels his or her environment, but is also able to judge and constitute it as a meaningful world.

The Greeks, as discoverers of autonomous reason in Western civilisation, were the first to develop the theoretical aspect of knowledge. While Aristotle defined the human being as a rational animal, Plato saw reason

⁴⁶ As quoted by Landmann (1974:109).

as the highest power within the human being which was capable of ruling over emotions and desires (Rust 1981:3-4). However, even though reason placed the human being at the pinnacle of creation, many Greek philosophers still maintained that above reason a divine world existed. Human reason, as the central and immortal dimension, established superiority over all other creatures, but this was surpassed by a divine cosmic reason (Landmann 1974:109-115).

It was once more the Greeks who made the first attempt to discern the formal patterns of thought thereby systematising the intellectual curiosity of the human being. Ideal thinking came to be known as episteme and knowledge that fell short of this ideal came to be known as doxa. In Latin this distinction was expressed in terms of scientia and opinio respectively. However, according to Donceel (1969:131-132), this distinction was not retained in modern European languages. Therefore, while the term science, retained something of the flavour of scientia and episteme, there was no word to characterise doxa and opinio. Non-verifiable knowledge then came to be known as probable. The question that could be asked is: Which type of knowledge is superior? Persistently and consistently the human being has attempted to fathom the mysteries of the universe and of the meaning of human existence and has relied more and more on the power of reason as the surest guarantee of arriving at this goal.

Rust (1981:4-8) makes a distinction between the words "reason" and "reasoning" or what Walton (1992:997) refers to as "practical reasoning". Very often reason is confined to the manner of logical thinking and used synonymously with the term reasoning meaning practical reasoning. Whereas, in actual fact reason comprises two dimensions, the analytic and the synthetic. Fundamentally, the analytical dimension of reason is normally associated with the logical process which turns immediate experience into objects, concepts, and ideas which are then given general application. Analytic reason dissects reality in order to discover a pattern by which these parts can be understood as a whole. Such reasoning envelopes the whole area of natural science which ignores the inner

relatedness of reality. This mechanical relationship of cause and effect replaces the unity which primarily pervades the natural order (Rust 1981: 4-5). Polanyi (1969:201) refers to the intuitive in the area of reason where an intuitive feeling for wholeness is predominant. He maintains that neither natural science nor other rational disciplines could function without it. The synthetic dimension of reason is of particular significance in the field of Philosophy because the latter is "... the attempt of reason to establish the overall rational pattern which makes intelligible the whole universe and the whole of human experience (Rust 1981:5). Attitudes as to which type of reason is more worthy have differed considerably. Some philosophers, especially in former times, stressed the superiority of theoretical knowledge while others, especially in more recent times, have stressed the superiority of knowledge applied to practical problems. Still others, have insisted that both types of reason are essential to intellectual advancement. The philosopher, therefore, endeavours to find the unifying and connecting principle which brings together and makes intelligible the many areas of human experience with which the specific sciences and rational disciplines deal respectively (Byrne & Maziarz 1969:132).

Byrne and Maziarz (1969:132-133) also point out that one of the most persistent ideals of the human being has been that of being able to understand and penetrate the mystery of the universe and of life. To achieve this, at times, even inanimate objects have been endowed with divine characteristics. However, in the course of time the human being has come to rely more on the powers of reason as the surest guarantee of discovering the hidden secrets and meaning of existence. Intrinsic to the nature of the questioning human being, there has always been a restlessness of not only wanting to know the what but also the why and the how of human existence. It is this search for the why and the how that allows the questioning mind to transcend logical reason in its quest to discover the meaningfulness of life. "For the self which stands outside of itself and the world cannot find the meaning of life in itself or the world. It cannot identify meaning with causality in nature; for its freedom is obviously something different from the necessary causal links

of nature. Nor can it identify the principle of meaning with rationality, since it transcends its own rational processes, so that it may, for instance, ask the question whether there is a relevance between its rational forms and the recurrences and forms of nature" (Niebuhr 1953: 14). This fact has been particularly attractive to modern existentialists who are of the opinion that the human being has the capacity for self-transcendence and the ability to reflect upon human existence. However, a plurality of philosophical thought has arisen from the manifold nature of human experience. These conditions will have to be described briefly as they are essential for a coherent discourse on the nature of reason, and its implications for the question as to whether, through reason alone, the human being can arrive at knowledge of a supernatural being whom various philosophers call God.

The human being is a self-conscious being and because of this is not only immersed in, but also objectively aware of reality. The human being is not isolated from the world that he or she inhabits and is intimately bound up with the realm of nature. The human being does not only exist, but man and woman knows that he or she exists and that he or she is also called to give meaning to his or her existence. As a rational being the human being is capable of asking about and interpreting his or her thoughts and actions. The human being is also concerned about the future even though he or she may be totally ignorant of what the future may present. When contemplating the contemporary modern human being it cannot be denied that a revolution has taken and is taking place.

Contemporary modern men and women, unlike their ancient counterparts, are able to design and construct their own world. They live in a changed and changing world. Technological supremacy has had both a beneficial and a disruptive influence on the meaning of existence and on the way the human being thinks and acts. Luijpen observes that "... the most alarming aspect of our alarming era is that we do not yet think, that is, not yet authentically" (Luijpen 1966:67). According to him, authentic thinking is existential thinking, or primordial thinking, which is concerned with that which presents, discloses or reveals itself and allows being

to be.⁴⁷ Oberholzer (1979:176) sums up another aspect of this technological society by saying that the human being "... has been robbed of his cravings, his metaphysical urge, namely to know who he is, from where he has come, where he is in transit to, what he can expect, live and hope for".⁴⁸

Psychoanalytic research, influenced by natural sciences, for example, has tried to explain the human being in biological and developmental terms. All this has a crucial influence on either the profound disillusionment or the unbounded optimism that the power of science and technology has to protect and save the human being. As Landmann (1974:19) states, "... man's knowledge of man is not without effect on man's being". The image which the human being has of him or herself affects the way in which the human being thinks and acts. It is not the intention of the researcher to delve into the study of various philosophical schools of thought, but, for the purpose of clarity it will be necessary to briefly mention a few which have had a significant influence on thinking about the human being. Broadly speaking these systems of thought could be classified as naturalistic/materialistic, positivistic/scientistic, idealistic/rationalistic, dualistic and existentialist.

Purely materialistic philosophies assert that there is no real difference between the human being and other natural phenomena. These materialistic philosophies have little understanding of the distinctiveness of the human being. Conceding that the human being has a rational consciousness these philosophers maintain that the human being is capable of adapting to the cultural and natural environment, but they deny the existence of human freedom and potentiality. The actions and the decisions of the human being are conditioned and determined by natural forces from within and without. Such an incomplete empirical view of human nature reduces human mental experience to psychological conditioning so that what the human being thinks is determined only by the environment. Moral exper-

⁴⁷ Luijpen (1966:67-68) is quoting the thought of Heidegger.

⁴⁸ The blessings and distortions of technology in the contemporary modern world will form part of Chapter Three.

ience is reduced to the level of behaviour which is seen as no more than of survival value. Ethical values determine human behaviour in the sense that they describe that behaviour which will best enable the human race to survive in time, but they are of no eternal and unchanging meaning.

Rust (1981:10) explains that, according to these materialistic philosophies, "... moral obligation is simply the result of group pressure. As for religious experience, that arises because man seeks to escape from the frustrations and alienations of existence by projecting a portrait of his ideal self and of the ideal human situation upon the backdrop of the universe and labelling them God and heaven respectively". This approach was initiated by Feuerbach, reformulated by Freud and Marx and in the opinion of some, carried to the extreme by Nietzsche.⁴⁹ According to these philosophers, reason discloses that religious doctrines are false and no more than a projection of the frustrations of human beings in their own capabilities and potentialities. Human beings are overwhelmed by powers greater than themselves and they see no way of overcoming them, so they have no option but to take refuge in religion. Such an attitude unmasks religion as an "ill-conceived activity", not so much by refusing to acknowledge existentially, metaphysically or scientifically the religious doctrines but by exposing the psychological and especially in the case of Freud, the sexual frustrations, or, as Marx saw it, the social and economic circumstances, or, according to Feuerbach, the frustrated struggle with nature, which all cause the human being to make projections. Naturalism is, therefore, understood as closely associated with both the natural and human sciences which have a reductionist approach to reality (Rust 1981:10; Hubbeling 1987:43-44).

Imminently linked to Naturalism is Positivism/Scientism, which relies heavily on the prestige of science and a scientifically oriented culture which is less hospitable to religious beliefs than were the cultures of

⁴⁹ Heidegger was one of the philosophers who agreed with Nietzsche's rejection of "God", because he was able to understand that Nietzsche was rejecting a pseudo-god whom he substituted with the "superman" and his "will to power". Heidegger's agreement with Nietzsche that "God is dead" did not mean that he was denying God, but merely that he was rejecting a certain concept of God presented by a certain type of Theology (Luijpen 1965:180-186).

Judaism, Christianity and Islam. Therefore Positivism is against any system of thought which takes the thinker beyond that which is scientifically observable (Rust 1981:10-11). In part, positivists represent a continuation of the empiricist tradition, but they also claim to be revolutionary in so far as they strive to eliminate metaphysics which alleges to transcend that which is observable by sense experience. As Van Rensburg et al (1994:494) point out, in Positivism there is no place for "... sin, mercy, conscience, redemption and eternal values and truths. It takes no account of the absolute, religion, morality and powers beyond our sense-experience".

It is interesting to note that metaphysicians have always generated opposition. As Sprague (1961:29) puts it: "Philosophical debates are hottest between those philosophers who want to make certain entries in the list of what there is in the world and other philosophers who do not want to let them get away with it".

The positivists, however, were not the first to enter into sharp criticism or arguments about transcendent realities. Empiricism, is a traditional philosophical position which views the human being exclusively as a product of the environment. Empiricists see all knowledge as being rooted in sense experience (Van Rensburg et al 1994:374). Comte is usually regarded as the initiator of Positivism.

Having mentioned Metaphysics it may at this stage be appropriate to say something about it.⁵⁰ Metaphysics refers to Aristotle's ontologic treatise which followed his volume on nature. Traditionally it is understood as the systematic study of the first principles of being and of knowledge, in other words, the scientific study of the doctrine of the essential nature and fundamental relations of all that is real (Van Rensburg et al 1994:441). Stace (1965:694) refers to Metaphysics as "... any

⁵⁰ Luijpen (1965) investigates the cause of the sterility of Scholastic Metaphysics and its negativism towards Existential Phenomenology. This is not a destructive and purely negative critique because Luijpen is interested in traditional Metaphysics which, according to him, "... contains searching questions and answers which no other way of thinking metaphysically can propose with the same radicalism" (Luijpen 1965:xii).

type of thought which depends on the distinction between an outer appearance and an inner reality, and which asserts that there is a reality lying behind the appearances which never itself appears". That is why, taken literally, Metaphysics means beyond nature and is used to describe attempts to find and express the ultimate reality which underlies the whole universe. It is an attempt to penetrate behind the natural, to those mysterious depths of the universe to which moral, aesthetic and religious experience and the nature of human personality bear testimony. Metaphysics ignores naturalistic reductionism.

Rust (1981:11) is of the opinion that Ontology, in a certain sense, is a parallel term to Metaphysics,⁵¹ although Ontology is especially concerned with the study of being. Being in the original German, Dasein, meaning a universal precondition for existence, for that which is there (exists). Being should be seen in contrast to becoming⁵² and indicates that which endures through change, a phenomenon so prevalent in the sense experience of the world. Thus, the being of a thing is its essence, its essential meaning. Ontology as a science, investigates the essences of real existence and expresses it in a scientifically accountable way (Van Rensburg et al 1994:464).

Idealism is the doctrine that the mind or idea is the ground structure of everything. According to those who propound this philosophy, everything in the human being is innate and all knowledge is within reach. Plato, usually seen as the father of Western idealistic thinking, distinguished between changing (perishable) and unchanging (imperishable)

⁵¹ Heidegger distinguishes between two phases of Metaphysics. The first one was Metaphysics which reflected upon be-ing as be-ing in general and as such it was an Ontology. On the other hand Metaphysics referred to be-ing as the supreme realisation, about be-ing not generally, but about the Divine Be-ing, and as such Metaphysics was Theology (Luijpen 1965:143-146). It is Luijpen's opinion, therefore, that when phenomenologists maintain that they are not metaphysicians, they are referring to Metaphysics in the second phase in which the thinking of the human being arrives at the affirmation "... of an all-explanatory ground that itself does not need any explanation" (Luijpen 1965:46). What generally happens, however, is that the opponents of Existential Phenomenology do not forthrightly differentiate between the first and the second phase of Metaphysics. They categorically censure this phenomenology for not being a Metaphysics (Luijpen 1965:46).

⁵² "Becoming" does not necessarily denote fundamental change even though it is usually seen as change. In the agogic, "becoming", is an occurrence where the adult accompanies the not-yet-adult to mature and responsible adulthood. Becoming is initiated at birth and continues right through life. It implies help in becoming which implies that which "ought to be" (Van Rensburg et al 1994:324).

ideas. The changing things are known through perceiving and the unchanging through thinking (Van Rensburg et al 1994:412). The rise of the natural sciences strengthened this faith in the capabilities of the human intellect. Idealists saw all possibilities open to the human intellect, however, the human being as a finite being could never attain perfect knowledge. The modern thinker responsible for developing what is known as a Critical Idealism, was Kant. Together with the rationalists and the empiricists of his time, he believed that true and certain knowledge was possible but the question was "how to achieve it" (Hubbeling 1987:56). Kant believed that it was only human reason which could give shape to and bring order out of the chaos of human sensations. Therefore, he maintained that the world of appearances was not an imaginary world, but the human world as such. He believed that reason made use of concepts and judgements of the intellect. He called what is perceived the phenomenal world (die phänomenale Welt) and the real world, (Ding-an-sich), which could not be known by theoretical reason, he called the noumenal world (Du Plooy et al 1982:325).

Kant firmly believed that it was possible to know the phenomenal world but not the transcendental world. However, he conceded that "... man's reason has a natural tendency to exceed the bounds of experience" (Du Plooy et al 1982:325). By this Kant means that while the human intellect is restricted to the phenomena, it does not exclude the possibility of the existence of the noumena. "For science, the realm of pure reason, the realm of the transcendental is definitely excluded. For the realm of practical reason the reality of faith is indispensable (Du Plooy et al 1982:325-326). Kant maintained that human certainty could be acquired by the way of pure reason because he acknowledged religious certainty which opened up the possibility of ethics and religion. Although his theory brought about much criticism, especially his view of the noumenal, yet, he introduced a new period in Western philosophy which he referred to in his philosophical thought as the "Copernican revolution" (Hubbeling 1987:65), because it decidedly changed the development of philosophical thought and did for philosophy what Copernicus did for natural science (Rust 1981:15).

With Descartes the rationalistic approach made its entrance into the history of science. Although the school of thought of Descartes took as its starting-point the fact that verified knowledge is certain, this philosophy ended in speculative dogma. His distinction between res extensa and res cogitans, which was the result of his dualistic and substantialistic view of human nature, was responsible for this. He devised an image of the human being which was described as a duality of body and soul. The result was that the empiricist philosophy ended in a dogmatism of relativism and scepticism. The idealistic school of rationalism ended in a dogmatism of absolute certainty attainable through reason until Kant questioned both dogmas (Rust 1981:16).

Lastly, a word needs to be said on existentialist philosophies where the reference point is existence and specifically intentionality, understood as the subject's openness⁵³ to everything which is not the subject itself (Luijpen & Koren 1969:204).⁵⁴ Rust maintains that these existentialist philosophies develop into Ontology and can be identified broadly as personalist philosophies (Rust 1981:16). Stating that the human being, as a subject, is open to everything which is not the subject itself implies the necessity of a critical investigation as to whether and to what extent the "affirmation" of God is possible (Luijpen & Koren 1969:204). There are, however, forms of existential philosophies which are not open to genuine questions about religion and God.

Before turning to examine the religious dimension of human experience, one final observation is that the acceptance or rejection of a particular philosophy does not depend so much on what is said or unsaid. At times there are philosophies which, right from the beginning "detotalise reality" in the measure in which they fail to embrace the "full richness and complexity of 'lived experience'" (Luijpen 1966:134). Where the human being is looked at philosophically through concepts and categories

⁵³ Openness, understood as ontic openness, which is an intentionally directed openness.

⁵⁴ Existential Philosophy should not to be confused with existentialism which assigns a "decisive and central" position to human existence trying to understand the human being, the world and God from this position (Van Rensburg et al 1994:382).

originally meant to refer to things, there is no possibility of acknowledging the human being's openness to a transcendent reality. Existential Phenomenology permits a reflection on the meaning of the human being as openness and therefore, with the possibility of being open to God as well, which is inconceivable within the confines of, for example, Naturalistic Materialism. However, that does not detract from the fact that all philosophies have something of significance to say. It is Luijpen's opinion that to totally reject what the great philosophers of the past have said is to assume that they have actually not seen significant aspects of reality and no reasonably thinking being would dare to make such a statement or to be so presumptuous (Luijpen 1966:51).

Fundamental questions which now need to be asked are: What is the nature of religious consciousness and how valid is it as a way of knowing compared with, for example, an empirical approach to reality? How far is religious knowledge possible from a philosophical point of view? The part which reason plays in determining the possibility of arriving at and acknowledging the potentiality of the human being as openness to religious experience is of consequence, as has been seen. **"Constructive and critical rational processes are a necessary part of any adequate consideration of the religious consciousness when it lays claim to knowledge of suprasensible reality and of deity"** (Rust 1981:17).

5.2 Religiousness and Human Nature

In the previous paragraph it was stated that the human being is a rational, self-conscious being. What needs to be discussed now is the nature of religious consciousness and whether it is an intrinsic part of human nature. Added to the questions which have already been asked a few more need to be added. Does the human mind possess a distinctively religious faculty? From an ontological and anthropological point of view can the human being be regarded as a religious being?

Being human has already been referred to as being open to the world and to other human beings. Pannenberg (1970:54) is of the opinion that it

is this openness which is the foundation of the human being's openness to a transcendent God. Some forms of psychotherapy⁵⁵ have proved that human beings are not pre-determined by inherited instincts, but are continually in search of what it means to be human. In other words, the human being is in search of meaningful existence. This is evident even from reports about early tribes where self-reflection first developed as confrontation with the gods (Landmann 1974:73) when they gradually began to realise that the meaningfulness of life could not be found either in nature or in society and that there was the need to seek further for the ultimate purpose of life. The reason for existence is a fundamental question and provisional answers are not satisfying. It is specifically this search for meaningful existence, or of giving meaning to existence, which motivates the human being to continually be questioning the reason for existence. In this sense openness to the world, understood in anthropological terms, means not only openness to the world, but openness beyond any given experience or situation. This is another way of saying that the human being is open beyond the world of nature.

Does that imply that meaning can only be found in what is created culturally, which is a common opinion today? This does not appear to be the case, because the human being is often dissatisfied with his or her own creations and strives to re-create his or her culture continually. The fundamental question which Pannenberg poses is: "What is the driving force⁵⁶ beyond this striving into the open?" and uses the answer of Gehlen who speaks about an "indefinite obligation", or restlessness, which is "one root of all religious life" (Pannenberg 1970:9). Luijpen affirms that to deny this ontic reality of the existence of the human being as essentially restlessness is to deny the essence of being-human (Luijpen 1966:109). This does not mean that religion is a human creation but that there is an inborn "chronic need" to depend on Someone outside

⁵⁵ Logotherapy, as used by Frankl, its founder, aims at finding a meaning in life which, according to Frankl is "... the primary motivational force in man. That is why I speak of a will to meaning in contrast to the pleasure principle [...] on which Freudian psychoanalysis is centred, as well as in contrast to the will to power stressed by Adlerian psychology" (Frankl 1963:99).

⁵⁶ Driving force here is not to be understood as compulsion associated with animal instinct which, for the animal, is triggered into action only when the object is present.

and beyond human experience (Pannenberg 1970:9). This is perhaps what Saint Augustine meant when he said that the human being is restless until he or she can rest in God.

Such statements are not meant as theoretical proof of the existence of God, but rather as the search for an understanding of what essentially is the basic biological structure of the human being as a dependent being. This ontic openness to the world does not exclude the possibility of a relationship with a transcendent God. Once more, according to Pannenberg, the term "open to the world" remains unclear unless the unlimited openness of the human being to the world is seen in relation to his or her destiny beyond the world (Pannenberg 1970:8-13). However, if it were as simple a matter as this, there would be no need to proceed any further in the research, or for the volumes that philosophers have written on this subject. The reality is that the human being is also a complex being and this journey through the world towards a transcendent God is repeatedly interrupted. Human behaviour is characterised by tension between openness to and openness beyond the world which could be attributed to numerous factors, including egocentricity. A further difficulty is that there have always been those who have sought to reduce the religious response to the level of the more mundane and secular, thereby dismissing what appears to be a distinctive element as nothing more than an illusion, a subjective product of the human imagination or frustration that leads to projection, as has already been mentioned. While these theories are very often ambiguous, they cannot be entirely rejected because with arguments of this type nothing can really be proved for or against the human being as a religious being (Hubbeling 1987:43-45).

Others, like the Epicurean philosophers identified religion with superstitious beliefs and fears. To assign fear as a religious motivation is insufficient reason because the human being normally seeks to take action against what causes fear, as the psychology of the unconscious has shown. This argument does not carry sufficient weight because fear, as an emotional response, could account for a portion, but not the totality of religious experience. Even at a sub-religious level, where it has been

shown that human beings feared their gods, they could have found a way of repressing that fear but it appears that they approached their gods with a sense of awe which contained an element of wonder and a sense of self abasement. It is interesting to note, as does Waterhouse (1960:19), that the origins of religion at the sub-religious level should not be sought for in worship either of nature, ancestors or morality, but in the innate sense of helplessness and awe of the powers of nature which the human being possesses. At these early stages religion and the sense of magic were intertwined as the human being searched for an answer of how to act in the face of supernormal events. Once the human being was able to arrive at the possibility of a relationship with the supernormal powers in the world, the first stages of religion were reached (Waterhouse 1960:19).

Probably one of the most arduous tasks, and one which the researcher is not even going to attempt, would be that of defining the term religion. There are as many definitions for religion as there are religions, the reason being that religion touches life on all sides. Its manifestations range from, what some would term, outlandish, reaching to the sublime; it embraces the rational and the emotional; it is individual, social and cultural; it can be summed up in creeds and yet it can be lived in the depths of each individual human being. It is often more difficult to prove the existence of God in a theoretical or rational manner than it is to deny that God exists. Kierkegaard,⁵⁷ saw religion as one of the great "paradoxes" of life because it was riddled with "theoretical" and "ethical" contradictions. It cannot be denied that religion has become the source of the most vehement dissensions and fanatical struggles among people down through the ages (Cassirer 1969:72).

The religiousness of the human being is not just a question of believing in God or a god, but in living out these religious convictions. Very few religions escape the language of myth, symbol and sign which accounts for the personal and concrete expressions of the religious experience of the

⁵⁷ As quoted by Cassirer (1969:72).

divine presence.⁵⁸ "Especially at the primitive level, religion was more danced out than thought out" (Rust 1981:27). Myth and ritual are closely intertwined because the myth explained the how and the why of things. Religious activity, which expresses religious belief is closely bound up with mythical symbolic signs.

Rust distinguishes two forms of religious activity. The first is directly related to the deity and this comprises public worship including prayers and sacrifices, as well as private devotion. The second form is an activity more concerned with human behaviour and what, in contemporary modern terms, would be spoken of as moral behaviour. Public worship and a certain clearly defined moral behaviour are closely linked in all the major religions such as Judaism, Islam, Christianity, Hinduism and Buddhism (Rust 1981:27-28). As a result of this dualistic tendency, religious practice, historically, has been predisposed towards the ceremonial aspect with the presence of priests to perform the liturgical worship and the moral aspect with the presence of the prophet to remind the faithful of their moral duties and obligations (Rust 1981:28).

However, the period of the Renaissance, brought with it the awakening of a new self-consciousness which rebelled against any form of dependence on higher authority. The scientific approach to reality created scepticism about the supernatural (Rust 1981:29). Science and technology was beginning to dominate and religion, which claimed knowledge that transcended sense experience and which could not be scientifically proven, was rejected by many thinkers (Landmann 1974:87-88). The result was that attempts to defend religion in a rational and intellectual way often led to the over-intellectualising of religion. God was relegated to a lofty transcendence. Immediate awareness of the divine Presence could have no place in this scheme of events and so other ways of understanding the human being as a religious being had to be sought. In a way the scene was not being set for the dethronement of God, but for the elevation of the human being to a god-like status.

⁵⁸ Cassirer (1969:72-108) dedicates a chapter to Myth and Religion where he gives an excellent description of religion and explains the objects and the motives of mythical thought.

Feuerbach, for example, was opposed to religion because in his view religion and the worship of God was an obstacle to the growth of humanity to greatness and glory. In actual fact the antitheism of Feuerbach turned out to be "prohominism" (Landmann 1974:89). During the period of the Renaissance, a degeneration of religious thought was taking place with more emphasis on moral behaviour and less on the divine presence of a personal God who could evoke the response of love (Rust 1981:28-32).⁵⁹

As could be expected, a reaction to the period of the Renaissance was that adopted by the Romantics who rejected both rationalism and morality as the foundation of religious experience and emphasised the feeling content of human consciousness. Schleiermacher was one of these proponents of Romanticism who advocated intuition and sentiment as the essence of religion (Hubbeling 1987:31-35). Otto, like Schleiermacher, also sought to strip the religious response of elements which were attributed moral and rational dimensions of human consciousness. Otto explained that the object of religious consciousness was an overpowering Mysterious Presence (Mysterium tremendum et fascinans) which filled the human being with awe, but at the same time attracted devotion (Rust 1981:36).

One of the thinkers who was able to transcend this contradiction between a personal and an impersonal concept of God, was Tillich. Following the Augustinian tradition, with its ontological approach to reality, he delved into the nature of finite self-aware human beings who are continually searching for something in which to root their lives (Tillich 1960:110). That, according to Tillich, was the essence of the human being as a religious being. In this way Tillich clearly brought out the objective aspect of religious consciousness (Rust 1981:37).

There have, of course, always been philosophers who have argued that religion has no objective validity. They see religion simply as a manifestation of human subjectivity or imagination, even at times as a sign

⁵⁹ It is not the intention of the researcher to go into any detail regarding the period of the Renaissance. Both authors which have been quoted, Rust (1981), as well as Hubbeling (1987) present the ideas of individual philosophers in great depth.

of psychological maladjustments. They think of the human being as someone frustrated and overwhelmed by hostile powers which do not permit the attainment of the ideal self. This attitude was adopted by Feuerbach, who was influenced by Hegel.⁶⁰ It was continued by philosophers who accepted a psychogenetic and naturalistic explanation of religion. Especially in Western culture psychotherapy was often seen as a rival to religion. However, existential analysis, a fairly new form of psychotherapy, uses the insights of existential thinking to the application of psychotherapy.

The critical reader may wonder why the researcher is including existential analysis at this point of the discussion and what reference it has to the ontological and anthropological discourse that is taking place? The reason is given by Johnson (1956:36)⁶¹ who states: "The central problems of modern Western man are not psychosexual but religio-philosophical. In general they are problems which deal with values. They are problems which raise the question whether life itself is meaningful or without meaning. The problems of contemporary man are no longer [predominantly] the sex and hunger which relate him to the animal but are the varied existential anxieties which arise from the core of man as man".

Notwithstanding all that has been said, is it possible for the human being to deny, ignore or reject the notion of God and yet still find answers to existential problems, anxieties and restlessness? The facts seem to prove that it is possible to transfer allegiance to some other absolute of human fabrication. Whenever this happens the human being surrenders his or her own existence to an existent thing which is turned into an absolute and put at the centre of all that surrounds the human being and of all that is. Bearing in mind what was said previously about egocentricity, it is also possible to see the human being who puts him or herself at the centre of the universe and substitutes faith in a

⁶⁰ Heidegger specifically rejects Hegel's concept of God. The dialectic process through which, according to Hegel's philosophy, God becomes Himself, is according to Heidegger, parallel to the procedure through which the true God dies (Luijpen 1965:180).

⁶¹ As quoted by Ungersma (1961:54).

living God for the pursuit of ambitions, power, control, status, wealth and success. Unfortunately these false gods of a materialistic society are not always able to answer the existential questions and yearnings of the human being, with the result that an even greater restlessness and meaninglessness of existence drives them even further into escape mechanisms provided by contemporary modern Western society: drugs, sex, suicide, and many more. Very often the results are wrecked, not meaningful lives. Not content with this, some human beings turn to demon worship with its accompanying sex orgies and psychic abnormalities. It may be asked whether something has gone wrong in contemporary modern society with the human being and his or her search for a transcendent God. Fortunately this is not the norm nor the total picture, but, nevertheless, it is a reality which cannot be ignored or wished away.

In every generation prophets of great religions have issued a challenge to the culture of the day. One could be tempted to ask where the prophets of today are? According to Frankl: "No one should be surprised today that young people so often behave as if they did not know anything about responsibility, option, choice, sacrifice, self-devotion, dedication to a higher goal in life, and the like. Parents and teachers, scientists and philosophers, have taught them all too long a time that man is 'nothing but' the resultant of a parallelogram of inner drives and outer forces."⁶²

However, a genuine search for the Absolute could also involve being in doubt about being. This doubt has to be accepted as a basic constitution of the human being. However, this doubt does not detract from the fact that the human being is openness and receptivity to the self-luminosity of being. Rahner (1969:66) affirms that the fundamental constitution of the human being is spirituality, understood as a perpetual reaching out towards the Absolute, in openness. This openness is not dependent on the will of the human being, but is "... the condition for the possibility of that which man is and has to be, even in the most forlorn and mundane

⁶² Frankl, as quoted by Ungersma (1961:92).

life. The only thing which makes him a man is that he is forever on the road to God whether he is clearly aware of the fact or not, whether he wants to be or not, for he is always the infinite openness to the finite for God" (Rahner 1969:66). For many rational beings this statement could be problematic and their uncertainty about the existence of God could remain. This has to be accepted, but one cannot negate the fact that the laws which govern human knowledge cannot reach positive knowledge of the beyond of the eternal world by means of human powers alone. God remains the Unknown to the extent that the human being remains "blind" and closed to the existence of God (Rahner 1969:82). As spirited being, the human being stands before "... the living Free Spirit, the Spirit who discloses himself or who remains silent. For this reason, in virtue of his creaturely ontological constitution, man can never be indifferent towards a revelation that may possibly proceed from the living God" (Rahner 1969:92). This does not mean that no effort on the part of the human being is required. The search for the Transcendent God never ends because it demands a continual openness and moral self-determination on the part of the human being. It is the question of making a decision in the face of God, and therefore, it is a religious problem. The human being stands in "free love before the God of a possible revelation", meaning that it is the human being who acts and is attentive to the speech or the silence of God according to the measure in which he or she "... has not restricted the absolute horizon of his openness to being in general by a perverted love, only if he has not removed in advance the possibility of the word of God addressing him as he pleases, of meeting him in the form he desires to assume" (Rahner 1969:108).

It would not be scientifically responsible to make sweeping statements to the effect that human beings cannot function well and contribute much to fellow human beings without belief in God or the support of organised religion. However, the researcher agrees with Byrne and Maziarz (1969:408) that human beings cannot be fully human as long as life is not based on something outside of and transcendent to them. Whatever this Something is called is, in this context, of little more than academic interest. However, it is of vital concern to every living human being to

discover the reasons for acting in a particular manner as well as to question what the ultimate meaning of these actions are. "Human being without God is easily conceivable; being human without meaning is almost a contradiction in terms" (Byrne & Maziarz 1969:408).

There are many more aspects which could be considered, but for the purpose of this study sufficient has been said in relation to the human being as essentially an open being. How the human being can come to know the Transcendent God is an ongoing debate which must be left up to philosophers and theologians. Part of the essence of being, which could be termed religious, is the fundamental urge to know the direction and to discover the meaning of human existence. This fundamental human need to enter into dialogue with a Totally Other reveals a cardinal religious dimension of human nature. Intrinsically the human being is a religious being, meaning a being open to a Transcendent Reality. This is possible not only because the human being is a conscious-being-in-the-world but more so because he or she is a self-conscious-being-in-the-world. The human being has the capacity to reflect, that is, to take possession of him or herself "... as of an object endowed with its own particular consistence and value: no longer merely to know, but to know oneself; no longer merely to know, but to know that one knows" (Teilhard de Chardin 1959:165), or as Donceel (1967:302) puts it: "Man's consciousness is capable of reflecting perfectly upon itself; man is conscious of being conscious, he is aware that he is aware". Together with this self-consciousness, comes the capacity of free choice and moral decision making. Without these elements the human being would lack the essential capacities enabling him or her to respond freely to a call to love.⁶³

5.3 Loving-kindness and Human Nature

As with the concept of religiousness, so too with the concept of loving-kindness, it is easier for some to live and experience it than to have

⁶³ Rahner in his book Hearers of the Word, (1969:50-51) clarifies that consciousness in the human being is not to be understood as absolute consciousness. Only God is Absolute Consciousness. The human being is a finite spirit. Each human being is not only a questioning being, but also a doubting and a searching being.

to describe it. Interestingly enough, none of the many authors whom the writer consulted mentioned the combined concept loving-kindness.⁶⁴ Cross reference to different words, such as love, kindness, benevolence and charity, all led, even if in an indirect manner, to the concept loving-kindness.⁶⁵ For this reason loving-kindness can be classified as one aspect of the broad, and often notoriously imprecise word, love, which in spite of its misuses has retained its emotional power (Tillich 1960: 3). The first task, therefore, is to disentangle different meanings associated with the concept of love. In order to accomplish this, a brief explanation of the root words eros, philia, and agape will have to be dealt with.

5.3.1 *Eros, Philia and Agape*

One single English word is used to denote what in Greek had different meanings. Eros which means desire and longing, has come to be more closely linked to the sexual drive because it is seen as supposedly more intense and more passionate. Plato and philosophers belonging to the Platonic tradition, however, seemed to have concentrated on eros as the desire for a vision of what is truly good and beautiful. Plato inserts this depiction of eros into his Metaphysical Philosophy with its desire towards a transcendent reality where good and beauty were eternally present. He defined eros as philia, which means fondness and liking, and which expressed a wider connotation for the Greeks than merely friendship does in contemporary modern language. Philia encompasses political, family and close personal friendship, the focal meaning being the desire of good for the other.

⁶⁴ The term loving-kindness appears to be a particular combination used by the Salesians (followers of Don Bosco) as one of the cornerstones of the Preventive Method of education. It is a familiar term in Salesian literature. Numerous other authors treat the topic under the heading love or combined with another topic, for example, love and justice. In this regard, see for example Luijpen (1966:173-184) and Pannenbergh (1970:96-109).

⁶⁵ Love - Warm affectionate, attachment, liking, or fondness, paternal benevolence (esp. of God), affectionate devotion, (of, for, to, or towards a person) (Sykes 1976:646). Benevolent - desirous of doing good; charitable; kind and helpful - f. L bene volens - entis well wishing (Sykes 1976:90). Charity - love of fellow men; kindness, affection, beneficence, alms-giving (Sykes 1976:167). Loving - proceeding from love; kindness - tenderness and consideration. It is also significant that the word love in its original meaning indicated believe (Sykes 1976:647).

Agape,⁶⁶ on the other hand, is a word which abounds in the Judeo-Christian Scriptures, especially in the New Testament.⁶⁷ Many Christian writers were influenced by the Greek interpretation of agape, which embraced love for neighbour as well as love for God. Saint Thomas Aquinas in his Summa Theologica equates agape-love with charity when he says that "... the love which is charity involves mutual communication, a friendship between God and ourselves".⁶⁸ Agape love is consequently distinguished from the desire and longing of eros and the fondness and liking of philia. In spiritual writings the meaning of love is always that of agape-love, or charity love, because it is seen as an unselfish love (Outka 1992:742-751).⁶⁹

5.3.2 *The Essence of Agape-love as Loving-kindness*

Luijpen and Koren (1969:160) distinguish between love and ought-to-love and maintain that to refer to the commandments when speaking about love is to speak about an imposition. Therefore, according to them, genuine love cannot be understood as a law imposed from without, but as an essence of being human in the sense of an inner ought. Neither is love to be understood as a moral obligation, but as a mode through which the human being becomes more human. According to Frankl, love is the only way in which a human being can be understood in the innermost core of being because it is only through love that one human being becomes aware of the essence of another human being and is able to visualise that which needs to be actualised. "... By his love, the loving person enables the beloved person to actualize [...certain] potentialities. By making him aware of what he can be and of what he should become, he makes these potentialities come true" (Frankl 1963:113-114). The implication of this

⁶⁶ The Greek term agape, is closely linked to the Latin term caritas which are both translated as love.

⁶⁷ According to Outka (1992:744), while the term agape abounds in the New Testament and philia is also used, eros is noticeably absent.

⁶⁸ Summa Theologica 11-11, q.23,a.1. as quoted by Outka (1992:745).

⁶⁹ See also Oberholzer M.O. (1972:98-110) where he gives a detailed description of the terms eros, philia and agape.

is that all human beings are called to love and not only Christians for whom it is a divine command.

Love has an essential role in a child's affective and emotional life where the love of the mother and others, or a substitute, is indispensable for laying the grounds of a well-balanced personality.⁷⁰ The emotional life thrives best in conditions of loving acceptance which brings about the essential feeling of secureness and of having-been-accepted. It goes without saying that this can pre-eminently be carried out within the family circle, because it is within the family where a secure world is created. To achieve this, the presence of a loving adult is vital. In cases where love has been withdrawn or withheld children have suffered physically, emotionally and psychologically. The fruit of love expressed as agape-love or loving-kindness is a feeling of well-being, of safety and security which gives the human being the self-assurance and courage to face up to, engage in and attempt to overcome the inevitable problems of life with zest. The human being needs to know that he or she is loved (Viljoen & Pienaar 1971:143-145; Ceria 1930-1937 Vol.XVII:109).

Love as agape-love or loving-kindness has to exist as a mode of being because it is fundamentally a way of being-companions, of co-existing in mutual presence as subjects. This loving encounter always implies the call of one human being to another, to reach out and give support by being engaged in the life of the other (Oberholzer 1979:99).⁷¹ It is a call to reach beyond compulsive egocentricity which is the stumbling block of openness to the appeal of the other⁷². Being open to the other requires attentiveness and perception, often manifested as an attitude of intuition which senses the unexpressed need of the other. This principally means reaching beyond oneself because "... to see a certain reality, I need more than eyes; to understand the meaning of the other's

⁷⁰ See the study of Barnard (1971) on Moederlikheid, Gesien in Pedagogiese Perspektief.

⁷¹ In an indirect way loving-kindness as co-existence has already been dealt with in Chapter Two, Paragraph 4.

⁷² Appeal to the other in this context does not mean bodily or material appeal.

appeal, I need a certain attitude in which I have already broken away to some extent from pre-occupation with myself" (Luijpen & Koren 1969:174).

The appeal of one human being to the other is a call to exist for the other which does not necessarily consist in the material granting of a desire but in being open to the subjectivity of the other (Luijpen & Koren 1969:176). The answer to such an appeal can be termed agape-love which is expressed as loving-kindness and which has nothing in common with infatuation or a sentimental love. Agape-love is a love which does not consist in trivial compliance to the others' whimsical desires, nor stops to count the cost. To assert, desire and promote the good of the other in an attitude of genuine agape-love can also not be equated to a laissez-faire attitude (Luijpen & Koren 1969:177) because to genuinely love is to seek the good of the other in truth and justice. Don Bosco⁷³ also believed that loving-kindness was essentially a dialogue of trust which consisted not only of words, but also of actions aimed at breaking down barriers which could separate young people from their educators (Finn 1986:244). "One of Don Bosco's main characteristics", writes a past-pupil of the Oratory, "was an ability to win the hearts of us boys. Our love was a blend of filial affection, gratitude and trust for the one who for us personified authority, goodness and Christian perfection" (Lemoyne 1966-1975 Vol.III:486). Although this is a statement from a Christian perspective, it still has a universal ontological status.

Pannenberg (1970:105) sees genuine love as the root of justice in society in the sense that loving-kindness as agape-love seeks to make life truly human for all, in spite of a natural self-centred tendency of the human being. A truly human community is not the one founded on external rules and regulations, however necessary they may be, but the one where "... a sufficient number of individuals are driven beyond themselves by the power of love, in order to serve their fellowmen and the common good" (Pannenberg 1970:105). At times, in extreme cases, the impetus of this unselfish love may mean going beyond the powers that be, so as to chal-

⁷³ See Finn (1986:238-247) where the aspect of loving-kindness, from a Christian perspective, is dealt with within the context of Don Bosco's educational aims and method.

lenge oppressive and unjust legal norms. It is often the case that defenceless human beings are dependent on others who are willing to pay the price in order to show an unconditional quality of love. Generally speaking, it is not an easy task to come to the aid of the defenceless, especially where there are no rewards, because the human being is by nature selfish and the lust for power, exploitation and domination of the weaker person often undermines the possibility of establishing a basis of respect for the rights of the human being. Agape-love, within a family context where there are emotional ties, is easier than attempting to build up the larger community, which to a greater extent is anonymous and, where "... there must be no tolerance of intolerance" (Luijpen & Koren 1969:178). By willing, working for and at times, even suffering, for justice and the freedom of others, there is an element of self-denial, which is not a depravation, but a growth point because the more the human being seeks to fulfil the meaningfulness in the life of the other, the more his or her own existence takes on new and more profound meaningfulness. That is what is meant by genuine, unselfish love, understood as agape-love, or loving-kindness.

A word on the difference between loving-kindness and charity may be appropriate at this stage. Even if, the Greek term agape is translated into Latin as charity, which is equalled to the term love, charity has "... gone down in the world" (Gilby 1967:464-465). The reason for this is that increasingly the term charity refers to works of philanthropy, especially for the relief of poverty. Many governmental and non-governmental organisations trying to meet the needs of the poor are seldom seen as acting out of a sense of loving-kindness towards fellow human beings. The discourse is rightly more about a sense of justice, than about charity. While advocates of welfare rights demand that justice be done, especially to the poor and underprivileged, and do not regard works of charity as wrong, they are hopeful that a just social order will eliminate the need for charity because they view it as a dependency which degrades the humanness of the human being (O'Neill 1992:135). The warmth of genuine Christian charity, however, is in sharp contrast to pure philanthropy which makes sense of the idiom "as cold as charity". A word

linked to that of charity is benevolence, described as desirous of doing good, charitable, kind and helpful (Sykes 1976:90). Benevolence can be seen as a character trait composed of emotive, cognitive and motivational elements, of which the emotive is the most characteristic (Kekes 1992:83). Therefore, the emotive component as a source of feeling is dominant, but the cognitive and motivational component of benevolence is able to guide and correct the feeling component. Hume, who was an influential defender of benevolence, classed it as a basic (fundamental) natural element of human nature (Kekes 1992:83).⁷⁴ From the context of what has so far been said, it should be clear to the critical reader why, for the remainder of this study, the terms charity and benevolence will not be understood as synonymous with the terms love and loving-kindness.

For Christians, the model of unselfish love expressed as agape-love or loving-kindness, is shown in the person and life of Jesus Christ. The Christian God is a personal God, the sole ultimate reality, dependent upon no-one. God is "He who is" (Rust 1981: 81). This loving God, made visible in the person of Jesus Christ, reveals a love which is lavished on all. It is a creative and redemptive love. The meaning of the Greek concept of love enshrined in eros was unable to capture the essence of God's love and that is why the early Christians used the word agape to describe the essential Christian disclosure of God's nature and activity. This love is a qualifying love: redemptive, creative, self-giving. Saint John in his Gospel states that "God is love". This means that to be true to Himself, God is always love and love is the essence of God being God. Rust (1981:83) maintains: "God is morally righteous, and such goodness must be understood in terms of his essential being as love". Loving-kindness understood as agape-love, is central to the ethical theories of Christian thought which see it as the fundamental spiritual orientation of Christian life (O'Neill 1992:134). This in no way detracts from the fact that the human being yearns for and has an existential human need to be loved, which is demonstrated to the fellow human being in the form

⁷⁴ It is not within the scope of this study to enter into the ethical dimensions of these terms. It is interesting to note, however, that there is ongoing discussion among defenders of generalised benevolence and those who favour limited benevolence. See Kekes (1992:82-85).

of loving-kindness. In this regard the human being is much more than a creative process within nature. The human being, gifted with freedom and responsibility, possesses an innate capacity for love and commitment. Not only is the human being a self-conscious, thinking, feeling, willing and reasoning being, but the human being is also able to reach out in unselfish love to other human beings. The human being lives within the material world and is subject to the laws of human nature and yet the human being is capable of transcending egocentric desires and aspirations in the degree to which he or she is able to reach out, in love, to another human being.

6 INDEPENDENCE-IN-DEPENDENCE

As far as the researcher can determine, the whole question surrounding the concept independence-in-dependence is related to the category of adulthood which, depending on the connotation given to this term by agogicians, implies different aims for education.⁷⁵ It is an ontic fact that the human being enters this world as a being dependent on others. The child, for example, lacking in mature rational capacities is dependent upon the reason and judgement of the parents. Parents are also called upon at times to make choices for children and to promote their good in a way that would be inappropriate with adults who have gained maturity,⁷⁶ self-reliability and independence. Oberholzer (1979: 77) admits that one of the characteristics of adulthood,⁷⁷ that at first sight might appear to contain an undeniable paradox, is the concept inde-

⁷⁵ See Viljoen and Pienaar (1971:131-135) for an exposition of this problem.

⁷⁶ It is not the intention of the researcher to do a word analysis, but, for the sake of the clarity of this discourse, it is necessary to reflect briefly on a contentious word. Maturity in the context of this study does not refer to physical ripeness, or adaptation to one's environment or an automated or moral independence based upon specific age limits. See Viljoen and Pienaar (1971:131-135) for an extensive discourse.

⁷⁷ Adulthood in this context is not understood as the stronger versus the weaker, the dependent versus the independent, the perfect versus the imperfect, but rather as the person who is capable of moral self-judgement, responsible freedom, awareness of a call and of being answerable to others (Viljoen & Pienaar 1971:135; Van Rensburg et al 1994:308).

pendence-in-dependence.⁷⁸ Although mature, responsible adulthood⁷⁹ can be described in terms of autonomous, moral independence insofar as the human being is able to take responsibility for decisions, nevertheless, adulthood is characterised as independence-in-dependence and hence as inequality-in-equal dignity (Oberholzer 1979:90).

The need of one human being to appeal to the other for help to actualise the demands of pure humanness is an existential need which arises as a consequence of the inequality that exists between human beings. This does not imply a lower human status of the one seeking to be assisted. The one being summoned to relieve the existential need of the other, is also confronted by the perennial need for the support of others (Oberholzer 1979:128-129). Notwithstanding the fact that the adult is an independent being, he or she is still dependent on fellow human beings as companions. In one sense this is another form of existence as co-existence, which could also be termed interdependence. This reality of interdependence lies at the root of human existence as an anthropological onticity.

Human existence can be conceived as an existence of dependence reaching its climax with the attainment of responsible adulthood understood as a self-directed independency. "... [He] who has reached adulthood has progressed from directed dependency integrated with directed independency to selfdirected independency (Oberholzer 1979:79). Such a vision is an effort to counteract a technological mentality which is calculating and manipulative of human nature, treating people as objects in order to obtain desired results (Vandenberg 1971:131). When one human being treats the other as an object within a commanding/obeying, superiority/

⁷⁸ The term independence (autonomy) carries the meaning of being able to stand alone - autonomous, without support. The independent person is able to take decisions. Linked to the term independence is the term autonomous: auto = self and nomos = law - the giver and keeper of laws (Oberholzer 1979:77).

⁷⁹ The qualifying adjective before adulthood is meant to allay any biological interpretation of adulthood. Whenever the term adulthood is used, the researcher, by implication, is referring to mature, responsible adulthood.

inferiority situation, there cannot be interdependence,⁸⁰ but a power struggle. The idea of interdependence however, counteracts such a situation, especially in the agogic occurrence and "... brings the possibilities of the world into being through mutual participation in their disclosure" (Vandenberg 1971:139).

Viewed ontologically and anthropologically, interdependence is an opening up into the world, an opening up of the human being to become that which he or she is meant to become. "The being of being depends upon the power of being to be" (Vandenberg 1971:142). Understanding dependence as interdependence indicates mutual dependence of one being upon the other in a concerted effort to establish their world and inhabit it.⁸¹ Viljoen and Pienaar (1971:138) speak about a mutual⁸² existential corrective⁸³ as a mode of being which depicts the personal interaction or reciprocal relationship between adults and children, or between adults, where both parties benefit from the mutual interaction. Pienaar emphasising particularly the relationship between child and adult, maintains that "... deur na die kind te kyk word die volwassene tot 'n nuwe afhanklikheid, 'n nuwe geborgenheid gedwing" (Pienaar 1979:80).

Brubacher ascribes a social need to this general need for mutual interaction even in a technologically orientated society which does not seem to be dependent on the human being. "Mutual dependence, then, is a characteristic of human culture, so deep-rooted that the memory of man runneth not to the contrary" (Brubacher 1962:55). It is not agogically acceptable to refer to different phases in the unfolding of human beings because children and adults are always becoming. Therefore, the term

⁸⁰ Interdependency is used in this context in much the same way as "mutual existential corrective" is used in agogic literature. The intensity of interdependency between child and adult is different to that of adult with adult, but fundamentally it is the same dependency as being there for the other.

⁸¹ Concentrating on independence-in-dependence among adults does not mean that the discourse is not equally valid for the relationship between adults and non-adults.

⁸² Mutual, derived from the Latin words mutuus mutual, borrowed - mutare which means to change. It refers to feelings or actions, which are felt, or done by or towards the other (Sykes 1976:720).

⁸³ Corrective understood as that which serves to correct or counteract what is harmful (Sykes 1976:228).

humanisation better captures the reality of existential growth of the human being. This does not mean that the human being is exempted from the need to be supported during the occurrence of becoming more human. Actually, it is precisely by means of the agein that mutual dependence and supportive guidance is actualised. In the occurrence of the mutual existential corrective, one human being directs an appeal towards another human being in spite of the fact that both experience existential need. "What adulthood, therefore, involves is the neighbour, the other so that the dependence of one on the other should always be seen as adulthood-independence on a fellow-creature" (Oberholzer 1979:91). Understood in this sense, the mutual existential corrective is actualised by means of supportive guidance.

Where adults are concerned, this support is called andragogical guidance or accompaniment which is of a perennial nature in view of the fact that the human being never reaches adulthood in a final or absolute sense but always remains dependent upon the support of fellow human beings. Bearing this in mind, the origins and implications of the term andragogica perennis now need to be described.

7 THE ANDRAGOGICA PERENNIS⁸⁴

The description of the term andragogica perennis hinges on a fundamental statement of Andragogics, namely, unchangeability-in-change which indicates the fact that the ontological and perennial nature of the human being can never be changed (Oberholzer 1979:61-62). The term, andragogica perennis, as used by Oberholzer (1979:163), "... denotes the ontic, the essential, the perennial⁸⁵, the ever-abiding, the constantly re-appear-

⁸⁴ Taken from the Latin and Greek which means perennial dependence of humanness. This perennial aspect of the agogic was a fundamental term of the agogical thinking of Oberholzer. The andragogic, as a mode of the agogic, refers to that dimension of human reality which finds expression in the accompaniment and support of one adult by another, that is, the phenomenon of the aner-agein (Van Rensburg *et al* 1994:591; 598; 312).

⁸⁵ Perennial not in a mechanistic sense but perenniality-in-change (Oberholzer 1979:163).

ing, the ever-recurring as a regular repetitive accompaniment of adults, as an unfolding of mutual co-existential dependency on and designation towards each other". Oberholzer (1979:23-25), maintains that the agogic is the foundation of being human and is located at the root of the existence of the human being. Therefore, mutual accompaniment as interdependence is part of being human. It is an ontological datum and as such it is the essence of being, and the essence of being is just that, namely, agein, accompaniment or mutual involvement. It is in this sense that the agein embodies an onticity, which belongs to the being of the human being. The agogic thus expresses mutual dependence and support, accompaniment and committedness as an ontic feature of human existence which includes the adult mode of being, namely the andragogic. It is only in this manner that Andragogics is able to come to terms with what is permanent and unchangeable in the nature of humanness. The andragogica perennis is ontologic in the sense that the primordial structures of the andragogical is made ontologically understandable and anthropologic in the sense that the essence of the andragogical, as a dimension of the anthropological, is predicated (Oberholzer 1979:187). Ten Have⁸⁶ is of the opinion that Philosophical Andragogy, because it is speculative in nature, seeks answers to the essence, the meaning and the function of andragogy (Ten Have 1963:5-6).⁸⁷

However, before proceeding any further it is necessary, for a cohesive discourse, to briefly mention an ongoing debate surrounding Andragogics as a mode of the agein. Some authors prefer to speak about Andragology.⁸⁸ Andragogics as one of the sciences that studies the phenomenon of the agein, concentrates on the andragogic mode of existence. However, the distinction that is made between the different modes of the agogic, namely the pedagogic, andragogic and gerontagogic is not tolerated by all

⁸⁶ Oberholzer (1979:64) mentions that Ten Have was one of the first authors to reflect systematically on the agogic in the mode of the andragogic. See also Van Gent (1991:10-18; 50; 54; 55; 59; 60-65; 76; 79; 85-90; 101-102; 115-121; 128-129; 131-137; 140-141) where he discusses the various aspects of andragology according to Ten Have.

⁸⁷ As quoted by Oberholzer (1979:64).

⁸⁸ See Ten Have (1972; 1979; 1986) and McKenzie (1977:225).

agogicians.⁸⁹ Although the term Andragogy was first used in 1883 by the German teacher Alexander Kapp (Van Gent 1991:12) who utilized it to describe the educational theory of Plato. Herbart opposed the use of the term so vehemently⁹⁰ that the word andragogy was not in use again for nearly a century (Davenport & Davenport 1985:152; Beder & Carrea 1988:75).⁹¹

As the term andragogy once again gained credibility, its significance as a directive for adult education prompted considerable criticism and debate of a primary philosophical nature (Beder & Carrea 1988:76).⁹² Houle (1972) launched his major criticism against Knowles, who had been his student, and rejected andragogy "... as an organizing principle in adult education". According to him andragogy was no more than a technique or a set of techniques (Davenport & Davenport 1985:153). London, also rejected the concept of Knowles and in agreement with Houle, stressed the unity of education in opposition to what he thought was a dichotomous perspective, indicating that the term andragogy was an "invented or imported" phrase which only added to a field that was already "over-burdened with jargon" (Houle 1972:5; London 1973:60-67). London even went so far as to suggest that adult educators were advocating andragogy so as to achieve status and respect within educational circles (Davenport & Davenport 1985: 153). Elias (1979) continued the debate by reasserting the relevance of unity in education.

⁸⁹ Courtenay and Stevenson (1983:10-11) felt that there should be a holistic emphasis of "human-agogy" but questioned whether it could be classified as a theory. Rachal (1983:14-15) joined in the debate, cautioning against defining pedagogy as only concerning children, seeing as most people interpreted the word pedagogy as embracing all education. His question is: "How could the pedagogy-andragogy classification be reconciled, for example, with the theory of the adult educator Freire in his Pedagogy of the Oppressed?"

⁹⁰ Ten Have (s.a:59) quotes Herbart (1835) as having said "Die Uebertreibung der Pädagogik zur Andragogik ist zu rügen. Darurch würde allgemeine Ummündigkeit entstehen", as quoted by Greyling (1979a:10).

⁹¹ Davenport and Davenport (1985:152) maintain that the term Andragogics resurfaced again in 1921 and by the 1960's it was being used extensively in France, Yugoslavia and Holland. It was introduced into the United States in 1927 by Anderson and Lindeman (1927) but the concept Andragogics was not developed until Knowles reintroduced and exposed the term in the mid-sixties, elaborating upon the idea in his book The Modern Practice of Adult Education: Andragogy Versus Pedagogy (1970).

⁹² Authors such as Elias (1979); Houle (1972); London (1973); McKenzie (1977; 1979) entered into the debate.

He was not in agreement with a differential educational approach. According to him the general concept education was adequate and there was no need for the terms pedagogy or andragogy. McKenzie (1979:257) responded to the critique by pointing out that adults and children had different modes of being-in-the-world and that these modes were identifiable through phenomenological analysis and therefore, "... the existential differences between children and adults require a strategic differentiation of educational practice".⁹³

Knowles, who was the main proponent of andragogy in the United States at the time, joined in the debate to clarify his position. He acknowledged the mistake of titling his book Andragogy Versus Pedagogy (1970), but continued to emphasise the value of andragogy.⁹⁴ This controversy was not only limited to the United States. In the Netherlands, for example, Hoezen (1971:110-113) claimed that the term Andragogics was an oversimplification of what was involved in the theory of the agogic. However, there are many researchers, not only in the United States and Europe, but also in South Africa⁹⁵ who have contributed significantly towards an understanding of the different modes of the agogic, and particularly the difference between the pedagogic and the andragogic for the theory and practice of adult education.⁹⁶

⁹³ Davenport and Davenport (1985:153), acknowledge that the objections voiced by Houle and London initiated an intensification of articles and debates over the issue. McKenzie (1977) saw value in the debate which he maintained stemmed from differing philosophical orientations.

⁹⁴ Knowles subsequently revised his book and changed the subtitle Andragogy Versus Pedagogy, to, From Pedagogy to Andragogy (1980).

⁹⁵ Van Gent, in his Basisboek Andragologie (1991:202-204), refers to Belgium, South Africa, United States, England, Germany, Hungary, Poland and Yugoslavia as countries where there has been an interest shown and research done in the field of andragogics. Besides Ten Have (1968; 1979; 1986;) Van Gent (1991) also mentions a number of other researchers working in the field of Andragogics in the Netherlands, among them De Zeeuw (1977); Gottschalch (1987); Michielse (1980; 1989); Nijk (1972; 1985); Notten (1988); Van Beugen (1970; 1977); Warmenhoven (1973) and many others. In a book published in 1994 Van Gent dedicates a chapter to a historical overview of andragogy.

⁹⁶ In South Africa there are a considerable number of researchers who have dedicated time to studying the agogical need of adults in the field of Andragogics. The most outstanding was C.K. Oberholzer who for almost fifty years contributed to agogic thought. One of his exceptional contributions was the pioneering work he did in the construction of andragogical categories and criteria. Other agogicians who could also be singled out for mention are Greyling, who was a student of Oberholzer and later edited Principles of Education at the Tertiary Level (1981) together with Oberholzer. Others are Pienaar, Du Plooy, Uys, Vermeulen, Bodenstein, De Klerk, Higgs, and a considerable number of students/researchers who worked under the guidance of Greyling in the field of Andragogics.

Whatever the case may be, the aner-agein⁹⁷ involvement is not only ontic but perennial, and thus a continuous abiding feature of being human (Oberholzer 1979:164). The andragogica perennis is, therefore, a prerequisite for the demands of pure humanness of the human being and for this reason the nature⁹⁸ of the andragogica perennis refers to those essential qualities or properties of the perennial humanness of the human being. It is an expression which indicates that which is of the moment, ontic, essential, perennial and ever recurring in the encounter of one human being with another. Oberholzer (1979:188), refers to this as the "universal imperative" which must be revealed, implying that the universal features of a particular phenomenon are brought to light.

In the light of the fact that the agogic reality is a human reality, all andragogic categories⁹⁹ view human existence as Dasein (Oberholzer 1979:188) which reveals the essences, the true nature or eidetic undeniability¹⁰⁰ of human nature. In establishing what is categorically universal to human beings, Andragogics, as an agogic science, verbalises what is essentially human at the adult level. By expressing the essentially andragogical, and the andragogically essential, these categories are meant to uncover and discover the nature of the andragogica perennis. Categories are, therefore, to be seen as identification of what was uncovered and what is undeniable about the phenomenon. The only way in which this uncovering of the essences of human nature can be brought

⁹⁷ Aner derived from the Greek, meaning adult (Van Rensburg et al 1994:586). Therefore, combined to the term agein, the term aner-agein signifies the accompaniment of the adult.

⁹⁸ The term nature derived from the Latin natura meaning the essential qualities, the innate qualities or character of a person (Sykes 1976:726).

⁹⁹ The word category is derived from the Greek kata plus qhorein - to accuse; kateghoros - prosecutor; katechoria - accusation; kategoria - essential for fundamental enunciation; agoreuein - to say something, to name something. This implies that categories reveal the essential characteristics of a being or an event (Van Rensburg et al 1994:334). Categorical formulation or description, therefore, expresses the essence of the phenomenon as a specific human reality (Oberholzer 1979:189).

¹⁰⁰ Eidetic derived from the Greek eidōs, meaning literally observable from. Since the time of Plato (427 BC - 347 BC) this term has been used in philosophy to signify the primordial image of a particular phenomenon so as to expose the nature (essence) thereof. In Husserl's thought the eidōs represented the essential structure of the object which could be obtained through eidetic reduction (Wesensschau). By means of eidetic reduction the phenomenologist tries to describe and name the indispensable features of a specific phenomenon (Van Rensburg et al 1994:587;372).

about is through the radical reflection by the scientist whose task it is to analyse in an unbiased manner the phenomenon under investigation. In this unbiased way Andragogics attempts to reflect on and describe human reality at the level of the andragogic in terms of andragogic categories.

These andragogic categories are specific to human existence, that is, they are categorically distinctive from all other beings, they are the anthropologica perennis¹⁰¹, the ever recurring essence (Oberholzer 1979: 179). Oberholzer also refers to the andragogica perennis as the "... unfolding of the hidden logos [...which forms] the sustaining foundation of the total field of andragogical thought" (Oberholzer 1979:113). It is the task of the agogician, by means of fundamental reflection, to scientifically establish the essences of the agogic phenomenon (that is, the agein in the agogical mode) as a universal phenomenon. Once the essences have been established it is easier to conceptualise, verbalise and disclose the nature and structure of the agogic. As already indicated, categories are used to name and describe these essences and eventually these categories are reformulated into statements or questions which can be applied as agogic criteria by means of which certain occurrences or propositions can be evaluated as agogically acceptable or not. It is in this way that the researcher intends to eventually evaluate a particular way of educating which has been called Preventive Education, with emphasis on the andragogical mode.

Authentic aner-agein involves the adult in assisting fellow adults to assign meaning to their world in authentic fashion. This function of the aner-agein as "... an addressing-responding, encountering-being encountered, pathic-dynamic relatedness as dialogical occurrence, is universally human, inevitable and apodictic. It is intended as an elevation of the life of dialogue, as an alleviation of the existential emergency of the fellow-partner" (Oberholzer 1979:163-164). The aner-agein nurtures

¹⁰¹ This is a combined Latin and Greek concept which refers to the continuous questioning of the philosophical anthropologist from within the human being to the human being about the human being, with a view to uncovering the unchangeable characteristics of the being of the human being (Van Rensburg et al 1994:591).

the dignity and personal responsibility and freedom of the other which requires dialogue-in-bodiliness.¹⁰² Preventive Education will then be evaluated against this background of the aner-agein as an essence of the human being's existence.

8 CULTURALITY, NORMATIVENESS AND PARTICULARITY

So far, in the course of this chapter, attention has been paid to the ontological and anthropological grounding of the nature of the human being. The human being as a rational, religious, loving, social being who co-exists with other human beings, has been described. It is of consequence now, for what will be said later about the prerequisites for meaningful co-existential guidance in the form of the aner-agein, to describe the culturality and normativeness of the human being as further essences describing the human being.

8.1 The Human Being is a Cultural Being

The human being is a socio-cultural-historic being.¹⁰³ The term culture in general, indicates all the ways of life which have been designed by the human being in society. A particular culture emphasises the complete shared life of a given people which encompasses their way of thinking, acting and feeling and which is usually expressed by means of religion, law, language, art and custom, as well as by the houses they inhabit, the clothes they wear and the tools they use (Kneller 1965:4). From the

¹⁰² Oberholzer (1979:222-232) dedicates a special section to the rôle of bodiliness in aner-agein.

¹⁰³ It is common to refer to the historico-socio-cultural milieu in which an individual has been born. Knowing the cultural milieu it is then easy to discover which scales of value preference and which norms were in force.

moment of his or her birth (Oberholzer 1979:124)¹⁰⁴ the human being enters into a specific cultural situation.

It can be said that the human being is the creator of his or her culture because, unlike animals, the human being is not dominated by animal instincts. **"By every act, even the simplest, man reveals himself as a cultural being and not as a child of nature"** (Oberholzer 1979:125). It is in this context that human nature could be classified as **"cultivated"** nature in the sense that human maturation is seen as a **"... continuous, developing, ennobling and disciplinary conquest"** (Oberholzer 1979:125). It is interesting to note that Landmann (1974:217) is of the opinion that the human being is shaped by his or her culture before he or she can become the shapers of the same. In the same way being human means being **"rooted"** in culture which is created by the past, but creative¹⁰⁵ towards the future (Landmann 1974:216).¹⁰⁶ This, however, is only part of a total reality. Culture as culturality can be better understood by integrating the ontological and anthropological essences of the human being, together with the social aspect, or particular aspect, of existence, so as to discern not only that which is common to human beings in general, but to human beings in a particular socio-cultural context. This is so because while the human being is a cultural being, in the sense that no human being can exist meaningfully without culture, it is also true that neither a universal culture nor a universal society exists (Landmann 1974:219). **"Put most simply, 'culture' puts the focus on the customs of a people; 'society' puts it on the people who are practicing the customs"** (Keesing 1958:30).¹⁰⁷ What belongs to the ontological and anthropological aspect of being human (although culturally modifiable),

¹⁰⁴ The term culture is derived from the Latin word colere which means the **"... processing, cultivation, conservation and ennobling of the earth"** (Oberholzer 1979:125). Cultural in this context is meant as openness to cultural actualisation (Van Rensburg et al 1994:349).

¹⁰⁵ It is this creative ability of the human being which enables him or her not to be merely determined by a particular culture, but to be able to create his or her culture.

¹⁰⁶ According to Landmann (1974:218) the basis of culture **"... is the collected wealth of experiences and inventions that an entire people, indeed all nations, have undergone during many generations"**.

¹⁰⁷ As quoted by Kneller (1965:4).

is the nature of being human which remains relatively identical from culture to culture. The social aspect is that aspect of culture which constitutes the particular form in which the culture is manifested so that "... in every culture it is differently constituted" (Landmann 1974: 219). In order to exist as individuals in a meaningful way, it is essential that each human being respond to a particular culture, recognising at the same time that, paradoxically, culture is not something unique to the individual but is shared by those of the same cultural group.

This social or community aspect is indispensable, because, as social beings, it is the group that becomes the "preserver" and "transmitter" of the complete culture (Landmann 1974:219).¹⁰⁸ However, the social aspect of culture constitutes only that part of culture which has to do with its form so that in different societies the cultural component is expressed in different ways. Hence, if the human being is to be understood as a social being, it is to be kept in mind that he or she is so in view of the fact that the human being is first and foremost a cultural being (Landmann 1974:219).

The social factor necessarily implies the historical aspect of culture which sees the human being not only as a socio-cultural being, but also as a historical being in the sense that the human being, while being dependent on history, is also able to create his or her own history (Landmann 1974:221). There is a close link between history and culture insofar as the time aspect in history is that which makes the human being aware of the distance that separates him or her from the past. Furthermore, while culture controls the way in which the human being behaves within a given cultural situation, it is actually the traditional aspect of a culture, passed down from one generation to the next, which preserves a particular culture. Therefore, the influence of tradition

¹⁰⁸ Many animal species also live in groups. However, an animal separated from the group will still retain the same behavioural characteristics of its species. Human beings can only demonstrate human characteristics if they have grown up in a tradition-bearing group of their own kind. There have been examples where human beings have grown up among wolves or bears and have assumed the habits of those animals, remaining mentally at the level of an infant (Landmann 1974:220).

should not be overlooked.¹⁰⁹ Tradition knows no past insofar as the past "...extends relevantly into the present" (Landmann 1974:227).¹¹⁰ This means that the different lifeworlds of individuals and groups are not only determined by historico-socio-cultural factors, but also, to a large extent, by the way in which these factors are transmitted traditionally. A group's culture is fundamentally the inheritance of choices made by the group and passed down to successive generations by means of specific traditions. These cultural traditions are historically constituted and revealed in the language, rituals and symbols of the group. Very often these cultural traditions have been maintained over a long period of history and are part of the lived-experience of the group. From this perspective no culture should be considered intrinsically better or more civilised than another because generally the criteria for authentic culturality are sometimes based on generations of cultural tradition (Landmann 1974:227).

However, the term culturality, as with many other terms, has an elusive nature which is particularly difficult to define. It is generally a long history of cultural norms and values belonging to a particular community which forms the culture, not the individuals. That explains the reason why Schütz (1976:443) maintains that "... being human is the human's way of being in culture. We cannot conceptualize being, but we can conceptualize different ways of being human".

Culturality is transmitted from one generation to the other through the mediums of teaching and learning, often referred to in the general term of education. "After man has produced culture he must, through education, see to it that it is not lost again; and this is not merely aiding a natural process that would develop anyway. This is the anthropological

¹⁰⁹ Luijpen (1965:x) describes tradition as "...a source of inspiration". However, he affirms that this "source of inspiration" becomes fruitless when the human being refuses to go beyond tradition by rigidly adhering to the past.

¹¹⁰ A distinction needs to be made between tradition and heredity. Tradition, although it contains within itself the principle of conservation, is able to be altered because it is a human creation. That means that it is open to enrichment and even modification where and when necessary. Heredity, built into a particular cultural group, has a more binding course which does not allow for deviations (Landmann 1974:229).

basis of all education" (Landmann 1974:228). Stated in another way, it could be claimed that the human being has a cultural mission which encompasses the acknowledged norms and values demanded from a particular culture (Van Rensburg et al 1994:349).

Culturality, as such, is a neutral term. To be made meaningful it needs to be integrated into all aspects of human existence. The human being as openness is concerned with cultural development (Oberholzer 1979:124). The human being is continuously in search of a meaningful existence and with every act, no matter how insignificant, the human being is revealing him or herself as a cultural being (Oberholzer 1979:125). If this is the case then culture should provide both the challenge and the means to attain meaningful existence. If, however, one culture is regarded as inferior to another, it will be practically impossible for any individual to feel the uniqueness of being human and being respected for that particular quality which is human dignity. Authentic existence, authentic culturality and an authentic agogic relationship, all imply a respect for the dignity of each individual, and, therefore, for the group and the culture.¹¹¹ Authenticity involves being-true-to-oneself, however that self may be understood. This, in turn, means understanding human nature from an ontological perspective which focusses on finitude, creative freedom and responsibility (Flynn 1992:68-69). Each individual, as an authentic human being, has the right to have his or her human dignity respected and in turn should respect the dignity of others. "The greatest artist is he who succeeds directly or indirectly to make the fellow-creature aware of the dignity he harbours and to encourage him in such a way that he will cultivate his own dignity" (Oberholzer 1979:48).

¹¹¹ The term authenticity was introduced into Existentialist Philosophy by Heidegger and popularised by Sartre. It is clearly an evaluative term for thinkers in the existentialist tradition. According to Heidegger, "Eigentlich", meaning "authentic" or "proper", implies a way in which human beings comport themselves which individualises and distinguishes the human way of being (Dasein) from all non-human ways of being. Authenticity, according to Heidegger refers, therefore, to the ultimate focus of being-unto-death. Inauthenticity, accordingly, means the flight from this finitude and the loss of focus which results in dissipation and superficial concern about day to day living (Flynn 1992:67-68).

8.2 The Human Being is a Normative Being

The human being comes into the world which already exists, into an open world, where culture and civilisation are present but where there is also a free choice¹¹² to accept or to reject the possibility of a meaningful existence (Viljoen & Pienaar 1971:72). This implies that the human being is not only capable of designing a meaningful world, but is also free to choose what is meaningful within this world. This freedom, then, becomes a qualified freedom because the freedom of the human being is subject to a certain hierarchy of norms and values.¹¹³ The human being is perennially confronted by choices and is responsible for the choices that are made. It is not possible to acquire freedom, understood as the being of the human being (Luijpen & Koren 1969:101), while depending on others.

This freedom is a freedom in responsibility (Viljoen & Pienaar 1971:73) because the human being has the option to choose for or against the norms placed before him or her. Existentialists and phenomenologists have always repudiated any view that the human being is nothing but the outcome of processes and forces (Luijpen & Koren 1969:100). The choices that are made should take into account not only the personal freedom of the individual, but the good of the whole community. Thus it could be said that the freedom of the human being is a responsible freedom because of the accountability towards other fellow human beings. No individual human being is able to possess absolute freedom. Luijpen and Koren also believe that freedom and being ethical could often be seen as opposites where being ethical means having norms imposed from the outside. This would lead to legalism which could foster self-complacency and pride by observing the actions of others who have deviated from the imposed norms (Luijpen & Koren 1969:110). Norms, from the Latin origin norma meaning a measuring instrument (Van Rensburg et al 1994:456) are meant as guiding principles for the life of the individual. Oberholzer is of the

¹¹² Choice meaning the need to decide between various possibilities (Sykes 1976:175).

¹¹³ When speaking of norms and values in this context, it should be noted that these are not the norms and values of a particular group, for example, Christians, Muslims, Hindus, Buddhists, Jews and many more, but universally essential norms which qualify the human being as such.

opinion that without norms as guiding principles in life, the human being cannot exist meaningfully because "... he is in need of such footholds and fixed points from which to approach the future" (Oberholzer 1979: 119). Meaningful choices will respond to what has been said about the nature of love and loving-kindness as agape-love, whereas meaningless, inauthentic choices cannot achieve meaningful existence because they do not honour the agape.

In the lifeworld norms are only recognisable in the choices which are made. There is no human situation which is not norm-directed. Therefore, the human being as an open being is not just open to the future, but towards a normated future (Oberholzer 1979:118). The human world is one in which there is a definite order. Responsible adulthood can, therefore, only be understood as the capacity of accepting a way of life where there is a "... constancy of value preferences, choice and direction in the execution of [...] decisions" (Oberholzer 1979:76-77) which undoubtably are guided by norms. The responsible adult is conscious of the hierarchy of norms and values present in a particular society and generally abides by them.¹¹⁴ However, such an acceptance of norms not an automatic process. It is a willed decision. To make this choice there must be a sense of responsibility whereby the human being is directed towards the ought-to-be. Every individual human being is called upon to give expression to his or her life by the choices that are made and the decisions that are taken in accordance with a given set of norms and values.

9 PREREQUISITES FOR MEANINGFUL CO-EXISTENTIAL GUIDANCE - A CRITICAL REVIEW

A reflection on the nature of humanness and the role of the agein in co-existence has committed the researcher to a fundamental reflection on the

¹¹⁴ A current crisis of norms and values will be discussed in Chapter Three, Paragraph 3.4.

nature of those unchangeable, continuous, recurring characteristics of the human being. This ontological and anthropological reflection on the human being and being human has included the need of establishing meaningfulness in human existence. The relationship of the human being with the world and with others has disclosed the need of the agein as an ontic feature of human existence. The existing being is continually in need of meaningful co-existential guidance so as to become a fully integrated human being.

Having determined a number of ground structures in the preceding section, what has been said should now be related to the three specific characteristics of Preventive Education, namely reason, religion and loving-kindness, which form an integral part of this study. Without these three characteristics there can be no genuine education of educators according to Preventive Education. It has been stated in the heading that this section will be a critical review of this chapter. The researcher is aware, however, that the whole chapter was a critical description of the nature of humanness. To summarise at this stage would be to encourage repetition. Therefore, at this stage it should be sufficient to use the categories mentioned by Oberholzer as a final summary of what has been said throughout this chapter. The categories which follow are anthropological categories with ontological status which name the essential features of the nature of the human being at the andragogic level (Oberholzer & Greyling 1981:94-108).¹¹⁵ These categories or ground structures refer to the andragogica perennis insofar as they identify the unique place which the human being occupies in the realm of the living. They also give meaning to the role of the aner-agein in authentic andragogical support. The ground structures of humanness as well as the idea of adulthood are not meant as an idealistic presentation of humanness and adulthood.

¹¹⁵ To the uninitiated, the ontological status of the andragogical phenomenon appears to be more limited than that of the pedagogical. Oberholzer's ground structures, although not "his" exclusively, provide a well-balanced insight into the prerequisites for meaningful co-existential guidance in the form of the ground structures he utilised and this shows how extensive the area of Andragogics really is. See also the authors mentioned in Chapter Two, Paragraph 7.

The critical reader will be aware of the gap, perhaps, even the chasm which exists between what the human being is like in reality and what he or she could become. Instead of inducing pessimism or cynicism, these ground structures are meant as an indication of hope and of the need to strive towards the attainment of the ideal especially when dealing with the education of educators.

□ **Being an Aner Means to be In and Engaged in the World:**

Human existence presupposes an awareness of existing in the world, characterised as Dasein.¹¹⁶ As such the aner is actively engaged in showing concern towards the world and becoming actively involved. This involvement is a responsible choice on the part of the aner.

□ **Interhuman Involvement:**

This is the mode in which the aner is seen as the one who is capable of assisting the fellow human being to exist meaningfully. It is adulthood-in-co-adulthood involvement. It refers to openness and concern that is shown towards the other as a person in loving-kindness. Without co-existential or interhuman involvement there can be no meaningful education.

□ **Personal Openness:**

Personal in the mode of the aner reveals the fundamental premise regarding human existence as openness towards reality. This ontic openness implies that every human is subject to obedience to authority. This is an implementation of freedom as an onticity-under-command. It is another form of interpersonal encounter necessitated by the fact that the aner is always in a state of becoming or of self-actualisation as a result of the demands of pure humanness.

¹¹⁶ Dasein as an encountering and encountered being.

□ **Normativeness:**

This describes the aner as a normative being. Norms guide the freedom of the aner and give an idea of the scale of values according to which the aner lives. Preferences and decisions will have to be guided by norms which act as guidelines or criteria.

□ **Changeability:**

The human being is always open to change. The question of changeability discloses the changeability not only of the child but also of the aner. Changeability in this context means the unchangeability of human nature but changeability of the aner as a historic being who is open to dialogue. Oberholzer also refers to changeability as unchangeability-in-variability, as was already indicated in this chapter.

□ **Cultural Creativity:**

As a cultural being the aner is categorically distinct from what is non-human. Therefore, the aner has a cultural mission to preserve that which has been handed down through passing generations and has come to be known as tradition. This cultural mandate is also an appeal to cultivate human nature and to be open to the need to preserve the heritage received. If the term culture as derived from the Latin colere which refers to the processing, cultivation, conservation and ennobling of the earth (Van Rensburg et al 1994: 349), is correct, then culturality also involves what has become a modern phrase, caring for the earth, which envelops environmental problems.

□ **Historicity as Futurity:**

Time and existence are closely intertwined. The aner is an historic human being in three ways. Firstly, in the sense that human existence is tainted by transience, secondly in the sense that historically each human being is unrepeatable and unique and thirdly, that the human being is acknowledged temporaneousness-in-future-perspective, which leaves the future open to the human

being. Each human being as an historic being is open to the past, the present and to a hidden future.

□ **Equal Dignity in Inequality:**

All human beings irrespective of race, colour, creed, sex, age or state in life are of equal dignity, possessing the same ontological status. It is essential that the same respect be shown to all as bearers of indestructible dignity. However, this dignity is not purely a form of being or onticity. Dignity as equal worth and equal ontological status is a gift that must be implemented so as to comply with the demands of pure humanness.

□ **Bodiliness:**

Authentic communication or intersubjectivity requires the reality of the human body. The aner does not possess a body but is embodied consciousness that can turn towards others as well as towards the self. The aner is not considered as a mathematical equation of body + soul + mind but as bodiliness-in-communication. Turning to the other as bodiliness-in-communication demands respect for the dignity of the whole person.

□ **Religiousness**

The aner has various ways of interpreting human existence as being related to and even directed towards a Transcendent Being. There is no simple answer to such a complex question as the religiousness of the human being. The aner as openness is continually in search of what gives meaning to life.

These andragogic categories not only describe but also help to clarify the unique nature of the aner in the context of the agein in human existence. They give substance to what could be understood as the ground structures of Preventive Education, namely: reason, religion and loving-kindness. These ground structures reveal the nature and requirements of the agein as authentic co-existential andragogic support. The aner who is concerned exclusively with the search for self-realisation and self-

fulfilment, might have difficulty in finding meaningful existence. Only when the aner is able to reach out to a fellow human being in order to communicate can authentic self-realisation take place. Human beings complete each other by trying to fulfil the needs of each other. As Buber (1947:59) so aptly remarked: "... A creative glance towards his fellow-creature can at times suffice for response". Authentic andragogic support is marked not only by mutual support and accompaniment but by mutual acceptance. It is essentially acceptance of oneself and acceptance of the other which gives meaning to mutual support and accompaniment. As Oberholzer (1979:103) points out, absolute adulthood is unattainable because "... no human being is, but is continuously becoming". Oberholzer, therefore, speaks of the andragogica perennis.

The following essences of adulthood described by Oberholzer and Greyling (1981:54-61) summarise what could be considered as the ideal characteristics of adulthood. However, these characteristics should not be viewed as something unattainable but as the criteria towards which the aner needs to continually strive in order to fulfil the aner-agein in an andragogic situation:

- adulthood is an awareness of and preparedness to fulfil duties and responsibilities even at the cost of personal sacrifice and not merely to insist on rights and privileges;
- adulthood is an awareness of being a questioning and questioned being who has disposed of the illusion of knowing all the answers;
- adulthood is an awareness of not being perfect and therefore, of accepting imperfections, not passively, but together with a willingness to use gifts and talents for the benefit of others;
- adulthood is an awareness of the need for self-respect and as well as veneration for the mystery of the other person;

- adulthood is an awareness of the need to promote the welfare of others especially those most vulnerable and most in need;
- adulthood is an awareness of disciplined freedom as freedom towards the acceptance of responsibility and the need for accountability;
- adulthood is an awareness of personal limitations, imperfections, weaknesses and fallibility of others. It is the ability to take co-responsibility for the situatedness of others;
- adulthood is an awareness of the need to face up to the realities of life, such as suffering, conflict, guilt and death, so as to integrate them meaningfully into the fabric of life;
- adulthood is an awareness of the need for norms and values and the resoluteness to stand firm and unwavering when fundamental human rights, norms and values are questioned;
- adulthood is an awareness of dependence on and committedness towards others and the Other. It is also the ability to respect the religious freedom of others (Oberholzer & Greyling 1981:55-61).

In the ensuing chapters, the person of the educator, in particular the educator engaged in Preventive Education, will be evaluated in terms of what has been discussed in this chapter regarding the ontological-anthropological essences of being human.¹¹⁷ Such a perspective gives fundamental meaning and foundation to any agogic reality and in particular to the reality of Preventive Education.

¹¹⁷ This will be done in Chapters Four and Five.

CHAPTER THREE

EDUCATION IN A WORLD ADRIFT - A CULTURAL ANTHROPOLOGICAL REVIEW

1 INTRODUCTION

In the previous chapter the nature of humanness, observed from an ontological-anthropological perspective, was described. From the description, it became evident that the human being (anthropos) has a perennial need of the agein, that is, an existential need for accompaniment and assistance in becoming a truly human being within a world which the human being occupies together with fellow human beings. It was seen that by means of authentic agogic support, combined with the individual's own will and efforts, the aner can find existential security and meaningfulness and by so doing actualise his or her dignity as anthropos. Furthermore, ground structures of the agein, as well as the demands of responsible adulthood, were described. Adulthood, it was seen, cannot be attained by mere biological growth, nor by certain judicial or social rules or rituals. Being a responsible adult is an existential-ethical journey which continues throughout life. No one ever attains perfect or absolute adulthood. The more the aner understands the demands of responsible adulthood, the more such a person is able to actualise his or her own dignity and purpose in life which in turn enables him or her to contribute meaningfully to designing and constituting a better, more humane world.

Against the background of the work already completed in this study, it would be possible, now, to directly take on the task of looking at the need of educating educators in Preventive Education. However, the re-

searcher considers it obligatory, to pay specific attention to the idea of human being and world and human being in the world, placing particular emphasis on the nature of the contemporary modern world in order to establish the nature of the reality in which Preventive Education is to take place. Up to now it has only been more or less stated that the human being can only be understood and described within a human world.

What was factually stated about the situatedness of the human being in the world now needs to be described in more detail because the human being cannot be depicted in a vacuum or in a theoretical world. A further reason is that the agein and, in the case of this study, the aner-agein always takes place within a changing world, that is, a world in which certain demands change as far as education is concerned.

Furthermore, because Preventive Education is not only a theoretical or historical concept, but the name of a method of education widely practised,¹ it is not only necessary, but also a question of justice, to be aware of the difficulties facing educators, in the practice of the agein. During their period of training they can be made aware of the real world and the problems which will be facing them.² Finally, a realistic and honest evaluation of the nature of the world will put the researcher in a better position when it comes to making recommendations regarding the education of educators in Preventive Education.

After these brief, general, introductory remarks, it is now necessary to specify that in a study of this nature it would be difficult to describe

¹ According to statistics published in 1990 by the Salesian Congregation, the Salesians run 501 primary schools, 794 high schools, 89 technical schools, 34 university faculties, 677 parish schools, 95 schools for literacy which, in total, provides education for 709770 young people. In addition there are also 341 professional and agricultural schools catering for 95167 young people. 935 oratory-youth centres, which cater for approximately 321573 young people. The Salesians also run 383 youth hostels which cater for 36934 young people. Preschools which cater for about 28660 young people are generally attached to primary schools and therefore do not appear separately. These educative institutions are located in 97 countries which span the five continents with the presence of 17098 Salesians. These figures exclude other branches of the Salesian Family. If the Institute of the Daughters of Mary Help of Christians (Salesian Sisters) were, for example, to be included in this statistical data, the number of educative institutions and the total number of young people exposed to Preventive Education could be doubled.

² See Chapter One, Paragraph 2 where the terms being used in this study were explained.

the nature of the world in general terms. Thus, it is the intention of the researcher to present a description of the nature³ of the contemporary modern world⁴ as it manifests itself, in its multiple facets, together with occurrences which conceal, obscure or impede the actualisation of the authentic agein. Attention will also be given to how the nature of the contemporary modern world could influence educators and education and what, more often than not, could lead educators to experience existential frustration, helplessness and meaninglessness, especially in their efforts to educate the young. The task of the agein can never be completed in one generation and it is only by embarking on the journey of discovery by trying to know and understand the contemporary modern world, as it presents itself, that an attempt can be made to discover, and then seek to respond to, the real needs of the human being in the agogic situation. Agogicians are only able to meaningfully determine the viability of an educational system once they are aware of the conditions and circumstances surrounding the world in which such a system is applied. The need of the agein cannot exist in a vacuum. It is a perennial human need.

Finally, so as to objectively describe the reality of education in the contemporary modern world, it will be necessary to describe the human being in this world from a cultural and anthropological⁵ perspective. World without the human being is not only inconceivable but also inexpressible and vice versa. There is no doubt that even a superficial observation of the contemporary modern world is that it is a dynamic world where the human being is confronted by a reality which is becoming

³ The term nature is derived from the Latin natura denoting character or constitution (Sykes 1976:726). This means that the present chapter is an effort at describing essential, inherent, inseparable qualities pertaining to the fundamental character of the contemporary modern world.

⁴ See Chapter Three, Paragraph 3 for a detailed explanation of the meaning of the term contemporary modern.

⁵ The term anthropology used in this context refers to concern for the primordality of the human being. There are as many definitions of anthropology as there are anthropologists. Different authors have different definitions depending on how they understand the term anthropology. For example Sady (1969:3), sees it as the study of the human being and his or her particular way of life; Vidyarthi (1979:22), as the study of the human being and culture; Hayes and Henslin (1975:3), as the study of the way of life of specific groups of people. Most of these definitions give a naturalistic image of the human being which view man or woman as a product of natural evolution and the result of natural processes.

increasingly more dominated by science, technology and technocracy.⁶ Furthermore, an unbiased description of the contemporary modern world will, hopefully, show the far-reaching effects which the absolutisation of science and technology has on the individual human being as well as on family life. In this chapter particular attention will be given to the phenomenon of secularisation, the crisis of norms and values, the depersonalised family, the sense of depersonalisation and deculturation with its accompanying sense of the loss of human dignity. This chapter, while not wanting to sound pessimistic, aims at pointing out how these factors could constitute another form of destitution in disguise.

2 HUMAN BEING AND WORLD

Attention will now be focused, not on a spatial or geographical world but, on the human world. Oberholzer (1979:202) refers to the combined term human and world as a "tautology" or "pleonasm" since the word world, he maintains, always refers to a human world. That is precisely the reason for using a tautological form so as to emphasise the fact that the concepts human being and world are in fact "conterminous".⁷ If, as was seen in Chapter Two, the idea of existence signifies a fundamental facet of the human being, then, according to Luijpen and Koren (1969:39), "... there can be no misunderstanding about the ontological status of the world".

If the world cannot be understood without the anthropos, then it is also impossible to speak about the anthropos without world. The human being is the only being with a world. The human being refers to many worlds: the world of the new-born, the aged, the blind, the deaf, the handicap-

⁶ See Chapter Three, Paragraph 3 for an explanation of the difference between the terms technology and technocracy.

⁷ Even the etymology of the term world emphasises it as an anthropic phenomenon. The Old Saxon form werold, the Old High German form weralt and the Old English form weorold, all refer to wer = man and world = age of man (Sykes 1976:1346).

ped, the talented or the destitute, just to mention a few, so as to express a particular reality.⁸ Emphasis is not placed on different worlds, but on different ways which the human being experiences the world according to how he or she perceives his or her personal reality within the world. The objection could be made that such an interpretation of world is the description of a cultural world, which cannot be understood without the presence of the human being, the creator of culture (Luijpen & Koren 1969:40).

The human being is not only present on the planet called earth, but the world is a human world where the anthropos designs, creates and changes the world so that it can become a world of meaning. It has already been noted that the anthropos is a self-conscious-being-in-the-world which implies the possibility the human being possesses of critically reflecting on the world. It is only the human being "... who thinks and distinguishes, who evaluates and acts, who fashions and produces, who adds and allocates" (Oberholzer 1979:203). Only the human being has the capacity of allocating meaning to the world. No-one can know what the world would be like without the presence of the human being. This does not mean a deification of the human being and human qualities because, as has already been pointed out in the preceding chapter, the human being is a limited, finite being who is subject to fragility and constraints. What is being affirmed is that the human being, as a self-conscious being, as anthropos, experiences a particular relationship with reality. What the reality of the world consists of cannot be interpreted as subjectivism or objectivism. It is a reality that has meaning for the subject, and as such, meaning is given by the human being to the world. "All 'being', [...] is per se meaning, being-for-a-subject, and meaning arises with man" (Luijpen & Koren 1969:41).

⁸ See also Viljoen and Pienaar (1971:187) who clarify this concept further and Brockelman (1980:46) who speaks about a world which "varies in accordance to time and place".

Kant affirmed that the human being who was not consciously⁹ involved in reality, was empty, and that reality without the presence of the human being to give it meaning, was blind.¹⁰ What remains a mystery, "which simply cannot be fathomed by human logic" (Oberholzer 1979:206) is how an objective reality such as the world can be interpreted as subjective reality. The world in which the human being exists becomes my world, or a world for me which is invested with meaning for the human being. There can only be world in terms of the human being and therefore, to speak of the world of animals or the world of plants reflects a human personification. Consequently, the subjective experience of the world is a distinctively anthropic world of meaning. Heidegger emphasised the ontological relationship of the human being (Heidegger 1968:40) not with a generalised world, but with his or her world. According to Luijpen and Koren (1969:42): "Without man, therefore, there is no world-for-man." Oberholzer (1979:206-207), speaks of being-in-the-world as the human being's presence in the world, while Viljoen and Pienaar (1971:45) express being-in-the-world as the way in which the human being is situated in the world. Whatever the emphasis, the reality remains the same: the existence of the human being-in-the-world,¹¹ Dasein, is seen as a universal precondition for the existence of the human being. According to Van Rensburg *et al* (1994:327) existence implies habitation in the world where the human being is in pursuit of a goal. Although the human being is unique and irrepeatable, no two human beings are the same because each one is involved in giving substance to the idea of being human, to acquiring individualness. Another aspect of this mystery is that the human being, through no fault of his or her own, is blessed or burdened

⁹ Consciousness is understood in this context as awareness of being which implies a primordial relationship between the human being and reality, understood as world. This relationship between the human being and reality exists, in potential, from the moment of conception until the moment of death. It is always a subjective reality which is human reality and "... as human reality it is world" (Oberholzer 1979:205-206).

¹⁰ Kant, as quoted by Oberholzer (1979:205).

¹¹ This compound expression being-in-the-world which expresses a unitary phenomenon, does not indicate any spatial relationship. The human being is not in the world as a car is in the garage. Rather, this preposition has the connotation of "being familiar with" or "being accustomed to" (Heidegger 1968:41-42; Kockelmans 1985:74).

with inherited qualities to which are added a specific socio-cultural milieu into which the human being, the anthropos, is born.

Most human beings have little or no say over their personal histories and what their human experiences will be. Whatever the reason, the fact remains that each human being, in his or her individuality, experiences a different world and not only does each human being experience a different world, but the world that each human being experiences is subject to constant and radical change (Oberholzer 1979:207). As Van den Berg observes: "Our construction of world is a continuous and ever-changing series of creative acts arising from our pathic involvement with reality and is always directed¹² outwardly - exteriorly".¹³ These creative acts help the human being to fashion his or her personal and individual reality which inevitably leads to a sense of belonging and of personal worth. The concept world could then be described as the meaningfully lived presence of a particular reality. The keyword here is meaningful and that is why Buytendijk states significantly that the human being is not "... something with attributes", but rather an initiator of relationships "... to a world which he chooses and by which he is chosen".¹⁴ Oberholzer is quick to add that by means of this definition Buytendijk, maybe unwittingly, formulated a fundamental phenomenological concept of the human being which rejects a "substantialistic¹⁵ and scientific-objectivistic"¹⁶ view of the human being (Oberholzer 1979:210).¹⁷

¹² Directed, understood as transcending reality which implies a certain amount of dynamism involved in giving meaning to reality.

¹³ Van den Berg in his book De Psychiatrische Patient (1964) - the Dutch version of the well-known The Phenomenological Approach to Psychiatry (1955), as quoted by Oberholzer (1979:208-209).

¹⁴ Buytendijk (1951), as quoted by Oberholzer (1979:210).

¹⁵ Substantialistic, derived from the Latin term substantia, substare - to be present. Sub - under and stare - to stand. According to this doctrine the human being is seen as being composed of substances which can be demonstrated and observed with the aid of techniques or instruments (Van Rensburg et al 1994:544).

¹⁶ This is a tendency to give prominence to what can be sensually perceived by means of the natural sciences, detached from the investigator. Furthermore it is a theory that human knowledge is subject to the external world, totally disregarding any contribution made by the subject. A so-called objective way of observing human nature degenerated into scientism (Van Rensburg et al 1994: 462; 528).

¹⁷ See also Oberholzer's clarification of these two concepts (1979:211-212).

Oberholzer is also of the opinion that Husserl, by interpreting consciousness as intentionality and by introducing the concept of the life-world, which he saw as the foundation of all meaningful scientific practice, broke radically with Cartesianism recognising the "Lebenswelt"¹⁸ as concrete human reality where the human being is present in his or her humanity. Contemporary modern thinking about the human being benefitted from Phenomenology because Phenomenology was responsible for bringing better understanding of the anthropos as a being-in-this-world, implying that the human being experiences the world subjectively and not objectively.

Scientism, on the other hand, views the human being as an object and not as a subject. However, only the human being is capable of reflecting on and giving shape to the world. Objective knowledge is only possible as knowledge which appears to the subject, therefore, it is humanised reality as it appears to the human being (Oberholzer 1979:214-215). Because of this humanised reality, a distinction needs to be made between the world as an objectively existing reality, and the world as an objectivised reality. The world in which the human being exists is a world which has meaning and coherence in relation to the human being as well as to the extent to which the human being is capable of reflecting on the world, accepting or rejecting the world and interacting with the world. Viljoen and Pienaar (1971:32) call this being "intentionally directed" at the world.

In this sense intentionality is perceived as opposite to impulses which reach the human being through the senses and which are essentially images of the mind. Intentionality does not discredit the function of the senses, but it denies the view that the human being acts or simply reacts according to impulses. "Intentionality therefore signifies man's close and indisruptable involvement with his world" (Viljoen & Pienaar 1971: 32). To say world is to understand a reality which is, in part, con-

¹⁸ Nathanson (1964:80), maintains that the meaning of Husserl's concept of life-world as lived experience can only be understood through the phenomenological description and analysis of the "Lebenswelt" as a product of intentional consciousness.

strued, shaped and given meaning by the human being (Meyer 1968:56).¹⁹ Hence, the human being as a conscious²⁰ human being, is aware of the reality of being, of existence and therefore, of the world, in its primordial nature.

Lastly, it needs to be mentioned that through dialogue with the world not only is the human being open²¹ to the world, but by mutual implication, the world is also open to the human being. However, Oberholzer (1979:36) points out that the "being-encountered" aspect of this dialogical involvement with the world is infinitely stronger than the encountering and choosing on the part of the human being. The irony is that there are forces at work in the contemporary modern world, products of the ingenuity of the human being, which are capable of working against the humanness of being human. The researcher will now take into account the nature of these forces.

3 THE NATURE OF THE CONTEMPORARY MODERN WORLD²²

It is not possible to speak meaningfully about the contemporary modern world without describing its nature. To do this in a meaningful manner, it will be necessary to refer to the radical changes taking place during the time-span under investigation. The idea of the radicality and speed of change is probably one of the most noticeable aspects of contemporary modern society. Although change is the order of the day and the human being is a changed and changing being, what is the most salient aspect about the phenomenon of change is that "... not only are these changes

¹⁹ As quoted by Oberholzer (1979:216).

²⁰ Consciousness understood as an out-going way of being, as openness which involves the whole being of the human being and which could be the deeper meaning of the term Dasein.

²¹ The human being as openness to other human beings has already been discussed in Chapter Two, Paragraph 4.

²² The essence of the chapter belongs to this paragraph and for that reason it is essential to begin by clarifying first of all what the researcher means by the term nature and then explaining why the term contemporary modern is being used.

most radical, but they follow one another at a tremendous speed" (Oberholzer 1979:157). The speed of these changes affect the human being who has previously been described as a being of unchangeability confronted with change.²³

Before proceeding any further, it will be necessary to explain the meaning of the term contemporary modern as it is used in this research. This term refers particularly to the Western world after 1945, or, to the period following the Second World War. Understandably, 1945 should not be interpreted as a clear-cut dividing line from what preceded it. All it really wants to signify is that the period immediately succeeding the termination of the Second World War can be regarded as a prominent turning point towards a new era in the history of the Western world.²⁴ The post-war period not only marked an enormous upsurge in scientific and technological discoveries, but it also emphasised the radically changed, continuously fast changing and ideologically divided world in which the human being lived.²⁵ The term post-war period is often replaced in literature by the terms postmodern²⁶ or contemporary modern period. The latter is preferred in this study because it gives a more accurate delimitation. The term modern derived from the Latin modernus - modo, meaning just now is based on the analogy of hodiernus implying, that which is of today (Simpson & Weiner 1989:947).

²³ See Chapter Two, Paragraph 7.

²⁴ According to Oberholzer (1979:142-143) there are three eras or periods in the history of Western culture: Firstly, the classical era which continued until the end of the Middle Ages, around about 1500. Secondly, the new era which extended from the period of the Renaissance and Reformation to about 1940. Thirdly, the modern era, or postmodern era. Some authors prefer to call the third era the contemporary modern era so as not to confuse it with modernism or post-modernism.

²⁵ The major ideological divisions of the time were those of the communist countries versus the non-communist countries which included Western Europe, the United States of America and other Western countries (Coggin 1980:43).

²⁶ The researcher wishes to avoid using the term postmodern so as not to confuse it with the philosophy of postmodernism currently "taking shape" in philosophical literature. Downey (1993: 746) is of the opinion that the term postmodern "is of rather recent origin and is quite ambiguous". Skeggs (1991:255-267), provides a review of a number of postmodern texts: Boyne and Rattansi (1990); Kaplan (1988) and Rutherford (1990) and discusses some of the problems inherent in postmodern theorising as it appears in these writings. Von Recum (1990:6-16) discusses education in the postmodern period. Ozmon and Craver (1995:361-392) discuss the challenge of postmodernism. See also Baudrillard (1983a and 1983b); Foucault (1977) and Lyotard (1984) as exponents of postmodernism. In some respects current theory on postmodernism expresses the same views as a description of the contemporary modern world.

From such an explanation of the term modern, the critical reader may wonder why a distinction is being made between modern and contemporary and why it is not justifiable to use the word modern as a synonym for contemporary. The reason for this is that the appellative contemporary, as derived from the Latin word contemporarius from con meaning together and tempus or tempor meaning time, or, temporarius meaning of or belonging to time, indicates the here and now (Simpson & Weiner 1989:813). The term contemporary modern leaves no doubt that what is meant is a period of history still going on as opposed to, for example, postmodern which could also indicate a completed period. In this study the use of the combined term contemporary modern will, therefore, assume the meaning of that period of time from after the Second World War up to the present day, unless otherwise stipulated. The combined term also clearly distinguishes the modern period running from the Renaissance up to 1945 and the current or contemporary modern period. Based on the term, contemporary modern period, reference will be made in this study to the contemporary modern human being, the contemporary modern world and similar derivatives. It should also be noted that some authors currently use the term modern human beings and modern world when they are actually referring to human beings and world after 1945 and are specifically intent on describing the contemporary modern human being and world. Finally, as far as explanation of the preference of the term contemporary modern is concerned, the researcher believes that when dealing with an onticity it is necessary to explicitly name the onticity in question as precisely as possible, which in this case is the world of here and now.²⁷

Returning briefly to the description of the nature of the contemporary modern world, any reflective human being could ask the question about what future changes to expect. Unfortunately, or maybe fortunately, no-one is able to predict exactly what the future holds in store. There is always the element of risk, of uncertainty and ultimately, also that of surprise. Two far-reaching changes which have taken place within the last two years and which are affecting the lives of millions of people

²⁷ See Greyling (1976:59-61) for a detailed discussion regarding period classification as well as Greyling (1981:77) where he refers to the classification of contemporary modern.

had not been forecast with certainty. These are the demise of communism in Eastern Europe and the transformation of South Africa into a democracy. No sociologists or other scientists could have predicted the rapidity or the radicality with which these changes took place. However, as with all human reality, and as South Africans and Russians alike are experiencing, transition is often painful, causes insecurity and takes time. This might be the difference between technological change and the transformation²⁸ of human reality.

This chapter is an attempt at describing some of the changes brought about by science and technology and which profoundly affect the way in which the agein takes place. Furthermore, it will be an attempt at isolating and sorting out, from the enormous complexity of current events, from the interconnected skeins of the contemporary modern world, some of the problems and demands with which the contemporary modern human being, especially the educator, is faced.

Within the confines of this chapter, it will, however, only be possible to present a review of the contemporary modern world in broad outline and to concentrate mainly on issues which are relevant to the theme of the research.²⁹ It must also be noted that none of the issues under discussion are independent of each other: science, technology, and family life, for example, are all interwoven aspects of human reality. Education also takes place within the reality of the contemporary modern world in its totality and not as an isolated activity outside the changes and demands of the contemporary modern world.

²⁸ Dictionaries do not seem to make a distinction between the words change, (making or becoming different) and transformation, (to make a change in the form, outward appearance, character or disposition of something) (Sykes 1976:165; 1232). The researcher views the word transformation as something deeper than just change in outward appearance. The changes that have taken place in South Africa are, hopefully, more than only changes in outward appearance. One would hope that they are a transformation of mentality towards adequate respect for human dignity.

²⁹ The whole area of technology is such a vast and complicated one that it is possible to enter into it with a certain amount of trepidation because there are so many diverse views about what the real meaning of technology is. Only the indispensable outline of what is needed for a coherent discourse will be dealt with.

When it comes to describing the reality of the contemporary modern world some authors³⁰ are judged by others as overly pessimistic because they appear to emphasise the negative aspects of a technological society. These authors maintain that the contemporary modern human being has lost control over technology. Furthermore, they argue that although technology is merely a product of the general activity of the human being, "... it has not only become independent of [...] its producers, but has actually become [...the] master" (Gendron 1977:148). Furthermore, they insist that technology is terrorising everyone by the way in which it is running wild. At times people feel that they are being dominated by it and "... are helpless in the face of its development and are forced to accept whatever impact it has on [...them]" (Gendron 1977:148).

It is common opinion, especially among religious thinking people that the helplessness experienced currently by the human being, as will be explained, is also due to the effect of a secularised, normless, depersonalised society. However, Gendron maintains that although technology determines most transformations in the social, political, cultural and moral sphere, it does not necessarily follow that technology is the master. He believes that the human being is ultimately the one who has the choice over whether technology grows and how it grows (Gendron 1977: 50-51). Whatever disputes there may be among observers about the nature of the contemporary modern world, one aspect, however, stands out very clearly: the absolutisation of science and technology in the direction of making the world a science-and-technology-orientated and directed world.

This absolutisation has undoubtedly created confusion within the human being because science and technology have suddenly declared previous certainties, norms and values as irrelevant and redundant. Notwithstanding the blessings brought about by progress in science and techno-

³⁰ See among others Ellul (1977). He believes that technology has achieved an autonomous position in the life of the human being, that it has achieved a separate status which the human being is no longer able to control. Ellul is often criticised for taking an overly negative view of the effects of technology, but his work is well respected and his arguments must be dealt with by anyone seriously investigating the role of technology in the contemporary modern world.

logy, there is the feeling that the total outcome of this progress is that the existence of the human being, as well as activities of daily living, have been affected by the technological world as a technocratic order, so that the human being finds him or herself devoid of personal initiative and dependent on or ruled by technocracy.

Finally, before proceeding any further the researcher is obliged to clarify the meaning of the terms technology and technocracy which have been used without any further explanation. The term technology, derived from the Greek tekhnologia meaning systematic or scientific study or treatment on the practical or industrial arts (Simpson & Weiner 1989: 707), is further described by Heidegger (1977b:12-13) as a word which is derived from the Greek technikon meaning that which belongs to technè (art). Art, in the technological sense, does not refer only to the activities and skills of those who produce crafts, but also alludes to the arts of the mind and the fine arts. Heidegger, therefore, sees technè as signifying that which "brings forth", not in the sense of making or manipulating, but rather as revealing.³¹ Technology as technè, according to Heidegger, distinguishes contemporary modern technology from what the Greeks defined as technology and really does not fit the "[contemporary] modern machine-powered technology"³² (Heidegger 1977b:13).

Contemporary modern technology is considerably different from all earlier forms of technology because it is grounded on contemporary modern physics as an exact science (Heidegger 1977b:14). What has just been said is in no way an affront to contemporary modern technology because, in the contemporary modern world, the rationality with which the human being brings about technical advancement is a genuine human good which more often than not demonstrates human ingenuity and pure genius. By means

³¹ This aspect of technology, as revealing, will be further discussed in Chapter Three, Paragraph 3.1.

³² "Once there was a time when the bringing-forth of the true into the beautiful was called technè. [...] In Greece, at the outset of the destining of the West, the arts soared to the supreme height of the revealing granted them. They brought the presence [Gegenwart] of the gods, brought the dialogue of divine and human destinings, to radiance" (Heidegger 1977b:34).

of technology, the superiority of the human being in everyday living, has been proven and the advancement and changes which technology has brought about in the contemporary modern world could never be sufficiently appreciated (Luijpen & Koren 1969:139). However, and this is the real sting in the tail, the abundant fruitfulness of technology is in jeopardy because of the absolutisation of the spirit of technology³³ which has given rise to what is now known as technocracy. This appears to be a term which originated in the United States³⁴ and which has come to be known as a ruling body of technical experts who control society or industry (Simpson & Weiner 1989:705).³⁵

To curtail the discourse about the nature of the contemporary modern world, it may be expedient to isolate a few realities which appear to be problematic in the contemporary modern world and to view them in relation to a technological society.

3.1 Destitution in Disguise

The human being, especially the city dweller in the Western world³⁶ enjoys a sufficient amount of luxury. Notwithstanding recent world-wide recession and high inflation rates, most people dispose of a greater amount of wealth than their ancestors a generation ago. Nowadays the term affluent society is commonly known. Oberholzer refers to the

³³ See Chapter Three, Paragraph 3.1 where it will be explained what is meant by the absolutisation of the spirit of technology.

³⁴ Technocracy was the name given to various groups who advocated the technical control of society, especially, Technocracy, Inc., which was established in New York in 1932-33 by Howard Scott. However, already in 1919 in an article written in the Industrial Management, Smyth states: "I have coined the term 'technocracy'". The term technocrat then came to mean "an advocate of technocracy [...or] a member of a technocracy". Armytage, in his poem Rise of the Technocrats, at verse 66, speaks disparagingly of technocrats as "apostles of the religion of industry" (Simpson & Weiner 1989:705).

³⁵ Whenever the term technocracy will be used in this study, it will mean the absolutisation of the spirit of technology.

³⁶ Most of what will be said pertains to the culture of the Western World. South Africa, although it is situated on the continent of Africa, because of its ties with Western Europe during the colonising period, is a country that has substantially absorbed Western culture. This is not a slight to African culture and customs, which are fast becoming part of the South African "rainbow nation".

"intoxicating enchantment of power" but, nevertheless, the human being is faced with an awareness of a great "impotence-in-spite-of-potency" (Oberholzer 1979:142). The human being is aware of power but also of helplessness. Remarkable about contemporary modern power is that it has helped the human being to overcome many spatial and physical restrictions. The power of the massmedia is a good example. The human being in the contemporary modern world has become more mobile. Better roads, more powerful cars and faster air travel are characteristics of this new dynamism which has meant the end of an age of permanency and stability. The establishment of a stable, permanent, non-mobile society is no longer possible. The contemporary modern society is largely dominated by a way of thinking that is only interested in the utility value of a thing (Oberholzer 1979:162). "That which has no utility or functional value, is left behind by man, the nomad, as superfluous luggage" (Oberholzer 1979:162).

The human being, despite all the masteries of skill and technology, runs the risk of being degraded to the position of a passive spectator of life. Technology has taken over and the human being is continually challenged to prove his or her superiority to machines. However, the contemporary modern human being is so dependent on technology that when it does not meet up to expectations, nothing short of a calamity presents itself. It seems at times that the human being is at a total loss as to the way to go. "Homo civis who is gradually taking revenge on homo faber discovers that his total existence hovers on the verge of an ethical nihilism. He experiences his homelessness, [...] his insecurity and his frustration, particularly his redundancy and his expendability" (Oberholzer 1979:175).

It has already been stated that the human being is a dialogical being. At the root of being human there is the craving for meaningful communication, not through techniques, but through dialogue in its original sense. Any human being longs to enter into dialogue with another human being but the contemporary modern world has robbed the contemporary modern human being of the knowledge of who he or she is, where he or she

comes from and where he or she is in transit to. In many instances it has robbed the human being of a meaningful life. Unfortunately, the very best that technology can offer will not satisfy these deepest yearnings because technology operates on a false assumption: it promises a utopia, a world in which the human being can become a passive bystander, waiting for the mechanical flow of events. However, no human being, by virtue of pure humanness, is destined for utopia (Oberholzer 1979:178).

Then there is also the belief that the contemporary modern era, despite its technological progress, is a time characterised as the age that lives in the wake of the death of God. This era, is seen by some as the age when the human being, enchanted by the prospects of technology, is caught up in "going beyond" and "against" the essence of being human and does not seem to recognise what is happening (Bonnett 1983:21). The fact remains that for many this is seen as the age in which the human being is so caught up by technological progress so as not to notice that individuals and groups are taken beyond and against the essence of being. Nietzsche calls this nihilism, but Heidegger understands this technological progress as a world-historical movement drawing people into the "power realm" of the contemporary modern era (Heidegger 1977b:62-63).

It would not be possible to speak about destitution in disguise without questioning technology. Hopefully, it will be an open questioning about the essence of technology.³⁷ The feeling of alienation, helplessness and existential poverty in the contemporary modern technological era is heightened by, among other things, the constant threat of the destructive powers of nuclear, biological and chemical warfare and pollution on land and sea and in the air. There is an ambivalent feeling about what technology has brought about. Many have come to realise that technology is not the unadulterated good they thought it was and some feel uneasy about the promises it makes. To others it seems totally unthinkable that technology could turn out to be the problem of the contemporary modern era

³⁷ According to Heidegger technology is not equivalent to the essence of technology. Essence, as the translation of the German noun Wesen does not mean what something is, but the way in which something remains through time what it is (Heidegger 1977b:3).

and one to which adequate solutions need to be found if the human being is to retain the essence of humanness (Bonnett 1983:21).

Other thinkers, besides Heidegger,³⁸ have tried to point out that technology, with all its promises, is causing a rather obscure form of destitution. The meaningful survival of the human being is in question here. This is not to be understood only in terms of physical survival about which the concerns about the environment grow increasingly each day; nor is it to be understood only in terms of the effects which the products of technology have on everyday life but, in terms of the essence of being, which for Heidegger meant that which prevails within the human being. Because the human being is essentially in the way in which he or she relates to the world, it is crucial to understand the essence of contemporary modern technology, which, according to Heidegger, "... is not equivalent to the essence of technology" (Heidegger 1977b:4) because he sees essence as a "revealing".

Often technology is seen as a means to serve the needs of the human being. This, according to Heidegger, is a rather superficial understanding of technology because it disguises its true essence. Rather than a means, technology, in its essence, is a particular relationship between the human being and Being which conditions both the human being and the way in which Being is "revealed". It is only when attention rests on this characteristic of "revealing" that what is "new" in contemporary modern technology is able to "reveal" itself (Heidegger 1977b:14). Revealing, in this context does not refer to the usual meaning of "bringing forth", but rather to "challenging" in the sense that contemporary modern technology "... puts to nature the unreasonable demand that it supply energy that can be extracted and stored as such"³⁹ (Heidegger

³⁸ See Luijpen and Koren (1969:139-142) where they speak about the slavery of the technocratic order.

³⁹ This challenge Heidegger sees more as a working against than as a working with nature. The peasant farmer never challenged the soil, but allowed it to yield its crop. Now agriculture, for example is seen as a mechanised food industry. Another example he gives is that of the earth yielding ore, which in turn yields uranium, which is used to yield atomic energy which can be used for either destructive or peaceful motives (Heidegger 1977b:15).

1977b:14). This is a significant claim which others have also made by stating that contemporary modern technology in some aspects affects the human being in ways which are "deeper and more pervasive" than a simple means-end model (Bonnett 1983:22). However, Heidegger's assertion of the essence of technology, as a way of revealing, as a challenge, goes deeper than any other claims made by others. Heidegger calls this essence of revealing a "setting upon"⁴⁰ in the form of a challenging-forth. What does Heidegger mean by this? "The energy concealed in nature is unlocked, what is unlocked is transformed, what is transformed is stored up, what is stored up is, in turn, distributed, and what is distributed is switched about ever anew. Unlocking, transforming, storing, distributing, and switching about are ways of revealing. But the revealing never simply comes to an end" (Heidegger 1977b:16). This notion of technology, as a mode of revealing, is inherently aggressive in that it involves the human being in the world in such a way that both world and human being is seen in an increasing manner from the viewpoint of technology which covers over and subverts other ways of perceiving reality (Bonnett 1983:22). That which technology cannot see is not taken into account and, therefore, accounted as nothing.

The aggressiveness with which technology seeks to see everything as a means, culminates in a quasi annihilation of the thing itself. To this end nature is seen to be nothing more than a resource waiting to be converted into a "standing reserve".⁴¹ Understood in this way, the standing reserve, the machine, is completely unautonomous because it has its standing simply because it has been ordered to do so. It may now be asked who performs this "setting-upon" and obviously there can only be one answer: the human being. But, as Heidegger points out, the human

⁴⁰ Even the terminology which Heidegger uses is an effort to indicate a certain amount of aggression. It is aggression of technology as described by Heidegger, not as fostered by him because to be aggressive about phenomena is to be unscientific. Sykes (1976:1041) defines set (up) on as "urge (dog etc.) to attack (person etc.), attack".

⁴¹ Whatever stands by as a standing-reserve, no longer stands as an object. To explain his point, Heidegger makes use of the example of an airliner standing on the runway which is not seen as an object but as a "standing-reserve" insofar as it is there to ensure the possibility of transportation. It is there, on call, ready for take-off. It is not an autonomous tool, like the tool of the craftsman. In this context it is thought of out of the essence of technology to which it belongs. It is a means to an end.

being is only capable of conceiving, fashioning and carrying out, but not of having control over unconcealment, which at any time can reveal itself, or withdraw (Heidegger 1977b:18). The real has been there since the beginning of time and the human being can only respond to what addresses itself. However, if the human being can do the ordering and the challenging, there is also the possibility that the human being could be perceived as a "standing reserve" (Heidegger 1977b:18).

Currently, there is frequent reference to human resources, or even for that matter, the supplying of people for a particular task. It is not uncommon to speak about human resources for industry where production is meant for consumption.⁴² It is becoming an increasingly common phenomenon that nothing is being allowed to stand in its own right, in openness, because everything has a material value and a function according to technological needs. Nature is viewed in terms of how its resources can be converted into something else. Thus the uniqueness and richness of the singular is increasingly levelled off and forgotten in order that it can be used more efficiently. Generalisation and mediocrity shroud what is unique and exclusive. In this sense the individual becomes something of an embarrassment under the pressure for standardisation to such a degree that a curious phenomenon exists in contemporary modern society where individuality is reconstituted in technologically convenient ways through, for example, the mass production of fashion (Bonnett 1983:22-23).

What has just been described, at some length, are a number of signs depicting a concealed form of destitution which is particularly rampant

⁴² Heidegger gives a clear example of a rather obtuse thought which, used here, might also clarify what the researcher is trying to say: "The forester who, in the wood, measures the felled timber and to all appearances walks the same forest path in the same way as did his grandfather is today commanded by profit-making in the lumber industry, whether he knows it or not. He is made subordinate to the orderability of cellulose, which for its part is challenged forth by the need for paper, which is then delivered to newspapers and illustrated magazines. The latter, in their turn, set public opinion to swallowing what is printed, so that a set configuration of opinion becomes available on demand. Yet precisely because man is challenged more originally than are the energies of nature, i.e., into the process of ordering, he never is transformed into mere standing-reserve. Since man drives technology forward, he takes part in ordering as a way of revealing. But the unconcealment itself, within which ordering unfolds, is never a human handiwork, any more than is the realm through which man is already passing every time he as a subject relates to an object" (Heidegger 1977b:18).

in the so-called Western civilisation. It is a destitution which, according to Heidegger, has long been on its way and which he envisages as a metaphysical destitution, with its source in the way in which Being is revealed. He claims that the scene for this was already set during the post-Socratic era when essential distinctions, with which thought was to function, were revealed as fixed and abstract categories: an idea of the thing as distinct from its existence. It is on the foundation of the thing being revealed in terms of certain fixed attributes - turned into an object - that traditional logic and science take their cue.

The result of this growing destitution is that the human being, instead of realising what is happening, becomes progressively more obsessed with a will to power and to control. Is it possible to go back on technology or to return to Romanticism or to some indeterminate "golden age"? To deny access to technology would not only be naive and sterile but dangerous as well.

Luijpen and Koren (1969:139) reason that to eradicate technology would mean "... anarchy, barbarism, starvation, disease and death". It would be the destruction of what the human being has managed to achieve by means of a long and bitter struggle. One of the solutions that emerges is that of finding a way of living meaningfully with technology. It would seem meaningless to level accusations against technology as if it were some sort of demon. It is not technology that is dangerous, but the mystery of its essence which contains the danger. It is not the machines and the apparatus of technology which are a lethal threat to the impoverishment of the human being, but rather the absolutisation of technology (Luijpen & Koren 1969:139). It is the actual threat of technology, in the form of technocracy, that has already affected the essence of being human (Heidegger 1977b:28). Luijpen and Koren distinguish two levels of absolutisation of technology: the cognitive and the affective. Before proceeding any further with a description of these two forms of absolutisation, a further question, which could provide a link to the problem of destitution in disguise is: Could there be a link between absolutisation of the spirit of technology and contemporary modern forms of destitution?

According to Luijpen and Koren (1969:139-140), the spirit of technology at the cognitive level is determined by the "rationality of the sciences". This absolutisation of rationality could also be referred to as "scientism". The physical sciences see the world as calculable and measurable. The absolutisation of this calculability and measurability implies that that which cannot be calculated and measured, is simply meaningless and, according to the followers of scientism, non-existent. At the affective level the absolutisation of the spirit of technology influences the human being by exposing itself in the desire to possess and to control (Luijpen & Koren 1969:140). This is not a denial of the positive value of this desire, but under scrutiny here is the absolutisation of this desire. The more technology, in the form of technocracy, progressively dominates the world, the poorer the human being becomes in his or her capacity to wonder or marvel at the world. The more technology is in control and sees nature only as a source of energy, or as a resource, the poorer the human being becomes in being able to recall that the world was there long before technology was able to transform the world's resources into energy.

The more the human being is able to possess the world by means of technology the poorer the human being becomes in realising that all the resources are pure gift for which to be grateful and to use judiciously. Unfortunately the technocrat often ceases to understand the human being as an individual with a personal identity and history and so the human being becomes a function, a bodily function, which is measurable, calculable and expendable and is treated as such accordingly. So, even if the technocrat pays a just and living wage, it is still possible that the human being is being exploited in his or her pure humanness which results in degradation and poverty of being.⁴³

⁴³ Poverty of being has nothing to do with material poverty. The human being as a being-in-the-world, is entitled to a meaningful existence. By means of his or her creative activities the human being gives meaning to and finds meaning in the world and is capable of living a meaningful life. When science and technology become an absolute, the human being, although materially wealthy remains poor in the essence of his or her being.

Many human beings, manipulated by technocrats are victims of technocracy. Often they do not realise their condition because they have either chosen not to reflect on their way of life, or else are incapable of reflecting on what is happening to them. The choice or the incapacity to reflect on the essence of being becomes, all the more, a serious form of destitution in disguise and the human being continues to be exploited by fellow human beings.

O'Neill (1995:2) speaks about "slow points of degradation" between the birth and death of individuals which consists in a "hostile attitude" on the part of a sensate culture intent on its own pleasures. O'Neill distinguishes between the masses and the intellectuals who yield the power. On one hand, there are those who do not have enough to eat, have no justice done towards them, do not know what truth is, but find no-one who seems to want to own their problems. On the other hand there are those who, if these problems are raised, see it as irritating and irksome. They become impatient, often scornful and frequently leave these questions unanswered. Why do these questions go unanswered? According to O'Neill they go unanswered because "... those of us who own knowledge, who enjoy literacy, health, self-respect and social status have chosen to rage against our own gifts rather than to fight for their enlargement in the general public. We have chosen to invalidate our science, to psychiatrize our arts, to vulgarize our culture, to make it unusable and undesirable by those who have yet to know it. We honour no legacy. We receive no gifts. We hand on nothing. We poison ourselves rather than live for others. We despise service and are slaves to our own self-degradation" (O'Neill 1995:2).

Could this be another form of destitution for those in power and authority? Does this really reflect a certain reality of life, which sets the tone, for what Heidegger calls the "mood" of existence. Surely the victims of technocracy are aware of their condition? Does the technocratic order numb the conscience of the materially and intellectually wealthy and the powerful thereby creating a sense of ease? Or, do they also somehow experience uneasiness when they realise that their authenticity

of being-a-person, expressed in authentic humanness, is to some extent mutilated?

Answers to all these questions may, perhaps, be found in the words of Luijpen and Koren (1969:141) who say that, technocracy has deprived the human being of "selfhood" and has reduced men and women to an "anonymous entity, the impersonal 'one'". Never before in the history of the human being has there been so much material wealth and abundance and there are many who, even if they can ill afford it, are willing to put the core of their being into material wealth. They are willing to forego selfhood in order to possess. Heidegger speaks of this as "forgetfulness of being" which is a characteristic of technocracy. Fascinated by the prospects of technology, the human being wants to enjoy its fruits, but is unable always to master it. Then there are those who cunningly devise ways and means of enriching themselves at the expense of the unaware. Are they capable of experiencing the richness of being expressed in a meaningful and dignified existence? Obviously these questions do not have to be answered within the confines of this chapter. The researcher is content to leave them hanging there for further reflection, as will shortly be explained.

Despite all that has been said, it does not seem likely that integral human life is doomed to disappear because there are always those who question. Even though the protest may be weak and relegated to the affective level, it is the promise of an awareness and of what could be the beginning of a change of mentality.

For Marxists, however, this way of thinking about the absolutisation of technology, is absurd. This pessimism of certain Western thinkers about technocracy merely show, to Marxists, that the West is unable to give a real answer to questions relating to the humanness of the human being (Luijpen & Koren 1969:143; Bonnett 1983:31).

Heidegger⁴⁴ mentions another form of destitution which assumes the aspect of thoughtlessness. He maintains that even those who claim to think professionally, such as philosophers and scientists, are often thought-poor. What does Heidegger really mean? "Today we take in everything in the quickest and the cheapest way; and we forget it just as quickly" (Kockelmans 1985:249). Kockelmans agrees with Heidegger that most of the time the human being only uses his or her capacity in a tacit way and most of the time it lies fallow. The root of this thoughtlessness is to be found in what gnaws at the very marrow of being of the contemporary modern man and woman.⁴⁵ It is as if the human being is continually seeking to escape from the need to think. Through different forms of rationalisation, the human being even denies that a problem exists because "... there never was a time that there were more far-reaching plans, so many inquiries in so many areas, and so much research carried on as passionately as today" (Kockelmans 1985:249).

The poverty of meditative thinking cannot be denied. According to Heidegger it is generally "instrumental rationality"⁴⁶ which is the pattern of all thinking employed in the sciences. Calculative thinking, or instrumental rationality, moves from one project to the other without taking time to reflect on the consequences. In many ways the sciences claim to present the fundamental form of knowing and of the knowable (Kockelmans 1985:249-250). So, when it is said that the contemporary modern man and woman is poor in meditative thinking, it is intended in the sense that he or she seeks to evade the need to reflect on what concerns him or her here and now. Most of the time the contemporary modern human being chooses to disregard the need to contemplate the meaning inherent in everything that is. This latter kind of thinking referred to as meditative thinking which does not occur automatically.

⁴⁴ As quoted by Kockelmans (1985:249).

⁴⁵ Inclusive in the expression man and woman is that of the child as well.

⁴⁶ Another name for this form of thinking is calculative thinking because what is taken into account has the "calculated intention" of being able to serve some "specific purpose" (Kockelmans 1985:249-250).

It requires time, effort, and the will to do it, but it is essential means to escape from the poverty of being.

The contemporary modern era has also been called the atomic age because of the possibility of the implementation of atomic energy which could rule the entire earth as well as outer space. Optimistic nuclear physicists foresee a time when a supply of the world's demand for energy will be ensured for ever. They speak about the taming of atomic energy which will be used for peaceful purposes and which, if used successfully, could introduce a totally new era of technical development that would provide a happier human life. A consequence could be that if this is possible, and these predicted radical changes take place, the human being will once again be "encircled ever more tightly" by the power of technology. It is also possible that these new forces could move beyond the will of the human being and outgrow the capacity which the human being has of keeping technology under control.

The perceptive reader might question what the possibilities of atomic energy has to do with the topic under discussion. The researcher feels that atomic energy is not utopia but reality which could increase the sense of helplessness of the ordinary human being. Within the last two decades even human life has been placed in the hands of scientists who have been able to synthesise, split, and change living substances at will. Human beings tend to be in awe at these daring research projects without reflecting on them at any depth. Very few are willing to think about the long term consequences of, for example, genetic engineering.

Frightening is not the fact that the world is becoming more scientific and technical, but that no single human being, no group of people, government, industry or science will be able to stop the progress of science in the atomic age. It seems unlikely, at this stage, that any human organisation will be able to gain control over it. Is this the ultimate poverty of the intelligent, reflective human being who is capable of becoming "... a defenceless victim at the mercy of the irresistible power of modern science and technology?" (Kockelmans 1985:

253). This would be the case if the human being does not use one means easily available and which is, as has already been mentioned, that of reflective or meditative thinking.

According to Heidegger it is possible to use scientific and technical devices in such a way as to deny them the right to claim domination over the human being and so lay waste to what is essentially human. This requires an ambivalent attitude towards contemporary modern science and technology which corresponds to the two modes of thinking which have already been referred to. "Calculative thinking will help us to use our resources effectively; meditative thinking will help us in making certain that technicity will not over-power us. Meditative thinking will thus make it possible for us to come to a freedom in regard to things that lets beings be (Gelassenheit), by maintaining an openness to the mystery that is hidden in modern technicity" (Kockelmans 1985:254). However, in the meantime the human being will remain in a perilous situation with an ever increasing sense of helplessness because calculative thinking is still quite commonly accepted and practised as a preferred way of thinking. Added to this is the climate of secularisation which is part of the air the contemporary modern Western human being breathes daily.

3.2 Secularisation

Secularisation is a word that is frequently used to indicate a complex phenomenon which, for some human beings, appears to be a frightening experience (Fenn 1978:xii). The contemporary modern human being is increasingly aware that the future lies in his or her hands. "The world has become [...their] city and [...their] city has reached out to include the world. The name for the process by which this has come about is secularization" (Cox 1966:1). Two movements which have been most responsible for the shaping of the hedonistic mentality of Western Europe since the Middle Ages could be ascribed to science⁴⁷ and secularisa-

⁴⁷ Bultmann (1965:85-86) agrees with Heidegger that science, with its objectification of the human being has created a way of life which is the essence of secularisation.

tion. Cauthen (1969:13) speaks about these movements as the "twin forces" or the "two makers" which today raise the deepest questions about the place of the human being in contemporary modern society. The reality of secularisation has given rise to increasingly powerful philosophies⁴⁸ whose common theme is the radical autonomy of the human being. Both science and secularisation have come to the conclusion that the contemporary modern man and woman has only him or herself to rely on. The greatest challenge brought about by science and secularisation seems to be the challenge to the relevance of religious beliefs. "If science has challenged the credibility of Christian belief, secularization challenges its relevance⁴⁹ to the vital concerns of contemporary human life" (Cauthen 1969:31). Therefore, an understanding of the meaning and the limits of secularisation is necessary before a correct understanding of the problems facing the secular man and woman can be explained.⁵⁰

Secularisation is a multifarious issue which cannot be dealt with here in detail. Nevertheless, what is essential for a cohesive discourse is that the meaning of the terms secularisation, secular and secularism be clarified.⁵¹ Words such as religion and secularisation are notoriously vague and not even careful analytical usage of these terms have helped to overcome certain ambiguities (Fenn 1978:28). Pannenberg (1989:3) maintains that the concept secularisation has its roots in the distinction between what is meant by spiritual and worldly and that it was not before this century that the term secularisation came to be used as a

⁴⁸ Both naturalism and existentialism have their roots in the cosmology connected with the rise of contemporary modern science. For a discussion of existentialism and naturalism as representative of contemporary modern philosophies which deal with the alienation of the human being from nature see the introduction of Levison in Löwith (1966:xv-xx), as quoted in Cauthen (1969:25).

⁴⁹ Underlining my own - P.F.

⁵⁰ Secularisation is not only a factor influencing Western civilisation, but, increasingly, the rest of the world as well. The problems which an absolutisation of secularisation brings about will be dealt with inclusively in Chapter Three, Paragraphs, 3.2, 3.4, and 3.5.

⁵¹ According to Martin (1969:48) there are a number of utilisations of the term secular which can be eliminated. Firstly, the medieval Latin term saeculum meaning the generation or the age and the usage most familiar in the conclusion to the prayer Gloria Patri in 'saecula' saeculorum. Then there is the common term secular clergy meaning those priests who are not subject to religious vows. One further usage worth mentioning is secular trend simply meaning a long-term trend.

"descriptive, value-neutral category to describe cultural developments"⁵². One of the definitions given to secularisation is that of a method whereby "... human existence comes to be determined by the dimension of time and history" (Gogarten 1953).⁵³

For some, secularisation represents a "defatalization of history", a trend by which the human being becomes secular to the extent to which the contemporary modern man and woman turns his or her attention away from a world beyond, towards this world and this time (saeculum = this present age) (Cox 1966:2). Such an attitude includes a diminished concern with other-worldly approval, other-worldly aspirations, and other-worldly dilemmas. Speculative systems and theological doctrines cease to be of any consequence. Such a secular attitude becomes an activity by which all things come under the control of the human being. The emphasis falls on life itself, the whole of life, for which the human being now takes responsibility (Degenaar 1981:256).

Religion, insofar as it points the human being towards other-worldly concerns, tends to be pushed to the margins so that attention can be given to matters of more immediate concern (Cauthen 1969:32). The forces upholding secularisation have no interest in persecuting religion, but simply wish to bypass and undercut religion on the way to issues of greater relevance. Therefore, the secular age is seen as an age in which fundamental interest is with the concrete practical issues of life, without any obvious or strongly felt need to refer to the supernatural, the other-worldly, or ultimate realities. Religion has been privatised and "... secularization has accomplished what fire and chain could not" (Cox 1966:2).

⁵² See Pannenberg (1989:4-6) where he mentions authors who described secularisation in value-neutral terms.

⁵³ Translated and used by Van Leeuwen (1964:331), as quoted by Cauthen (1969:32).

Cox believes that the English word secular originates from the Latin word saeculum, meaning "this present age" (Cox 1966:16).⁵⁴ Martin (1969:48-57) opens up a vaster horizon as to the semantic richness of the term secular and secularisation by dealing with two areas where he feels the use of the term secularisation has been distorted and therefore, needs clarification so as to deflate the monster that it has been made out to be. Martin points out that the term secularisation commonly implies the decline of religion, but his argument is that there is no unitary process called secularisation which has arisen in reaction to "... a set of characteristics labelled 'religious'" (Martin 1969:16).

The first area that he deals with is that of religious institutions and customs (institutional and customary sphere), and the second that of thought and attitude (intellectual and attitudinal sphere) (Martin 1969:48). Beginning with the religious institutions, Martin maintains that the word secularisation generally means "... any decline in [...] power, wealth, influence, range of control and prestige [of religious institutions]" (Martin 1969:48). Therefore, the term secularisation becomes particularly appropriate in any discussions dealing with the changing place and role of the institutionalised⁵⁵ church in the contemporary modern world.

Similarly, the use of the term secular state is often taken to mean a godless or anti-religious state. At the present time the issue of a secular state is one of the controversial issues facing the Constitu-

⁵⁴ The word saeculum is one of two Latin words signifying world, (the other word being mundus). Cox also maintains that the existence of these two different Latin words for the term world could cause complex problems. Saeculum is a time word, used frequently to translate the Greek word aeon, which also means age or epoch. Mundus, on the other hand, is a space word, used most frequently to translate the Greek word cosmos. The ambiguity in the Latin reveals the crucial difference between the Greek spatial view of reality and the Hebrew time view. According to classical Greek thought, the world was a place. Their belief was that the world was a place where things happened within and never to the world. World history, therefore, had no meaning. The Hebrews, on the other hand, saw the world as being essentially historical, a series of events beginning with creation and leading towards consummation. It was the Jewish impact on the Greek mentality, mediated through Christianity which was to temporalise the dominant perception of reality. The world thus became history; cosmos became aeon; and mundus became saeculum (Cox 1966:16).

⁵⁵ It appears as if Martin makes a distinction between religion as a way of life and as an institutionalised reality.

tional Assembly engaged in writing a new Constitution for South Africa.⁵⁶ As Niehaus stated in a parliamentary speech: "A secular state is not anti-religious. It protects the rights of all religions without favouring any one religion. It seeks to protect the important right to believe. I can state categorically that it is the ANC's intention that the Constitution should protect all people to practice their faith, with respect and sensitivity for the beliefs of others, in private, at home and in public, in government buildings, schools and on State occasions - without fear" (Niehaus 1995:16).

In a secular state religious institutions become, as it were, private entities within a pluralistic society, which allows equal freedom of religion to Christians and non-Christians, believers and non-believers alike. However, when dealing with religious customs, practices and rituals, secularisation has come to mean "... diminution in their frequency, number and intensity, and in the estimate of their importance and efficacy. It also involves a diminishing range and proportion of contexts in which they are thought appropriate. They are considered or treated in practice as marginal to life's prime concerns" (Martin 1969: 50). Put simply, in a secular state where secularisation is in vogue, wherever there appears to be a visible decline in church attendance or religious observances, it is often suggested that the cause is due to secularisation which produces a secularised mentality.

In a similar vein, where religious values seem to have become irrelevant, where religious sanctuaries, sacred names and objects are no longer seen as necessary or where there is the exclusion of religious formulae in

⁵⁶ In response to a march by thousands of Christians to protest to South Africa becoming a secular state, Archbishop Desmond Tutu issued a Pastoral Letter to all Anglicans in which he clarified the meaning of secular state. He pointed out that as far back as 1991 the Synod of Bishops had asked South Africa to be a secular state and he explained what they meant. "A secular state is not a godless or immoral one. It is one in which the state does not owe allegiance to any particular religion and thus no religion has an unfair advantage, or has privileges denied to others". Tutu also warned that Christian morals and values were not automatically guaranteed by just referring to God in the constitution. An example was the old constitution which invoked the name of God but totally ignored God as it carried out "ungodly, unchristian and immoral laws". Tutu goes on to say that if the Christians in this country really want Christian morals and standards to permeate society, then they should ensure that Christian men and women are elected to parliament and make certain that society reflects those norms and values. He further cautioned the people that they should "... protest about the right things - injustice, oppression, corruption, and the violation of the human rights of all" (Tutu 1995: 6).

legal documentation, it has become customary to attribute the cause to secularisation. Likewise, in societies where there appears to be a decline in the number of those willing to dedicate their lives to full time ministry or to the priesthood, the charge is once more laid against secularisation. The question that Martin raises is whether or not this could be a case of over-simplification or generalisation in attributing the causes of the above-mentioned realities to one single factor, namely secularisation (Martin 1969:49-51).

The external conduct or behaviour of people is particularly difficult to judge in terms of secularisation, especially where religious observance lays stress on internal motives or on aspects such as repentance and conversion, none of which are measurable in terms of statistics. Genuine religious faith is not susceptible to measurement. In the same vein attitudes of faith and trust, rather than attitudes of religious observance, that could be verifiable, pose the same sort of problem. How does one measure genuine faith and belief which are not verifiable by means of outward appearances? In contemporary modern societies, which are noted for their complexity, there are many variables which need to be kept in mind. For example, "... standards change, moral emphases change, circumstances change (e.g. opportunity for crime) making comparisons over time in the same society (whatever 'same' may mean) almost impossible" (Martin 1969:51). Likewise, there is also the problem that a particular type of behaviour considered by one specific religious tradition to be morally wrong could be seen as acceptable by another.⁵⁷ It would be naive to overcome such problems by merely stating that one religious tradition is more secularised than another (Martin 1969:52).

A further obstacle to a fair, unprejudiced, interpretation of secularisation is one which belongs to the intellectual dimension. This area cannot be ignored since secularisation can be attributed to the product

⁵⁷ This could include specific religious observances of say, for example, the Roman Catholics, the Protestants, the Muslims, the Hindus, the Buddhists or the Jews or, it could touch on deeper moral issues such as the ongoing debate about the legalisation of abortion which is currently taking place. For one section of the South African population, according to their religious beliefs, planned abortion is seen to be morally wrong because it involves the deliberate termination of life which they believe and uphold, begins at conception. Other religious denominations do not take such a stand because for them it is not a moral question about life, but one of personal choice.

of the history of ideas and therefore, the intellectual dimension of secularisation is not simply a matter of espousing a specific theoretical position, even if such an attitude cannot be excluded. Neither does it mean that whoever adopts a rationalistic, empirical or sceptical position is automatically seen as adopting a secularised frame of reference. The issue which is being discussed is the absolutisation of such a frame of reference which automatically excludes any reality which is not observable or measurable. Such an outlook, which is predominantly naturalistic and monistic (Martin 1969:52) becomes an ism, and as an ideology, is no longer dealing with the reality of secularisation, but with its absolutisation which is called secularism.⁵⁸

Lastly, the area dealing with attitudes is another one where the term secularisation or secular is popularly misconstrued. A secular attitude is commonly judged as one which shows disrespect or lack of reverence towards the sacred. Proponents of a secular attitude claim to be free, flexible, not obsessive about religious rituals and indifferent to totems and taboos. They claim that they are able to live natural lives. But Martin (1969:54-55) questions how the term natural should be defined. Either anything could be given the appellative natural, which would then include religion as well, or else only certain phenomena can be termed natural. If the deciding factor involves speculative preferences and an abstract definition of what natural means, then there are no remaining criteria whereby to define certain religious attitudes as unnatural. What is referred to as a secular attitude of the psyche can be seen as leading to "... a lack of deep seriousness, dedication, and ultimate concern, and by a further extension as manipulative, cynical, even unprincipled" (Martin 1969:54).

The term secularisation used by some in a somewhat narrow way, contains discrete but contradictory elements. Fenn is of the opinion that a "... relatively narrow definition that focuses primarily on orthodox beliefs and practices is conducive to arguments that secularization involves the decline of religion, whereas a more inclusive view that focuses on the

⁵⁸ Secularism will shortly be explained.

general beliefs and values of an entire society is conducive to arguments that religion persists in secular societies. Again, definitions that focus on institutionalized religion lead to more negative conclusions about the role of religion in secular societies than do definitions that admit a variety of less permanent groups and movements into the class of religious objects" (Fenn 1978:28).

Unless a narrow or technical meaning is given to the term secularisation, it cannot be used meaningfully to describe institutions which do not correspond to a class or to a universal collection of notions.⁵⁹ What appears to be one of Martin's most perceptive observations is that there can be no unitary process called secularisation which arises out of a reaction to a set of characteristics called religious. This is not possible even if religious institutions share common characteristics because "... institutions themselves flourish or decline in response to a whole complex of causes not necessarily connected with these 'common processes' at all. The reasons vary within the same religion according to the culture and its historical background, and vary as between different versions of religious belief according to their situation. All institutions expand and decline for a wide variety of reasons, and religious institutions are no exception" (Martin 1969:16).

The contemporary modern decline in religious institutions and what could be termed a religious way of life, could be part of the general malaise affecting every kind of social institution in this time of rapid social change and the absolutisation of a technical society. Therefore, if as Martin maintains, there is no unified approach to secularisation it would not appear legitimate to speak in a unitary way about the effects of secularisation. It would seem as if secularisation is being used by some counter-religious ideologies as the scape-goat whereby religious elements are being identified for polemic purposes so as to relate them subjectively to the notion of secularisation understood not only as a unitary

⁵⁹ The common use of the term secularisation does not indicate the decline of one institution but, for example, the decline of religious institutions considered as a class. In this sense, the use of the term secularisation may be an unfortunate one as it tends to generalise. If this is the case then Martin asks why the word decline is not used instead of secularisation (Martin 1969:15).

but also as an irreversible system.⁶⁰ Accordingly, once a certain framework has been established, the evidence, if not naturally forthcoming could always be "artificially induced" by various manipulative means (Martin 1969:17).

So as not to leave what has just been said as a generalised statement, it is necessary to take a brief look at a few ideologies which seem to utilise the concept of secularisation in the sense of an inevitable and irreversible system. Martin mentions Optimistic Rationalism, Marxism and Existentialism as three examples. Undoubtedly each of these ideologies remain consistent within their own beliefs and provide the motive for inquiry into certain presuppositions about religious behaviour. Credit is due to them for generating many questions which need to be examined critically. The less positive aspect of their approach, however, is the element of inevitability and irreversibility which could be likened to "... an overriding fate which informs all events with an ineluctable purpose" (Martin 1969:17).

Optimistic Rationalism begins with the premise that religion is not true in the sense that it holds to historically involved belief which can be shown to be incorrect, or of doubtful validity. The institutionalised Church is seen as manipulative and as the biggest obstacle to enlightenment. Rationalistic belief is that once people have been properly educated, in the "neutral scientific atmosphere" compatible with "rational values", religion will gradually lose its influence and human beings will no longer be "troubled by bad dreams" (Martin 1969:18). Rationalists observing the crisis that many institutionalised religions are undergoing fit this evidence into their pre-established schemes. According to them, the only way that truth (whatever that could mean) can triumph is through the demise of religion.

⁶⁰ Cox (1984:20) in the introduction to his book Religion in the Secular City, remarks that in his previous book The Secular City (1966), he had addressed the problem of declining religion. Now, he maintains, a new age seems to have dawned and "... rather than an age of rampant secularization and religious decline, it appears to be more of an era of religious revival and the return of the sacral".

The Marxist version of the inevitability and irreversibility of the secularisation of religion reattaches the Hegelian notion of the state as the "march of God in history" to the élite segment of the working class. Marxists see this as a historical revolution which is to take place. They believe that once the revolution has been completed, God will be forced into retirement as an unnecessary disturbance. That was why Marx was impatient with intellectuals who wanted to persuade people out of the political or religious beliefs to which they clung (Cox 1966: 104). Marxists see God as doubly unnecessary because it is the human being who is now capable of dominating the physical and social environment rather than being dominated by it (Martin 1969:19-20). A profusion of atheisms have emerged from this notion.

The last version of inevitability and irreversibility of the secularisation of religion mentioned by Martin (1969:20-22) is that of Existentialism. Some of the most interesting statements about secularisation have come from religious rather than atheistic existentialists. Cox (1966:221) maintains that there are some existentialists who "... deliver a nineteenth-century answer to a twentieth-century dilemma" and seem incapable of believing that God could be present in the contemporary modern secularised world. There are many varieties of religious existentialism, from moderate conservatism to radical evangelism. The radicals tend to reject institutionalised religion in favour of sectarianism. Existentialism sees religion as obscuring God in forms and formulae, ritualising Him sacramentally, when in truth He can only be known experimentally and experientially.

Morality, understood as a body of rules and regulations, rather than a genuine personal response, is seen to be bound up with what some existentialists claim to be false religion. "Both false religion and morality are the supposed preserve of the clergy who contrive to maintain a role for themselves into an era where it is irrelevant - by battenning on what remains of man's immaturity and insecurity" (Martin 1969:21). Fortunately, these existentialists maintain, some men and women have "come of age" even if these are still in the minority. While some of these scholars concede that the gospel could still be seen as remaining relevant,

the institutional Church is considered "super-annuated" (Martin 1969:21). It would appear that especially those existentialists who are opposed to institutionalisation, are the ones who see the secularisation of religion as an inevitable and irreversible process.

Names such as Comte, Feuerbach, Marx, Hegel, Nietzsche, Freud, Dewey, Heidegger, Camus, Sartre, Russell, Huxley, Ayer, all suggest the varieties of Materialism, Naturalism, Positivism, Humanism, Pragmatism, and Existentialism that have profoundly influenced secularisation in the last dozen decades (Cauthen 1969:40). Some of these insights present food for serious thought and none of the positions outlined should be taken lightly. For example the existentialists indicate justifiably that the "God of the Gaps, deus ex machina", has increasingly fewer gaps to fill (Martin 1969:22). God is seen to be less frequently required to fill in a big part where the technical achievements of the human being leave off. However, to talk in terms of the human being as having come of age as if this were a sociological generalisation accounting for institutional decay is as absurd as the rationalist explanation in terms of intellectual development. Martin is of the opinion that the philosophical positions just mentioned provide what he calls "ideological distortion" especially when it comes to the meaning of secularisation (Martin 1969:22). What most of these ideologies term secularisation should actually belong to the term secularism. For this reason Martin makes a proposal that the term secularisation be eliminated from the sociological dictionary (Martin 1969:22). The researcher is convinced that the correct usage of the terms secular, secularisation and secularism would also contribute to surmounting any misinterpretation of what these terms actually mean.

Secularism, which has not yet been described, could be regarded as secularisation carried to its extreme, as a mentality and a way of living, which rejects anything beyond the horizon of human history. Secularism should be regarded as an ideology in which the human being is regarded as the maker and measure of existence. In short, secularism could be interpreted as the affirmation of the radical autonomy of the contemporary modern man and woman (Cauthen 1969:32). Cox (1966:18) also recognises the dangers of secularism which, with its narrow ideology, could

function as a "new religion". It is in this sense that Von Weizsäcker (1964:12) speaks of science and technology as playing the role of the dominant religion in contemporary modern times.

How the reality of secularisation came about and to what extent it is compatible with a theistic vision of life, will not be discussed. A number of scholars who have written on the subject of secularisation have defended the view that secularisation is not anti-theistic and that it has its roots in Biblical tradition.⁶¹ Whatever the link between secularisation and past generations is of little consequence, because as Pannenberg (1989:19) states: "However many connections there may be with earlier ideas - with Stoic natural law, with the idea of the Renaissance and with the Reformation idea of Christian freedom - the shift towards the secular society arose out of the compulsion of need, not out of the ideas of Renaissance and Reformation, and certainly not out of a rebellion against the God of Christianity". So, if secularisation could be given back its true meaning, it could become the prototype of contemporary modern societies. One fact is certain: there can be no turning back from this increasing pattern of secularisation in the contemporary modern world.

Cauthen (1969:35) refers to the contemporary modern world as a new "revolutionary era" in which the human being has to seek new ways and means of utilising the powers now available to move towards the mature expression of human creativity which could bring about fulfilment of life. If this is ignored the contemporary modern man and woman run the risk of being overrun by technocracy and secularism⁶² which, as absolutist ideologies, tend towards nihilistic totalitarianism.

This section appears to have been a lengthy, but necessary, explanation of what secularisation is not. What then is secularization? Cox (1966:

⁶¹ Eliade, Van Leeuwen, Gogarten and Cox are among such scholars. The ideas of Cox, taken from his book The Secular City, are the ones that will be mainly used in this paragraph.

⁶² Or what Shiner (1966:35) refers to as "a secularization of Christian secularity" (Cauthen 1969:36).

73) envisages it as "... a call to imaginative urbanity and mature secularity. It is not a call to man to abandon his interest in the problems of this world, but an invitation to accept the full weight of this world's problems as the gift of its Maker. It is a call to be a man of this technical age, with all that means, seeking to make it a human habitation for all who live within it".

3.3 Depersonalisation

Another characteristic of the contemporary modern world is that it is dominated by mass production and mass activities: mass action appears to be the war cry within South African society at the moment. Mass production, mass planning, mass creation, mass destruction are the order of the day. "Our opinions are moulded by mass media, our leisure hours filled by mass entertainment, our lives dictated more and more by the machinations of big business and huge government bureaux in the name of efficiency rather than humanity. We are becoming a mass society ruled by technology" (Hamilton 1973:316).

One stringent demand of mass production is that all parts of one type need to fit together, with no misfits and no gaps. In such a technologically orientated society the individual, the anthropos, becomes meaningful when he or she is able to fit into the mass system. As societies become increasingly more specialised and specialisations become more compartmentalised, the contemporary modern human being, in order to stay within its ambit, has to surrender the direction of his or her life to the collective organisation, government, company or international agency, which is the "powerhouse" that society has fabricated as the stopgap between individuals and a technologically orientated society. Although these high-technology industries are made up of individuals, these establishments, particularly those of big business, have a "macroscopic life", a "self-perpetuating urge" of their own. "Theirs is a giant's life, with a giant's appetite and foibles. Their cannibalistic struggles, sudden eruptions and equally precipitous downfalls make human existence pale into insignificance. The human being is helpless in their leviathan coils and can be crushed by their convulsions" (Hamilton 1973:120-121).

Cox suggests that one way of responding to this problem, which he sees as one of the causes of depersonalisation, would be to "develop" a measure of "technological asceticism", or discipline, that will prevent the human being from becoming captive of technology (Cox 1966:151). He calls this discipline, asceticism and envisages it as a question of exercising power - "power over power". The root of the problem does not lie in the existence of massive bureaucratic empires, but in the fact that the contemporary modern human being has not yet learned how to control these empires for the common good of all (Cox 1966:151). His theory is that "... if we would humanize the organizational world, we must begin by demythologizing our sacred economic theologies (Cox 1966:152).

The control of society by large, impersonal organisations is another form of totalitarianism (George 1977:x) because the freedom of the individual is ceded to an anonymity which is expressed through organisations, not excluding the state, with its multiplicity of departments, where the individual is meaningful or rather, useful, with utility value, only as part of a mass system. Within this system the individual is granted rights, powers and comforts, but the price to be paid is that the contemporary modern human being is required to surrender his or her freedom to the common will and to conform to the norms placed on him or her by the greater powers (Hamilton 1973:317). Greyling (1984:36) adds that even in professional life people are being handled as formulas, statistics and graphs. They are summed up on the computer and if anything does not fit in with this computerisation, they are dumped and classified as unapprovable or unacceptable. There is the frustrated feeling of being only one in a crowd. The consequence is that the contemporary modern world is developing a generation of people who are unsure of who they really are. Massification has the tendency of leading towards set patterns of thinking which strengthens stereotyping and putting limits on personal aspirations. Without personal consciousness the whole concept of originality and uniqueness of the human being is easily degraded into mass conformity with its conventional way of thinking. This could, perhaps, be the greatest depersonalising force being placed on the human being.

The primary cause of depersonalisation could be found in the naturalistic image of the human being, which is continually and increasingly emerging as a result of the excessive emphasis being placed on the natural sciences by contemporary modern society with its technological ambitions. In such a technologically orientated society, that which is essential to the meaningful existence of the human being, the anthropos, is relinquished. In other words, a naturalistic view of anthropology ignores the humanness of the human being. Deprived of personhood, the human being is also deprived of a self-image necessary for a sense of personal worth and dignity. Hence, a technologically orientated society ignores the exclusive existence of the human being as the anthropos, resulting in the exceptional position of the human in the realm of the living being ignored and even discounted.⁶³

In perceiving the human being as non-anthropos, the anthropos is viewed as a biological and evolutionary being with no difference in kind, only in degree, with the animals. The result is that the contemporary modern human being is being considered simply as a natural phenomenon or as a thing among other things in the world, a "moment in the endless evolution of the cosmos" (Luijpen & Koren 1969:22). When viewed in this light the study of the human being is none other than a natural science (Hoebel 1958:3). It is this unique distinctiveness of human nature, threatened by technological bias, that has led to the depersonalisation of the human being in the contemporary modern world. One of the most obvious results of the absolutisation of the natural sciences and of the scientific degradation of the human being to the level of an organism, is that the onticity of the human being, as a person, and the idea of dignity underlying this onticity, is not respected. There have been reactions to this naturalistic view of the human being and reality as manifested in scientism, by phenomenology (Viljoen & Pienaar 1971:40). Oberholzer (1970b:29) also attests that phenomenology sought to rescue the human being from being depersonalised and from being viewed as an

⁶³ This exceptional position of the human being in the realm of the living is highlighted, says Higgs (1990a:22), by numerous authors, among whom Buytendijk (1974:24-66), Greyling (1979b:19), Jaspers (1955:17), Macmurray (1961:26), Portmann (1973:317) and Scheler (1962:36-38) all of whom maintain that the human being is distinctively unlike the animals or things.

object among objects by upholding the being of humans. It is in this light that Oberholzer and Greyling (1981:158) assert that phenomenology reintroduces the concept of the human being as a subject.

As technology progresses, so does social upheaval. Ironically, the greater the powers technology confers on the masses, the more the individual is restricted. The more highly sophisticated the technological world becomes, the less tolerance there is for human idiosyncrasies. It is not as if the human being is not aware of the depersonalisation that is taking place. A growing number of people rebel against the standards of a society which live by technological, scientific and secularised norms, but, as many discover, there is a high price to be paid for non-conformity (Hamilton 1973:317-318).

Depersonalisation is especially prevalent among the youth of the contemporary modern world where its effects are often latently manifest in a poor self-image, lack of a sense of security and growing loneliness. This in turn leads to various escapist activities such as the fantasy of the pop-music industry, substance abuse, superstitious and magical rites, peer group pressure, confusion with norms and values, promiscuity. Verster's comment that "... everything in the technological era and the technocratic order conspires to dismantle man as a bearer of dignity, and to destroy his self-image as an intact and unified being" (Verster 1979: 3) may seem a bit drastic, but it does express a fundamental truth that the human being, in the depth of his or her being, is in need of a sense of personhood so as to be recognised and respected as a dignified human being. The human being cannot live with this meaninglessness without becoming what Greyling (1979a:100) terms "homo absconditus", that is, a human being who does not want to take part in life's challenges because life has lost its meaning.

Together with depersonalisation, there is also the growing experience of a sense of insecurity and loneliness. As soon as the human being is regarded merely for utility value, the objectification and consequent depersonalisation takes place because of the excessive, and many times unrealistic, demands that are made. Technocracy becomes more interested

in the attainment of hedonistic, utilitarian, pragmatic results than in the self-personalisation of the human being. A depersonalised existence could be seen as being equivalent to a non-meaningful existence which is an existence in disaccord with authentic existence. Complicating matters even further is the reality that contemporary modern society, as a highly competitive society, compels any individual who wishes to succeed to "... fight his own battles, stand on his own feet, and on the head of his fellow man if that is necessary to climb the ladder of 'success'" (Ungersma 1961:76).

From an early age children in the contemporary modern world start to question their own worth and begin to fear that they are not clever or talented enough. As these feelings of inadequacy grow, so does a sense of insecurity and personal emptiness. As children mature and discover more and more things that they cannot accomplish, or discover that increasing pressure is applied by over-ambitious parents or teachers, these feelings of inadequacy continue to grow.⁶⁴ By the time the adolescent enters adulthood, without an adequate self-image, he or she is faced with the technocratic order wherein ever greater demands for speed, accuracy and competence are made. With an already shaky self-image, these extra burdens often become unbearable and the sense of frustration and inevitable failure leads to a pronounced lack of hope in an era which seems to favour only those who can master the technocratic style. It might be easier if the self is lost, but, that is not the case, because the sense of self worth tends to dissolve gradually until "... the crystals of his personality potential are dissolved in his own inner solution of fantasy and suffering. The oblivion of the self is his answer to the confusing call of our culture to rise to the responsibilities of true maturity" (Ungersma 1961:76-77).

This loss of self-worth is an extreme form of depersonalisation in which the personal and unique aspects of human life are sacrificed to the functional aspect whereby the worth of the anthropos is largely determined

⁶⁴ This could be one explanation for the growing rate of teenage suicides especially after final examinations or when young people are put under various forms of tension and stress.

by functional value. In this regard the agogic sciences have a great responsibility to give educational practices possibilities for application, based on the original requirements of the agein and not on dehumanising scientific ideas.

Most victims of this subtle form of depersonalisation are not aware of their condition, at least not through an intellectual reflection on their way of life (Luijpen & Koren 1969:140-141). By slowly depriving the anthropos of selfhood the contemporary modern technological world reduces the contemporary modern man and woman to an anonymous entity. As a form of compensation, the depersonalised human being, inspired by the consumer society, puts the core of his or her being into having as expressed in the possession of material goods. The problem is compounded as the contemporary modern man and woman loses him or herself in the products of the powers that have depersonalised him or her (Luijpen & Koren 1969: 141). Depersonalisation could be explained as one of the sores on the body which comes "... from the poisons in the bloodstream of the total society" (Cox 1966:116). At this stage it might be to no avail trying to cure the sore on the body, when what is needed is a blood transfusion.

However hopeless the situation of depersonalisation and the resulting existential frustration described, may appear, there are also many blessings to be considered because not every scientific and technological advance is to the detriment of the person.⁶⁵ Vycinas (1973:146) is of the opinion that the human being has always lived with the insecurities of life and is well equipped to rise above these insecurities. Only time will tell the real impact that the contemporary modern technological world has on the human being. While the contemporary modern technological world may appear insensitive to the personal aspects of life, as well as being indifferent to norms and values which determine a dignified human existence, the human being, the creator of technocracy, cannot be exonerated from blame because with a materialistic mentality, it is the human being who has become more involved in the clamour for progress,

⁶⁵ The researcher is not unaware of the positive aspects of technology as well, but the main purpose of this chapter is to reflect more the negative effects of technology which have an impact on the agein.

personal success and well-being, with an accompanying insensitivity to the personalised aspects of life and a growing indifference to personal values.

3.4 Confusion of norms and values

It has previously been stated in this study that the exceptional position which the human being occupies in the realm of the living can largely be attributed to the normative and cultural nature of human existence.⁶⁶ The human being, the anthropos, has already been described as openness, which refers to the "... inevitable presence and implementation of guiding principles" (Oberholzer 1979:118). Without the presence of norms⁶⁷ as guiding principles, personal openness would lead to personal destruction. Norms and values⁶⁸ are used in this context in conjunction because norms are the results of the hierarchy of values. The human being possesses an inherent sense of values. Oberholzer (1979:119) describes the human being as a "... value-aspiring, value-acknowledging and value-respecting being". Norms which are respected and adhered to are some indication of the "value preference" with the corresponding "demands and standards" of the human being (Oberholzer 1979:121). Often, however, the ideal and the reality do not correspond and what the contemporary modern human being experiences is a conflict of norms and values often resulting in conflicting priorities, which in turn reverberates into a confusion of norms and values.

As the term confusion, taken from the Latin confusio, or the French confondre indicates, to be in a confused state means the act of confusing,

⁶⁶ See Chapter Two, Paragraph 8.

⁶⁷ Norms from Latin norma refers to a carpenter's square which used in this context in a metaphorical sense means to measure so as to establish the degree to which something is true. The word, therefore, becomes a criterion for measuring or assessing (Van Rensburg et al 1994:455-456). Sociologists do not seem to be able to come to an agreement as to the definition of the term. However, despite the divergent terminology employed by many authors (Gibbs 1981:7-9), they conclude: "A norm is a belief shared to some extent by members of a social unity as to what conduct ought to be in particular situations and circumstances" (Gibbs 1981:7).

⁶⁸ The term value is derived from the Latin root valere which means "to be strong and vigorous". The words "valiant" and "valour" have the identical root (Bohm 1980:19).

of mixing up in the mind, or of throwing things into disorder (Sykes 1976:212-213).

Barbour (1980:3-5) divides human values into material, social and environmental values.⁶⁹ The first are the material needs which are values that correspond to fundamental human needs such as survival, health, material welfare, employment.⁷⁰ The second are the social needs which correspond to the values of distributive justice, participatory freedom, interpersonal community, personal fulfilment,⁷¹ and the third group of values correspond to environmental needs such as resource sustainability, ecosystem integrity, environmental preservation.⁷² However, according to the technological mentality of the contemporary modern secularised world, a gulf appears to exist between what the expected values and what the practised norms are.

An a-normative society cannot exist, but in rapidly changing and secularised societies there appears to be a widespread uncertainty about established norms and values. Vycinas (1973:155) adds that "... Western humanity, triumphing today over all other cultures, simultaneously is wandering in the wildernesses of its thriving multitude of theories, treated as a multitude of opinions". He maintains that opinions triumph in the contemporary modern world and not norms and values, because there are no longer any "unshakable principles" which, according to him, "makes" the contemporary human being, a "cultural cripple" (Vycinas 1973: 155). Luijpen and Koren (1969:110) are aware that a contributing factor

⁶⁹ It could be of significance that Barbour excludes religion as a value but mentions that "...a new religious awakening could be a strong force in social transformation" and further "... religious faith can speak to the crisis of meaning that underlies the pursuit of affluence" (Barbour 1980:311; 321).

⁷⁰ Human life, which is the precondition for the implementation of all human values, is being threatened by aspects such as radioactivity, nuclear war, ozone layer depletion, and many other aspects created by a highly technological world (Barbour 1980:3-4).

⁷¹ Large-scale technology has centralised economic and political power which often threatens individual nations through coercive measures. A technocratic society has created alienation and loss of community cohesion. The dominant images of contemporary modern society identify happiness with material possession, self-realisation and full development of human potentialities. These various features depict authentic human existence as "the good life" (Barbour 1980:4-5).

⁷² There is growing awareness that the natural order also has intrinsic value and that the human being has an obligation towards other forms of life apart from human self-interest (Barbour 1980:5).

towards an a-normative society could be opposition between a personalistic view of the human being and a legalistic conception of normativity seen as ethical obligation.

Sartre overcame this opposition simply by denying the existence of general norms and values. He maintained that there were no universal norms because there was no God to write such norms. Realising, however, that no human being can live without values, Sartre maintained that it is the human being who gives meaning to life by inventing values (Luijpen & Koren 1969:111). Vycinas remarks that the only way in which the human being can become fully human is when he or she "stands under", in other words, "under-stands" norms and values (Vycinas 1973:155).

In the contemporary modern world, the firm anchorage which was once given to norms and values by traditional Christianity is now being challenged and questioned. The legitimacy of the norms and values of society are perpetually under assault and as a result, social order appears to be visibly disintegrating. Such a situation is destructive to the human being and his or her dignity because "... without norms personal openness leaves a vacuum, for it raises the inescapable problem of the course to be adopted in the implementation of freedom" (Oberholzer & Greyling, 1981:98). The contemporary modern human being is increasingly confronted by, or is moving into a vacuum that is causing a crisis of norms and values. Tillich once referred to this era as the era of "broken symbols"⁷³ because the values of the human being appear to have been "de-consecrated" and divested of any claim to ultimate meaning. Cox (1966: 27) claims that norms and values have ceased to be universal values and have become valuations which are limited and partial, meaningful for a certain group of people at a particular time and place. Previous generations were not faced with the same crisis because they lived with ethical certainty. Is it possible that the current crisis in norms and values can lead to anarchic relativism? There is the danger that a relativisation of values could lead to ethical anarchism and metaphysical nihilism, but this need not necessarily be the case because it is still

⁷³ Tillich (1960), as quoted by Cox (1966:27).

possible to remain in a world of "secure and dependable meanings and norms" (Cox 1966:30).

Especially in a multicultural and multiethnic society, into which South Africa is heading, what is needed is a real maturity so that no-one clings to a precritical illusion that their norms and values are ultimate but that there be a mutual discovery by everyone concerned for a social consensus of acceptable human norms and values. Within multicultural societies, whatever declaration of acceptable norms and values is drawn up, these norms and values need to be the expression of a consensus which draws together several cultures and religious traditions including those who acknowledge no God or any form of natural law (Cox 1966:30-31). What has just been said does not detract from the fact that there is a serious danger that, in a secularised and technological society, the contemporary modern human being may not always be able to totally extricate him or herself from the subtle influences of the society in which he or she lives or from the practical realities of his or her personal everyday life so as to choose those norms and values which give meaning to life. Douglas is of the opinion that "... values, ideas, beliefs and feelings do help to shape the external forms of our lives [...] but, at the same time, the external practical realities of our everyday lives eventually have great effect on our values, ideas, beliefs and feelings" (Douglas 1971:2-3).

Every person is constantly concerned with, and confronted by norms and values and that is why, according to Chesler, the human being who longs to achieve responsible personhood must respond to the challenge of norms and values. She feels that "... awareness of, and responsiveness to, norms and values, morality and ethics are defining characteristics of man. Man is always and everywhere concerned with the making of choices and the norms and values which he accepts are used as criteria in his choices as he tries to distinguish between good and bad, between what is acceptable or unacceptable. Above all, in his relationship with the world, himself, his fellow-man and God, his norms and values are used as guidelines. It is because man can be aware of norms that he can be held responsible for his choices" (Chesler 1983:183).

It is not possible to discuss norms and values in abstract terms because they are the expression of choices made by the human being. By simply expressing a preference an evaluation has already been made. However, norms and values do not only exist as personal choices but also as objective guidelines in the regulation of human behaviour and conduct according to the pattern of an existing order. That is why objective norms and values are required so that there can be a continuous adjustment and interaction between what an individual chooses and the norms laid down by society.

Many people, according to Oberholzer and Greyling (1981:98) "... lack the will and the willingness to adapt and change their situation according to the requirements of historically accepted cultural norms; instead they apply watered-down norms and adjust to the situations".⁷⁴ This is a prominent characteristic of the contemporary modern world and the consequence is often that the dignity of the human being is at stake. The greatest differences and similarities between people are not physical, intellectual or financial but normative. People are willing to work, live and even die together when their rank-order of norms and values are similar. These norms and values are as evaluative of the person as they are indicative of the personal evaluation of themselves and others (Oberholzer & Greyling 1981:99).

In a world where the necessity of non-contingent norms is doubted or where norms are not given the opportunity to be the means whereby choices, which will not mutilate the dignity of the human being, are made, educators are faced with a particularly difficult task of assisting and guiding normatively. It is by means of the agein that the agogic aim of actualising of norms and values takes place. This explains why many educators, especially in multicultural situations, are faced with a crisis of norms and values. Perhaps it is in the realm of norms and values where the true nature and extent of secularism become apparent.

⁷⁴ A real crisis of norms and values exists where the norms and values of the society do not correspond to the moral and religious norms of an individual or group. This is perhaps a major area of conflict where the overwhelming majority would opt for whatever the majority chooses. This becomes a major problem with teenagers who are led by peer pressure.

What is clear is that no human being is able to live without a set of norms and values. Oberholzer (1995:398) has an optimistic outlook for the future when he states that "... the most exciting breakthroughs of the 21st C will occur not because of technology, but because of an expanding concept of what it means to be human. And to be human means to be involved in good and evil, right and wrong - that is to be involved in norms and values". Once again the responsibility for the future rests with the human being and the instilling of norms and values rests heavily on educators, especially on parents and guardians who are the first and primary educators.

3.5 Deculturation and Loss of Human Dignity

The human being occupies an exceptional position in the realm of the living. In this chapter different aspects of the same or similar reality are being dealt with because the discussion is concerned mainly with the cultural anthropological attributes of the human being. In particular the discussion deals with those human attributes which are being threatened by realities in the contemporary modern technological world which appear to be undermining, to a certain extent, what is exclusively human.

The normative and personal openness of the human being has already been mentioned and closely linked and integrated with the cultural aspect of the human being.⁷⁵ It has also been mentioned that some scientists and researchers have a tendency to search for similarities between the human being and animals and therefore, frequently engage in what they call comparative studies. The result is that the human being is often described in terms of "structural verbalizations from the subhuman level" (Oberholzer & Greyling 1981:102). It is not uncommon to hear the human being described as an organism, a physio-chemical stimulus-response mechanism who adapts to the environment, who evolves, who is engaged in a learning process and the like. Such uncritical descriptions of the human being

⁷⁵ The aspect of culturality from an ontological and anthropological point of view has already been dealt with in detail in Chapter Two, Paragraph 8, so the exposition here is not going to be a lengthy one.

only serve to perpetuate a tradition of defining the human being in scientific and animalistic terms.⁷⁶

The human being, as a cultural being, is not a pre-determined being, restricted to a specific way of life in terms of instinct and specialised physical abilities who needs to surrender to the blind laws of a pre-determined natural process. By every act, from the moment of birth, the human being is able to reveal him or herself as a cultural being and not simply as a natural being (Van Rensburg *et al* 1994:349).⁷⁷ As a cultural being, the human being is open to and concerned with "cultural actualization" or "cultural mission" where human development is at the same time the realisation of a cultural task which is most successful when it occurs through education (Van Rensburg *et al* 1994:349). What this implies is the continuous cultivation of human nature which has its effect on the cultivation of nature around the human being, of ennobling the earth. However, in contemporary modern societies there is often an unspoken attempt at deculturising⁷⁸ the human being in an effort to help people forget their past in an effort to equalise everyone.

Every person has human needs which have to be fulfilled and it is within every culture that these needs are realised in a particular way. Maslow suggests a hierarchy of human needs based on: survival (physiological needs of food, shelter, health), security (safety needs based on protection from danger and threat), belonging (social needs based on friendship, acceptance and love), self-esteem (ego needs based on self-respect, recognition, status), and self-actualisation (fulfilment needs based on creativity, realisation of individual potentialities) (Barbour 1980: 62). Not only when these needs are tampered with, but also when the way in which they are fulfilled is questioned, the human being experiences a sense of loss of human dignity. Fromm (1968) in his book The Revolution

⁷⁶ Oberholzer and Greyling (1981:124) mention Portmann, a biologist and Buytendijk, a physiologist, who accentuate the dissimilarity between the human being and the animal.

⁷⁷ Natural here is understood not as naturally quo nature, but as culture, as human nature, understood as cultivated nature.

⁷⁸ The prefix de denotes the removal of something. Therefore, deculturation implies the opposite of enculturation and it is at the same time a threat to acculturation (Van Rensburg *et al* 1994:351).

of Hope depicts the dehumanising effect of the contemporary modern industrialised society which does not seem to have produced the happiness it promised. Within most multicultural contemporary modern societies there is the need for acculturation which is the "mutual positive influence" of two or more cultures. Acculturation does not mean elimination, suppression, ridicule, intimidation or forcing one culture onto another. Acculturation, unlike deculturation, recognises the uniqueness and the right to existence of each culture. A racist, prejudiced or derogatory attitude towards another culture leads to stereotyping which causes conflict and disruption (Van Rensburg et al 1994:305) and which could have the same effect as deculturation because the dignity of the other is not respected. However, it is difficult to implement acculturation if enculturation⁷⁹ has not yet taken place.

It has already been mentioned⁸⁰ that the contemporary modern scientific view of the human being in which the person of the human being is forfeited and where the human being has been depersonalised results in a sense of worthlessness. Where the self-image of the human being has been dismantled, or corroded, it is impossible to speak of respect for the dignity of the human being. The subhuman⁸¹ being about whom Oberholzer and Greyling speak is a human being who is analysed, measured, and perceived as an object (Oberholzer & Greyling 1981:102) and at times also calculated as a statistical number (Greyling 1984:37). Oberholzer (1954: 230-263) furthermore points out that this form of reductionism of the human being is specifically conspicuous in rationalistic and physiologicistic forms of psychology as well as with social theories which have a positivistic, utilitarian and pragmatic bias. Sloan (1980:3-4) mentions various "... determinisms, environmentalisms, behaviorisms, scientisms - that when taken as total or final knowledge fail Emerson's

⁷⁹ Enculturation generally refers to an educative occurrence whereby the child is gradually educated into a specific culture (Van Rensburg et al 1994:374). In a multicultural society such as South Africa, many children are born into a multicultural or multiethnic situation.

⁸⁰ See Chapter Three, Paragraph 3.3.

⁸¹ Higgs (1990a:21) notes that the use of the term subhuman could denote an "evolutionistic indication of an order" therefore, he suggests that in order to avoid any misunderstanding or misinterpretation the use of the term non-human would be categorically more explicit.

first test:⁸² [... These "isms] degrade the human being, they seek to simplify the human problems, and, thus, they reduce the human potential to something other and lower than itself. And degrading man they visit their degradation upon the earth, upon the beasts and creatures, and now threaten to do so upon all of life".

3.6 Degeneration of Family Life

Technological advances have taken their toll on the family as well. Disruptive factors such as increased geographical mobility, forced migration, urban overcrowding and many more factors, have influenced family life. When two people marry and have children they form a family. In ordinary terms a family consists of a father, a mother and their biological or adoptive child or children, living together in one household. What needs to be recognised, however, is that in the contemporary modern world, a diversity of family structures exist. Within South Africa alone there is a wide range of family forms which need to be taken into account and kept in mind when describing the family.⁸³ The term family has been used in so many ambiguous and controversial ways in recent years⁸⁴ that the explanation of its use holds special significance. The bottom line, at present, in defining the term family is how it is accepted for legislative purposes because of the benefits that families receive.

Popenoe (1993:529) maintains that because of the fluidity of the term, family becomes a "sponge concept" with multiple meanings. In this section the use of the term family will be limited to the conventional meaning given to a domestic group living together as a unity in one household, sharing material resources (Popenoe 1993:529). This broader

⁸² Emerson maintained that the first and prime criterion by which he would judge the adequacy of every educational method would be by whether or not they accepted degrading views on the human being (Emerson 1972:291), as quoted by Sloan (1980:3).

⁸³ Steyn (1994) has identified forty one family forms which she condensed into fifteen main forms which puts into doubt if it is still possible to speak about the nuclear family as normal (Steyn 1994), as quoted by Daniels (1995:36).

⁸⁴ Popenoe (1993:528) observes that a Conference on Families in 1980 ended prematurely because there was a struggle over how the term family should be defined: some wanted the term to refer to the traditional nuclear family whilst others wanted to include, for example, homosexual couples living together.

use of the term family is not limited exclusively to parents and their biological children as is commonly understood when referring to the nuclear family, but includes any two or more people comprising at least one adult and one dependent living together. This includes single parent families, step families or reconstituted families,⁸⁵ non married couples and all other family types in which dependents are involved. There will undoubtedly be those who will dispute such a description of family or object to the fact that the traditional nuclear family has not been retained as the focus point. The working definition of family as a domestic group which could comprise only one adult with dependents is taken as the focus because this is becoming the normal way in which the contemporary modern family is coming to be understood.

To state that the institution of the family, in the understanding of a traditional nuclear unit, is degenerating is to assume that there is something causing the degeneration. It is not possible to isolate one factor, because once again, there are multiple causes for this phenomenon. To keep in perspective what is being said about the degeneration of the family, it is essential to keep two viewpoints in mind. The first is the rising divorce rate and the second is the decline in the number of children in most middle class Western European countries (Popenoe 1993:529).⁸⁶ At the same time contemporary modern society appears to be questioning the traditional role of wives and mothers as well as the indispensable structure of the nuclear family consisting of husband, wife⁸⁷ and children. However, the reconstituted family, with its ensuing role confusion,⁸⁸ has become a common, acceptable phenomenon. Nonetheless, the fastest growing new family type in recent years has been the single parent family. One of the main factors responsible for the

⁸⁵ Ahrons and Rodgers (1987:36) are of the opinion that reconstituted families are inclined to model themselves on the nuclear family with the unrealistic expectation that the step parent has a similar role to that of the parent who might still be involved with the children.

⁸⁶ What is being stated in this paragraph is fundamentally the idea of Popenoe as described in his article (1993:527-540).

⁸⁷ Committed to each other for life.

⁸⁸ See Du Plessis (1995:59-72) for an insight into some of the problems involved in reconstituting a family.

increase in the single parent family is the growing frequency and sanction of divorce, especially where children are involved.

Popenoe (1993:532) is of the opinion that divorce emerges as a prime factor replacing death as the dissolver of marriage. When referring to divorce it should be noted that there are multiple factors responsible for the rising divorce rate in contemporary modern societies. The problem is not as straightforward as many would like to believe it to be. While security, stability of income and employment appear to be notable elements in secure family relationships, the same could also be said in the degeneration of family life insofar as, for example, the economic security of the working wife and mother, weakens the traditional economic dependence of the wife on the husband. Often the older generation are of the opinion that healthy family life has suffered as a result of individualism when, in the home, there is competition between the role of the husband and the wife (Ramphal 1995:309).

In addition, there appears to be higher psychological expectations within marriage today. The younger generation claim that the critics of contemporary modern family life are often confusing change with decay because these young adults maintain that no longer are partners forced to stay together but are able to move out on their own if the marriage is an unhappy one. "It is obvious that people no longer enter into marriage solely for the sake of physical survival. People are concerned about their emotional and psychological well being and they bring these concerns and expectations to the marriage" (Ramphal 1995:309). In addition, a secular mentality which does not accept the permanent religious bond of marriage, as well as the stress of changing gender roles, could also be seen as contributing factors in the degeneration of family life. These attitudes have contributed towards the deinstitutionalisation of marriage where the commitment between two people is understood by many as a voluntary relationship that can be made and broken at will. As one indicator of this shift of mentality, laws regulating marriage and divor-

ce have become increasingly more lax.⁸⁹ Another type of single parent family, outside of divorce, which has caused the breakdown of the nuclear family is the family that starts out with just one parent because of children born out-of-wedlock with the ensuing absence of the father. Referring to this situation, Preston (1984:443) speaks about the "disappearing act by fathers". Brown (1994:28) realises that for some unmarried mothers "... nonmarital birth is a way to beat the biological clock, avoid marrying the wrong man, and experience the pleasures of motherhood".⁹⁰

A widespread indifference to institutionalised marriage has been another of the major causes of changes within the family structure. One reason is that the attitude of contemporary modern society towards acceptance of the unmarried adult as well as non marital co-habitation has changed dramatically in recent decades (Toffler 1981:222).⁹¹ These trends have marked the change in attitude of what is culturally acceptable or not in society. There is also the rapidly growing acceptance of those who consciously choose what has come to be known as a "child-free" lifestyle (Toffler 1981:223). Another growing phenomenon involves what is known as "role redefinition" which is seen as an alternative to the nuclear family. Questions such as "... do married spouses have to share their property after they break up? Can a couple legally pay a woman to bear a child for them by artificial insemination? [...] Can a lesbian be a 'good mother' and retain custody of her child after a divorce?" (Toffler 1981:233), are surfacing with more frequency and intensity. The instability of marriage, with the growing risk of the breakdown of family life, has come to be accepted as a dominant characteristic of the

⁸⁹ According to an article in a South African newspaper two out of every three marriages in South Africa ends in divorce (Segar 1994:4), as quoted by Woodbridge (1995:389).

⁹⁰ However, Brown (1994:28-29) affirms that in most cases, especially when dealing with teenage pregnancy, that is not the case.

⁹¹ See Toffler (1971:219-235; and 1981:218-234) where he describes in detail the characteristics of the contemporary modern family which he refers to as the "mutilated family" and predicts what could happen to family life in the future. In 1983 in his book Previews and Premises, Toffler explains his position regarding the views he expressed in his previous book. In 1990 he published his third and final volume in the series dealing with change. While in his book Future Shock Toffler announced that the nuclear family will soon be "fractured", in Powershift he describes the control of changes still to come, how they will be shaped and by whom (1990:xix).

contemporary modern world. This feature could be seen as a cultural shift which accounts for the reality that family disruption is not viewed as a serious national problem. "It explains why there is virtually no widespread public sentiment for restigmatizing either of these classically disruptive behaviors and no sense - no public consensus - that they can or should be avoided in the future. On the contrary, the prevailing opinion is that we should accept the changes in family structure as inevitable and devise new forms of public and private support for single-families" (Brown 1994:29).

What does not yet seem to be clear is the extent and the aftermath which these changes bring about. Linked to what has already been said about the technological contemporary modern world and change, it is the speed and the enormity of the changes in family life that are astounding. Furthermore, "... the real force behind family change", maintain Bane and Jargowsky (1988:246), "... has been a profound change in people's attitudes about marriage and children". Popenoe (1993:535) notes that there is still a reluctance among many scholars, to admit that the family structure is degenerating. Many prefer, rather, to speak about change within the social structure of the family which leads to diversity. However, he points out that "... the problem is not only that the family as an institution has declined, but also that a specific family form - the traditional nuclear family - has declined" (Popenoe 1993:535).

It is difficult to arrive at a correct interpretation of what exactly constitutes the instability, degeneration and decline in the traditional nuclear family because of different ways of looking at the same reality. There are those who view the degeneration of the traditional family positively because they seem to favour an egalitarian family form. Where there is substantial economic independence for both partners, it is unlikely that the wives will remain in an unhappy marriage situation for economic and security reasons alone. Therefore, advocates of an egalitarian family form at all levels of marriage, regard the present changes within the traditional nuclear family as progressive and not degenerative. On the other hand, there are those, who, from a more conservative perspective tend to view the contemporary modern changes in family life

as negative upheavals and dramatic signs of the demise of the family as such. They continue to issue dire warnings for a return to the traditional nuclear family before there are disastrous consequences.⁹²

However, to use the terms degeneration and decline in their correct connotation, Popenoe (1993:535) suggests that there should not be an automatic association with one particular pattern of thinking about the form of the family or its gender equality. Two aspects which clearly indicate degeneration within the nuclear family, namely, the weakening of the traditional nuclear form of the family as well as the weakening of the family as an institution should be judged as separate factors. The term degeneration of family life, as it has been used in this context, can be identified with the many structural changes that have taken place within the traditional nuclear family. These changes clearly indicate that the family as an institution has weakened. It may or may not be correct to attribute the main cause for this degeneration to the shift of the family away from its traditional nuclear form (Popenoe 1993:536). On the other hand, those who maintain that there has been a change, but not a degeneration of family life logically hold two positions. Either the structure and the institution of contemporary modern family life has strengthened, therefore, changing family life for the better, or else the institutionalised power which marriage holds within society has remained unchanged. Given the overwhelming evidence to the contrary⁹³ it may be difficult to find supporting evidence to uphold these last two positions.

To substantiate what has just been said, it is necessary to examine family life accepted as an institution. Popenoe (1993:538) identifies what he refers to as three "key dimensions" which indicate the strength or the weakness of an institution. Firstly, there is the influence the institution of the family holds over its members; secondly, there is the consideration of how well the institution of the family carries out its

⁹² Dobson and Bauer (1990), as quoted by Popenoe (1993:535).

⁹³ It is only necessarily to investigate the amount of serious study which has been done in the last decade on the crisis of family life to come to the conclusion that there must be problems within the family.

obligations towards its dependents and thirdly, there is the influence that the institution of the family exercises within society in comparison to other institutions. Evidence would suggest that the contemporary modern family, as an institution, has weakened on all three accounts. In relation to the influence that the family holds over its members, it would appear that the marital bond as well as the bond between parents and children has weakened in many families. Parental influence⁹⁴ and guidance seems to have been replaced by peer group pressure and the influence of the mass media.⁹⁵ Few parents would deny the difficulty of exercising parental control over their children, especially adolescents. Regarding the traditional social duties towards dependents within the family there is the opinion that parents are either less able or less willing to carry out these traditional roles. Reasons for this inability or unwillingness could be attributed to a growing absenteeism among fathers, or to the decline in the amount of time that parents, and especially single parents who are the sole breadwinners, are able to spend with their children. The result is that a growing proportion of their life children spend alone, with peers, in day care centres, or at school and recreation activities. The family appears to have become a less tangible and visible social unit.

Within South Africa the institutional role of the traditional Black family has been severely disrupted through past pass-laws and migrant labour.⁹⁶ "It is a well-known fact that apartheid and its associated laws especially Influx and Labour Control dislocated families, deprived children of parents and created a unique situation in South Africa which defied international theories on issues regarding human rights and family life" (Gathiram & Singh 1995:112). Causes for the weakening bond among adult family members is more difficult to measure. However, marriages

⁹⁴ The term family influence may be preferable to parental influence owing to the many forms of family life today. Under the care of the extended or reintegrated family it might be step-parents, non custodial parents or grandparents who have primary care of children. However, since parental influence is an acceptable term that is often used, both will appear in the text.

⁹⁵ Hawes and Hilner (1985) and Modell (1989), as quoted by Popenoe (1993:536).

⁹⁶ See the article of Gathiram and Singh (1995:112-119) on factors contributing to the destabilisation of family structures and relationships of Black female domestic workers.

which are based mainly on the provision of affection and companionship appear to be more fragile because once one of these conditions remains unfulfilled, the marriage often dissolves. There is also the diminished influence of the extended family that needs to be taken into consideration because many families prefer social ties with friends non-related to that of related family members. Often it is a divorce and remarriage that forces a withdrawal from previously related family members.

Another area of weak family influence is in the sexual area. In a sexually liberated society, there is the decline in the amount of control which parents are able to exercise with regard to the sexual behaviour of their adolescent sons and daughters. An increasing number of teenagers choose their own norms for sexual behaviour against the advice or wishes of their parents. Not even the threat of AIDS seems to deter them from engaging in premarital sex, even at young ages.⁹⁷

Parents also seem powerless and unable to control the influence of peer pressure when it comes to alcohol and drug use, abuse and dependence.⁹⁸ With regard to a decline in the obligation of the male partner towards economic maintenance of the family, there has been a substantial change due to working wives who have their own income. It has become acceptable for many contemporary modern middle class families to interpret economic cooperation as a business partnership between two adults. The decrease in the number of joint banking accounts and the rise of prenuptial agreements are but two examples. In other instances single mothers have to do battle with the fathers of their children in order to obtain maintenance for them.

The third dimension of influence that the institution of the family exercises within society in comparison to other institutions indicates a notable decline in the loss of power exerted by the family within other

⁹⁷ See Daniels (1995:36) who speaks about the benefits of families communicating the facts and values of sexuality to their children.

⁹⁸ Hoberg (1995:162) has also noted that the breakdown in healthy family life is one of the major contributing factors to juvenile delinquency and drug addiction.

institutional groups. For example, the gradual change from a mainly rural and agricultural society towards a technological one, where members of the family no longer work for themselves, but are employed, indicates a loss of power in the workplace. The institutionalisation of compulsory formal education, has also led to a loss of power within the educational field where parents are no longer held responsible for the education of their children. What has just been stated is not meant to imply that the majority of contemporary modern mothers and fathers do not loudly proclaim the prominence of the value of the family and there is no reason to doubt their sincerity about this.

The contemporary modern family may appear to be less stable than the traditional nuclear family, but "... most people are still committed to being in a family. It's just that they need a larger menu of family arrangements to choose from" (Brown 1994:11). The ideal of the family as an institution is, therefore, still in place. However, very often, powers beyond the control of the individual have caused the value of the family and the values within the family to be steadily eroded. The percentage of parents, for example, who believe that where there is marital strife the family should stay together for the sake of the children, has steadily declined.

Popenoe (1993:538) mentions a phenomenon of the contemporary modern era which he refers to as the "me - generation", where the individual, rather than the family, comes first. Tallman (1988:462) sees this phenomenon as a reaction to the liberal focus of concern and self-sacrifice which characterised previous generations. It has not become unusual for mothers to ask for space to realise their own potential as persons. One of the greatest achievements of the contemporary modern era has been the increase in the rights of the individual and "... no one wants to go back to the days of the stronger family when the husband owned his wife and could do virtually anything he wanted to her short of murder, when the parents were the sole custodians of their children and could treat them as they wished, when the social status of the family you were born into heavily determined your social status in life, where the psycho-

social interior of the family was often so intense that it was like living in a cocoon" (Popenoe 1993:538).

The degeneration of the family seen to be taking place is, therefore, both functional and structural. For example, at the functional level few parents would, for example, regret that there are public schools for their children, or that employment has been separated from the family unit. Most people are pleased about the higher standard of material living that has resulted from a more organised and specialised labour force where people are better equipped for their task. Consequently, the degeneration of the family in the functional sense is not generally seen as negative. What is viewed as being more negative and destructive is the structural decline which is thought to be one of the insidious causes of the degeneration of family life.

One of the structural changes about which there has been the greatest concern is the decline of the role of authority within the family. This could, in part, be attributed to a conflict of roles where the dominating presence of the patriarchal male head is no longer acceptable within the family. This decline of patriarchal authority, however, cannot be seen as totally negative where this has been accompanied by a rise in the status of women who are no longer subservient to their husbands but where there is a sharing of roles within the family. But then, wherein exactly does the degeneration of family life lie?

Popenoe (1993:539) identifies two unique dimensions of the degeneration of family life. Firstly, it is not the extended family, the single parent family or the reconstituted family, generally, that is disintegrating, but the traditional nuclear family. This disintegration or degeneration of a nucleus is always a serious matter. Secondly, the dimension of child-rearing and the space and time being given to the building of bonds of love and trust within the family is also cause for concern. It has previously been mentioned that certain functions that have been taken over from the family, such as formal education, can in fact be performed more adequately by other institutions. A far more debatable point is whether the same applies to the education of children

in the broad sense and the provision for the means to accomplish this. There is strong reason to believe that the family is by far the prime institution for carrying out this function of educating its young. Outside institutions, like the school, are there to assist the parents in their task.

It was most probably with this in mind that the National Commission on Children in the United States affirmed that "... the fundamental challenge facing us is how to fashion responses that support and strengthen families as the once [traditional] and future domain for raising children" (National Commission on Children 1991:37). Children are the most vulnerable group in society. They are vulnerable because they are physically and emotionally dependent on adults, but they also have their own rights which have to be upheld and respected by adults.⁹⁹ The bottom line is that adults can perhaps live much of their lives with some success, apart from the family, but children, if society wishes them to become mature, responsible, integrated adults, cannot. "As the family remains the central building block in society, it is not only desirable but absolutely essential that we empower and strengthen this key unit" (Sewpaul 1993:188).

The United Nations marked 1994 as the "International Year of the Family". This initiative made it clear how fundamental the question of the family is for all the nations of the world. In a Pastoral Letter to all families during the International Year of the Family, Pope John Paul (1994: 69) stressed that "... every effort should be made so that the family will be recognized as the primordial and, in a certain sense 'sovereign' society! The 'sovereignty' of the family is essential for the good of

⁹⁹ On 20 November 1989 the General Assembly of the United Nations "unanimously" accepted the Convention on the Rights of the Child. The motive for this unanimous decision was "... recognition of the fact that children form a highly vulnerable group which requires special protection" (Human Rights Committee 1995:12). In January 1993 South Africa added its signature to the Convention on the Rights of the Child and at the opening of Parliament in 1995, in his inauguration address, President Mandela asked that it be implemented. "Every time a country ratifies the convention, a new momentum is created by virtue of public pressure, bringing an obligation to improve legislation, judicial and administrative measures affecting children and international monitoring" (Human Rights Committee 1995:12). No-one expects overnight changes, but the fact that South Africa has accepted the Convention is a step in the right direction which, hopefully, "... will commit South Africa to a path leading to the transformation of the plight of children in South Africa" because "children's rights are human rights" (Human Rights Committee 1995:13).

society. A truly sovereign and spiritually vigorous nation is always made up of strong families who are aware of their vocation and mission in history. The family is at the heart of all these problems and tasks. To relegate it to a subordinate or secondary role, excluding it from its rightful position in society, would be to inflict grave harm on the authentic growth of society as a whole".

In order to grow and mature, children need long-term constant, reciprocal interaction with at least one reliable and nurturing adult. They need to know day in and day out that there is always someone there for them, in good times and in bad. Parents are expected to provide this long-term, reliable, nurturing relationship. "The family is and should remain society's primary institution for bringing children into the world and for supporting their growth and development throughout childhood. Parents are the world's greatest experts on their own children. They are their children's first and most important caregivers, teachers, and providers. Parents are irreplaceable, and they should be respected and applauded by all parts of society for the work they do".¹⁰⁰

3.7 Children at Risk and Pedagogic Underachievement

Having just described the radical structural changes taking place within contemporary modern families, it is opportune to now delineate risk factors which could contribute to pedagogic underachievement of children. All human beings are by nature weak, vulnerable and exposed to risks and dangers at one time or another during their lives. However, compared to adults, children, merely by the fact that they are children, run a higher risk. This does not eliminate the possibility that a certain percentage of children who are more exposed to risk often come from lower socio-economic status families.¹⁰¹ Other factors such as disease, malnutri-

¹⁰⁰ An extract from a final report of the National Commission on Children in the United States of America as quoted in Brown (1994:230).

¹⁰¹ There are so many variables involved that it is not possible to determine precisely what causes certain children to be more at risk than others. This paragraph will highlight some of the multicomponent factors involved, but once again, because of the method of research being employed, it is more of a description of a situation which includes theoretical speculation, rather than giving of exact statistical figures, which are also not always one hundred percent accurate.

tion, neglect and divorce, could also have an adverse affect on the academic and social achievement at school. For this reason "... in our transitio-nal society, with extremely high rates of family dissolution, mental health problems, substance abuse, and adolescent pregnancy, few children are risk free".¹⁰²

Children are dependent on adults for their well-being, for protection and assistance (Best 1994:13)¹⁰³ but at times it is adults who place children at risk by withdrawing or withholding the necessary protection and assistance which they need. There may be aggravating circumstances beyond what could be termed fundamental child neglect. The question that could be asked is: "What is the difference and how is it possible to distinguish between normal risk factors and crisis situations when describing children at risk"?

The contemporary modern world seems to move from one crisis situation to the next. It is not uncommon to hear terms such as environmental crisis, energy crisis, economic crisis, food crisis, population explosion crisis, family crisis and much more. To add, children in crisis to the list would not appear extraordinary. Recent studies done in South Africa on the condition of children appear to have concentrated on the aspect of "children in crisis"¹⁰⁴ in which mention is made of a prevailing "anti-child culture". This includes the phenomenon of child abuse incorporating the term "children at risk". The phenomenon of the "anti-child culture" means that a number of children are finding "... 'being a child' a traumatic experience" (Smit & Le Roux 1993:30). Authors who have studied the question of children at risk, maintain that anti-child senti-

¹⁰² A report of the New York Education Commissioner's Task Force on the Education of Children and Youth At-Risk by the State Department for Education in 1988, as quoted by Lontos (1992:7).

¹⁰³ Best (1994:11) notes that because people are generally more willing to assist children than they are to assist adults, recent books on social problems seem to focus more on examples of children in an effort to typify social problems such as urban poverty (Kotlowitz 1991), homelessness (Kozol 1988), and the threat of nuclear war (La Farge 1987). Best is, furthermore, of the opinion that often sentimental aspects place emphasis on the value and the vulnerability of children which forms a rhetorically powerful discourse in favour of children at risk.

¹⁰⁴ See authors such as Reinert and Haung (1987), Swanson and Reinert (1979), and Van Niekerk (1982).

ments are a worldwide phenomenon which confront children with a "... cold, hard world outside their home and [where,] within the home, changes in structure and setting of family life have a profound and often ill effect on children's well-being" (Packard 1983:xx).¹⁰⁵ Sykes (1976:972) explains the term risk as "... hazard, chance of or of bad consequences, loss, etc., exposure to mischance [...] exposed to danger." Taken from the French word risque, to be exposed to risk, means to be exposed to the possibility of running into danger.

To be in crisis,¹⁰⁶ on the other hand, means to already be at the turning point, the moment of decision, or as Sykes (1976:242) describes the term crisis, to already be in the time of danger, which seems to convey the idea that it is already an accomplished reality on which a decision needs to be taken. Crisis, taken from the Greek word krisis means decision. To be landed in the crisis is the same as being at the point of having to make a decision. Just as all human beings are exposed to risk, so all human beings are exposed to crisis situations. A crisis situation could be a moment of growth, a turning point, a moment of decision-making which is part of the experience of every mature adult. When referring to children in crisis, these authors appear to be using the term crisis in its extreme sense and that is why Van Greunen (1994: 82) is convinced that children who are in crisis need specialised assistance, presumably to help them make their decision to return to a normal situation.

It would appear to the researcher that the term children in crisis, indicates more the deviant or extreme aspects of behaviour or situations than that which comprises "normal" childhood experiences. Due to the fact that this is a study in Preventive Education which, as has been explained, means forestalling an event and assisting, foreseeing, provid-

¹⁰⁵ See Le Roux (1993 and 1994) as well as Smit and Le Roux (1993:31). These studies seem to have concentrated particularly on Black children in urban areas.

¹⁰⁶ See the study of the book Man and Crisis in which Ortega Y Gasset (1962) examines the crisis of the contemporary modern world and the fundamental historical background from the paganism of Rome to Christianity and the transition from the static world of the Middle Ages to the expanding one of the Renaissance.

ing for,¹⁰⁷ so that an undesirable event does not develop into a pattern of deviant or criminal behaviour, it seems opportune to speak about children at risk and children in distress,¹⁰⁸ rather than children in crisis. This in no way negates or belittles the fact that there are children in crisis who need assistance, and for whom Preventive Education is one of the solutions. However, generally speaking, Preventive Education should be employed to such a degree as to forestall or eliminate the need of "repairing" what has been caused by a crisis situation.

The reason for the choice of the terminology children at risk and pedagogic under achievement, is that, in dealing with the theme of educating educators in Preventive Education, pathological or extraordinary crisis situations which require specialised treatment or therapy are excluded.¹⁰⁹ Broadly speaking, then, the term children at risk will be taken to mean those children who have been exposed or who are likely to be exposed to more dangers than the average child, through no fault of their own and who need the assistance of a loving, benevolent educator.

The term at risk, could, furthermore, appear to be a euphemism for children who "... exhibit a wide range of educational problems, including the failure to respond positively to the instruction offered in basic academic skills, the manifestation of unacceptable social behavior in school, the inability to keep up with their classmates in academic subjects, and a limited repertoire of experiences that provide background for formal education" (Pierce 1994:3).¹¹⁰ As with many other terms, at risk has

¹⁰⁷ See Chapter One, Paragraph, 2.3.

¹⁰⁸ The term distress, derived from the French distresse means to be under severe pressure of pain, sorrow, anguish, danger. In a verbal sense it could also be used to mean impoverished (Sykes 1976:301).

¹⁰⁹ This does not mean that those engaged in Preventive Education are opposed to assisting children who have deviated or have been forced to deviate from the normal pattern of social living. Proponents of Preventive Education are becoming increasingly more involved in the plight of street children in an effort to assist them in preventing that their situation becomes worse and in trying to integrate them back into society. Experience, however, has taught that it is almost impossible to rehabilitate young adults in crisis for whom deviant behaviour has become a way of life.

¹¹⁰ See also Howard and Anderson (1978:221-231); Slavin (1989), as quoted by Pierce (1994:37).

become a cliché,¹¹¹ or "a verbal dumping ground" for a number of personally or socially related ills.¹¹² There does not appear to be an exact definition of what constitutes children at risk. However, although definitions of the term appear to vary, the recurrent themes that occur in the meaning of "at risk", seem to represent a general consensus that the greater majority of explanations contain at least three fundamental elements. Firstly, children who are at risk are those who, for whatever reason, are in danger "... of not achieving the goals of education [...] of not acquiring the knowledge, skills, and dispositions to become productive members of society". Secondly, children at risk "... are the children who exhibit behaviors that interfere with attaining an education". Thirdly, children at risk "... are those whose family background characteristics may place them at risk" (Rush & Vitale 1994:325).

While poverty and dysfunctional families seem to be fundamental causes for children who are exposed to the risk of pedagogic underachievement and its consequences, the term will be used in a broader sense to include other related factors, which, especially in an African setting, include causes such as political violence, epidemics, and economic crises.¹¹³ The researcher is aware that there is a fine line between children at risk and children in crisis, but, so as to avoid any misunderstanding, the use of the term crisis, in this context, will, as far as possible, be avoided.

Within Africa there is a "lethal combination of circumstances" which puts African children more at risk than their European counterparts. These circumstances include "... growing poverty, structural adjustment poli-

¹¹¹ Lontos maintains that the term "high risk" has only been in operation since 1980, but by 1987 the term "at risk" was being used to refer to school and academic failure, potential dropouts, the educationally disadvantaged and underachievers. Reeves (1988), as quoted by Lontos (1992:7) claims that the term was first coined by the Boston Coalition of Advocates for Students when they gave their 1985 report Barriers to Excellence: Our Children At Risk, which was in response to a report A Nation at Risk. Until the report of the Coalition, no one had imagined that it was the children who were at risk and not the nation (Lontos 1992:7).

¹¹² Reeves (1988), as quoted by Lontos (1992).

¹¹³ Best (1994:13) is of the opinion that it is common belief that in most Western industrialised societies children receive adequate care and those who don't are the unlucky ones. Perhaps this is a presumptuous opinion if different forms of poverty and neglect are taken into account.

cies, ethnic violence, AIDS, external indebtedness, corruption, mismanagement, educational decline and over-population" (Bradshaw *et al* 1994:23). It cannot be denied that the progress of, for example, medical science and technology have provided improved health and material well-being especially for the growth and advancement of children in their early years.¹¹⁴ Nevertheless, "... gross casualties to children of all ages are apparent in every sector of every society for those who care to look. In early death, and disability, in ignorance and prejudice, in failure and humiliation, in hatred and violence, alienation and drugs, suicide and depression, the casualties are abundant. This tragic waste of human resources and this pointless suffering are more common in poor communities than in affluent ones, more obvious in development countries than in developed ones. But they are everywhere" (Hamburg 1992:39). The vital role that families play in the health, education and general well-being of their children can never be underestimated or over-stressed. However, families cannot operate in isolation and need a supportive social network. To understand the unnatural risks that children are facing, it is necessary to enlarge on the social factors causing these risks (Hamburg 1992:39-40; Pierce 1994:37) which could lead to distressing situations.

Before doing so a further distinction needs to be made between the rebellious child (deviant behaviour)¹¹⁵ who rejects the expectations of adults and society, runs away from home, breaks the law and makes troublesome choices, and the deprived child who faces poverty, disability, family problems and other deprivations which are not matters of choice but of circumstance, even if these circumstances may later force

¹¹⁴ There is remarkably little about the history of childhood before the Nineteenth Century. Ariès (1962:128) a French social historian writes that in medieval society "... the idea of childhood did not exist. [...] The idea of childhood is not to be confused with affection for children: it corresponds to an awareness of the particular nature of childhood [...] which distinguishes the child from the adult. [...] That is why, as soon as the child could live without the constant solicitude of his mother, his nanny or his cradle-rocker, he belonged to adult society", as quoted by Best (1994:5). Grobler (1971:20) mentions that there is sufficient evidence to believe that in primitive societies children were sold as slaves, exchanged for household articles or, at times, killed so as to use their fat for bait.

¹¹⁵ Van Greunen (1994:93) mentions that sociologists view "being in crisis" from the viewpoint of "abnormality" and therefore, crisis situations in such a context becomes the breaking or violating of social rules. Deviance and crisis are seen as an anomie (Durkheim) or normlessness.

them into the same situations as the deviant child, but through no fault of their own (Best 1994:10).¹¹⁶

The next question which could be asked is: "How is it possible to identify children at risk"? Kamminger (1988)¹¹⁷ identifies them as those who show persistent patterns of under achievement and social maladjustment because "... not only are these children failing in their school-work, they also frequently are [sic] behavior problems in the classroom or are passive and withdrawn in interactions. The behavior correlates of these underachievers have a common underlying theme, that is, the child is unmotivated or too distracted to succeed in school". It is not possible to separate the educational needs of children from their social needs. These multiple factors such as lack of time, energy and finance; inadequate housing and schools; difficult family and social problems, face rural as well as urban families. A few of these factors will be taken into consideration to see how they affect the well-being of, especially, children.¹¹⁸

3.7.1 *Poverty*

One of the main causes of exposing children to undue risk is poverty which has many reasons, unemployment being only one. Poverty can best be described as "indigence" or "want", "scarcity" or "deficiency". To be on the poverty line means to be in possession of the "... minimum income level needed to get necessities of life" (Sykes 1976:866). To be under the poverty line means not having the minimum income necessary for the necessities of life. This type of poverty is best described as destitution which is being "devoid" of the means to acquire the funda-

¹¹⁶ Once again there is a fine line between rebellious and deviant behaviour and the exposure to undue pressures. Every form of deviant or rebellious behaviour has a fundamental cause. The difference is that the causes were not able to be eliminated in time to prevent deviant behaviour.

¹¹⁷ As quoted by Lontos (1992:8).

¹¹⁸ The vastness of each of these factors contributes to children being exposed to risk. The researcher is aware that it is not possible, within the confines of this chapter, to take into account all the available literature on the subject, nor to do an in-depth study of all these contributing factors. This chapter is meant as a background to the need to educate educators adequately in Preventive Education so as to be able to recognise and respond to these problems presented by the contemporary modern world.

mental resources for a dignified human existence (Sykes 1976:279). With a continual rise in the cost of living and a soaring rate of inflation, most families need two incomes to survive. Those who experience most difficulty are single parent families where there is only one potential wage earner. Children become an increasing economic burden on parents with the result that impoverished families begin to form a pattern of deprivation which interacts with other factors such as violence, crime, exploitation, despair and fear ending in a vicious circle (Brown 1994: 129-135).

The economically disadvantaged are also very often the educationally undernourished with the result that these children are often the under-achievers at school. Studies done and commission reports given during the 1980's in the United States of America have documented some of the learning problems affecting the materially disadvantaged children.¹¹⁹ Children from very poor and socially deprived backgrounds are not able to cope with the demands of school. Their attention span is limited, their verbal fluency and elementary motor and other physical skills are often underdeveloped. Frequently they are emotionally troubled, listless, hyperactive or aggressive and lack well-developed social skills. They are likely to be labelled slow learners and exhibit behaviour problems. Gradually they lose ground, become predisposed to failure and eventually drop out of school (Hamburg 1992:43). Brown (1994:52) refers to these pedagogic problems as the "educational tragedy"¹²⁰ of contemporary modern society where children are failing in school not because they are intellectually or physically handicapped, but because they are "emotionally incapacitated".

Not only the economically poor are at risk. The affluent child is just as much at risk with the possibility of pedagogic underachievement.

¹¹⁹ The pattern is not any different in South Africa, but instead of referring to the Black minorities, as they do in the United States of America, in South Africa it is, largely, the Black majority who are academically disadvantaged.

¹²⁰ The tragedy consists in the fact that these children who drop out of school are more likely to face unemployment in today's society, or to earn significantly lower incomes with far more psychological and emotional problems than dropouts of a few generations previously (Rumberger 1987:113, as quoted by Rush and Vitale 1994:326).

Satisfied with the idea of self-sufficiency and of continually having individual desires met, saturation is inevitably expressed with the attitude of boredom and complacency. Today's children may appear to be more worldly and street wise, more mobile and more intelligent than children of their parents' generation. They may appear to have more possessions, but on the whole they have less guidance from adults. They may appear to be "cool" and self-sufficient, but many of them lead unstable lives which inspires little confidence in a stable, predictable future (Frost 1986:246).

3.7.2 *Homelessness*

No matter how extreme poverty may be, it cannot be compared with that of homelessness because "... as basic as food, shelter, and clothing are for human beings, children who do not know the security of permanence will be harmed, many of them irrevocably" (Brown 1994:138). Homelessness, too, may have several causes which cannot be discussed within the confines of this section. However, no matter what the causes of homelessness are, children are often the ones who suffer permanent damage because not having a home "... strips a child of the values that create humane adults. It erodes a child's sensitivity, ethics, and ability to love. And it destroys children by a slow death" (Brown 1994:146).

Informal settlement areas, for example are normally characterised by lack of proper infrastructure and the consequence is that normal family life, with a reasonable amount of privacy is practically impossible. Children are usually deprived of formal education because even if there are schools nearby, there is very little motivation or incentive to keep them at school and education is virtually non-existent. Many children do not know how to occupy their free time constructively (Van Greunen 1993:91) except to roam the streets and be exposed to the dangers of ending up in crisis situations. Such a situation not only prevents self-actualisation but also the possibility of improving the quality of life and the possibility of a better future. One characteristic of the environmentally deprived child is that of a poor self-image because their environment is generally non-supportive towards a healthy formation of the child.

3.7.3 *Street Children*

Closely linked to the problem of squatting or informal settlements, is the phenomenon of street children¹²¹ which has reached world-wide proportions and is ever on the increase. Many children leave home because of family problems. "Contrary to the popular conception of street children as naughty rebels, rejecting parental authority, indepth studies have revealed that it is in fact pathological that family factors drive children to the streets [... these factors] include family break-ups, poor family relationships, lack of parental control, poverty, illiteracy, the abuse of alcohol and drugs, physical and sexual abuse of children, orphanhood due to imprisonment of parents, the collapse of family structures due to the resettlement of families to other residential areas, family violence and the collapse of the traditional family" (Department of National Health and Population Development 1989:5).¹²²

The result is that street children are forced to beg, steal, prostitute themselves in order to survive. Predictably, this way of life is depressing and physically takes its toll. "Street children suffer from high rates of disease, malnutrition, drug abuse (especially petrol and glue sniffing), and sexual abuse. Children without homes must also contend with rain, cold, lack of sanitation, and environmental hazards".¹²³ It becomes increasingly difficult to entice street children to attend regular school for very long periods¹²⁴ due to the fact that constant drug

¹²¹ Adams, Gullotta and Clancy (1985:715-723) have identified various groups of street children distinguishing between those who leave home because of family situations, those who are abandoned by their parents and those who are rejected by society. See also Geldenhuys (1994) who completed a D.Ed research on the socio-educative aspect of street children.

¹²² As quoted by Smit and Le Roux (1993:42).

¹²³ Onyango (1989), as quoted by Bradshaw *et al* (1994:32).

¹²⁴ A project called Project Street-Wise began with schooling on the street in Johannesburg in 1986. Le Roux (1993:74-78) provides relevant information regarding the project. The Salesians of Don Bosco run a similar project at the Salesian Institute in Cape Town for street children. It is meant as a bridging period between taking the children off the streets and assisting them to return to their homes, to normal schooling or to providing them with certain skills which could ensure employment. This project which was begun in the early 1990's is called "Learn to Live". Experience has proved that the older the children become and the more entrenched in the ways of the street, the less hope there is of normal rehabilitation. Many of them, however, once they have been rehabilitated are grateful to have been taken off the streets and given a more secure form of life.

abuse, which characterise street life, is compounded by emotional stress and abuse that go along with begging, stealing and prostitution, not to mention being picked up and imprisoned by the police for loitering.¹²⁵ Street children are often compelled to live on the margins of the adult world (Le Roux 1993:54).

3.7.4 *Divorce*

With an increase in the divorce rate, there is a growing number of single parent families and families in which both parents work, where, together with the added stress of modern living, even children from economically advantaged families can pedagogically be at risk of underachievement at school because of the stress which their families are undergoing (Olson 1990:17-24).¹²⁶

3.7.5 *Lack of Supervision and Communication*

There is a generation of children who experience a lack of adult interest as well as a lack of parental concern. Lack of interest and concern need not necessarily be a sign of parental lack of love for children, but once more, an indication of a larger social problem due to the multiplication of the pressure of contemporary modern living and the daily stress which places undue burdens upon the responsibilities of parents towards their children. Tallman (1988:462) includes latchkey children into the category of children who lack sufficient adult supervision after they return from school. Perhaps this is an indication of insufficient day-care facilities to cater for children of working parents. Whatever the causes, incorrect parenting such as parents who do not show an active interest in the education of their children, who do not stress the necessity of regular school attendance, or take the responsibility of ensuring that

¹²⁵ Street children in South Africa do not yet seem to have become the target of "death squads" as has been the case in Brazil (Le Roux 1993:69) but these children are often harassed by police and locked up together with hardened adult criminals, for having committed no other crime than being found sleeping on the streets. There has recently been a change in this legislation in South Africa.

¹²⁶ The topic of divorce has essentially been dealt with in Chapter Three, Paragraph 3.6 and therefore, it suffices just to mention it here.

their children are at school on time, could aggravate the situation of children who are already at risk of underachievement at school (Rush & Vitale 1994:331). Henderson (1981)¹²⁷ maintains that when parents take an interest in the schooling of their children they help to promote the unfolding of attitudes and expectations that are the key to successful pedagogic achievement.

3.7.6 *Family Violence and Child Abuse*

This is one area of family life that often remains in the shadows. Recent studies have revealed that there has been the assumption that violence and child abuse only occurred in "abnormal families" (O'Brien 1971:692; Steinmetz & Straus 1974:3).¹²⁸ Another major problem, which has recently been brought to the attention of the public, is that of sexual abuse. Violence against children is not a new phenomenon, but recently, sexual abuse of children has been identified as a major problem.¹²⁹ Family violence and child abuse is both a cause and a consequence of multiple factors including sociopolitical and socio-economic problems¹³⁰ which put undue strain and pressure on the family leading to aggressive parenting (Elmer 1979).¹³¹ Child abuse, especially sexual abuse, is more insidious than child neglect and although it might appear to be more prevalent in poorer disintegrated communities it is not limited to economic and social deprivation (Hamburg 1992:47).¹³²

¹²⁷ As quoted by Lontos (1992:12).

¹²⁸ As quoted by Pagelow (1984:11-12). There appears to be a conceptual problem with the term child abuse. The term embraces a wide range of behaviour which includes acts of commission as well as acts of omission. Giovannoni and Becerra (1979), as quoted in Youngblade and Belsky (1990:110).

¹²⁹ Over the past decade there has been a growing literature on the need for remedial programmes, treatment and prevention of abuse and child neglect. However, most of the proposed interventions are reactive and crisis orientated. The long term solution would be to design programmes intended to prevent the problem by dealing with the causes (Ammerman & Hersen 1990:10-16).

¹³⁰ Phenomena such as, overcrowding, inadequate educational facilities, unemployment and the current climate of insecurity and political violence, personal frustration and anger and the undermining of acceptable norms and values could all be contributing factors.

¹³¹ No page available, as quoted by Herrenkohl (1990:89).

¹³² Hamburg (1992:48) makes the point that adequate income and high social status do not provide a guarantee of healthy childhood development. Alcohol and drug abuse, child neglect and many educational problems are wide-spread in middle-class and highly privileged populations.

In an environment where such risks abound, the child is not able to experience personal relationships and intimate communication which are essential for a balanced upbringing, socialisation and fulfilment of fundamental human needs. These factors in turn contribute to greater problems in the educational area which result in even greater demands being made on educators and education and on society as a whole (Smit & Le Roux 1993:39). Children who come from disturbed family backgrounds where substance abuse and conflicts are rampant, where one or both parents are frequently absent are more likely to show difficulty with interpersonal relationships and other forms of social behaviour than children who come from secure, stable, family backgrounds. The outcome often is that children who grow up in high conflict families undoubtedly suffer from greater psychological distress.

With the broad outline that has been given of children at risk and the ensuing pedagogic underachievement, it cannot be overlooked that there are still protective, caring parents. There are also what Tallman (1988: 463) refers to as the "... pockets of doting, over-protective, overstimulating parents, with about 1.3 children. These parents are protecting their children by removing them from the public schools and their neighborhoods and placing them in private schools". Furthermore, contrary to public opinion, there are numerous children who do not "bounce back" after divorce or remarriage and carry emotional scars with them for the rest of their lives (Brown 1994:21). No matter how people may object, it is necessary to come to terms with the relationship between family structure and the declining well-being of children so that future prospects for children at risk and in distressful situations can be identified (Brown 1994:23).

Much more could be said about the reality of children at risk and the impact of factors such as racial discrimination, migration, re-location and ongoing violence in the townships that have a definite impact especially on Black children who are most exposed to these hazards. Much more needs to be known about their circumstances, their school experience, the quality of their education to build a better future for these children. One aspect, however, clearly, is that where children are at

risk and are being exposed to stressful sociocultural situations, the effect on their education could be disastrous. Children are vulnerable and constantly in need of benevolent guidance. If the support, guidance, care and help of the adult is not there, children will find it more difficult, and at times even impossible, to become well-balanced, integrated adults. One of the ways in which children can achieve adequate human status is through education (Van Niekerk 1982:2).

4 DEMANDS AND CHALLENGES MADE ON EDUCATORS AND EDUCATION

One way of living with constantly changing social patterns is by learning to anticipate them. This will require guidance, creativity and innovation. When considering the requirements for healthy child development it is always the ideal that comes to mind. However, as it has been described in this chapter, most contemporary modern men and women are facing existential frustration because many families are living under stress and the education of children right from infancy, is being placed in the hands of strangers. Much has also been said about fundamental attributes of being human. One aspect which has not been stressed but which is the underlying motive of this study is the requirement of a deep commitment to the needs of children. A brief discussion on the problems facing contemporary modern families has been undertaken. What emerged from the discourse was that in one way or another all families need some form of assistance and the economically disadvantaged require it desperately.

The rapid changes which have been mentioned in the course of this chapter and especially what has been said about the degeneration of family life and children at risk, affects the educator.¹³³ Educators are the ones who are required to give the tools and attitudes that will help prepare

¹³³ See Chapter One, Paragraph 2.1 and 2.2 for a clarification of the terms education and educators as it is being used in this study where both primary educators as parents and guardians, as well as secondary educators, as teachers, are referred to as educators. This distinction will be further discussed in Chapter Four.

the future generation for active, healthy lives in a period of rapid and sometimes extreme change. Current changes taking place within the field of education in South Africa are placing excessive demands on educators who are expected to cope with rapid changes. These changes do not only include modifications such as a change in government policy towards education, or curriculum planning, but most of all in thinking patterns and in the need for a change of mentality.

Most educators in South Africa are being expected to move into a multi-cultural and multi-ethnic teaching situation for which most of them, parents as well as teachers, have not yet been prepared. They are being asked to be open to change, to listen to the opinions of others, to network, to be willing to remain a student. Educators at the secondary or professional level are being encouraged to be highly motivated to constantly be able to respond to the needs of their students. In a certain sense they are expected to be visionaries and prophets. These educators are being asked to be strongly committed to a more personalised form of educating which emphasises active interaction with pupils, rather than passive rote learning, as well as to take over more of the responsibilities of the parents. Educators are encouraged to give more initiative to students so as to motivate them to take responsibilities. In addition, they are also required to be experts in parenting, in the use of massmedia, as well as in the latest educational technology. Moreover, the task of the educator is one of intellectual stimulation where they are expected to encourage the young to think for themselves and become less dependent on memorisation. Similar demands are made on parents and guardians of children. While many educators are able to cope with all these demands, for others it is a cause of stress and eventual burn-out.¹³⁴

The challenge facing educators is to take responsibility for all children, not only the few who are their own. This will involve a renewed interest in and concern for the well-being of children to integrate them

¹³⁴ See also Gunter (1983:119-134) where he discusses the professional task of the teacher-educator and the relevant demands.

not only into their families, but into the community as well. It will involve giving priority to positive childhood experiences as well as educating educators to cope with the problems and challenges facing them (Tallman 1988:463). Particularly in the classroom situation, it is up to the educator to create the physical, emotional and aesthetic environment which will enhance the attitude of the students towards a positive one of wanting to learn (Pierce 1994:37). "At-risk learners often enter the classroom discouraged and disillusioned at the result of their repeated failures. Their self-esteem is low, and they frequently believe themselves incapable of learning. A climate that is focused primarily on production and outcomes reinforces these insecurities. They associate the classroom environment with failure; expecting to fail, they often do" (Pierce 1994:38).

Children who are at risk require an environment conducive to the building up of self-esteem, self-respect and a good self-image which will enhance their feelings of self-worth and their abilities to succeed. This cannot happen in a threatening environment, neither does it happen by accident. The educator needs to plan how to create an environment conducive to learning, to a correct pattern of behaviour and sensitivity towards others. This demands of the educator the ability to set out rules and structures that ultimately grants a sense of security to the young. The demands made on educators is to be an example to students by their manners, sensitivity and consideration for other people. The greatest demands placed on educators are that they are required to be safety nets, encouragers, and counsellors (Pierce 1994:40). As safety nets, educators are required to be there for the young in times of mental and emotional stress. As encouragers educators need to be present so as to positively reinforce what is happening to the young. As counsellors educators need to be able to listen and to initiate constructive dialogue, giving approval where necessary and building up relationships of trust which nurture the emotional needs of the young. This requires educators who are caring, who show respect and who are physically close to the young in their time of need. In this way it is possible that especially the young at risk will develop a sense of safety and security (Pierce 1994:40).

The fundamental task at hand, if Preventive Education is to become more meaningful, seems to be not only providing support for the young, but for educators as well as for families of children at risk as well. Children at risk are frequently those who come from families at risk. Parenting in the contemporary modern world is a major responsibility and parents, as the primary educators of their children need to be prepared and assisted in carrying out their task. The contemporary modern era could be described as a time of many questions, few answers and much confusion (Clark M.C. 1992:17), therefore, it is essential that parents should find support and encouragement.

South Africa is undergoing a time of transition where the changes taking place urgently need to be understood. It is a time of crisis but also a time of decision-making which could either lead to growth and understanding or to further alienation. The particular challenge facing educators is to make sense out of the changes from within themselves so that they will be in a position to facilitate that procedure in others.

Much has been said in this chapter about the age of technology and technocracy and of the need for the human being to master technology instead of being enslaved by it. In the contemporary modern world there is a need for more education than there ever was before. It is not sufficient to lament the presence of a technologically orientated world because there is little choice whether to use technology or not. It has permeated contemporary modern life, but it need not be the powerful force which destroys individuality and human dignity.

Technology could enhance these human attributes that have been described if educators are capable of moving, in the words of McLuhan, "from the ivory tower to the control tower of society" (Battle 1968:91). One of the challenges facing educators is the task of helping others to think and act as total human beings on the problems of contemporary modern society, to integrate knowledge with values, thought and behaviour. Only when there is such an integration will it be possible for education to become relevant to life and not alienated from it. Battle (1968:90) is of the opinion that "... if we teach our students only to cope with

fragmented 'busy work' assignments in which they are required to find the old answers in the back of the book or the new answers to the 'new mathematics' or 'new physics' unrelated to the real problems of our times, many of these students will continue to be alienated from our society".

5 DIDACTIC MATERIALISM

Another characteristic of the contemporary modern world is that it is unforgiving of those who are not trained for a specific task (Leonard 1968:54). The contemporary modern world has been described in this chapter as a world of science, technology, facts and figures in which the use of reason and the ability to think are greatly esteemed. Education is becoming highly specialised and much time is spent on aptitude tests, diagnostic tests, behaviouristic tests and many more tests which are meant to categorise pupils placing them in their correct groupings. However, where the human being is described and studied exclusively in terms of isolated features one finds the possibility of reducing man and woman to an organism which responds to stimuli and of reducing education to a number of features. Where the authentic agein is ignored there is always the risk of ignoring the true nature and needs of the human being. The kind of education which is divided up into courses or condensed into textbooks and rewarded by credits, but which does not allow students to think for themselves, could be called didactic materialism. As Taylor (1968:67) sums it up: "The climate of the college may, in many cases, be anti-intellectual and emotionally luke-warm, so what is learned is a mechanical method for dealing with literary and philosophical materials as part of a general effort to 'get through' college and move on as quickly as possible to more important things which are really valued such as making money and being successful".

This is a characteristic of education in a technocracy: preparing students according to the demands of the technocracy. In contemporary modern education there is the risk of too little attention being paid to

human needs with over-emphasis on methods "programmed for specialization" and "competitive success" to build up a record which will be attractive to potential employers (Taylor 1968:69). However, the human being is not a machine that can be programmed because the nature of humanness, in its ontological and anthropological essence, defies programming relying instead on the empathetic accompaniment of one human being by another. Co-existential support is a requirement of the authentic agein which understands the humanness of the human being as anthropos.

The term didactic materialism implies a form of education that is based on a materialistic and mechanical foundation whereby the true nature of the human being is ignored. The danger of didactic materialism is that those being educated "... might develop into efficient human tools in the technological machine. But they would have no opportunity to develop to the full as human beings" (Leonard 1968:56-57).¹³⁵ This in no way implies that education should not also include preparation for specific tasks, because that would be "cheating millions of students". However, it would also be cheating them by using programmes or curricula that treat the human being as a means towards an end (Leonard 1968:57). Leonard also refers to a "destructive pressure" which is enforced on those who wish to be successful agogically because within a false framework which society has created, certificates and degrees are the only "passport to happiness" (Leonard 1968:59).

Didactic materialism pays little heed to the humanness of the human being and concentrates instead on methods which reduce the human being to an automaton. That is why one of the greatest dangers facing a contemporary modern understanding of education, as agein, is that the human being will be treated little less than a tool of society (Leonard 1968:59). That is why Gardner¹³⁶ is of the opinion that authentic education does not end with certificates or graduation because it is a lifelong occur-

¹³⁵ The second edition of this book published in 1974 differs considerably from the first edition published in 1968 and which is the one that has been used in this study.

¹³⁶ Gardner J.W. president of the Carnegie Corporation of New York, as quoted by Leonard (1968:59).

rence.¹³⁷ Such an outlook may help to overcome an artificial emphasis on what education is all about because the focus should be "... on individual fulfilment and personal growth, however they may best be furthered".¹³⁸ In the contemporary modern world, which continually produces newer techniques, better programmes, more enlightened ideas, educators run the risk of going along with the current in an effort to appease a sense of personal insecurity in a rapidly changing world. There is the danger that educators, instead of addressing the issue of what education is all about, seek to expiate their guilt by investing energy in seeking approval and delivering the goods which society expects to the detriment of genuine education (Mok 1968:71-72).

If educators wish to combat a didactic materialistic attitude they need to correct their perspective of technology and technocracy by realising the limits and by instilling in those being educated a desire to establish harmony between a technologically orientated contemporary modern world and human dignity (Bodenstein 1979:118-122).

Adhering slavishly to a syllabus, merely giving the facts and having very little human compassion and understanding for those being educated is another form of didactic materialism. Do educators know more than the syllabus they are teaching? Are they really capable of guiding those being educated? Oberholzer was quoted¹³⁹ as having said that disregard for the fundamental human need of encountering and being encountered by another human being could be tantamount to committing murder. Added to that statement it could be said that educators who promote didactical materialism and put more effort into furthering their own personal careers, above the demands of the agein, could be viewed as murderers of genuine education.¹⁴⁰ Where educators are not open to the demands of

¹³⁷ Greyling revealed these same sentiments when discussing with the researcher the implications of a doctoral research. He maintained that to arrive at the point of a doctoral study implied the beginning and not the end of a life-long undertaking so as to "... become the ever searching scientist who never accepts any answer as final or absolute" (Greyling 1995:September).

¹³⁸ Gardner, as quoted by Leonard (1968:59).

¹³⁹ Oberholzer (1979:24) as quoted in Chapter Two, Paragraph 4.

¹⁴⁰ Colloquium with Greyling in August 1995.

pure humanness and the need to guide towards independent thinking and doing by means of genuine dialogue, education as agein cannot take place.

These problems which have been touched on briefly regarding the demands made on educators and educating, as well as didactical materialism, will be incorporated into the next chapter which deals with the theoretical and practical aspects of the educating of educators in Preventive Education.

CHAPTER FOUR

EDUCATING EDUCATORS IN PREVENTIVE EDUCATION: FROM THEORY TO PRACTICE

1 INTRODUCTION

At this stage of the research, it is timely to further describe what is meant by the title of this study, Educating Educators in Preventive Education, so as to reveal the uniqueness of this principle¹ which hopefully will eventually contribute to the relevance of the need and the timeliness of introducing the concept of Preventive Education into the education of educators. In this chapter an attempt will be made to examine some of the key issues and problematic areas regarding the education of educators from a professional as well as from a non-professional perspective.²

In the previous chapter the nature of the contemporary modern world with the aspects of continuing and accelerating change in all spheres of a scientific and technologic world, were discussed. The climate of secularisation, crisis of norms and values, depersonalisation, degeneration of family life and children in crisis and at risk as well as diverse problems experienced by youth, all contribute to problems facing education and consequently, educators. Many of these factors are compelling those involved in education to seek new and more meaningful ways of

¹ The researcher has been unable to find literature referring to the education of educators in the broad sense in which it is envisaged in this study as opposed to mere teacher training. A recent article by Millar (1994:84) which, although, entitled New Rules for Educating the Educators deals specifically with the aspect of teachers, or agogues, as educators.

² Terms such as formal and non-formal education are also used in contemporary modern literature. In this study the term formal education will mean professional education based on agogic insight in a scientific sense and the term non-formal education will mean organised education outside the established formal education system of schools, technikons and universities.

understanding the place and task of authentic education as a priority in the contemporary modern world. While searching for relevance, education, however, needs to be continually guided by its mandate which bears testimony to fundamental human values marking the existence of the human being as a person (Higgs 1990b:391). Recent educational theory appears to be downplaying the priority of providing educators with cognitive skills and by doing so, focusing more on the task of education to foster better interpersonal and intrapersonal relationships.

This is a lengthy and arduous journey which needs to be undertaken, especially in South Africa, where there appears to be an emphasis on the politicisation of education which interprets education as part of the "social science practice" rather than part of the humanities (Higgs 1994c:22).³ Another specific issue within the context of the education of educators in Preventive Education which needs to be addressed is the confusion surrounding Andragogics as a relatively new science and its relationship to Pedagogics, which, to certain educationalists, appears to be an unrealistic restriction of a broad concept such as education. There are those who view Andragogics as no more than a learned term for education (Adey 1989:5). However, underlying the use of the term Andragogics are a number of theories about the objectivity of science, the use of a scientific method, the use of specific terminology which reflects universally valid essences, the use of the phenomenological method and the use of an ontological and anthropological foundation for accountable education.⁴

³ Higgs explains the distinction between the social sciences and the humanities: "The study of the social sciences is intended to produce an understanding of a person's social environment and of human institutions in general so that individuals may acquire a proper relation to society, not only local but also greater society. The purpose of the humanities, on the other hand, is to enable man to understand man in relation to himself; that is to say, in his inner aspirations and ideals. This is not to deny that inner aspirations may have consequences for society at large or that the study of the humanities may have correlatives in the world of politics. But making the political correlatives of education paramount amounts to studying education as if it were a social, and not a human science" (Higgs 1994c:22). Higgs is of the opinion that the vision of education as a social science is apparent in Marxist and neo-Marxist models as well as within the more general context of recent literature on the themes of democratisation of schooling and the empowerment of people (Higgs 1994c:22).

⁴ All these aspects have already been dealt with in the first three chapters of this study.

In the new democratic South Africa, education is going through a period of crisis which appears, to some, to be tearing apart at the seams. Fear of the unknown is contributing towards a sense of despondency in some educators and opposition and defiance is apparent on the part of others. The study of education and an upgrading of teacher education is a priority because it is an indisputable fact that the quality, competence and dedication of educators depends to a large degree on the quality of teacher education. In order to provide equal opportunities for all citizens there is an urgent need for the revision and reconstruction of education in South Africa. However, to limit education to pragmatic needs of society would be to deny the essence of authentic education. This does not, however, negate the fact that the necessity of educating educators in the formal as well as non-formal sectors emerges out of the reality and needs of society because the ideals of stability, peace and economic progress are hampered by, among other things, poverty and poor education. That is why Van Zijl (1991:82) views education as one of the most fundamental issues facing South Africa if its future as a democratic, united country is to be assured. Nevertheless, recent events have shown that education is also one of the most complex and volatile issues to address. Viljoen (1991:96) claims that "... the educational crisis calls for major changes and a restructuring of the educational system".

The researcher is of the opinion that it is not sufficient to speak about the need to provide education for all citizens but emphasis also needs to be placed on the quality of education being provided, on the excellence of teacher education, as well as on the method or style through which education is to be imparted.

Furthermore, those directly involved with the education of educators cannot afford to become oblivious to the specific nature of education. It becomes arduous for educators to take responsibility for educating when they are required to rely mainly on their own past experience, as in the case of primary educators, or on a fundamental teacher training programme, as in the case of secondary educators.

In order to meet the challenges facing education, educators need assistance in becoming proactive in the sense of forward planning and vision (Bagwandeem 1994:17). Higgs (1990b:391) recommends that educationists, whose primary responsibility is that of the education of educators, need to rise to the challenge of the educational mandate "... which is fundamentally concerned not with the technocratization, but with the personalization of the individual, that is, with the individual's self-realization as a human being". It is essential that those responsible for the education of educators remain sensitised to the fact that, because knowledge is perceived as an exportable commodity, the human being is often treated as no more than a useful or even necessary commodity or expendable item for the workplace. Therefore, to observe the human being from a commercial, depersonalised, utilitarian viewpoint is totally unacceptable in education as can be judged from the ontological and anthropological principles on which authentic education is based and which have been discussed at length in previous chapters.⁵

Part of this chapter, then, will include a consideration of the reasons, principles and aims of the education of educators according to a particular style of education called Preventive Education against the background of foundational work already carried out.

Finally, the problem regarding the conceptualisation of the term education of educators in the current use of terminology has to be taken into account. This term, as it is used in the present study, may even be unacceptable to some educationists, who, because of an élitist notion of education, see the terms education and educators as acceptable only within a formal or traditional teacher training context. Some authors, so as to avoid confusion, choose rather to demarcate their area of study to "Pedagogy", "Andragogy" or "Gerontagogy" so as to refer only to one aspect of the totality of the broader concept of education as agein.

⁵ See Chapter One and in particular Chapter Two.

From the commencement of this study, the researcher has made use of terminology of both the Latin and Greek origin when referring to the phenomenon education. In order to state more precisely what is meant by the term education, educating, educators, terms such as agogic support, agein, agogica perennis, agogy, agogues and agogicians have constantly been used. It has already been shown, that the researcher is in agreement with the opinion of Paterson (1979:29) that the term education as it is often employed in the English language is used in such a "... capricious variety of ways that no useful analysis could hope to remain faithful to all of them".

There are, furthermore, also numerous perspectives from which educators could be involved in education. They could be dealing with the science of education, with the knowledge of education, with the practice of education, or with teaching and instruction. The level of education, and whether education means forming or only instructing in terms of knowledge and skills, can also not be clearly derived from the Latin usage of the term. Hence, there is a likelihood that education, as a term in itself, could deny what the agein really stands for and become a political ploy or manipulation.

Scientifically, the term education does not always necessarily contain the idea of education as agein, as a normative occurrence which in its authentic form will always have a particular content regarding the life-view of the individual. The Greek term agogy, however, does not lend itself to ambiguity and it is unequivocal. While it can be employed as a synonym for the term education, it is definite about what the practice of education concerning a specific mode of being and of need, that is, the agein, entails. However, because the term education and educators is a common term for those of the English-speaking world, and so as not to cause further confusion, it is the intention of the researcher, as it has already been stated,⁶ when using the term education, to imply the Greek derivation of agogy, agein and aner-agein and when referring to

⁶ See Chapter One, Paragraph 2.1.

educators to distinguish between primary educators (parents) as generally non-professionally trained and secondary educators (teachers) as agogues or the generally professionally trained educators.

This does not detract from the fact that the way in which concepts are used undoubtably place boundaries within which a specific term may be used. In this way it is possible to confine or broaden the use of a pre-determined concept in terms of the language used to define it. However, at this stage of the study, there needs to be a certain openness in the approach to terminology especially in view of the fact that there appears to be a confusion of definitions in the area of the term adult education and the education of adults.⁷ Collins (1987:59) notes that "... each definition reflects the particular concerns of the individuals or groups who coin it or adopt it for their own [use]". By using the term education of educators instead of the narrower and more specific term training of teachers or education of teachers or teacher education, emphasis is placed on the fact that this study is dealing specifically with the professional education⁸ of secondary educators⁹ as well as the non-formal or non-professional education of primary educators.¹⁰

The question may still be asked why the terms training and instruction were not used instead of the broader term education. Understood within the context of this study, the concept of educating educators is meant to denote something more extensive and more challenging than merely training and instructing. While not excluding these concepts, the term education goes beyond the parameters of professional competency of knowledge and skills so as to become involved with the integral education of

⁷ The term adult education or education of adults will, as far as possible, be avoided in this study as the former generally seems to refer to vocational or literacy training and the latter to liberal studies or strategies for social change.

⁸ There appears to be a diversity of opinions surrounding the concept professional. Collins (1987:51) mentions several authors who have entered into this debate and concludes that this is an indication that the issue is not one that can be simplistically reduced and dealt with separately from related concerns.

⁹ Secondary educators understood as professional teachers.

¹⁰ Primary educators understood as parents and guardians.

the individual, as a person, who "represents the Archimedes point" of every venture concerned with education (Higgs 1990b:389).

Frequently, used as slogans, terms such as lifelong learning or education, continuous learning, continual education, recurrent education¹¹ draw attention to the fact that education is not confined to schooling. Collins (1987:49) is of the opinion that once the tendency to equate schooling and education is questioned, "... it becomes apparent that a great deal of the education of children and adults takes place outside the institutional framework."¹² In this context, when reference is made to education, it is to be understood as the science of the agogic, practised under the discipline of agogy whereby the human being's (and not only the child's) perennial need for the agein or aner-agein is expressed.¹³ It is according to this connotation that terms such as adult education, lifelong education, vocational education, informal education and many other similar terms express serious shortcomings and ambiguities.

Without the phenomenon of the agein there can be no education because where the agein is ignored education becomes impossible. The idea of the purposeful intervention of primary and secondary educators who put into practice the agein and aner-agein will also have to be clarified within the course of this chapter. If the aim of pedagogy is the attainment of responsible and integral adulthood, then the aim of andragogy and gerontagogy should be the preservation and enhancement of the virtues of integral adulthood. Although the central notion of education remains that of communicating knowledge and skills, education as a lifelong occurrence

¹¹ For an extensive bibliography and a number of abstracts in English and French, on this topic, see Dave and Stiernerling (1973).

¹² The concept of lifelong education, or education from the cradle to the grave, as it is sometimes referred to, appears to be part of the concept of liberal education for adults. This is not the same connotation which the researcher wishes to give to the concept of the education of educators in Preventive Education as part of the aner-agein, even if the aspect of on-going formation, as competency, is not excluded.

¹³ When the practicalisation of education as a science is referred to "... it means that fundamental educational findings are applied in educative practice" (Van Rensburg et al 1994:496). See also Landman et al (1974).

gives priority to the holistic formation of the human being as a person, as well as the manner in which the concept of the educated person is arrived at, preserved and transmitted.

This chapter will deal with the reality of the concept whether an educator who is unaware of the intrinsic value of the human being as a person, would be capable of comprehending the meaningfulness of education as agein. Furthermore, while training, instruction and learning are specifically involved with the performance and the development of knowledge and skills to complete a given task so that the one who has been instructed and trained can perform that task competently, does it necessarily imply that a well-trained or well-instructed educator is automatically considered a well-educated educator as well? The qualifying principle of this chapter, then, revolves around the concept of education as aner-agein in the andragogic mode and not on skills, vocational or role training.

Within the context of Preventive Education, account will be taken of the fact that not only does the term preventive denote a particular quality of education, but it also confers on the educator a particular identity.

2 REASONS FOR THE NEED TO EDUCATE EDUCATORS IN PREVENTIVE EDUCATION

The mentality of the contemporary modern world was described in some detail in Chapter Three. From the discourse it emerged that a contemporary modern consumer society is more intent on having than on being. Frequently, too, the emphasis is on having an education rather than on being an educated person. Niemi (1978-9:5)¹⁴ observes that at times, when referring to the education of the individual, there appears to be an obsession with finishing so as to be in possession of some form of certification: "After all, our emphasis in education from school through

¹⁴ As quoted by Collins (1987:49).

university and beyond is always on finishing our learning, not on continuing to learn throughout the life-span. We talk of finishing elementary school, finishing high school, finishing college, and finishing our doctorates". It is precisely due to such a mentality that education needs to be seen as a lifelong occurrence.

Before the aims of educating educators in Preventive Education can be discussed,¹⁵ some preliminary clarifications are still required. Hopefully, from within the discourse it will gradually emerge that the concept of educating educators differs, due to characteristic distinguishing features, from the concept adult education, as it is used in contemporary modern literature. Many authors use the term adult education and education of adults as synonymous. It is specifically for this reason that the researcher wishes to avoid the terms adults, adult education and the education of adults¹⁶ when referring to primary educators who are purposefully engaged in educative activities in some form or another. Adults, either directly (as in the case of the secondary educator), or indirectly (as in the case of the primary educator) are generally always intentionally involved in an educative activity. Education has been described as a purposeful activity in the sense that those involved in it set out to obtain certain essential objectives "... in terms of which the category of 'the educational' is defined" (Paterson 1979:15).

The reason for including primary educators as well as secondary educators under the uniform title educators is specific. The education of the young is not the prerogative of secondary educators even if they often

¹⁵ Preventive Education has already been described in Chapter One, Paragraph 2.3. For a more detailed description of Preventive Education see Finn (1986).

¹⁶ There may be times in the course of the discourse that, for the sake of clarity, the term adult may have to be used, but as far as possible it will be avoided. The researcher does not consider it necessary to refer to the adult educator as it should be clear that adulthood is one of the criteria for being able to become an educator.

assume prime responsibility.¹⁷ Education is the responsibility of the entire community¹⁸ and as such parents are not excluded from exercising, what is by nature of their parenthood, their inalienable right. The choice of working within an educating community is fundamental to the preventive style of education which draws educators and the young into a shared experience and which calls for an environment which will permit participation, friendship and the sharing of values between educators and those being educated. However, tensions and frictions tend to arise when secondary educators exclude the larger community of parents or guardians from the education of the young, or where professional educational institutions do not assist the community in assuming their rightful responsibility. When such friction between primary and secondary educators occurs, primary educators relinquish their educative responsibilities.¹⁹ This aspect of non-committal appears to be more pronounced in communities where parents are not highly literate, or where they belong to a lower socio-economic class, but, having said that, the well educated and affluent middle and upper class parents are not exempt from the need and the right to be involved in the education of their children.

The main reason for the urgency of bringing primary and secondary educators together as educators of the young is for each to benefit from what the other has to offer to facilitate a more holistic and integral approach to the education of the young.

¹⁷ By employing the term the young, the researcher wishes to include children, pre-adolescents and adolescents, all of whom are of school-going age, some of whom may have dropped out of school but do not yet qualify as adults. The term youth could be an ambiguous term as it appears customary, particularly in church circles to refer to young adults as the youth of the parish.

¹⁸ An indispensable condition for an effective educational action is the existence of an educative community. The reason for the need of an educative community is motivated by the very nature of education which requires the support of a community whose members work together responsibly towards the achievement of the same aims. The term educating or educative appears to be a matter of personal preference which authors use interchangeably. These terms will, therefore, be used interchangeably in this study.

¹⁹ So as to keep the discourse within manageable limits attention will be focused on the participation of parents (as the primary educators) in the education of their children. This does not exclude, what has already been mentioned, about the need for an educating community. This concept will be further elaborated in Chapter Five.

Many social problems begin within the family. If families could be assisted in forestalling some of these problems by means of a positive approach to the education of the young, then the whole of society and not only the individual, would benefit. To achieve this aim, parents, above all, as the prime educators of their children, require some form of positive assistance. Educationists are beginning to realise that the role of the family is a critical factor in human development and therefore, families do not only need to be strengthened but they also need expert assistance in reinforcing their role and the influence that they exert as authoritative guides in their children's lives.

Parental guidance and assistance may be less troublesome in the younger years and more difficult during the teenage years when rebelliousness sets in and teenagers feel that they do not want parents intruding in or giving direction to their private lives. Hopefully, by means of timely assistance given to parents, when that stage arrives, parents and teenagers would have built up a healthy, solid relationship of dialogue and mutual trust.

2.1 Parental Involvement in the Education of the Young

Parental involvement in the education of their children has become a fashionable topic. "It is now a part of nearly every new reform proposal or report and has a spot in nearly every conference and speech touching on school reform in some way" (Liontos 1992:x). Liontos gives three plausible explanations for this current phenomenon. Firstly, there is an economic motive. Policymakers, economists and corporate leaders are generally concerned about the ability of a country to maintain an economically competitive market on par with other economically powerful countries. Their policy is that the more productive schools become by producing students capable of entering the economic market, the more likely that country's capability of closing the competitiveness gap of other countries. The policymakers realise, however, that this cannot be achieved without support from adults, as parents, as well as from the wider community. Secondly, the deterioration of the schooling system is

seen by social analysts, economists and corporate leaders as a significant factor in the overall situation where crime, violence, drugs, AIDS, among many other factors, have become not only a threat, but a real social problem.

This "problem" has penetrated schools, colleges and universities. It not only increases the drop-out rate and affects the quality of education, but also leads to social inequality and instability, which could become an obstacle towards the creation of a just and equitable society. Thirdly, there is the political reality where the growing consensus about the relevance of parents' role in the education and formation of their own children is reflected in public and leader opinion. The idea that the parents are the best teachers of their children and that the schools cannot do it alone is being circulated, repeated and accepted in some quarters (Liontos 1992:x-xi).

Davies (1988:51-57) is of the opinion that by allowing parents to become involved once more in the education of their children, they are gradually developing a greater sense of appreciation of the vital contribution they, as parents, can give towards the education of their children. It also gives parents a feeling of adequacy and self-worth which at times could become an incentive to them to further their own education. Bronfenbrenner maintains that once parents have been given this incentive "... not only do [...they] become more effective as parents, but they become more effective as people. It's a matter of higher self-esteem".²⁰ Henderson (1981)²¹ is of the opinion that when parents are interested in the education of their children "... they promote the development of attitudes and expectations that are a key to achievement, attitudes that are more a product of how the family interacts than of its social class or income". Nevertheless, being a parent in the contemporary modern world has become a considerable responsibility and there is much that parents need to learn if they are to become more influential

²⁰ Bronfenbrenner (1972), as quoted by Amundson (1988), in Liontos (1992:15).

²¹ As quoted by Liontos (1992:12).

as the primary educators of their children. This does not exclude workshops where parents could be taught child development, parenting skills, or how to assist their children at home. The active involvement of parents, as the primary educators in the well-being of their children can never be over-stressed.

One of the biggest problems encountered by secondary educators is that parents, especially those who have been deprived themselves, experience a sense of exclusion and powerlessness when it comes to the education of their children. What they really require is assistance in building up their own self-esteem. Many parents are unable to realise their potential until someone reaches out to them and offers them assistance and guidance. In their daily struggle for survival many parents are unlikely to be able to reach out beyond that which will provide relief for primary needs. Furthermore, a sense of personal insecurity may trigger negative attitudes of parents towards schools and these attitudes are not likely to change unless the initiative comes from the school. In general, according to Lontos (1992:22) parents will respond to positive expressions of interest and concern and may simply be waiting for direction and guidance.

If there is the genuine belief that the interest and active participation of parents in the education of their children is not only desirable but essential to the integral education of their children, schools may be summoned to reach out to parents on a wider scale than is happening at present.

To achieve this aim, educational institutions may need to change their belief patterns about the intervention of parents and admit that they, too, require assistance. It is essential that parents be approached and invited to become part of the educating community. What this could entail, on the part of the secondary educator, could be the need for a change of mentality where parents are perceived for what they are as potential partners, primary educators and not rivals or problem-shooters. One of the means of achieving this aim could be through initiating on-

going communication and constructive dialogue with parents (Liontos 1992: 23).

2.2 Barriers and Misunderstandings

One of the fundamental needs to be achieved is that of overcoming barriers and misunderstandings on the part of both primary and secondary educators. What is commonly regarded as apathy and lack of parent involvement could prove to be professional barriers which are erected, purposely keeping parents at a distance. Other barriers could be emotional ones experienced by parents due to a feeling of inadequacy or inferiority because of a poor self-image and lack of self-esteem. Further barriers could be ignorance, lack of awareness and misunderstanding of their role as primary educators as well as a negative attitude towards teachers or administrators due to previous deleterious experiences (Liontos 1992:24). Still other barriers could be a resistance to authority whereby parents become suspicious of what they could perceive as external mingling into their private affairs.

Many parents, due to a lack of professional skills, are prone to separate themselves from the education of their children and are quite content to accept teachers as authority figures, while they remain satisfied with the status quo of delegating to the school the task of educating their children.

Culture and language could be further barriers. Economic and emotional constraint due to unemployment or long working hours could, furthermore, prevent parents from becoming actively involved in the education of their children and they could use this as an excuse to remain passive. However, as was previously mentioned, these barriers are not only from the side of the parents. Teachers can also erect their own barriers to maintain a distance between parents and themselves by an unspoken attitude that while the participation of parents is desirable, the teachers do not consider it either feasible or necessary. The fundamental question which needs to be asked is: Are teachers really convinced that it is the right

of parents to become actively involved in the education of their children?

Further barriers could be caused by stereotyping the role of primary and secondary educators. The barrier of insecurity on the part of teachers often leads to a feeling of confusion and uncertainty about how to maintain their role as expert educators so that their authority as educators cannot be undermined. Rich (1987)²² mentions that not too long ago parents were advised to keep their hands off when it came to the education of their children because the secondary educators felt that parents did not always know what they were doing. "But today," she stresses, "the message must be 'hands on'". Unfortunately this mentality could be the manifestation of a much larger problem such as the fact that secondary educators receive little or no preparation in how to interact meaningfully with parents. Could this lack of training reveal a more insidious fundamental issue that parents are not (yet) considered as the prime or primary educators of their children?

One example of parents not recognised as the primary educators of their children could be the generalised way in which the need for parental involvement is expressed in the discussion document on Norms and Standards and Governance Structures for Teacher Education drafted by the Committee on Teacher Education Policy.²³ The reality of parents as primary educators and therefore, the need to include them in the education of their children does not appear to emerge as a priority to which particular attention needs to be paid. The researcher is aware that this document is meant to delineate "broad general policy" in terms of the norms and standards to be applied to Teacher Education in South Africa. It is, therefore, not the purpose of the document to prescribe how these general policies are to be implemented by individual Education Institutions. However, if at this level the notion of the educative community and of parents as primary educators is so vague and generalised, could

²² As quoted by Liantos (1992:26-27).

²³ This document will from now on be referred to as the COTEP document.

it be expected that teachers in training be sensitised not only to the value of an educating community and the role of parents, but educated in such a way as to achieve this aim?

Under the aims for teacher education at number 1.2.2 of the COTEP document it is stated that teacher education should result in the student being able to demonstrate the ability to apply, extend and meaningfully synthesise various forms of knowledge. Among the twenty one forms of knowledge envisaged, "knowledge of parental involvement in education", is mentioned. In number 1.2.3 where it is discussed how teacher education should enable the prospective teacher to develop skills, "the ability to engage with parents", is among the sixteen skills mentioned. Under number 1.2.4 it is indicated that teacher education should enable student teachers to develop values, attitudes and dispositions which advance, among thirteen other issues, "sensitivity to the values of the parents". Under number 1.2.5 it is mentioned that teacher education should prepare teachers to be active and reflective members of the teaching profession by developing students who are committed to, among nine other suggestions, "the community within and beyond the school".

Under the heading General Competences and specifically under the competences related to knowledge, it is stated that teacher education programmes should ensure that the teacher will be able to command a knowledge of, among twenty other suggestions, "the significant role of parents in the education process" and "the fundamental values of the community". In the area of competences related to skills, under the heading methodology, it is stated that teacher education programmes should ensure that the teacher, among nineteen other suggestions, is able to "evince a proficiency in interpersonal relationships both among teachers and pupils, but also among members of the community. This may necessitate proficiency in maintaining cross-cultural relationships".

It is beyond the scope of this study to analyse the statements of the COTEP document in the light of what is being stated in this chapter regarding the necessity of the presence and the involvement of parents in

the education of their children. It could be of interest for further studies, however, to investigate how this concept, or what has been stated in such vague and generalised terms in the COTEP document, regarding the involvement of parents in the education of their children, is put into practise during the period of teacher education. One wonders how seriously this committee views the intervention of parents in the education of their children, when, nowhere in the entire document are parents mentioned as the primary educators of their children.

However, in a document published by the Department of Education entitled Education and Training in a Democratic South Africa,²⁴ in Chapter Four, at number 3, it is clearly stated: "Parents or guardians have the primary responsibility for the education of their children, and have the right to be consulted by the state authorities with respect to the form that education should take and to take part in its governance. Parents have an inalienable right to choose the form of education which is best for their children". That statement could be taken as clear an affirmation as any that parents, in South Africa, are considered, theoretically, as the primary educators of their children.

However, when the role of the parents in the education of their children is not stated clearly, and in unambiguous terms, then it is justifiable that not only do teachers have reservations about whether they can adequately motivate parents, but it is understandable that education authorities could also doubt the relevance of bringing parents into the planning and implementation of their children's education.²⁵ Added to this fact there is also the misconception that, in particular, poorly educated parents do not want to or are not capable of becoming involved in the education of their children. Many of these barriers could be ascribed to the attitudes of teachers towards parents. When teachers manage to

²⁴ This document has commonly become known as the White Paper on education and training.

²⁵ The concept of educating educators means more than encouraging or allowing parents to belong to a parent-teacher association or to sit on a governing board of the school. It is primarily meant as assistance given to all parents by enabling them to become better educators within the family so what is initiated in the school can be continued in the homes and vice versa.

communicate with parents it is often only to convey a negative aspect of the behaviour of their children, as teachers are frequently reticent about contacting parents unless to discuss a problem. In this way teachers could be contributing to the stress of parents, indirectly causing a sense of apathy in the interest they show in the education of their children.

Parents are often threatened by the knowledgeableness of teachers and are not confident in building up a relationship of mutual support and understanding. Furthermore, if teachers lack a welcoming, open attitude, parents often perceive themselves to be unwanted intruders. Frequently these barriers are unspoken, but sensitive parents will perceive the underlying message that they are not wanted and are not welcome because they are not the professionals. Education policies and teacher attitudes appear to be at the root of this problem (Liontos 1992:24-29).

2.3 Attitudes and Expectations of Primary and Secondary Educators

The quality of education imparted to the young, depends to a large extent on the attitude of parents towards the education of their children, as well. The environment that is created within the home and which could be termed the family spirit²⁶ should never be underestimated. These factors contribute not only towards academic achievement but are also a fundamental aspect for the integral education of the young. Generally, children who are well integrated and well balanced human beings have parents who take an interest in their activities, listen and respond encouragingly to them and demonstrate respect and love towards them even when they make mistakes (Liontos 1992:44).

When the norms and values received at school and at home are reciprocally being reinforced both at home and at school, the education received will be beneficial towards assisting the young towards responsible and inte-

²⁶ Regarding the family spirit see also Chapter Four, Paragraph 3.1

gral adulthood. Dornbusch et al (1987)²⁷ have discovered that "... parenting styles produce significant variations in student achievement". Lontos (1992:46) remarks that these authors noted that students with the lowest grades in school normally came from families where parents tended towards an authoritarian attitude. The next lowest grades belonged to those students whose parents demonstrated an excessive laissez-faire attitude. Students with the highest grades usually came from families with authoritative parents who were willing to discuss and negotiate with their children.

If primary and secondary educators could be seen as equal partners in sharing the ownership of decision-making regarding the education of the young, a climate of shared responsibility could likely emerge. To assume such a role, however, education of both primary and secondary educators would be essential.

To maintain a concept of education as aner-agein, the whole pattern or style of educating would require investigation. Sporadic information about the academic progress of the child is not sufficient to motivate changes in child-rearing patterns of parents. For the purpose of this study it is essential to make a distinction between parent involvement and parent education. The role of the family is critical in human development. This role needs to be strengthened and reinforced. This does not mean that schools, as education institutions, have the prerogative of encroaching on the right and ability of parents to educate their children as they see fit. Collaboration between primary and secondary educators may not be easy, but creative solutions are needed for the benefit of the young.

Having looked at the various reasons which could underpin the need for educating educators, a question emerges, namely whether, not only the education of the young, but the type of persons primary and secondary educators should be, could benefit if a similar style of educating accor-

²⁷ As quoted by Lontos (1992:46).

ding to corresponding norms and values was introduced? A further question that arises is how such a style of education could be imparted to primary and secondary educators alike?

2.4 Nature of Preventive Education

Education has been described as a purposive activity²⁸ which assumes some degree of deliberate intervention by the educator and conscious participation on the part of the educand. It is intentional in the sense that it sets out to attain certain essential objectives and it is these objectives that provide the framework within which educational activities can be distinguished from non-educational activities although many other activities may outwardly resemble them (Paterson 1979:14). Gunter (1983: 14) differentiates between intentional education which he describes as "... a free, deliberate, purposeful and responsible action, undertaking or intervention on the part of adults in the lives of children in order to promote their development to adulthood", and unintentional education which he clarifies as an "... inadvertent influence for the better of the

²⁸ This could be an ambiguous term and it is opportune to clarify the precise sense in which education can responsibly be depicted as a purposive activity. Many activities are intent on accomplishing precise results, but which are usually extrinsic to the activity. Certain other activities are intrinsic to a specific activity in the sense that the result forms part of the integral concept of the activity. It is to this latter concept that education belongs. However, education needs, furthermore, to be distinguished from other activities which include logically intrinsic results. In the case of most other activities, the logically intrinsic results are themselves simply means to an end whereby the attainment of some further purpose, are seen to justify the activities in question. Education cannot fit into an instrumental sort of activity. It is a kind of purposive activity, which, whatever the value of any extrinsic results it may also happen to present, it is thought to be justified in the sufficient light of those distinctive purposes intrinsic to the very nature of the activity itself. Education, as a purposive activity, is directed towards an intrinsically worthwhile objective which is the unfolding of a greater fullness of personal being. Therefore, the main aim of education is directed at the maturation of the human being as a person. However, this does not yet fully justify education as a purposive activity because there could be activities which intentionally seek to assist the human being in the attainment of personhood, but which could not be envisaged as an educational endeavour because the means employed are, in some respect, improper for this purpose and which might violate certain inherent principles which are inseparably connected with the values implicit in personhood itself. For this reason, the person being educated needs to be aware of the nature of the occurrence in which he or she is participating and the educational occurrence needs to be controlled by some degree of conscious planning so as not to be left entirely to chance. Education, as a purposive activity, needs to be subject to conscious educational intentions. Furthermore, it requires an encounter between persons, at some stage and in some form, however remote and attenuated, because personal relations, in an education situation, can never be entirely absent. Every educational situation is a meeting-place of free conscious selves and as such, it is an inter-personal occurrence. It is also within the nature of education, as a purposive activity, to involve some kind of outgoing self-commitment on the part of the person being educated. Educational occurrences which fail to respect and uphold these principles could then rightly be termed propaganda, conditioning, indoctrination or even simply growth. They could certainly not be dignified by the name of education (Paterson 1979:22-30).

child by his entire environment in his association with others (both adults and non-adults) and with his natural and cultural environment, until he has reached the level of adulthood". The researcher wonders whether it is possible to speak about unintentional education. Is it possible that an "inadvertent influence for the better" of any person can qualify as education?

Preventive Education does not differ from what has been described as education. What qualifies education as preventive is the particular style in which it is carried out while the nature of education remains the same. Don Bosco gave this name to his style of education.²⁹ He saw Preventive Education as both a method of carrying out a specific mission as well as a means of spiritual maturation of the educator.

Educating the educator in preventive education, therefore, is not only a training in knowledge and skills, but an education which takes into account the whole person, focusing particularly on both human and spiritual advancement. According to the preventive style of education, educating the young is not a task to be performed, but a ministry or mission or vocation entrusted to the educator, as well as the broader community of all those involved in educating the young. Education, in the style referred to as preventive, is, therefore, concerned with the maturation of the whole educating community and consequently with the quality of relationships among its members.

Strictly speaking there is no philosophy of Preventive Education as such, only a way of life. Don Bosco, in following the pathway of reason, religion, and loving-kindness spelled out his method. Corallo (1968:19) refers to Don Bosco's educative intuition which, he observes, stemmed from a "... profound realization of the individual as he really exists,

²⁹ Many would agree that the English translation preventive from the original Italian preventivo is a rather unfortunate translation, especially from the connotation that the term preventive has acquired in the English language. However, the researcher cannot think of another suitable term which encompasses all that preventive stands for within the Salesian context of education. Therefore, each time the term preventive is used, the critical reader will need to interpret preventive as a particular style of education which instead of practising restraint or repression, is open to the needs of the human being such as love, knowledge and a meaningful existence within a joyful atmosphere based on the experience of what is good.

with all his limitations and faults, but taking into account as well his immense powers of resilience". It would be naive to believe that this qualitative approach towards education is confined to Salesian agogy because many before the time of Don Bosco had used this particular method.³⁰

The principles of Preventive Education, as filtered through the Salesian tradition, however, shed new light on education understood as agein (Ayers 1974:61). Because the preventive style of educating, was interpreted by Don Bosco as a manner of being, the concept prevention was seen as a way of influencing all interhuman relationships at various and diverse levels. Educators, according to a preventive style of educating need a clear understanding of education not as a task to be performed but as a mission or a vocation entrusted to them and chosen by them. The educator cannot perform a task; he or she is an educator to the very core of his or her being. For this reason a preventive style of educating is considered, by those who employ it, one of the most arduous but most rewarding ways of educating. Educating educators in Preventive Education is, therefore, not aimed at producing educators who will function more efficiently but educators who will be able to mature in their humanness and humaneness as individual persons who, hopefully, will experience a greater fullness and completeness of being.³¹

Preventive Education is, consequently, seen as being concerned with an extensive and challenging form of educating. Due to the fact that it is not only involved with imparting knowledge and skills, Preventive Education reaches beyond the parameters of professional education.³² The

³⁰ See Finn (1986) Chapter One, Paragraph 3.c) and d) as well as Chapter One, Paragraph 4.

³¹ Educating educators should not be equated with vocational education or role education which is fundamentally aimed at the preparation of functionaries. In the degree to which vocational education and role education set out to prepare the person for a specific vocation or role, the focus is not on the integral education of the person, but on the development of one aspect of his or her life only (Paterson 1979:44-45). Not until a vocational or role education fosters the integral formation of the person, apart from the relevance to the work for which he or she is being prepared, can it be said that the person is being educated in the correct meaning of the term.

³² This explains the fact that within the Salesian Congregation, for example, many Salesians are professionally trained at public institutions, but educating them as Salesian educators, according to the method of Preventive Education, is done within the Salesian Congregation.

crucial aspect of Preventive Education is not the acquisition of knowledge and skills, but how the educator makes use of the acquired knowledge and skills. As Higgs (1995:7) maintains "... it is what the acquisition of knowledge and skills has done to their minds, to their attitudes, to their ideas, their values, their ideals, their motives and intentions that will allow them to be considered as educated persons" according to a preventive method of educating.

Due to the ontological and axiological dimensions of the concept person and education, it could be noted that both are fundamentally concerned with being and values, but not with the connotation that being can be separated from values, or values merely attached to being. Paterson (1979:16) is of the opinion that "... the fullness of being which education promotes is a fullness of personal being, and as such education serves as a midwife of values in and through its service as a midwife of being". Norms and values can never be excluded from authentic education and much less from the concept of Preventive Education.

The education of educators in the style of Preventive Education should be seen as guiding and directing the educator in an attempt at personally integrating specific norms and values. In this way Preventive Education is a form of self-empowerment which endows the educator's individual personal character, abilities and capacities with a sense of unique personal meaning.³³ In being responsible for the formation of ideals, preventive education contributes to the formation of character which includes, the promotion of and respect for, and the valuing of individuality. Therefore, educating educators in Preventive Education should mean assisting educators in the consolidation of their individual uniqueness.

The objection may be raised that Preventive Education appears to be excessively individualistic. To forestall such an accusation, a dis-

³³ The contemporary modern usage of the term empowerment has assumed noticeable political overtones. In this context it is being used in a phenomenological sense. Authentic education always seeks the empowering of persons. Where a person is treated as an object, empowerment and transformation of the person cannot take place. "To empower a person is to invest one formally or even legally with power or authority, or to authorize one as having certain power or powers. It is to impart or bestow power on persons toward some end or for some specific purpose" (Stanage 1986:126).

inction needs to be made between the intrinsically valuable and the instrumentally valuable or useful and not simply between something primarily useful only to the individuals on whom it is conferred and which could also be of use to society in general (Paterson 1979:17-18). Education has its own intrinsic value. When the human being is educated, society benefits. It is thus a complete misunderstanding to suggest that there could be anything specifically individualistic about Preventive Education. Secondly, the continuing maturation of a person in his or her personal identity undoubtedly includes his or her maturation as a member of society. If the term individualistic assumes a negative and narrow connotation derived from the insinuation that an individualistic activity divides people from one another or fails to promote meaningful interpersonal relations which are grounded on mutual concern and shared responsibility, then it would be necessary to agree that education, and in this particular instance, Preventive Education, is individualistic (Paterson 1979:18).

However, if education as aner-agein is directed towards the full potential of the human being then it is bound to nourish the human capacity for creative and responsible social living as well as the possibility of interpersonal relationships. Nevertheless, although these qualities are desirable, it is not possible, on the grounds of logic alone to make such a statement. The concept of Preventive Education is a concept which seeks to foster in people a greater fullness of personal being with all its inherent values, but as such, the concept Preventive Education does not specifically state what these values are. The assistance given to the human being as he or she matures in the fullness of his or her being includes, among other things, the advancement of the social aspect of human nature as well as the need for interpersonal relationships expressed as being-together-with-others.

Throughout Chapter Two it was stressed that the human being is aware of his or her being. The human being is a real human being when he or she exercises the capacity of awareness of what is happening around and within him or herself. A generic state of awareness presupposes particular

situations of which the human being is specifically aware, namely: love, happiness, knowledge, the contemplation of beauty, moral conviction, religious adoration (Paterson 1979:20). "Whatever the intrinsic value of the external objects of these states of awareness, the fact that these objects are appropriately loved, enjoyed, known, admired, obeyed, or worshipped is undoubtedly something of very much greater value and importance" (Paterson 1979:20).

To mature as a person, the human being needs to advance in the awareness of being. The aim of Preventive Education is, therefore, no different from the aim of education which is the assistance given to the human being in the maturation of personhood. Preventive Education is committed to an ever greater awareness of the human being as a being-in-the-world and as a being who is fully alive to the manifold constituent interiorities of the world within which he or she may achieve a meaningful existence. This last point has digressed slightly beyond what is strictly contained in the concept of Preventive Education, but it is essential not only to link up with what was expressed in eminently theoretical terms during the discussion of the nature of humanness but also with the role of the agein in co-existence as it was presented in the second chapter of this study.

Up to now the discourse has been confined to analysing the reasons why there is a need to educate educators in Preventive Education. A description of Preventive Education had to be added to this analysis for an understanding of the topic under discussion. It is now necessary to determine the proper application of the aims of the education of educators in Preventive Education. The main question which needs to be asked is: To what are educators committed when they commit themselves to Preventive Education?

3 THE AIMS OF EDUCATING EDUCATORS IN PREVENTIVE EDUCATION

The aims of educating educators in Preventive Education³⁴ will depend to a large degree on the values incarnated in Preventive Education and transmitted by means of this style of education, as well as the emphasis on specific values which might be required under certain circumstances to reinforce the aims of Preventive Education. The aims of educating educators may vary slightly or significantly, for example, when dealing with primary or secondary educators and furthermore, when dealing with the Salesian Family for whom the preventive style of educating has become a way of life as well as a form of spirituality.³⁵

The emphasis that could be placed on specific values suggests two formal points about the establishment of aims. Firstly, any educational aims should refer to aspects of human maturation believed to be for the good of the person.³⁶ Secondly these aims should represent reasonably specific and achievable goals. Aims, unlike ideals, should always be attainable, even if, at times, with considerable difficulty. Regarding the substance of the aims, it would also be reasonable to look to the society in which education is taking place to establish which norms and values require reinforcing. Alternatively, it might be necessary to disapprove of the norms and values embodied in a particular society. Therefore, the aims of education in such a case would propose those norms and values which need to be reinforced to act as a corrective to what is commonly accepted as norms and values. The articulation of the norms and values to be imparted through education is a prerequisite for the formulation of educational aims.

³⁴ From now on when mentioning educating educators or the education of educators, it will be understood, by implication, that reference is being made to the education of educators in Preventive Education. If this is not the case it will be clearly stated.

³⁵ For this reason in the present chapter there will be no reference to the Salesian Family: SDBs (Salesians of St. John Bosco), FMAs (Daughters of Mary Help of Christians), and Salesian Co-operators who could be seen as the professionals of Preventive Education. Educators in the context of this chapter refers to primary and secondary educators in a non-Salesian environment, for whom Preventive Education is being suggested as an alternative style of educating.

³⁶ It is not possible to establish the aims for educating educators before the aims of education and preventive education in particular have been established.

To avoid subjectivity, justification of the choice of norms and values should, ideally, also be provided (Peters 1980:70-72). The type of educational aims which are established are vital because what transpires during education directs the lives of those being educated, as well as the future of society and even civilisation. The case of Socrates, for example, reinforces what has been said, even if he had to pay the supreme price for his beliefs. Socrates clashed with those who opposed him because he believed that the young should seek self-knowledge, learn to think for themselves and be able to discern the truth from the deception of falsehood. Most notably, he advised the young to seek, as guides for human conduct, those virtues which identified the good of the soul,³⁷ thereby enabling human beings to live together peacefully within society. Although Socrates was an outstanding educator, he was a thorn in the flesh to his contemporaries, because instead of advocating the acquisition of skills and crafts, or information about the world, he stressed a quality of life acquired by means of virtues. It was his contention that without the strength of wisdom, courage, temperance and justice, there could be no personal or social civilised³⁸ life (Smith 1980:160).

Time and again the aims of education have been promoted as the accumulation of knowledge and the ability to think clearly and logically. The aims of education have also included the acquisition of vocational or professional skills as a means of livelihood. However, over and above these dimensions, the aspect of mission, which is aimed at the integral formation of the whole person (understood as a human being in possession of self-knowledge, self-control, a sense of responsibility and the ideals and concerns that enables them to live in a society committed to the realisation of justice and freedom for all) cannot be overlooked. Smith (1980:161) insists that without this third dimension, all knowledge is

³⁷ The meaning of the term good here indicates a means to a desirable end. Some things are good because of their very essence, other things are good because they are worth possessing or worth seeking. "The good, then, can be something that possesses value in and of itself, regardless of its relation to anything else; or it can be something that is worth seeking or possessing for its own sake, something which is supremely worth having, something that has value in itself for its possessor" (Bond 1992:409).

³⁸ Civilised in the sense of a refined, cultivated, educated existence (Sykes 1976:182).

vain, and vocational and professional skills become merely a competitive struggle for money and power.

Knowledge and skills are not sufficient as aims of education, because both can be put to evil and destructive purposes and ends. Unless the human being can be assisted and guided to become a responsible being, capable of taking responsibility and being answerable for his or her actions, the question of worthwhile aims for education and worthwhile aims for the education of educators will not arise. Are there ideal aims for education? There is no such thing as ideal human nature, but that does not mean that it cannot be striven after.

Ideal aims of education would include the vision of the good life, meaning norms and values to be sought after and evils to be avoided. Because the human being is capable of doing both good and evil, within every free choice the responsible human being makes, the possibility of choosing either good or evil remains. Therefore, the aims of education need to guide human beings in their capacity to make responsible choices and this cannot be done without the guidance of norms and values. "When we look [... at life] we achieve not only self-understanding, but some conception of what we should strive for if we are to conduct our lives as human beings. [...] We cannot, in the nature of the case, speak of having in hand ready-made solutions, but we can help to develop persons who will view these problems from the perspective of humane visions and the values involved and who will not forget that regardless of the size and remoteness of modern organizations and institutions, the focus has always to be on people and their welfare" (Smith 1980:162).

Before the aims of educating educators can be established there is still the need to look at Western civilisation in an effort to discover the complexity of norms and values upon which the contemporary modern Western society has actually been established and to verify, as well, the erosion of these norms and values brought about by scepticism and nihilism. It will then be necessary to see how it is possible to recover some of these disregarded norms and values. As a social being, each human being is

called upon to assume some form of responsibility for what occurs within society. It would be simplistic to lay the blame for all the ills that befall the human being on a generic society, for there is also the need of self-analysis and a truthful look at the human capacity for inhumanity and irresponsibility. "Many young people remain largely ignorant of the ideals that have guided and shaped the civilization of which they are a part. We have so exaggerated what is true, namely, that values cannot be 'taught' after the fashion of mathematics or chemistry, that we fail even to teach students about the values that have in fact sustained our civilization. [...] Each new generation needs to be made aware of both our debt to and the contemporary importance of the moral and religious sources upon which our lives have depended - the norms of justice, mercy, righteousness, and love derived from the Judeo-Christian tradition; the ideals of truth and of virtue bequeathed by the Greco-Roman traditions; the convictions of the Enlightenment concerning inalienable rights, human equality, and the need for representative forms of government; the experience of democracy and free institutions. Even more important, we have failed, largely because of a fear of bias and partisanship in a pluralistic society, to focus on the reality of the moral situations that constantly confront us so that the ethical dimension is obscured and moral sensitivity erodes" (Smith 1980:163). Konvitz (1978)³⁹ is of the opinion that if the contemporary modern human being would return to the ancient belief that the human being is a creature of God, this conviction would act as a "bulwark" against any scientific or political belief that people are fundamentally only organs of the state.

Smith is convinced that the belief that every human being is a creature of God is an ancient belief that belongs to all civilisations and therefore, should be made known to every educated person. He asks: "Why is such a piece of knowledge less important than the great storehouse of knowledge imparted in the study of nations, parliaments, physical systems, industrial corporations, primitive tribes, and social orders?" The answer is that it is of equal if not greater importance than all the

³⁹ As quoted by Smith (1980:163).

factual knowledge the human being possesses because it concerns the humanity of the human being in contrast to those who envisage the human being as no more than "a thing among other things" (Smith 1980:163).

If the study of the galaxies, human genetic engineering or democratic constitutions can receive so much attention in the education of the human being, then the moral and religious roots of Western civilisation should receive no less attention. It is a deplorable fact that in contemporary modern democracies, the study of those roots is often completely neglected (Smith 1980:163). The reason why these truths need to be promulgated is that the human being has the capacity for irresponsibility, prejudice, self-deception, personal and social immorality as proven by every page of written history. While not wanting to be pessimistic, it would be ingenuous and fundamentally dishonest to ignore this aspect of human nature or to attempt to explain it away by attributing the responsibility for it everywhere else but with the human being, who is the one responsible for him or herself and his or her actions (Smith 1980:164).

The contemporary modern human being is searching everywhere for freedom without responsibility. Increasingly the human being is demanding the right to individual freedom and when this cannot be achieved, men and women are willing to resort to violence. The human being strives for freedom and self-determination "... both in the beliefs he holds and the deeds he performs" (Smith 1980:164). However, people fail to realise that this much sought-after freedom brings with it responsibilities and risks which often become so burdensome that they are ready to renounce their freedom or to delegate it to others who are only too eager to seize the opportunity of turning it into another form of bondage and slavery on behalf of the state. There is no way to hide or escape from the responsibilities of freedom (Smith 1980:164). Buber (1947:118) describes freedom as a foot-bridge, or a springboard, not a dwelling place. Where there has been a tendency to discard traditional values, the tendency towards freedom, he maintains, is enhanced and the springboard and foot-bridge are treated as the goal. "Let us realize the true meaning of being free [...]: it means that a quite personal responsibility takes the place

of one shared with many generations. Life lived in freedom is personal responsibility or it is a pathetic farce" (Buber 1947:118-119). It is in this sense that educators need to be educated to accept the responsibility for the free choices they have made and continue to make for themselves and on behalf of others.⁴⁰

Furthermore, contemporary modern education has had to withstand many forces. It is sufficient to briefly examine contemporary modern humanism with its theocentric, anthropocentric and biocentric aspects as an example. Where education, within a contemporary modern scientific age, is dominated by an anthropocentric or biocentric humanism, it seems somehow to be predisposed towards disregarding the necessity of virtue in the lives of those being educated. This disregard of virtue results in an impoverishment, instead of enrichment of the human being as a person. Some forms of contemporary modern education appear to have lost the sense and purpose of education. Smith (1980:188) is of the opinion that only when education regains the lost sense of the Divine, will it be able to "exert its optimal influence" upon the human being. There are educators who are advocating a spiritual regeneration of education by challenging the superiority of scientific-technological knowledge.⁴¹ Roberts (1980:190) is of the opinion that, in the natural course of events, education regardless of the kind of knowledge it imparts, is an aid to religion and one may add: also vice versa. This view is derived from the fact that because the common purpose of all religion is to teach the human being how to be virtuous, it is a logical consequence that education would recover its identity and integrity if it were to direct its main efforts

⁴⁰ See also Chapter Five, Paragraph 5 where the aspect of freedom is dealt with within the context of a new form of Preventive Education.

⁴¹ Roberts mentions a few, among them, Sloan (as quoted in Roberts 1980:188) who has argued convincingly that the "... arts and religion and the humanities are not expressions of feeling or fancy or folk preference, but real sources of knowledge about the world in which we live". Abbs (1976), as quoted by Roberts (1980:189), is convinced that there are numerous educators who have passed the stage of speculating whether education might involve the development of the whole person. Furthermore, in an essay Schumacher (1973), as quoted by Roberts (1980:189-190), asserted that the essence of education is in the transmission of ideas about values to live by. His vision of education, elaborated shortly before he died was that contemporary modern education ought to be founded on religious convictions (Schumacher 1977, as quoted by Roberts 1980:190). Furthermore, it is the conviction of Toynbee (1976), as quoted by Roberts (1980:190) that religion needs to be revived because he believes that ultimately, the goal of education is a religious one.

towards developing spiritual consciousness aimed at distinguishing good from evil and acting accordingly. This may appear as a rather ingenuous solution to a complicated issue. Can virtue, then, really be taught?

Don Bosco believed that example was the best teacher and that it was not sufficient to teach certain principles, but that the educators had to incarnate these principles into their daily lives. The essence of Preventive Education, namely, reason, religion and loving-kindness would be to no avail if there were not educators who would be reasonable, loving and religious people.

Preventive Education is not a sub-species of education. What has been mentioned so far about the aims of education, apply to Preventive Education as well, because it is education. The word preventive does not add a new dimension to the term education or delete some characteristic element from the standard meaning of the term. The word preventive does not qualify the meaning of education, but rather confirms and emphasises everything that is intended to describe education as agein and aneragein. In characterising an educational activity as preventive there is the intention of reinforcing the claim that education has as its main aim the integral formation of the human being, as a person, in a way that is appropriate to the dignity of the human being as anthropos. While preventive is often advocated as the style in which this particular method of education is imparted, when someone is being educated according to the style of prevention, he or she is really being educated in a holistic, integral manner.

To better understand what Preventive Education is all about, it would be helpful to examine what it is being contrasted with and for what specific reasons is it judged desirable that this contrast should be proclaimed. Traditionally, Preventive Education is contrasted with what was known as repressive education where the individual characteristics and the dignity of the person, particularly of the young, were often disregarded. Preventive Education, in opposition to repressive education, has the ever increasing meaningful existence of the person at heart and ensures that

the person is always treated as a human being deserving the highest form of respect. Don Bosco explains the distinction between preventive and repressive education. "There are two systems which have been in use through all ages in the education of youth: the preventive and the repressive. The repressive system consists in making the law known to the subjects, and afterwards watching to discover the transgressors of these laws, and inflicting, when necessary, the punishment deserved. According to this system, the words and looks of the superior must always be severe and even threatening, and he must avoid all familiarity with his dependents. [...] Quite different from this is the preventive system. [...] This system is based entirely on reason, and religion, and above all on kindness; therefore it excludes all violent punishment, and tries to do without even the slightest chastisement. [...] By the preventive system pupils acquire a better understanding, so that the educator can always speak to them in the language of the heart, not only during the time of their education but even afterwards. Having once succeeded in gaining the confidence of his pupils he can subsequently exercise a great influence over them, and counsel them, advise and even correct them, whatever position they may occupy in the world later on. For these and many other reasons it seems that the preventive system should be preferred to the repressive".⁴²

To understand the aims of educating educators, it is necessary to outline the aims of preventive education and to discuss how preventive education is no different from education as agein or aner-agein. If the aim of preventive education is the integral education of the young, then the education of educators needs to be a preparation in living out those norms and values which are going to be transmitted to the young. It has already been stated on numerous occasions during this study, but it is necessary to repeat it once again, that Preventive Education, for those who engage in this style of education, is as much an educational method as it is a way of life. The educator is required to incarnate the prin-

⁴² This is an extract from the letter of Don Bosco on the significance of Preventive Education as quoted in translation, in the Constitutions of the Daughters of Mary Help of Christians. The book of the Constitutions has not been quoted in the Bibliography, however, a full text of this letter of Don Bosco is available in Finn (1986:313-320), Appendix 1.

ciples of reason, religion and loving-kindness which become the guidelines for interpersonal relations.

3.1 Aims of Preventive Education

Don Bosco had a well-defined general aim when he chose to dedicate his life to the education of young people. He wanted to help them to become good Christians and honest citizens. This global aim contains all the features of authentic education. Don Bosco was interested in the education of the whole person, therefore, the atmosphere of the home is a vital aspect of Preventive Education.⁴³ That is why Don Bosco put his project of Christian⁴⁴ education of the young into effect with his own characteristic style of education which is best understood in the light of prevention: to help the young person to mature by means of constructive suggestions and experiences capable of awakening and involving all the interior resources of the young. The aims of Preventive Education can be divided into a long-term aim and short-term aims.

Long-term aim:

- To prepare the young to take their place in society as responsible mature Christian adults and effective citizens.⁴⁵

Short-term aims:

- To provide the necessary means for the acquisition of vocational skills which would enable the young to become self-sufficient.

⁴³ Don Bosco believed in the pedagogy of the environment. Terms such as user-friendly, environment-friendly, have become clichés in the 1990's, but that is what Don Bosco sought to establish within his Oratory; an environment where there was affectionate confidence between educators and pupils, friendship among the young and sincere solidarity among all. Don Bosco referred to this as the Family Spirit (Braido 1989:143).

⁴⁴ During the period in which Don Bosco founded his schools there was no objection to the term and reality of Christian education.

⁴⁵ Don Bosco used to refer to this aim as that of good Christians and upright citizens. This concept will be further dealt with in Chapter Five.

- To instill and cultivate in the young personal human qualities such as diligence; pride in and respect for work; concern for the welfare and dignity of others; perseverance; loyalty; independence; tolerance; honesty; gentleness; kindness; respectfulness; responsibility; self-knowledge and many other virtues.

3.2 Aims of Educating Educators

The challenge to which educators are called today is that of helping the young discover and realise their own identity, to prepare them for co-responsibility, for meaningful complementary roles, for constructive dialogue, for relationships in an ever more complex society especially at the level of interpersonal relationships. The main aim for educating educators in preventive education is to build up the relationship between primary and secondary educators according to these same norms and values. This would facilitate the convergence and continuity of the educational mandate. In all educational environments, where the aims of the preventive style of education are operational, the main aim is an integral education of the whole person, enabling each person to competently insert him or herself with initiative, responsibility and skill into an ever changing world which often overlooks the value and the dignity of the person. Education, carried out in the spirit of service, guidance, accompaniment and dialogue is the means whereby the educator, together with the young, seeks to discover the meaningfulness of life. Immersed often in an atmosphere of relativism, helplessness and marginalisation, the young are in need of a companion willing to assist them. Peers are not always competent to carry out such a task and it is up to the educator to be sensitive to the often silent, unspoken appeal of the young for support and guidance.

To achieve these aims it is necessary for educators:

- to be capable of nurturing an understanding attitude, especially towards the young, taking into consideration their lifestyle, their

concrete situation their problems and expectations, their family, social and religious backgrounds;

- to respect the needs of the individual in an effort to cultivate an attitude of understanding and consideration for the individuality of each person;
- to challenge the individual towards a sense of personal responsibility.

To accomplish this the educator requires assistance and guidance:

- to know and accept his or her own strengths and weaknesses as well as the ability of cultivating personal gifts and qualities;
- to be able to create constructive interpersonal relationships;
- to cultivate a sense of responsibility for the needs of others;
- to build his or her own life-project referring continually to the hierarchy of norms and values provided by the community;
- to participate with increasing freedom and responsibility in the educating community, sharing in the planning, the celebrations and the commitments;
- to be able to lead and animate others in a spirit of service.

To incarnate the aims of Preventive Education into the contemporary modern world, it is essential that the education of educators takes into account the necessity of familiarising educators with the principal needs and challenges of the situation in which they live and in which they are called to educate the young. This should include an awareness of the socio-economic, educational, political, and religious needs of those whom

they are educating, so that by identifying these needs and challenges, educators will be able to respond to them as effectively as possible.

The practical implications of all that has been stated so far are that if Preventive Education is to be authentic in its practical implications, then the aims of educating educators should give priority to the integral formation of the educator as a person. Therefore, the education of the educators should enable each educator to:

- accept the other as a person whose worth is vested in his or her essential humanness, and not as an object or thing to be evaluated in terms of his or her utility value or productive capacity;
- accept the other as a person who, needs to become someone and not some useful or productive thing;
- accept the other as a person who must be embraced as a complete person in all the modes of his or her being;
- accept the other as a person, who is in need of an interpersonal relationship of agape love;
- accept the other as a person, who needs to be accompanied towards responsible freedom;
- accept the other as a person who needs to be brought into contact with and made aware of his or her dependence on the Divine Reality (Higgs 1990b:391).

The centrality of the person as a normative, cultural, religious being is the clue towards a meaningful understanding of the education of educators according to the andragogica perennis in Preventive Education. Ignoring this clue will mean rendering not Preventive Education, but the need to educate educators, meaningless. In order to be able to guide the

young towards meaningful existence, educators are called to give priority to the personal meaning of their own existence.

If the notion of virtue, which has already been mentioned, could be described as moral excellence,⁴⁶ uprightness and goodness which incorporates the cardinal virtues of justice, prudence, temperance, fortitude and the theological virtues of faith, hope and charity (Sykes 1976:1299), then Preventive Education could be defined as a virtuous undertaking and the aims of educating educators as the presentation of those virtues necessary in their mission as educators. Higgs (1995:3) maintains that virtues should not be perceived in a restricted moral sense, but rather "... as an enduring excellence of character with respect to any given human action". It is in this light that virtues reveal the "educated character of a person".

The acquisition of these virtues could be a tangible sign as to whether a person is well prepared for certain life tasks and responsibilities (Higgs 1995:3). Good habits and customs instilled into the young by educators help them to act in a virtuous manner. "In other words, the question is seldom whether or not to be compassionate or courageous, but what it means to act courageously or compassionately in this or that particular situation" (Higgs 1995:3). The possession and exercise of virtues becomes a daily habit acting as an antidote to any irresponsible and non-reflective ways of living.

To strive after a virtuous way of life could also be seen as a preventive measure against licentiousness. But, as Higgs points out, it unfortunately appears difficult in the contemporary modern world to promote the notion of education as a virtue because many educators understand a virtuous life as the opposite of a "vigorously critical reflective personality" (Higgs 1995:3).

⁴⁶ Excellence, or arete in Greek, is frequently translated as virtue although the meaning of excellence, according to Parry (1992:335) is broader than what is understood by virtue. In this study excellence will be understood as moral excellence (in a broad rather than restricted "moralistic" sense) and therefore, excellence or arete will be used interchangeably. The virtuous educator is also the excellent educator and vice versa.

According to Socrates, acquiring knowledge (education) was "... an inquiry into the human excellence or virtue (aretē) of the soul" (Jowett 1953:186).⁴⁷ Due to the fact that Socrates interpreted education as the fostering of human excellence (virtue) in general, he was deeply disturbed by those who appeared to care so little about wisdom and truth (Jowett 1953:137; 354).⁴⁸ Socrates believed that a harmonious functioning of the whole person depended on the extent to which the soul was healthy. It was his belief that the goodness of the human being's life depended on the soundness of the soul. However, he also believed that it was not possible to care for the soul unless the body was healthy, because the virtues of the soul, together with the wholeness of the body, formed a unity. It was not possible for one part to be healthy if the whole was not healthy. Socrates, therefore, believed in a balanced education implying both moral and intellectual education which were inseparable. It was his opinion that "... genuine knowledge is not only rational 'equipment' (reason) but also normative for the harmonizing of words and deeds. At the same time it serves practical life-creating insight, which again converts natural virtues into aretē. Thus, through the acquisition of knowledge [...] man would be able to see the true meaning of life: good health of the soul, and subsequently attain perfect happiness. [...] Socrates was adamant that this process of acquiring knowledge was to continue over the span of a lifetime, for 'the unexamined life is no life for a human being'" (Jowett 1953:11; 190; 287; 362).⁴⁹ It might be necessary to return to the ancient notion of virtue⁵⁰ as the quality of a strong personality capable of personal choice and self-responsibility.

⁴⁷ Jowett, as quoted by Kruger (1992:395). The rest of this sub-paragraph is based on an enlightening article written by Kruger (1992:395-396).

⁴⁸ Jowett, as quoted by Kruger (1992:395).

⁴⁹ Jowett, as quoted by Kruger (1992:396).

⁵⁰ It is not the intention of the researcher to delve into the whole question of virtue ethics, but Judaism, Christianity, Islam and other religions have always advocated virtues such as humility, patience, peacemaking and charity, which were either unknown or else of less significance to, for example the ancient Greeks and the Romans (MacIntyre 1992:1278). Socrates, who is being used here as an example of an excellent teacher and who promoted the excellence of teachers, was one of those rare people who was far ahead of his time. He could be considered an exception to his time, rather than the rule.

What remains relevant to the present discussion is the principle that Preventive Education, as it has been described so far, is based on the unique and particular features of virtues. The virtues of the good educator embrace internalised values; qualities that have been embodied; habits that have been acquired because virtues are never morally neutral but always normatively desirable (Higgs 1995:4). Patience, trust, understanding, compassion, caring, loving-kindness, intuitiveness, responsibility, maturity, sensitivity and openness, are some of the virtues which could be expected of the educator who wishes to educate according to the preventive style of education. The success of all education depends above all on the educator who strives to become what he or she desires the other to become. The educator's genuineness and sincerity is the reflection of a virtuous personality, bearing in mind that virtue is a permanent habit or pattern of behaviour.

While most programmes of teacher education are grounded on the assumption that teachers, as agogues, require a fundamental preparation in theories of learning, child development, curriculum methods, subject matter knowledge, educational history and philosophy to become capable educational practitioners, most programmes also include values, attitudes and dispositions which are deemed relevant for the education of the teacher. Whether these values include the virtues of the good educator as mentioned in this study, would depend to a large degree on the philosophy of life of those planning and implementing teacher education programmes.

4 THE EDUCATOR AS AN EXPERT IN EDUCATIONAL THEORY AND PRACTICE

The creation of a non-racial, non-sexist, united and democratic South Africa is the ideal set out in the interim Constitution. It poses innumerable challenges to each individual South African as well as to organisations, groups and institutions, not least of them, education. The quality of a nation will depend on the quality of education provided and for this reason education is the key factor to change in South Africa.

Consequently, the excellence of the education of educators assumes a critical position in the total spectrum of education. However, the reality is far from ideal and education in South Africa is undergoing a severe crisis. Besides factors such as overcrowding in most schools, negative attitudes of parents and students towards education authorities, distrust towards educators, disillusionment of educators, breakdown in communication, lack of consultation, lack of adequate economic and human resources, there has also been an increase of class boycotts and protest marches which reached disturbing levels of lawlessness (Bagwandeem 1994: 15).

The multiplication of committees, unions, student liberation movements and various other related organisations have further exasperated the situation as each group struggles for power and legitimacy. The observant reader may question the relevance of discussing the educator as an expert in educational theory and practice in the centre of what appears to be a chaotic situation. It is precisely in the midst of this crisis situation that it is timely to speak about educating educators in Preventive Education because the presence of the educator in a changing society is an invaluable asset.

The credibility and esteem accorded to teacher-educators will depend not only on their intellectual strength and capabilities but above all on their moral integrity.

Much confusion surrounds the term theory of education, particularly in the contemporary modern world where everyone appears to have something to say about education. Teacher-educators⁵¹ are placed in positions of responsibility. As professionals they are, therefore, expected to be the experts in their field. It is common, however, that especially in a climate of change such as the one South Africa is undergoing, teachers and parents become uncertain of what is expected of them and soon discover that the most practical solution is to continue doing what has always

⁵¹ In this paragraph, secondary educators will be referred to as teachers and primary educators as parents so as to distinguish which educators are being referred to.

been done. Such an attitude could denote a lack of intellectual and moral seriousness which need not necessarily indicate that teachers are insufficiently earnest or hard-working, active or intelligent, but rather that many are confused about what they should be doing. At times the teacher may lack a clear vision of the aims of education or an effective methodology with the likelihood that much of what he or she is doing could either be irrelevant or agogically unaccountable.

The purpose of educational theory is to equip teachers, as practitioners, with effective understanding of what education is all about. However, to achieve this, educational theory needs to stand back from the particular to withstand the temptation of implementing change for the sake of change. The term educational theory, as it is being used in this context, is not meant to refer to any particular theory of education, nor to particular theories in education but to educational theory which underlies the practical improvement of education. Where there is no respectable educational theory, it is frequently the "passion for activity and change" which fills this vacuum and induces a "practical temptation" on the part of teachers to "get things done", to be "relevant" to create the impression of activity rather than "mere theory" (Wilson 1975:65-66).

When the search for truth is no longer given precedence, educators tend to become involved with their own individual "projects" or "programmes" and being a successful teacher means little more than being a popular one. Without an educational theory the curriculum runs the risk of becoming "fashionable", "down-to-earth" and "relevant" because teachers see it as something "useful", capable of producing something "concretely useful" (Wilson 1975:67). Such a phenomenon would suggest that education is carried out in the least practical way possible because any effective practical application should follow from an effective educational theory (Wilson 1975:67).

Under such circumstances, instead of referring to the teacher as the expert in educational theory and practice, it would be more precise to

refer to the competent teacher who knows what to do and how to do it. However, as Wilson (1975:101) and Stanton (1973:26-27) point out, competence does not say it all because the most competent teacher is not always the finest educator. The primary unskilled educator, who is sincere, enthusiastic and inspired could do more educating than the secondary educator who, although an expert in educational theory and practice, is capable of little more than instilling knowledge and teaching skills.

As professionals, teachers need to think seriously and be well informed not only about what they are doing but also why they are doing it. Regardless of common opinion, it is not the task of educational theory to equip the teacher with knowledge about the what or how of a particular situation because it is the nature of theory to concentrate on the reason for acting in a particular way. They should also be equipped with skills of the logical analysis of the various elements of the educational occurrence (Darkenwald & Merriam 1982:37). While there may appear to be arguments against the value of educational theory it is necessary to acquaint teachers with the established facts of research findings in an effort to improve the awareness, insight and understanding of not only the knowledge and skills to be transmitted. The awareness of the recipients to whom this knowledge is being transmitted (Wilson 1975:119) could thus also be improved.

In the contemporary modern world where much appears to be of relative value, educational theories come and go, are interchangeable and seem fashionable. There is a range of diversity in both the theory and practice of education because as Diekhoff (1966) pointed out: "As long as we are a pluralistic society, as long as our public is made up of many publics, we shall continue to have philosophies of education in conflict with one another".⁵²

⁵² As quoted by Smith et al (1970:122).

Constantly changing theories may be as deleterious as no theory, in which case the teacher could question the seriousness of the content or aims of education. Educational theory needs to rise above common sense, what is practically useful and what the teacher could discover by ordinary experience or reflection alone. Educational theory is about serious and critical reflection on education. It is about subjects, learning and people (Wilson 1975:124). For a practice of education to be correctly evaluated, the educational theory underlying the practice needs to be evaluated. As there is a wide range of thought characterising theory of education, so there is no single conceptual framework, no single set of primary assumptions and principles from which all educators can view the aims of education (Darkenwald & Merriam 1982:35). To the cynics educational theory is a "utopian fantasy" (Wilson 1975: 169). However, whatever the reality regarding opposition to theory of education, what appears indispensable, is that teachers need to accept a certain kind of responsibility for their teaching practice. This responsibility implies that they require assistance and guidance to approach the problems relating to education with openness, honesty, integrity, seriousness and competence. This would primarily be a question of assisting the teacher to acquire the correct attitude towards education.

To improve the sense of responsibility of educators, the first objective would be to assess the standards of teacher education. Furthermore, secondary educators should continually be encouraged to view the contemporary modern agogic situation with a "straight eye and a clear head" (Wilson 1975:169-170). It is the opinion of Peters (1966:82)that unless secondary educators are well versed in educational theory, which he maintains is "ancillary to their task", there is not much hope that they will be able to defend their opinions in an informed and intelligent way during public debate or be capable of having an authoritative voice within the community. The status of teachers is such that they are no longer able to rely on established traditions or their positions of power within the community and therefore, it is vital that they become capable of thinking about and reflecting on what they are doing when they educate (Peters 1966:82).

The qualifying adjective, expert, should be used for those teachers who are not only in possession of professional skills or knowledge to practice a particular task (Sykes 1976:365) but who are capable of implementing the knowledge and skills to reflect on what is happening in practice.

This means that there will still be teachers who will continue to muddle along as best they can. Many teachers, taken up with their daily tasks have little time or incentive to reflect on the meaning of, or direction given to, their daily activities. In reality, due to pressures from the education system and its expectations, the teacher is generally more concerned with passing on knowledge and skills than with assessing underlying principles and general aims. They are more involved with the details than they are with the complete picture. Yet all teachers have to make decisions and act in ways that presuppose certain underlying norms and values based on educational theory. Whether the teacher is capable of articulating it or not, an educational theory is the foundation of most individual and institutional practices in education (Darkenwald & Merriam 1982:37).

It is precisely this ability to evaluate what is done in practice, as well as the ability to understand the reason for a particular orientation in education which distinguishes the secondary educator from the primary educator. However, not only secondary educators, but also primary educators owe it to those whom they are educating, to reflect on what they are doing. Practical experience combined with theoretical reflection should lead to purposeful and informed action (Darkenwald & Merriam 1982:37).

Educational theory provides the teacher with a foundation for being able to evaluate the practice of education. It equips the teacher with a well-developed working philosophy which is capable of dealing with fundamental questions concerning the reality and the nature of the human being and

of education, as well as providing a deeper meaning of the responsibilities of the teacher (Apps 1973:3-5).⁵³

Although the link between theory and practice appears to remain a controversial issue and the subject of much debate, an agreement seems to be emerging among philosophers that both theory and practice have their useful purpose because as Darkenwald and Merriam (1982:37) state, "... theory without practice leads to empty idealism, and action without philosophical reflection is mindless activism". That explains, why, when teachers make a mess of things it could be because it has not occurred to them to stop to reflect on the reason for or the consequence of their actions (Silberman 1970:11).⁵⁴ This mindlessness or reluctance to think seriously about the nature and the aims of education, together with a certain superficiality regarding educational practice is, according to Silberman (1970:11) not only a problem within educational institutions, but one diffused throughout society. One of the ways to overcome this problem could be to infuse the various educating institutions with a sense of purpose based on educational theory, which differs from commonsense. Educational administrators and the community will also have to come to grips with educational theory and its demands. Centuries ago it was Socrates who raised the question about common opinions and practices and illustrated how commonsense could not always be trusted (Darkenwald & Merriam 1982:38).

Theory of education is more reflective and systematic about the practice of education than commonsense. Secondly, besides raising the question of the motivation behind the action, theory of education also treats the phenomenon of education in a general and not in a particular way according to a particular philosophy of education. When considering the interrelationship between theory and practice it becomes apparent that theory not only gives direction to practice, but also inspires the actions of the teacher. The power of educational theory should, there-

⁵³ As quoted by Darkenwald and Merriam (1982:37).

⁵⁴ As quoted by Darkenwald and Merriam (1982:38).

fore, lie in its ability to equip the teacher with a better understanding and appreciation of what education is all about.

When teachers do not interpret or evaluate the theories they are offered according to the criteria used by those who proposed the theory, a gap occurs. This is a well known dilemma said to exist between theory and practice. The problem of the gap is invariably seen in terms of how it can be bridged, either in view of communicating theory more effectively to practitioners or in finding ways of implementing theory more effectively in practice situations (Carr 1980:60-69).⁵⁵

4.1 Informal Theory

Much has been said so far about the teacher-educator as an expert in educational theory and practice to the exclusion of the parent-educator. It should never be underestimated that parents as authentic primary educators, possess intuitive knowledge, together with accumulated experience and wisdom, as well as a philosophy of life according to which they educate their children. It might appear to the expert in educational theory and practice as a one-sided, unsystematic, unreliable, subjective, inaccurate or imperfect way of educating, but it is still an extremely valuable way of educating. Moreover, the phenomenon of education is older than the science of education.

What Schon (1983)⁵⁶ has referred to as informal theory or knowing-in-practice, should be taken into consideration as the kind of pre-scientific theory parents generally base their practice on. According to Schon, informal theory comes to the fore in the experiential world of practitioners (parents and teachers) and is a form of knowledge which, although not theoretical and generalised, is not straight forward intuition nor unsystematic theory either. Fundamentally, the notion of informal theory sustains the notion of the inseparability of theory and

⁵⁵ As quoted by Usher and Bryant (1989:72).

⁵⁶ As quoted by Usher and Bryant (1989:80).

practice. For this reason "... practice is not just instrumentality, a mere 'testing-ground' for theory but something which has a life and complexity of its own. It is socially-located, very often complex and problematic, and consciously and intentionally carried out" (Usher & Bryant 1989:82).

Informal theory is, therefore, a situational theory which infiltrates and materialises from practice. Informal theory assumes the aspect of informed action which has a regulatory and enabling function when used in coping with practical situations (Usher & Bryant 1989:82). Practice, therefore, becomes more than merely performance or action. It becomes correct and appropriate action of someone who is capable of discerning local values and concerns (Clark 1976:11). The preoccupation of the practitioner in the case of informal theory is not with the rules that need to be applied or adhered to, but rather with what ought to be done in a particular situation. Understood in this sense, practice surpasses the notion of trying to observe certain rules and regulations. It becomes rather a striving to act in a correct manner within the framework of certain norms and values (Usher & Bryant 1989:82). Nonetheless it is evident that "... if actions are embedded in [theoretical] frameworks, then their elucidation enables practitioners to be more self-aware of their actions" (Usher & Bryant 1989:83).

A supplementary function of educational theory should be to expose the informal theory which already exists in practice, to enable practitioners to improve their theory, by enlightening them, deepening their insights and assisting them in reflecting on their practice. "Practices are changed by changing the ways in which they are understood" and "theory affects practice by exposing the theoretical context that defines practice to self-reflection" (Carr & Kemmis 1986:91)⁵⁷ Obvious at this stage of the study is that educational practice is not only interwoven with educational theory, but it is also linked to informal theory which has its own set of norms and values according to a particular philosophy

⁵⁷ As quoted by Usher and Bryant (1989:83).

of life. Such a view of education would reject the notion of educational practice being subject to technical control but would view it instead as being concerned with the exercise of right judgement according to an established set of norms and values.

The relationship between theory and practice is complex. Theoretical knowledge is not intended to relate to individual situations, nor is it action-orientated. It is the function of theory to explain and therefore, it is formulated in generalisations. "Although theoretical knowledge strives for empirical validity it is not simply a collection of 'facts' about particular situations or a set of prescriptions about what to do" (Usher & Bryant 1989:75). The learning of theory cannot tell anyone how to practise; in a very real sense, practice is learnt through practise because it is located in practical knowledge which is situational and action-orientated (Usher & Bryant 1989:76). Where the theory-practice relationship is conceived as a dualistic opposition and a mechanistic application it conveys a misleading picture of the nature of education and as a consequence, educational theory becomes oppressive and limited (Eraut 1985).⁵⁸

Once the nature of theory is clear, the relationship with practice should also be apparent. Essentially it is impossible to speak about practice without speaking about theory, even if it is an implicit or informal theory. Pring (1970:61-75)⁵⁹ maintains that theory and practice are conceptually, not contingently linked. Practice, according to Carr (1980:60-69; 1986:177-186)⁶⁰ consists of intentional activity located within a conceptual framework through which practitioners make sense of their activity which he refers to as theory. Theory and practice are interwoven. Any action that is continuously and intentionally performed implies a conceptual framework or theory which renders the activity meaningful. This suggests that theory is not something which is mechani-

⁵⁸ As quoted by Usher and Bryant (1989:79).

⁵⁹ As quoted by Usher and Bryant (1989:79).

⁶⁰ As quoted by Usher and Bryant (1989:80).

cally applied to practice but is already present in any practice, such that without it practice would not be practice but merely random behaviour (Usher & Bryant 1989:80).

4.2 Limitations of Informal Theory

Because it is pre-scientific, informal theory has limitations according to the kind of knowledge that it pre-supposes and this is where the main distinction between the professional expertise of teacher-educators and parent-educators can be made. The essence of educative practice is the ability to reflect on the informal theory present in the consciousness of the practitioner (Usher & Bryant 1989:83). Although teachers possess a large amount of commonsense as well as taken-for-granted knowledge, the difference between parents as primary educators and teachers as secondary professionally trained educators is that teachers should have been prepared to reflect critically on their knowledge so as "... to expose to critical scrutiny that which is believed uncritically" (Pring 1977: 77).⁶¹

Squires (1982)⁶² indicates three possible weaknesses in the nature of informal theory. Firstly, because the nature of informal theory, as it has been described, is essentially private and unique to each individual practitioner, the possibility of dialogue and reflection on its efficacy is, to a large extent, suspended. Secondly, because the most common concern of informal theory is to eliminate practical problems rather than seeking to improve practice, informal theory is more concerned with a reactive approach to education than with a proactive approach. This statement could be linked to an earlier observation that much practice, according to the informal theoretical approach, consists of conventional, instinctive and intuitive knowledge and skills. Thirdly, with informal theory, a great deal of effort is employed in surviving and being able to cope rather than in implementing ways and means whereby practice could

⁶¹ As quoted by Usher and Bryant (1989:84).

⁶² As quoted by Usher and Bryant (1989:84).

be improved. Finally, because informal theory tends to have a limited vision of reality, any explanation on the motives for acting in a particular manner would naturally be linear rather than multicausal or interactive. Therefore, as Usher and Bryant (1989:84) observe, the greatest strength of informal theory also becomes its greatest weakness in that not only is it limited in its scope but also, because it is so deeply rooted in practice which is based largely on habit, precedent and tradition, it becomes practically impossible for any form of indepth reflection or critical scrutiny to take place.

Insofar as informal theory is not guided by any "clearly articulated process of thought" (Carr & Kemmis 1986:123)⁶³ it cannot be used to prescribe practice, but only as a starting-point (Car & Kemmis 1986:44).⁶⁴ Furthermore, because it is within the nature of informal theory not to be reflective, but to be guided by whatever is effective, there may be an inability in those who use informal theory, to be open and flexible to change as the need arises. In the same way, educators operating according to informal theory may be unwilling to take the risk involved in any form of change because they have a great deal invested in their belief and value systems and may feel that they would have much to lose. Any situation requiring change may prove a threat to the insecure educator who will, therefore, rather opt for the safe and the sure rather than the creative and the challenging.

There is also the possibility that educators, enclosed within an informal theory, may never be able to arrive at reflection-in-action, but remain enclosed in what Schon (1983)⁶⁵ refers to as knowing-in-practice unless they are assisted in doing so. Unfortunately these limitations of informal theory do not necessarily refer only to individual practice, but could also be associated with educative practice in institutions where there is resistance to change and where the teacher relies to a large

⁶³ As quoted by Usher and Bryant (1989:84-85).

⁶⁴ As quoted by Usher and Bryant (1989:85).

⁶⁵ As quoted by Usher and Bryant (1989:87).

extent on coping and survival skills. Teachers who allow themselves to get into a rut in which a routinised and ritualised style of educating ultimately becomes ineffective, could lack a sense of initiative, creativity and responsibility (Usher & Bryant 1989:87-88).

4.3 Implications of Informal Theory for Educational Theory and Practice

Much of the teachers' educative knowledge include commonsense knowledge, folk wisdom knowledge, skills knowledge, contextual knowledge, professional knowledge and educational theory knowledge. Some of these forms of knowledge are imbedded in the life of practice and philosophy of life of each individual teacher. Education can, therefore, never consist in thoughtless behaviour. Educating is a living experience where the authentic educator is one who would refuse to be seen and honoured as the expert capable of dispelling knowledge and wisdom. Instead, the real expert would be the educator who is capable of respecting others and facilitating their understanding of themselves better, and of enabling the other to become a better person. However, to do this, the educator needs more than informal knowledge.

Theory and practice are interwoven. As Vallance (1982)⁶⁶ observes, if practice is located in a theory then theorising becomes an unavoidable aspect of practice which enables the practitioner to be aware not only of the necessity, but also of the urgency to base practice on a theoretical foundation. In the same way, educational theory enables the teacher to be aware of the necessity of taking into consideration the actual situations and problems as they occur in the classroom. The task of educational theory, therefore, is that of a critical evaluation of the suitability of the ideas, convictions, presuppositions and values which exist in prevailing theories of educational practice (Carr & Kemmis 1986: 115). Furthermore, aware of the informal theories inherent in their educational practice, educational theory could be capable of alerting educators to the strengths and weaknesses intrinsic to their manner of edu-

⁶⁶ As quoted by Usher and Bryant (1989:91).

cating, thereby enabling them to reflect on what they are doing, how they are doing it and why they are doing it. Usher & Bryant (1989:92) speak about the necessity for assisting educators to convert practice into praxis,⁶⁷ in other words, into an educative practice which is both reflective and reflexive. This implies making use of a "... hermeneutic circle of mutually-interactive backward and forward movement between understanding and action" (Usher & Bryant 1989:92) so that, in the light of practice, informal theory can be brought to consciousness and necessary changes implemented. If, as it has been stated, the priority of educational theory should be to enable educators to reflect critically on educational needs, then the purpose of educational theory will have more to do with enabling educators to reflect critically on what they, as educators, want to achieve, rather than providing them with ready-made content and solutions. In this way, the correlation between theory and practice "... is then not one where the former is 'applied' to the latter, but where representation and explanation can assist judgement, interpretation, and understanding" of informal theory (Usher & Bryant 1989:93). Educational theory becomes the resource whereby practice can be re-presented when it has become stuck in routine and habit. Educational theory provides the means whereby practice can be viewed in a different light and where it will be able to reformulate the problem in

⁶⁷ The researcher is aware that much has been written about critical theory which has as one of its central aims the reassessment of the relationship between theory and practice as a reaction to the positivist and interpretive approach to social science during the last century. Among the early critical theorists were Horkheimer, Adorno and Marcuse who were apprehensive about the dominance of positivistic mentality in the ideology of the twentieth century. The main task of the critical theorists became one of recovering from early philosophy those principles of social thought which were attentive to the values, judgements and interests of the human being. For this reason critical theorists returned to the work of Aristotle to recover his understanding of praxis which was guided by the image of the wise person seeking to act authentically, in a socio-political situation. By the 1970's when the realm of the practical had been assimilated into the realm of the technical, human problems became technical problems and theory and practice became identified as technical-rationality. The result was that moral categories were no longer part of the theoretical discourse and the potential of reason to generate theories was no longer considered seriously and as such was deprived of its creative, critical and evaluative powers. Acknowledging the validity of objective knowledge in the study of human life, the critical theorists were able to accept the positive contribution of science. However, they were aware of the necessity of preserving the concerns of classical philosophy with the qualities and values inherent in human life and thereby rescuing the social sciences from the natural sciences. It has become the primary task of Habermas, one of the leading contemporary critical theorists to establish a meta-theory whereby this synthesis can be accomplished (Carr & Kemmis 1986:131-133). It is common to approach the concept praxis from the point of view of Marx, Freire or Habermas with a connotation of education for liberation and emancipation, from a sociological perspective. In the context of this study, however, the researcher does not intend using the concept praxis from a sociological perspective of education for liberation.

an effort to find a suitable solution. Consequently, theory is not applied to practice but rather it is the means whereby practice is re-viewed through theory. The educator is given the opportunity of reflecting on the praxis rather than on being handed down suggested ways in which what is being done should be changed. This gives a pre-eminent place to educational theory in a dialogical setting. What cannot be overlooked, is that educational theory is a body of knowledge present within practice itself.⁶⁸

The educator, as a person who assumes the responsibility for educating, should be totally committed to education and willing to make the effort to become as competent as possible. If educators are expected to be reflective, reflexive, critical and self-directing in the field of education then the correct conditions should be created for this to happen and the theory of education needs to take on the moral dimensions of education as well (Usher and Bryant 1987)⁶⁹ For this to take place, however, more than just external changes to educational practice need to be brought about.

4.4 Professional Ethos

In an article written by Brezinka (1987:229-233), he states that the professional competence of teachers includes not only professional knowledge and skills, but also professional ethos. It is his opinion that the moral dimension could be referred to as the most neglected dimension of education in recent decades. By professional ethos, Brezinka includes not only the moral attitudes of teachers towards their professional task of educating⁷⁰ but also their personal moral ethos. The neglect of a

⁶⁸ This is the difference between Philosophy of Education and Educational Theory. The former is a critically reflective study on the agogic which formulates its findings as philosophically scientific pronouncements (Van Rensburg *et al* 1994:490), while the latter is knowledge that is organised for determining some practical activity (Hirst, as quoted by Tibbles 1966:40).

⁶⁹ As quoted by Usher and Bryant (1989:196).

⁷⁰ Brezinka (1987:229) notes that the teaching profession comprises "... many different, complex, and difficult tasks" and then he goes on to speak about the "educational task" of teachers, which seems to mean that, according to Brezinka, teachers do not only teach, but should be educators as well.

professional ethos in the field of agogy has come about precisely because of "... the widespread (and false) belief that personal ethos⁷¹ can be dispensed with because knowledge and technique are enough. The 'scientific approach' was held to be the most important thing in the academic training of teachers; moral convictions were held to be a private affair; any examination of convictions or even educational efforts promoting moral convictions were disapproved of. In this climate of belief in science and aversion towards moral questions it was forgotten that schools cannot fulfil their educational task if teachers lack a good professional ethos" (Brezinka 1987:229). Although professional ethos should not to be mixed up with professional knowledge and skills, Brezinka still views it as the foundation of professional competence because he assumes that "... a profession, with tasks so difficult as teaching and the leeway so great in the choice of means for their execution, can only be carried out by a person who is devoted to the moral norms related to these tasks" (Brezinka 1987:230).

The proficiency of educators rests on numerous conditions, the fundamental one being professional competence. However, Brezinka (1987:230) is convinced that without a good professional ethos, which includes a personal ethos, a teacher cannot be dedicated to the integral good of the educand, be able to empathise with parents, show responsibility and goodwill towards the community or be convinced of the value of the cultural heritage which has to be transmitted.⁷² In the contemporary modern world it becomes increasingly difficult to prove that a good professional ethos for teachers is an essential pre-condition for carrying out the educational mandate of the school.

⁷¹ Underlining my own - P.F.

⁷² Brezinka (1987:230) refers to numerous authors who are also of the opinion that the educational measures which promise to be most efficacious are those employed by teachers who are guided by a high standard of professional ethos. These include: Derbolav (1971); Lieberman (1956); Oswald (1980); Salzmann (1964); Schneider (1940) and Tschernokosowa (1977).

The attitude of the educator, who is guided by a professional ethos, is summed up by Brezinka in four attitudes of the educator which he maintains are the most essential. They include:

- a positive attitude towards pupils and their well-being
- a positive attitude towards the community
- a positive attitude towards the aims and objectives to be transmitted
- a positive attitude towards educative activities

Brezinka envisages a causal relationship between the professional ethos of the educator and the fulfilment of his or her duties as educator (Brezinka 1987:230). He is, however, under no illusion that alongside the talented teacher there is also "... the untalented teacher and the teacher with the I-don't-feel-like-it-mentality who pockets his salary and mostly just shrugs his shoulders" (Brezinka 1987:230). There are other teachers with the "its-just-a-job-mentality" who have no interest in education and therefore, take no responsibility for what they are doing. Brezinka quotes the Bavarian Minister of Education who stated in 1977 that educators who refused to accept responsibilities were "the cancer" in the body of the school system (Maier 1977).⁷³ Besides many other reasons which could be attributed to this abdication of professional responsibility, Brezinka still maintains that what appears as bad professional ethos is in fact the result of a "deficiency of professional ability". He clarifies this statement by explaining that "... without professional ability there is no professional success, without professional success no professional satisfaction and without professional satisfaction no high-quality professional ethos can be expected in the long run. Therefore, professional competence as a whole must be furthered if we want to ensure a good professional ethos" (Brezinka 1987:231). The overriding ideal in the professional education of teachers should be the achievement of professional competence. If professional ethics does

⁷³ As quoted by Brezinka (1987:230).

not appear in the curriculum of teacher training institutions it should be a cause for concern.⁷⁴

Within a "moral vacuum" caused by a pluralistic society, Brezinka does not consider it sufficient preparation for teacher education to expose students to courses in the science of education, where, once they have passed their examinations they are considered sufficiently prepared as professional educators. This he maintains is "naive rationalism in the healing powers of science" (Brezinka 1987:323). Knowledge and skills and even agogic ethics are indispensable, but are not sufficient to influence the moral attitudes, the spirit and the conscience of the person undergoing teacher education. "However unpopular this may sound for many today: teacher education must include character education if the schools' educational task is being taken seriously" (Brezinka 1987:323).

Brezinka also provides a number of points which could serve as guidelines for teacher education programmes:

- Professional training of teachers should be matched with the professional work that will be expected of them. Thus the manner in which future scientists are trained cannot be the model for teacher education.
- Instructors should also be good teachers who are able to inspire their students with enthusiasm for teaching.

⁷⁴ In the COTEP document, under the heading Aims for Teacher Education, at number 1.2.4 it is stated that teacher education should enable student teachers to develop those values, attitudes and dispositions which will enable teachers to have a "... sense of vision which reflects values aimed at enabling pupils* to develop as persons who are well-informed, rational, reflective, critical choosers, and yet are tolerant and compassionate human beings who have the courage to take risks, the fortitude to handle failure and a belief in the value of life. These values can only be developed in an institution of which the ethos demonstrates such values in operation". Is it to be presumed that the teacher is in possession of these same values, attitudes and dispositions which they are required to instil into their pupils? Under the heading General Competences, at number 3 which deals with competences related to Values/attitudes/dispositions, Values related to the school, are dealt with in a generic way as well as Attitudes related to professionalism. Although the heading includes dispositions, these do not appear to be dealt with separately as values and attitudes were. Once more, it would be interesting to observe how Teacher Education Institutions implement, what Brezinka refers to as the Professional Ethos, in their Education Programmes. *Underlining my own - P.F.

- Institutions where teacher education takes place should ensure that personal contact between staff and students is encouraged. Not mass education, but only individualised education can lead to agogic mastery.
- Teacher education should be organised in such a manner that a good professional ethos is built up. This may prove difficult in a secular, pluralistic society, where Christian values⁷⁵ cannot be singled out.

However, Brezinka maintains that "... even in a secularized society a good professional ethos can and must be demanded of every teacher" (Brezinka 1987:233).

The question that could be asked is: If the contemporary modern world is in a state of crisis and moral uncertainty, is it reasonable to expect that teacher-educators, as the so-called experts in educational theory and practice, should have a moral ethos? Brezinka's reply is that in every society the responsibility of citizens differs according to the tasks they face. Teachers, as educators, have freely chosen their educative mission. Therefore, it can be expected that teachers, as educators, are, even in times of moral crisis, responsible for a professional ethos which is indispensable for the fulfilment of the professional task which they freely accepted. They are just as responsible for their personal happiness (Brezinka 1987:233).

5 THE EDUCATOR OF EDUCATORS: ANDRAGOGICIAN, ANDRAGOGUE AND PEDAGOGUE

Throughout this study, the description of the human being that has been given has emphasised the distinctiveness of human nature as well as the fact that the human being is constantly in need of the again. Because

⁷⁵ Although Brezinka only mentions Christian values, the same is applicable to the values of other religions.

of this need, the human being appeals to a fellow human being for accompaniment and support in the realisation of authentic existence. Agogics as the science of the agein is concerned with the essence of being human and therefore, the agogic occurrence is fundamentally seen as an anthropological, or distinctively human occurrence.

Various developments in the area of Andragogics have necessitated a new reflection on the concept of the agogic. The term Pedagogics, as a science of education, is distinctly related to the concept of leading the child. If however, the agein is meant to take place from the cradle to the grave, then there should be a distinction made between child education (pedagogy) and adult education (andragogy) (Landman 1989:519). If Pedagogics is a description of schooling, then the ideal completion point or realisation of the aim of pedagogy would be described in terms of the ability or competence of the educand to the self-direction of his or her becoming in the form of responsible adulthood. Oberholzer and Greyling (1981:1; 68) suggest that the transition from hetero-structured pedagogy to auto-structured andragogy lies in the difference of the agogical frame of reference or focus. In pedagogy the child remains the centre of interest as he or she is guided towards responsible adulthood, while in andragogy adult society becomes the principal frame of reference since it is the responsibility of mature adults to construct a society that can become a more humane place. Therefore, Andragogics is that science which describes and explains how adults support and assist one another. Van Rensburg *et al* (1994:313) describe Andragogics as the science of mutual adult accompaniment⁷⁶ which accentuates the aspect of accompaniment as aner-agein where the common term is agogos. If Pedagogics refers to the science of education of the paed or child, then andra refers to the science of education of the adult and thus Oberholzer and Greyling (1981: 54) suggest that if the attainment of responsible adulthood is a question of Pedagogics, then adult becoming is the concern of Andragogics.

⁷⁶ The explanation of all the relevant terms such as agogy, Agogics, agogicians, agogue, education, agein have been explained in detail in Chapter One, Paragraph 2. This paragraph will concentrate on the aspect of Andragogics as the science of adult accompaniment.

While this study is fundamentally a study of the agogic, concentrating on the mode of the andragogic, the researcher considers it essential to include a consideration of the aspects of Pedagogics as well as Andragogics in this section not only because it is currently a topical discourse in many Faculties of Education in South Africa but also because it is essential that the andragogue should be familiar with the period preceding the andragogical as there is a continuity between pedagogy, andragogy and gerontagogy which makes it difficult to know where pedagogy ends and where andragogy begins (Oberholzer & Greyling 1981:38).⁷⁷

Landman suggests that a Faculty of Education has both a pedagogic as well as an andragogic task. His contention is that "... nowadays some faculties of Education are increasingly faced with the problem of a definition which equates education with the pedagogical and in doing so makes no allowance for the faculties' andragogic function which includes activities such as nonformal education, educational management, tertiary education, educational research and curriculum studies" (Landman 1989:519).⁷⁸

Any Faculty of Education, because of its very nature, should be open to all modes of the agogic so that the unity of human development can be maintained (Landman 1989:520). This statement is not without opposition and controversy, especially at the level of Tertiary Institutions. Not all agogicians agree that there is a difference between Pedagogics and

⁷⁷ Knowles, in the publication of his first book presenting the andragogical model, entitled Modern Practice of Adult Education: Andragogy Versus Pedagogy, viewed the andragogical and pedagogical models of assumptions about learning as being dichotomous and antithetical: pedagogy was for children and andragogy was for adults. In the 1980 revised edition, after receiving much criticism about his views of pedagogy being antithetical to andragogy, he changed the subtitle to: From Pedagogy to Andragogy so as to present the two models no longer as dichotomous or antithetical, but as parallel sets of assumptions about learners and learning that could be interchanged. In a subsequent book he states clearly that in situations where pedagogical assumptions are realistic, pedagogic principles are appropriate, and vice versa (Knowles 1989:80). It is interesting to note that Oberholzer and Greyling (1981:61-69) entitled one of their sub-paragraphs: The Andragogical Versus the Pedagogical, using the same motivations given by Knowles of wanting to "... expound the gradual, even radical difference between the andragogical as opposed* to the pedagogical" (Oberholzer & Greyling 1981:61). They based this observation on an article written by Ten Have in a publication entitled Pedagogiek in Ontwikkeling. However, it is difficult to know how seriously they took this statement because previously (pg. 38) they had stated that "... there is continuity* between the pedagogical and the andragogical". *Underlining my own - P.F. In a discussion with Greyling he clarified that the term versus as used by Oberholzer and himself, was not meant to indicate a totally opposing difference as an against, but as a towards, a from towards a to, understood as a continuity (Greyling 1995:September).

⁷⁸ In this regard see also Greyling (1991:15).

Andragogics and their practices regarding goals, method, nature of learning and accompaniment.⁷⁹

Andragogics, as the science of the agogic mode of the andragogic, understood as the accompaniment of one adult by another, or the assistance given by one adult to another, refers to a particular practice of the andragogue, who in a complementary capacity, accompanies and guides another adult, usually a student at a tertiary institution, to more responsible adulthood (Adey 1989:5-6). The andragogue is capable of acting in an andragogically responsible way when he or she is aware of specific andragogic structures (Landman 1989:520). It is the task of the andragogician, therefore, as a scientist and impartial observer, to be capable of interpreting and evaluating contemporary events, in particular the influence of technology, technocracy and social criticism on human society in the mode of the andragogical. It is furthermore the task of the andragogician to describe how change affects the contemporary modern way of life and in particular the impact of these changes on the elevation of dialogue and prevention of the violation of human dignity. By applying universal andragogical criteria, the andragogician should be capable of determining whether the changes brought about by the human being in the contemporary modern world are desirable or not (Oberholzer & Greyling 1981:47-48).

5.1 "Autonomy" of the Adult

One of the central themes which re-occurs in Andragogics is that of the autonomy of the adult. When dealing with adults it is often taken for granted that, by virtue of the nature of adulthood, the adult is a self-directing person in complete possession of initiative, freedom, energy and responsibility (Tough 1971).⁸⁰ Andragogicians have stated that due to the fact that the adult is considered as an independent self, self-dependence, self-responsibility, self-cultivation and self-determination,

⁷⁹ It is not the purpose of this study to go into the details of the differences of opinion regarding the whole question of Andragogics as a science of education.

⁸⁰ As quoted by Chené (1983:38).

all point in the direction of the ability of the adult to become a self-directed learner with "self-cultivation taking the place of education"⁸¹ (Oberholzer & Greyling 1981:63; Usher & Bryant 1989:172; Knowles 1989:89-93). This is not a new concept because the reality of independent learning, or adults as agents of their own education, occurs naturally to a larger or lesser degree in the life of every human being. This is ultimately what the pedagogue strives to achieve when he or she guides and accompanies the young towards responsible adulthood.

The question of the autonomy of the adult indicating the need for less dependence on conventional forms of knowledge and traditional agogic methods (Chené 1983:38) requires further investigation as it is central to the topic under discussion and could affect an understanding of the role of the andragogue in the education of educators.

Chené (1983:39) gives a descriptive definition of the term autonomy, concentrating on the etymology of the word, by presenting it as "...independence from all exterior regulations and constraints". Autonomy in this sense would imply that the adult⁸² has the freedom and ability to set down his or her own rules and to choose the corresponding norms in harmony with self-realisation (Chené 1983:39).⁸³

Although there appears to be a consensus among most andragogicians that the adult is more autonomous than the youth or the child, this position, according to Chené (1983:39) leads to ambiguity when sufficient distinction is not made between the autonomous learner and the learner capable of becoming autonomous. Understanding the significance of autonomy in the literature of the education of adults could become a complex issue

⁸¹ Langeveld (1971:43; 45; 50; 61; 80-82), as quoted by Oberholzer and Greyling (1981:63).

⁸² As what is being stated here is in a general context, the broader term adult will be used which includes primary as well as secondary educators as learners.

⁸³ The concept of autonomy is fundamental to ethics where it is associated with related concepts such as independence, responsibility, self-determination, norms and values. For an indepth discussion on these aspects of autonomy see Paterson (1979:119-121; 124-126; 135-136; 137-139). It should also be noted that adult features such as independence, responsibility, autonomy and many more, are all relative and should not be understood in an absolute sense. See also Chapter Four, Paragraph 5.2.

when writers are hesitant to clarify whether they are referring to a moral, psychological or methodological autonomy in order to justify a non-directive or self-directed approach to learning (Lawson 1975).⁸⁴ It is Chené's intention to critically examine the concept of autonomy which emphasises the role of adults as agents of their own education, free from dependence on conventional forms of knowledge and traditional pedagogical methods.⁸⁵

When describing the autonomy of the adult in a learning situation, Chené takes into account the agogical setting, the relationship with the educator as well as the learning activity as aspects which need to be borne in mind.⁸⁶ Chené then criticises a concept of andragogy which promotes the adult learner as an agent of the learning occurrence by being able to select what is useful, meaningful or efficient and then evaluating the results of the learning occurrence in relation to the goals that have been set. This, however, does not appear to be what agogicians intend when they refer to the concept of self-directed learning. Knowles, for example, is the first to admit that it is a common occurrence that adults who have reached responsible adulthood and are themselves in positions of responsibility, are capable of being self-directing when it comes to their own learning. However, it also happens that the moment certain adults find themselves in an education situation, they "... hark back to their conditioning in school, assume a role of dependency, and demand to be taught" (Knowles 1984:9). This, according to Knowles, is the crux of the matter and it is vital in an andragogic situation that the andragogue

⁸⁴ As quoted by Chené (1983:40).

⁸⁵ In this regard, see also Beder and Carrea (1988); Brookfield (1985); Merriam (1987) Mezirow (1985); and Pratt (1988) as a few examples of numerous books and articles where emphasis is placed on teaching and learning as a self-directed activity of adults.

⁸⁶ For the purpose of a coherent discourse, these three aspects will not be examined separately, but considered as a whole as they are interrelated in the agogic discourse. Furthermore, what appears unusual throughout the whole article is that the writer, while referring particularly to an author such as Knowles, refrains from acknowledging the existence of andragogy and persists in referring to pedagogy throughout the text. Perhaps a certain bias which appears in this article could be attributed to the fact that the writer does not acknowledge the existence of a discipline known as Andragogics. The researcher is of the opinion that such an article could be an indication of the difficulties encountered when it is not acknowledged that the aims of educating adults are different to those of educating children and therefore, a different approach could be advisable.

should be seen more as a consultant, facilitator, tutor or helper, rather than as a teacher or lecturer, capable of imparting knowledge to others.

According to the andragogic mode, the andragogue neither controls nor dominates, but provides information and advice which should assist learners to manage their own learning projects (Knowles 1984:394-395). However, for the learning activity to become autonomous, the learner needs to be highly motivated. According to the pedagogic mode, students are generally motivated primarily by "external" pressures, competition or the consequences of failure (Knowles 1984:9). In the andragogic mode, the most potent motivators are "internal": self-esteem, recognition, better quality of life, greater self-confidence, together with many other factors (Herzberg 1966; Maslow 1970).⁸⁷

It is evident that andragogues do not intend the self-directing and autonomous adult to assume all the decisions for their education. What is essential is that adults are made aware of the options open to them (Cheren 1983:27) and are assisted in their capacity of deciding "... to choose when to exercise or abdicate control over valued functions" (Pratt 1988:170) Therefore, it is imperative that andragogues are aware that adults are capable of both self-directedness as well as dependency. In an agogic situation, interacting determining factors such as the learner, the teacher and the learning situation need to be taken into account when determining the autonomy and self-directedness of the learner.⁸⁸ In an andragogic situation, there are learning situations that are predominantly teacher or content-centred due to pre-determined structures over which adults have little or no control but this does not detract from their adulthood or their sense of self-direction (Pratt 1988:162). Furthermore, as with the pedagogic mode, adults enter into educational situations with their own psychological attributes as well as diverse stages of prior knowledge, experience, commitment and self-confidence which could affect the learner's desire or ability for mutual co-operation (Pratt 1988:163).

⁸⁷ As quoted by Knowles (1984:12).

⁸⁸ These factors apply both to a pedagogic and andragogic situation.

Neither can it be overlooked that most teachers have been trained according to systems which placed the teacher "... in a central position of dominance and power, with almost exclusive authority over and responsibility for making decisions regarding the conduct of education. They may have little, if any, experience or training that would effectively prepare them for sharing that authority. Indeed, they may even see it as inappropriate to be expected to do so" (Pratt 1988:164). It is still unclear how and when pedagogues and andragogues are encouraged to adopt collaborative methods, and with what effect, because personal variables of the agogue such as experience, training, personality, confidence, preferred ways of working and philosophy of life all contribute to a preferred way of educating (Pratt 1988:164).

5.2 Role of the Pedagogue and Andragogue

In situations where the adult lacks relevant knowledge, skills, experience, motivation as well as self-confidence, it is the role of the andragogue to provide both content-direction and support. Where the adult comes into a learning situation as a novice, but with confidence and motivation, it is primarily the task of the andragogue to continue to provide content-direction, but with support that is motivated by assisting the learner into a less dependent position (Pratt & Magill 1983).⁸⁹ As the adult learner progresses towards greater independence there is less need for content-direction, but the psychological need for support remains. An appropriate relationship at this stage is that of collaboration and shared authority. In such a relationship there is mutual growth in reflection and self-reflection and the individual role of the educator, teacher, guide, tutor, lecturer becomes one of reciprocal assistance and continuous learning (Pratt 1988:170).⁹⁰

⁸⁹ As quoted by Pratt (1988:168-169).

⁹⁰ The interaction of different variables, as those that have just been mentioned, needs to be considered when educating primary educators and secondary educators in Preventive Education. The final aim is the same, but the means of achieving it may have to be adapted to the capabilities of the different groups.

Neither the pedagogue nor the andragogue should do for the learner what they can do for themselves and vice versa. It is a delicate balance to which a perceptive educator is always sensitive. Therefore, a critical examination of the use of the concept autonomy indicates that it is essential for the andragogician to have established those criteria according to which adults are considered as mature, responsible human beings.⁹¹ Adults are not always, maybe never, automatically autonomous learners. Although Knowles speaks about self-directed learning, and the autonomy of the adult, he is the first to admit that self-directed learners "... will view any self-directed learning opportunities with shock and disorganization until trust between the student and the teacher is established" (Knowles 1984:284). In any agogic situation, the mediation of another person remains indispensable.⁹²

The idea of companionship is the essence of the existence of the human being. Because the human being is an encountered and an encountering being the agogic is at the root of human existence as its foundation. The agogic accompaniment, seen as a relationship between people of various ages is lifelong and that is why it is impossible to indicate precisely where the transition between one agogic mode and the other begins and ends. "We cannot say exactly where and when the agogic in the pedagogic mode is concluded and proceeds to the andragogic mode, in other words where education stops and where 'self-education' starts through dialogue with another in the form of an adult in companionship with a fellow-adult" (Oberholzer & Greyling 1981:23). This does not exclude the possibility, at the level of andragogy, that the roles of andragogue and learner could be interchangeable and that the "... usual deferential power relationship between student and tutor [...could] be modified" (Boud & Prosser 1984:123). At the level of andragogy, because the motivation is different, there should also be a different mode of interaction between andragogue and learner and learners among themselves.

⁹¹ See Chapter Two, Paragraph 9, where the criteria for adulthood were mentioned.

⁹² The ontological and anthropological study undertaken in Chapter Two, described human existence as one of mutual relationships as co-existence. In the agogic sciences the emphasis is on this relational existence and in Andragogics it is essentially on the role of the aner-agein.

While the andragogue remains the representative of the institution, the learner gradually assumes a greater sense of shared responsibility and accountability (Boud & Prosser 1984:183).

Chené (1983:43) however, is once again critical of these ideas and is of the opinion that Knowles and other agogicians have "... demystified the power given to teachers by educational institutions [...by advocating] that any adult could help another adult in the learning process".⁹³ Furthermore, Chené (1983:45-56) adds that the influence of humanistic Psychology which emphasises the autonomy of the adult, together with an awareness that adults are capable of learning in informal settings, compounded by a critical attitude towards educational institutions, has given rise to the promotion of "autonomy and individual learning" against the need for "heteronomy and formal learning". While the autonomy of the adult is recognised, andragogics could never advocate autonomy as an absolute because, as with independence, freedom, self-reliance and many other attributes of adulthood, these are relative concepts which need to be viewed in context. It would be impossible for any human being to become totally autonomous, independent, free or self-reliant.⁹⁴

5.3 Challenges to Andragogics and andragogy

When andragogicians refer to Andragogics as an autonomous discipline, they are referring to the fact that Andragogics has its own field of study. When they refer to the adult in an andragogic situation, they are referring to an autonomous human being who freely accepts andragogical influencing which presumes that the adult acknowledges that the andra-

⁹³ By trying to discover the hidden contradictions behind the explicit discourse on autonomy in adult education, the researcher is of the opinion that Chené (1983:38-46) has at times slightly misinterpreted what Knowles and other andragogicians are essentially saying with regard to the relationship of authority between the andragogue and the adult student or learner. After having studied what Knowles has to say about Andragogics, it does not appear that his idea is in contradiction to that of Chené. Furthermore, it does not appear that Knowles has indicated that the role of the educator, tutor, facilitator, or leader is in any way obsolete or superfluous. This idea of the need of the other as a guide is also advocated by Oberholzer and Greyling (1981:38) when they re-affirm that "... in any event, at any specific time in our life and in any situation, we are ethically involved in the agogical. Nobody can travel through life without someone who knows the way to guide him".

⁹⁴ See what was said regarding existence as co-existence in Chapter Two, Paragraph 4.

gogue possesses knowledge, expertise, personal qualities which are capable of assisting the adult to become a more mature and responsible human being. Knowles, as one of the major exponents of andragogy in the United States,⁹⁵ refers to andragogy⁹⁶ as "... the art and science of helping adults learn" (Knowles 1980:43). Many authors would agree with Bard (1984:x) that andragogy "... probably more than any other force has changed the role of the learner in adult education and in human resource development programmes".⁹⁷ Andragogy, however, has also caused more controversy, philosophical debate and critical analysis than any other concept or theory proposed so far. As a theory of adult education andragogy (or rather Andragogics) has been challenged on many grounds.⁹⁸

A further question that could arise is whether those employed in Tertiary Education Institutions require pedagogic or andragogic skills?⁹⁹ Yonge (1985:166) asserts that the difference between pedagogy and andragogy would not be justifiable if its main focus were that of teaching and learning. The critical difference between pedagogy and andragogy is the

⁹⁵ It was Lindeman in collaboration with Anderson (Anderson & Lindeman 1927) who first introduced the concept of andragogy into the literature of the United States of America in 1927. Nevertheless, he never developed the idea beyond its mention in his book Education Through Experience and it was not until 1970 that Knowles adopted the term andragogy from Lindeman, from which he derived his assumptions about teaching-learning experiences appropriate to adults (Brookfield 1984:185-195). It is not only what Knowles has personally achieved in the field of andragogy, but also what his students have done by taking his model of adult learning and using it in all kinds of organisations, both in the United States of America and abroad, that is noteworthy. What they have achieved from the inside in a number of human development roles as well as from the outside as consultants, has had a significant effect on organisations and the professions of human resource development and adult education (Bard 1984:ix). See Chapter Two, Paragraph 7, where mention is made of Kapp who was the first to use the term Andragogy/Andragogics.

⁹⁶ When Knowles refers to andragogy, he includes Andragogics because he includes the science and the practice in his one term, andragogy.

⁹⁷ "Some of us are stone throwers, those who toss ideas into the pool of human knowledge. Some throw stones that land at the edge, making only a few faint ripples. Only a few throw large stones into the middle of the pool, causing potent ever-widening circles that touch and affect many. For the last thirty years Malcolm Knowles has been throwing hefty stones. Several of his books are considered classics, remaining in print year after year to influence students and practitioners alike. [...] His ongoing national and international consulting practice has spread the word of andragogy and made organizations more human and effective" (Bard 1984:xi).

⁹⁸ In this regard see, among others, Brookfield (1985); Cross (1981); Davenport and Davenport (1985); Griffin (1983); Hartree (1984) and Rachal (1986).

⁹⁹ See the D.Ed research of Haasbroek (1982).

Mitsein, or "mode of human accompaniment" which points to the essential of the agogic event.¹⁰⁰

Greyling (1991:15), in an interview with Le Roux, affirms that even at Unisa it is common to hear people refer to the pedagogic task of the university. He asserts that such an attitude is incorrect because "... 'n Dosent het eintlik slegs 'n pedagogiese taak wanneer hy by 'n skool gaan help, waar kinders pedagogies begelei moet word. Aan die universiteit het dosente myns insiens primêr 'n andragogiese en selfs gerontagogiese taak. [...] Die probleem kom egter in by dosente wat absolute spesialiste op hul besondere vakterreine is, maar nie veel van pedagogiese of andragogiese of selfs gerontagogiese strukture af weet nie of nie die bestaan daarvan erken nie" (Greyling 1991:15). Nevertheless, Greyling is still of the opinion that fundamentally the teacher in the nursery school or in the primary school has the same task as the professor at the university due to the fact that "... dit is net die frekwensie en die intensiteit van die opvoedings - of begeleidingsnood - of agogiese nood - wat verskil (Greyling 1991:14). Especially at tertiary level, learners need more than packaged study materials that need to be studied. They require opportunities that will enable them to learn to think for themselves so as to be able to judge life and its meaning. However, to arrive at this level of personal reflection, students require guidance and that is why Greyling sees the task of the university or tertiary institutions as one of a fundamental "begeleidingsfunksie" (Greyling 1991:17).

The ontological and anthropological grounding of the agogic is founded on the humanness (Dasein) of the human being as being-with (Mitsein). It is this idea of companionship that is the essence of human existence. "This is what makes human life what it is; it not only permeates our existence, but is perennial" (Oberholzer & Greyling 1981:22). An agogic

¹⁰⁰ See the article of Yonge (1985:160-167) where he indicates that the essential differences between Andragogics and Pedagogics do not revolve around the concepts of learning and teaching as Knowles and Associates appear to emphasise and which he considers as inappropriate. It is only when andragogy and pedagogy are viewed as two distinct modes of accompaniment that the crucial difference is apparent. The qualifying difference is to be found in the aims of pedagogy and andragogy.

situation, therefore, always involves some form of assistance, companionship, human dialogue and guidance. The wealth of experience of the learner also becomes a rich resource to be shared with others. Nevertheless, experience could also become a potential hazard especially where accumulated experience has degenerated into mental habits, biases and presuppositions that impede fresh ideas and alternative ways of thinking. This is where the presence of not only the andragogue, but of everyone involved in the learning occurrence will be capable of challenging those habits and biases which ought to be open to the prospects of new approaches and perspectives (Knowles 1989:82-85).

In this way the aner-agein becomes "... an appealing and responding, an encountering and encountered pathic-dynamic relatedness or dialogical event [that] is universally human, inevitable and essential" (Oberholzer & Greyling 1981:126). It is at the level of the andragogic that the noblest qualities of the human being such as agape-love, mutual acceptance, respect, trust, co-existential guidance and respect for the dignity of the person, are expressed (Oberholzer & Greyling 1981:126). Therefore, pedagogy and andragogy are not two empty terms, but rather two distinct modes of Mitsein or human accompaniment.

6 A CULTURE OF PREVENTIVE EDUCATION AS BENEVOLENT AUTHORITATIVE GUIDANCE

Throughout this study education has been described as agein and for the andragogic mode aner-agein underlying the aspect of guidance as accompaniment in all agogic situations. Both pedagogy and andragogy are characterised by an authority relationship although on an entirely different grounding which changes the agogical relationship between adults with adults and adults with the young (Oberholzer & Greyling 1981:68). To better understand the implications of Preventive Education, with a view to educating educators according to this style of education, it is essential to describe the essence of Preventive Education within the

pedagogic situation in which it was practised and where the educator was seen as a benevolent authoritative guide.

One of Don Bosco's ideals was for educators and the young to share the same values and the same life style. According to him, education had to include interpersonal relationships, the service of authority¹⁰¹ and an environment suited to young people. The triple criterion of reason, religion and loving-kindness, describes the essence of Preventive Education which does not refer to the content of what is to be taught, but to the manner in which the educator educates the young. These three components are distinguishable, yet inseparable because they signify a unified manner of being and therefore, one component does not have precedence over the other. According to Don Bosco, the concept of Preventive Education, lived out according to reason, religion and loving-kindness, is a concept which influences all interhuman relationships. Therefore, to dissect the essence of Preventive Education, so as to reduce it to a formula of effective education, is most unsatisfactory. The distinctions that will be made here are only for the sake of clarity and scientific research.

6.1 Reason as Benevolent Authoritative Guidance

The rational component is not only fundamental to the concept of Preventive Education, but to the agogic in all its forms because it demands an all-round intellectual and cultural formation of the human being. Reason is not an abstract or impersonal concept but something that is arrived at through shared evaluation, questioning and personal experience. Don Bosco maintained that the reasonableness of his method took into account the key aspects of everyday life including work, recreation, supervision, discipline, morality and obedience. The component of reason as Don Bosco understood it, presupposed the use of fore-knowledge, pre-advice and

¹⁰¹ Understood according to the Scriptural connotation of Jesus who advised his disciples not to flaunt their authority. "This must not happen among you. No; anyone who wants to become great among you must be your servant, and anyone who wants to be first among you must be slave to all. For the Son of Man himself did not come to be served but to serve, and to give his life as a ransom for many" (The Jerusalem Bible 1974:Mc.10:43-45).

understanding so that everyone knew beforehand and understood what was expected of them. In this way he avoided any form of overbearing authoritarianism by establishing beforehand a reasonable basis for duty, order and community living. By respecting the freedom of the individual, he insisted that the conscience and individual personality never be violated. In essence, he founded his style of education on a reasonable basis which meant appealing to the free will, co-operation and dignity of the individual. Furthermore, by means of gentle persuasion he hoped to gradually assist those in his care to assume personal responsibility for their own behaviour so as to gradually arrive at a sense of self-discipline. Accordingly, persuasion was used as a means of reason when the young were convinced, for example, of the need to improve their conduct. In this way good behaviour became a reflection of living convictions which were not stimulated by external, oppressive coercion. As far as possible, the use of punishment was to be replaced by "friendly, frequent and effective admonitions" (Lemoine 1966-1975 Vol.3:77) so that appeal could be made "... to the conscience and not to fear of reprimands or punishments" (Lemoine 1966-1975 Vol.3:267). The justice of this principle of reasonableness proved itself and according to Lemoine "... discipline was no problem [...] because duties were carried out with love; study and work were enjoyable because they were prompted by a sense of duty and honour" (Lemoine 1966-1975 Vol.5: 125). This is what Gunter, (1983:146) refers to as "preventive discipline", the kind of discipline that is "... positive and is exercised in the form of leading, guiding, exercising a good influence, giving help and support, instructing, informing, giving practice in doing what is good and right". The best way of handling discipline is to prevent indiscipline from occurring in the first place because public reprimands do nothing but cause unnecessary embarrassment and humiliation.

Don Bosco did not believe in blind or unquestioning obedience, either, but as an expert on human nature, he was aware that there would be times when his preventive style would fail to work, resulting in a breach of norms. However, whatever the cause for the disobedience or the breach of discipline, Don Bosco was unyielding on the point of corporal punish-

ment. It was absolutely forbidden in his houses because he believed that behind all punishments there had to be the principle of reason, justice and an awareness of the dignity of the person (Ceria 1930-1937 Vol.XVI: 440). Above all, it was the responsibility of the educators to inform the young beforehand what was expected of them in order to create a healthy, happy, wholesome moral environment which would make it difficult for the young to transgress the norms laid down (Amadei 1977 Vol.X:437-438; 494-495; Ceria 1930-1937 Vol.XIII:247). The demeanour of the educator, Don Bosco believed, also contributed towards a positive or negative atmosphere. Educators who were positive, pleasant and conveyed the idea and attitude that they enjoyed being with the young contributed towards fostering an optimistic outlook of the young towards themselves which in turn nourished greater self-esteem.

When corrective discipline was required, the aim was to correct what had gone wrong and discipline was of a remedial nature. Whether dealing with preventive or remedial discipline it was the duty of the educator to appeal to the head (reason) as well as to the heart (affection) of the young.¹⁰² Therefore, reasonableness in the form of benevolent, authoritative guidance, rather than authoritarianism was the means used by Don Bosco because he firmly believed that "... if the educand comprehended the reasonableness of what he was doing, or what was being done, he did not need external or repressive measures inflicted upon him for the maintenance of discipline" (Morrison 1976:90). Educators were requested to take the nature of the young person into account by not making too many, or unrealistic demands on them. In a similar manner sufficient outlets to cater for the exuberant energy of the young needed to be provided in the form of music, games, exercise, concerts as well as outings. In principle, the concept of reason or reasonableness was a simple one which avoided artificial complications or exaggerated formalism (Morrison 1976: 91) but it also meant the vigilant, guiding presence of the educator.

¹⁰² This is why reason, religion and loving-kindness cannot be separated when practising Preventive Education.

Discipline, to be kept reasonable, was based on respect, obedience, dialogue and trust, in a spirit of family and agape-love. To achieve this, it was expected of the educator to demonstrate a caring attitude so that the young could recognise the sincere concern of the educator for their good which was not based on sentimentality, but on firm, genuine, lasting friendship (Morrison 1976:96).

Reflecting on the practice of reason in its original form, it is clear that reasonableness was built on mutual trust and understanding between the educator and the young which prepared for the exercise of benevolent, authoritative guidance. In the contemporary modern world, it appears as if the young are clamouring for freedom from restrictions of every kind or from any form of submission or obedience to authority. It could be asked whether reason still has any place in education? In a spirit of reasonableness and in keeping with the nature of the agogic, benevolent, authoritative guidance, together with the aspects of trust and understanding are required to establish an atmosphere of dialogue. Without reasonableness, benevolent, authoritative guidance could degenerate into authoritarianism and thus be unacceptable from an agogic perspective (Yonge 1990:116). Relating what has been written about reason to the need of educating educators in Preventive Education, one of the criteria would be that the educator should be a reasonable human being who is capable of exhibiting a number of characteristic virtues. By being objective, balanced and impartial, the reasonable educator is capable of listening to other people, of heeding their criticisms, tolerating different opinions and making strenuous and imaginative efforts to understand the views of others which differ from his or her own (Paterson 1979:105-107).

In addition, the reasonable educator is expected to be capable of acting as a leaven in society by creating a climate in which solutions can be found and acted upon, as well as strengthening those forces in society which are likely to bring about a better quality of life for all (Paterson 1979:111). It is, therefore, the opinion of Paterson (1979:115) that the development of reasonableness should be a primary and central object-

ive of education, because reasonableness has a special and inherent dignity, which makes it worthy of respect for its own sake even apart from any utilitarian considerations. The educator does not teach reasonableness because "... a man's reasonableness is something which has intrinsic worth, bestowing on its possessor a characteristic dignity of which we are directly aware when we find it exacting our respect". Paterson cautions that human reasonableness is not similar to a flame which, once kindled, continues to burn brightly. Just as the flame can be extinguished, so can the reasonableness of the human being atrophy from disuse. "If, therefore, the will and capacity to reason are to be kept alight among those in whom they have already been kindled, and nursed into life among those in whom reasonableness has hitherto been stifled; if, indeed, a general advancement of reason is to take place; then we should, I think, expect to see many of the most significant gains made, and many of the most serious losses checked, within the domain of the education of adults. Not only is the development of reason an integral part of all adult education worthy of the name. The continuing education of adults, we must conclude, is an integral part of the general advancement of reason" (Paterson 1979:122).¹⁰³

6.2 Religion as Benevolent Authoritative Guidance

Religion or the relationship of the human being with the Transcendent, is frequently associated with various doctrines, practices or customs that are part of a particular religious creed. These external and visible aspects should not obscure the reality that the human being, as a religious being, yearns for a relationship with the divine, the Transcendent or Totally Other. Belief in the presence of a Supreme Being gives the human being faith in the meaning of existence and the capacity of living according to this belief. Religiousness, as a ground structure of human existence, is more profound than the practice of a specific religion. It is religiousness that sustains the life of the human being

¹⁰³ Underlining my own - P.F. It has previously been explained that the researcher does not intend the term education of adults equivalent to the education of educators. However, what Paterson is stating with regard to the education of adults, is equally valid for the education of educators.

filling it with love, peace and hope (Oberholzer & Greyling 1981:107-108).

Don Bosco equated happiness with a virtuous life and integrated religion into the very fibre of the daily lives of the young (Ayers 1974:71) by striving to present religion as a natural and desirable essence of meaningful existence. His educational criteria were solidly rooted in a firm religious foundation guided by Roman Catholic theology. If religious principles are excluded, Preventive Education becomes meaningless. Because Don Bosco understood the dignity of the human being as a sign of intimate participation in the life of God, every aspect of life, according to him, had to include the aspect of sacredness (Kilcullen 1959:114).

When questioned about the secret of dealing with young people who were naturally intolerant of discipline, Don Bosco replied: "Religion and reason are the two springs of my method of education. [...] The secret of my method of education is summed up in two words: religion and reason - religion, genuine and sincere, to control one's actions; reason, to apply moral principles to one's activities rightly." (Lemoyne 1966-1975 Vol. VII:451).¹⁰⁴ Self-control, self-discipline, work and duty were all considered as sacred, as obligations which were connected with religion. For the simple reason that work was considered a sacred moral duty, the young were urged to devote themselves to it willingly. To achieve the unity between reason and religion it was once again the responsibility of the educator to ensure that the environment was conducive to Christian¹⁰⁵ ideals which had to be applied in a spirit of loving-kindness because it was above all Don Bosco's pastoral love for the young which had inspired his educational enterprise (Lemoyne 1966-1975 Vol.II:164).

Although, as a Roman Catholic Priest, Don Bosco was convinced about his religious ideals and principles, he never imposed them on the young. He

¹⁰⁴ More will be said about this aspect of Don Bosco's style of education in Chapter Five.

¹⁰⁵ The environment in which Don Bosco practised Preventive Education was Christian and, therefore, it is understandable that Don Bosco sought to inspire Christian and Roman Catholic values and ideals to the young.

understood the role of the educator as one of benevolent, authoritative guidance by means of good example so as to accompany the young to deepen their relationship not only with themselves, the world, fellow human beings, but above all with God. Don Bosco continually challenged not only the young, but also the educators to moral and religious commitments. He made it easy for everyone to live in an atmosphere permeated by religious principles. Above all, he endeavoured to create a climate of joy, study and piety where educators as well as the young could live in the presence of God. Don Bosco's aim was for the educator to guide the young by assisting them to become good Christians and honest citizens so that in their daily lives they could recognise and carry out God's plan for them in a responsible and joyful manner.

The critical reader could immediately object that times have changed particularly with regard to religion and that in a secular society it would not be possible to use religion as an essence of education as Don Bosco did. It has already been established that one of the ground structures of the human being is that he or she is a religious being. Theoretical socialism, communism and humanism have, over the years, constantly presented a secular gospel as a message of freedom, equality and brotherhood, excluding any intervention from the Divine (Saris 1985: 63). Pope Paul VI in his Encyclical Populorum Progressio (1967) refers to a "... narrow humanism, closed in on itself and not open to the values of the spirit and to God" which works against the human being. Further on he refers to the fact that a humanism that is closed off from God cannot but end up being directed against man because "... a humanism closed off from other realities becomes inhuman" (Pope Paul VI 1967:42).

Without going into details about the religious attitude of the contemporary modern world¹⁰⁶ it would be sufficient to assert that to understand how Don Bosco implemented the essence of religion it is necessary to observe the spirit which animated him. The reality of the presence of God has not changed. Belief in the presence of God does not depend

¹⁰⁶ This aspect was dealt with in Chapter Three, Paragraph 3.2 under the heading Secularisation.

on the faith or the lack of faith of the human being, or the acknowledgement of being a believer or not. God is present in His universe. Often it is the manner in which religion has been presented that has caused a dualism between the spiritual and the profane, between this world and God. Being brought up in this dualistic mode has caused many people to lead a double life. Special time set aside for God as opposed to time that was spent with un-God-like activities, increased the belief that the more time that was set aside for God, the more religious the person became and the more merit before God (Saris 1985:80).

While Don Bosco might have encouraged religious practices in keeping with his time, his intention was that the young should be open to the mystery of God in their daily lives. Consequently he invited the young to live consciously in the presence of God by putting this religious conviction into practice in whatever they did, no matter how mundane it appeared to be. Religion was not reserved for special moments or practices but became as natural as the air that the young breathed. Saris (1985:82-83) sums up the need for a religious outlook in life when he states that "... attending church services, devising prayers and preparing celebrations, training in religious exercises and their use, is all useful in the course of educating people in the faith [...] But as a starting-point or as the main content of it, all this achieves little or nothing, unless we are awake to the fact of God's world of grace, in which we are totally immersed. And if those 'church' things alone are taught to the children, they are actually dangerous; for the main thing they ought to be learning is that each and every day we can be making our personal response to that invitation from God by saying 'yes' to it and co-operating with him, through the service of our own life-liturgy: our opting for God and struggling with God. Without this prayerful approach through everyday things, all practices connected with religion or the church are soon trivialised, degenerating into empty formulas. This is precisely the complaint sounded in a variety of ways by young and old when they tell how much difficulty they have with these prayers and practices that are so remote from real life".

6.3 Loving-kindness as Benevolent Authoritative Guidance

Loving-kindness was the co-foundation of Don Bosco's style of education because he knew that to educate it was necessary to gain the confidence of the young, win their love and convince them that they were loved in return (Lemoyne 1966-1975 Vol.III:77). Don Bosco clearly considered education as being primarily a labour of love with a clear and definite aim: the perfecting of all human potentialities on the way to responsible adulthood. According to Braido (1964:156) Don Bosco summarised his whole philosophy of education into one principle which justified and actualized it: "Education is a matter of the heart" (Ceria 1930-1937 Vol.XVI:447).

This method of constant loving-kindness, undoubtedly puts strain on the educator because it demands unwavering zeal, earnest endeavour and a continuous striving towards the ideal. The only motive that could sustain the educator would be a conviction and understanding of what agape-love entails together with a fundamental desire to accomplish enduring good among the young (Finn 1986:239). Don Bosco's loving-kindness was not sentimental or spineless, but based on a healthy equilibrium which cemented the relationship between the educator and the young on true and lasting values (Dalcerci 1981:58). In particular, Don Bosco stressed that the educator should at all times be approachable and on friendly terms with the young so that he or she would be able to initiate dialogue and speak "in the language of the heart" (Lemoyne 1966-1975 Vol.III:240). To educate in the style of Preventive Education, according to the mode of loving-kindness, means to demonstrate to the young that they are loved by being interested in what interests them and thereby gaining their respect and obedience. This close collaboration between the educator and the young was termed by the Salesians the pedagogy of confidence where both educator and young were encouraged to co-operate towards the attainment of the same aims. The union between educator and young was based on the practice of mutual loving-kindness in personal exchanges and demanded the dedication, time and patience of the educator (Morrison 1976:243).

Don Bosco insisted on personal interest being manifested to the young because he was convinced that loving-kindness was essentially a dialogue of trust which consisted not only in words but also in actions. Because the young with whom Don Bosco was dealing were often insecure and uncertain, not only because of their age, but also because of family circumstances and home background, he placed much emphasis on the spirit which permeated the environment. Young people who had been prematurely exposed to the hardships, anxieties and difficulties of life required dedicated educators who were capable of reacting in an understanding and compassionate manner to their problems and difficulties to gain their confidence and trust.¹⁰⁷ Aware of the dangers of mass education, Don Bosco insisted on a person-to-person relationship.

A particular form of loving-kindness was expressed as assistance, understood as the friendly, guiding presence of the educator who was capable of initiating dialogue, encouraging, forestalling, empathising and bearing joyful witness (Ceria 1930-1937 Vol.XIII:176). Gunter (1983:155) adds that true authority and genuine love are both rooted in the educational situation because agogic love manifests itself in firm but sympathetic guidance. It is only genuine love for the young that can prevent the authority of the educator from degenerating into high-handedness, force, contempt or arrogance. "Furthermore, it is essential that the child should daily feel that his teacher puts him first, that the teacher has nothing less than his welfare at heart, and that his teacher shares in all his joys and sorrows" (Gunter 1983:155).

6.4 Creating a Culture of Preventive Education

Preventive Education revolves around the beneficial, meaning-giving educative presence of the educator¹⁰⁸ who could be considered the central-

¹⁰⁷ This immediately brings to mind the current problem of street children. See also Chapter Five.

¹⁰⁸ Don Bosco often referred to the Salesian educator as the assistant who need not necessarily have been the qualified educator. While the educator was also the assistant, the latter was not always a qualified teacher. In this way the pupils were able to come into close contact with all those who formed part of the educating community.

figure in the educational thought and practice of Don Bosco. The "active presence" of the educator among the young has become a controversial issue for a number of Salesian educators who, because of a misguided understanding of the independence of young people and of non-directive guidance, have either devalued this eminently Salesian practice of being physically present to the young at all times or have completely abandoned it.¹⁰⁹

Long before experimental psychology had indicated the necessity of interpersonal relationships, Don Bosco was encouraging it as the key to the positive guidance and support of the young, assisting them on their way towards responsible adulthood.

To understand Preventive Education it is essential to absorb its spirit and not to be beguiled by rules and regulations which have the habit of becoming entrenched in rigidity. The letter of the law results in authoritarianism and therefore, the educator who desires to incarnate the preventive style of educating requires keen insight so as not to reduce Preventive Education to a collection of useful expedients or worthwhile strategies. Reference to a culture of Preventive Education is intended as a form of education capable of cultivating those values necessary for the grounding of human life as authentic existence. The term culture, derived from the Latin colere implies cultivation, rearing, or improvement by means of intellectual or physical training¹¹⁰ (Sykes 1976:249).

Culture is generally best transmitted through tradition and example. The human being, as a cultural being, is continually involved with becoming someone, best achieved by means of sympathetic authoritative guidance,

¹⁰⁹ This idea of continuous assistance has been criticised on various grounds. One of the most constant critics was Perquin, a Dutch Jesuit, who maintained that Don Bosco's educational system is rightly called preventive because it prevents the growth of the young. His greatest objection to Preventive Education was that it destroys the freedom of the young because with the educator continually "watching over" the young they are sure to be deformed rather than formed. See also Finn (1986:247-254) where the topic of the relationship between educator and educand was dealt with. The aspect of "Salesian assistance" or the "active presence of the Salesian educator among the young" will be dealt with in more detail in Chapter 5.

¹¹⁰ Colloquially people refer to the cultivation of bees, oysters, fish, bacteria, silk. Hence a common reference to, for example, cultured pearls.

in other words, by means of education, understood as agein and aner-agein (Oberholzer & Greyling 1981:103). Preventive Education appears to fulfil all the requirements of authentic education,¹¹¹ and as such it is much more than simply a method or a style of education. It embodies universal principles which can be applied successfully in various circumstances and in different cultures. To ground the present discourse on a culture of Preventive Education, it is necessary once more to return briefly to a discussion on norms and values.

Much has been said about the presence of norms and values in education. Education is understood as a normative and normating occurrence. Often both these are interchanged, but the distinction between norms and values is essential to the understanding of a culture of Preventive Education. It is imperative to distinguish between values and norms which are the expression and embodiment of particular values. The human being acknowledges a diversity of values which, largely, have been appropriated through accepted example. These values make life worth living and determine behaviour, interpersonal relationships and what is worth striving after. To prevent values from being destroyed and to accommodate the interests of all, certain norms relating to specific values are introduced. Insofar as groups of people attach relevance to agreed practices, these are eventually turned into traditions and customs, laws and norms. In this way different nations embody different cultural-patterns unique to themselves and their belief of what is good, beautiful, rich and noble. Because all norms are made by human beings, they cannot claim universal validity. All norms are bound to time and space and as such are secondary to the values they represent.

A unique phenomenon, nevertheless, is that when a certain system gains supremacy, human behaviour is no longer guided by what is of value, but by predetermined norms which become more significant than the values from which they derived. A norm-centred approach (adapting the person to the

¹¹¹ See Finn (1986) where the agogic validity of Preventive Education by means of agogic criteria revealed that it was justifiable to speak about Preventive Education as a system with methods and aims which takes into account the agogically essential and the essentially agogic by observing and honouring the demands of the agein as well as the aner-agein.

norms of the group) or a value-centred approach (the centrality of the person) could determine certain types of education.

The norm centred approach is more common than educators would like to admit and one that is used particularly in authoritarian situations and popular with educators. In a norm-centred approach, education takes place on the grounds of the imposition of rules and regulations (norms) where there is little or no room for questioning or dialogue on the part of the one being educated. In this situation, the presence of the educator is necessary to ensure that the norms (principles or standards of behaviour) are complied with.

The value centred approach places the person at the centre of education and is concerned with a holistic formation of the human being. The presence of the educator as an authoritative guide is essential so as to accompany the young on their journey towards responsible adulthood. According to a value-centred approach, human concerns take precedence over impersonal norms and demands. However, norms are not excluded as they are considered to be an integral part of the education occurrence, but they are constantly open to review should the situation warrant it. Central to a value-centred approach to education is the dignity of the person stemming from human and religious values.

To refer to a culture of Preventive Education, is an attempt to emphasise the lasting quality of a type of education that is not dependent on changing, fashionable ideas because it is based on values that seek to give direction to the lives of young people, that hopefully, will remain with them as they progress into responsible adulthood and continually strive to realise their full potential as human beings. Preventive Education is an attempt at giving the young the reason for living so that they will be capable of living a meaningful life in the midst of the difficulties and trials that are part of human existence. Ironically,

it was Nietzsche who said: "He who has a why to live can bear almost any how".¹¹²

The question that arises concerning the need to educate educators in Preventive Education is more complex than providing a course in Preventive Education or establishing a set of guidelines to be faithfully adhered to. Firstly, it involves the conviction of the validity of Preventive Education and secondly, the desire, on the part of educators to want to know more about the particular ethos involved in Preventive Education.

7 CONCLUDING REMARKS: AUTHENTIC ANDRAGOGIC SUPPORT AS A CONDITION FOR PEDAGOGIC SUCCESS

The education of adults appears to have been the earliest form of systematic education.¹¹³ Renowned educators of ancient times included Confucius and Lau-tsu in ancient China; the Hebrew prophets and Jesus in biblical times; Aristotle, Plato, Socrates, and other ancient Greeks; Cicero, Euclid and other ancient Roman teachers, who devoted their time to educating adults, not children. These educators of adults were confronted with the richness of the practical experience of adults from which all those who participated, benefitted. Due to the fact that education took on the form of active inquiry and not passive reception, it was necessary to invent suitable techniques.

The ancient Chinese and Hebrews invented the strategy whereby a problematic situation was often described by means of a parable and the possible resolution was discussed jointly by the listeners. The Socratic dialogue was the invention of the Greeks in which the leader and the group would combine their thoughts and experience in seeking a solution

¹¹² Nietzsche, as quoted by Bertocci (1980:108).

¹¹³ See Chapter One, Paragraph 3 where the historical perspective of Teacher Education was dealt with.

to a problem. The Romans, being more confrontational, used the method of stating a proposition and then defending it. Knowles concludes this reflection by stating: "I now realise that those early footprints in the sands of adult education time were amazingly congruent with modern concepts of adult learning as portrayed in the andragogical model. The ancient teachers were following their intuitions" (Knowles 1989:60-61).

If the aim of education as agein and aner-agein is understood as purposefully leading towards meaningful existence, then the education of educators in Preventive Education is not only an attempt at enhancing the quality of the agogic, but of fostering the excellence of character of the educator. If it is true, according to what has been said, that education is a lifelong occurrence then the andragogic situation becomes one where educators also require assistance and support, even if it is only by means of encouragement and affirmation from fellow educators, as they strive to acquire their unique potential as primary and secondary educators. When educators are comfortable with themselves they will be more comfortable with the young whom they are called to accompany towards responsible adulthood by means of benevolent authoritative guidance.

It was pointed out that the idea of educating educators is not as straightforward as it may appear. There has been considerable dialogue surrounding the issue of pedagogy and andragogy, much of which has focused on the issue of learning, teaching and the self-direction of adults. It is perhaps this emphasis that has further complicated the issue. While it cannot be denied that learning and teaching as self-direction are the key to the agogic occurrence, these three aspects cannot be used as the focal point when describing the differences between pedagogy and andragogy because a central remaining aspect is education as agein or aner-agein.

A culture of Preventive Education can only be as effective as those who, having been convinced of its effectiveness, are willing to implement it as a style of educating. If education is dependent on the guiding presence of the educator, then one of the main reasons for educating educa-

tors according to Preventive Education is to assist them in becoming the type of leaders capable of releasing the creative energy of others.¹¹⁴ Much is demanded and expected of educators.

Among many other qualities, the authentic, creative educator, as leader, is also expected to be capable of:

- a positive faith in others, offering them challenging opportunities and knowing how to delegate responsibilities
- taking the individuality of others into consideration while remaining sensitive to and tolerant of the shortcomings of others
- bringing out the best in others by positive motivation and encouragement (Knowles 1989:53).

In the contemporary modern world being an educator is one of the most challenging vocations. Teacher Education Colleges, Technikons or Universities can equip the future secondary educator with principles based on scientific facts, together with a good methodology. This is a step in the right direction, but it cannot guarantee the excellence of the authentic educator. That depends on the individual. Learning as a lifelong occurrence, requires constant effort, initiative and perseverance. Authentic education takes time and depends to a large extent on the dedication of the educator in the manner in which the agein and aner-agein is carried out. Not from without but only from within can authentic education occur. Ultimately, it is up to each individual to choose what type of educator he or she desires to become.

Although much has been said about Preventive Education, it would remain a dead letter if there were no educators to implement it. The greatest visual aid is the authentic educator who continues to mature not only as an educator, but as a person capable of compassionately understanding

¹¹⁴ As every educator is in a direct or indirect sense a leader and guide, the term leader and educator could be used synonymously.

human nature. Thus educators require authentic, on-going andragogic support to enable them, successfully, to carrying out the task entrusted to them. In order to build up a positive self-image and self-esteem as well as the capacity to release their own creative powers, the companionship of a competent, sympathetic fellow human being is an essential requirement.

No human being is immune to periods of self-doubt, despair, failure, illness, grief and trials of one sort or another. Not only in the difficult moments of tribulation, but also in the joyous occasions, the educator, as any human being, requires the presence of a guide, a mentor, a friend and companion, one who is not only capable of instructing, affirming and encouraging, but also of just "being there". At one stage or another in life, the human being requires another to point out the educational potential of the ordinariness of daily life. Particularly during difficult times the mind of another is more capable of capturing, pointing out and sharing the beauty of the present and the meaningfulness of life. The educator who is helped to learn from these ordinary events of daily life, from the joys, pains, inevitable disappointments and sorrows which life has to offer will, in turn, become the enriched and experienced educator, capable of allowing life to educate so as to educate others to live life fully and meaningfully.

Educating educators in Preventive Education is an effort to assist the educator to become the authentic educator who not only practices education as an occupation, but recognises the call or vocation to become the virtuous educator.

CHAPTER FIVE

EDUCATING EDUCATORS IN PREVENTIVE EDUCATION WITH SPECIAL REFERENCE TO THE SALESIANS OF SAINT JOHN BOSCO - A CRITICAL EVALUATION AND CONCLUDING RECOMMENDATIONS

1 INTRODUCTION

The last thirty years will go down in history as a time when the Salesian Congregation¹ sought a deeper sense of their own identity and mission. The foundation of this renewal was laid by Vatican II² with further

¹ When referring to the Salesian Congregation, the researcher is explicitly referring to the Salesian Society of Saint Francis de Sales, also known as the Salesians of Don Bosco, founded by Saint John Bosco, familiarly referred in this study as Don Bosco, in 1858. However, much of what will be said will, by implication, also apply to the Congregation of the Daughters of Mary Help of Christians, also known as the Salesian Sisters, co-founded by Saint John Bosco and Saint Mary Domenica Mazzarello in 1872. Both Congregations live according to the same Salesian charism and educational ideals of Don Bosco and both have undertaken a process of renewal asked for by Vatican Two. In order to keep this chapter within reasonable limits it has been necessary to confine the discourse on the education of educators in Preventive Education to the programme of renewal currently taking place within the Salesian Society of Saint Francis de Sales which will, from now on, be referred to as the Salesian Congregation or just simply the Salesians, unless explicitly stated otherwise. In particular, attention will be given to the discourses of Don Viganò, seventh successor of Don Bosco, who guided the Salesian Congregation during this period of renewal from 1971 until his death in June 1995.

² The Second Vatican Council, referred to in this study as Vatican II, was an Ecumenical Council. An Ecumenical Council which possesses the highest jurisdiction over the universal Roman Catholic Church is intended as an international gathering of representatives of the Church for the purpose of mutual consultation, discussion and the reaching of decisions affecting the well-being of the Church. No Ecumenical Council can take place unless it is convened by the Pope. In the history of the Church only twenty one assemblies are considered as having been Ecumenical Councils as the authoritative list of these Councils only began to take definite shape from the Sixteenth Century onwards. An Ecumenical Council generally takes its name from the place where it is held. Vatican II was the second Council to take place in the Vatican. Vatican I, held between 1869 and 1870, was convoked to put an end to the spiritual confusion of the Nineteenth Century but it ended prematurely with the occupation of the Papal States by Piedmontese troops as a result of the Franco-Prussian War. Vatican II differed from the Vatican I because it was a worldwide Council with Bishops representing every part of the world. The presence of a representation of lay people, as observers, together with observers from non-Catholic Christian Churches and alliances gave to Vatican II its unique tone. Furthermore, it was a Council with a definite pastoral approach. For the first time, too, the participants at the Council had the courage to face entirely new problems. It was the concern of Pope John XXIII to bring the Church into the world of the Twentieth Century. Vatican II was inaugurated by Pope John the XXIII

inspired contributions of Papal Documents, among them the Apostolic Exhortation Evangelii Nuntiandi of Pope Paul VI.³ This chapter will deal specifically with the Salesian Congregation and the problems and challenges facing the theory and practice of Preventive Education in view of a renewed effort at incarnating it into all educational endeavours.⁴

A new pattern of relationships is also emerging within the Salesian Family⁵ calling for greater unity and sharing at all levels. This necessitates a change of mentality, change in the concept of leadership, as well as an in-depth look at the role of the Salesian educator⁶ who, more

in October 1962 and concluded by his successor Pope Paul VI in December 1965 (Engels 1975:296-309; Latourelle 1994:1151-1162).

³ The Roman Catholic Church possesses a strong teaching office, known as Magisterium which had a practice of issuing authoritative decrees during its Ecumenical Councils. Since the late Eighteenth Century the power and prestige of the Magisterium, particularly that of the Pope, has grown considerably (Congar 1977:15-20). During the Pontificate of Paul VI (1963-1978) a form of papal documentation called an Apostolic Exhortation, became prominent. This is a document that is a bit less formal than an Encyclical, which is a document of the very highest magisterial authority written by a Pope. An Apostolic Exhortation, as an official papal document, is an authoritative appeal to the goodwill of those to whom it is addressed. A number of Vatican offices also regularly publish official documents, and these are often given express approval by the Pope. Any Roman magisterial document, calls for respect, but its authority is considerably less than that of an Encyclical or an Apostolic Exhortation or letter, issued by the Pope himself. Magisterial documents are also issued by Bishops' Conferences both at regional and national level, although the exact status of these teachings is still being discussed in the Church (Dulles 1988:207-226). Bishops may issue Pastoral Letters and Pastoral Statements, of which Pastoral Letters are more significant. This explains why Ecumenical Council documents, Papal Documents and Vatican Documents are taken as authoritative guidelines for any renewal taking place within Religious Congregations. At a local level, Religious Congregations take into account Pastoral Letters and Statements that are issued regularly so that local pastoral planning can be kept in line with the directives of the universal and local Church. In the Constitutions of the Salesians it is clearly stated that each local Salesian community works "in communion" with the local Church (Constitutions 1984:57) from which it receives guidance and support and to which it makes its own charismatic contribution (Constitutions 1984:48).

⁴ Emphasis will be given to official documentation emanating from the highest form of government within the Salesian Congregation, namely that of General Chapters. Account will then be taken of how these deliberations are carried over to the Salesian confreres by means of a quarterly circular letter of the Rector Major, as spiritual leader of the Congregation. The practical implications of translating these deliberations into practice at local level will not form part of the current discourse.

⁵ Don Bosco was founder not only of the male order of the Salesian Priests and Brothers and the female order of the Salesian Sisters, but also of a lay organisation known as the Salesian co-operators. According to Don Bosco, these three branches form part of the Salesian Family who live and work according to the spirit and charism of the founder, Don Bosco, as enshrined in their particular Constitutions.

⁶ In a broad sense Salesian educator would include the Salesian Priests and Brothers, the Salesian Sisters and the Salesian Cooperators, each according to their own way of life. To maintain this discourse within reasonable limits, and because the source material used is directed to the Salesian Priests and Brothers, when referring to the Salesian educator, the researcher will be referring particularly to the Salesian Priests and Brothers unless explicitly stated otherwise.

than ever before, needs to be convinced of the values inspired by Preventive Education as these values remain constant even if the method of applying them is undergoing revitalisation.

The Salesians, working for the education of the young, especially the poorest, are continually encouraged to unite in "evangelization of the world towards the third millennium". The message embodied in the Apostolic Letter Evangelii Nuntiandi (Pope Paul VI 1975) inspires hope and offers a challenge towards greater commitment on the part of all⁷ within the Church⁸ of the Twentieth Century. Pope Paul VI referred to the concept of evangelisation as an essential requirement for manifesting the priority of the Gospel and the new life in Christ. This discourse, initiated by Vatican II and encouraged and stimulated by Pope Paul VI, is continuing. Within the last few years an urgent appeal has arisen from Pope John Paul II for a "new" evangelisation, expressed as "re-evangelisation".⁹ The Salesian Congregation, alert to the directives of the Church, took up the challenge of reflecting on a new evangelisation during their General Chapters for more than twenty years. During those encounters they discussed the meaning of "newness" and "renewal".

Evangelisation can be said to be new when there is a renewed awareness of the existence of previously obscure ecclesial, social, political, cultural and economic, features of the contemporary modern world (GC23

Nevertheless, by inference, what is being said does not exclude the Salesian Sisters, who are also Salesian educators and who live the Salesian charism in a feminine way.

⁷ In the past, Papal Documents were addressed to Roman Catholic Bishops throughout the world, with the intention that individual Bishops would transmit the contents among Roman Catholics in their various dioceses. Since the time of Pope John XXIII (1958-1963), it has been the practice of the Pope, when issuing Encyclicals and Apostolic Exhortations, to include "all people of good will" (Scherer & Bevans 1992:xiii).

⁸ When referring to the Church, the researcher intends the Roman Catholic Church, unless expressly stated otherwise.

⁹ Pope John Paul II published his Encyclical Redemptoris Missio in 1990. At Number 33 he refers to countries with ancient Christian roots and occasionally younger churches as well "... where entire groups of the baptized have lost a living sense of the faith or even no longer consider themselves members of the church and live a life far removed from Christ and his Gospel. In this case what is needed is a 'new evangelization' or a 're-evangelization'". Underlining my own - P.F.

1990:4).¹⁰ There is also a growing awareness within the Church and in the Salesian Congregation that education to the faith¹¹ is the responsibility of every mature Christian. Preventive Education rethought and updated to respond to the signs of the times¹² is one of the ways of becoming actively involved in this renewal. However, faithfulness to the charism of Don Bosco,¹³ and to the directives of the Church, will necessitate a rereading of Salesian history inspired by a deep communion with the Church as well as solidarity with the world of the young and the sharing of the Salesian charism with the laity.¹⁴

A question that arises is: How will it be possible for the followers of Don Bosco to remain faithful to their origins as effective educators according to new demands? This question is neither new nor original, but it nevertheless remains disturbing to some and challenging to others as

¹⁰ A General Chapter which usually takes place once every six years is identified by the number of that particular Chapter. For example, the last General Chapter of the Salesian Congregation was the twenty third one. When the Acts of General Chapters of the Salesian Congregation are referred to in this study, the sigla GC (General Chapter) plus the number referring to that particular Chapter (for example, 23) will be used. To assist the reader to know in what year a particular Chapter was held, the date will be included. Furthermore, instead of referring to the page number, the number of the paragraph will be used. In the same way, when referring to Encyclicals, Apostolic Letters and the Constitutions of the Salesians, the number that appears refers to the numbered paragraph and not to the page number. When reference needs to be made to General Chapters within the text, the abbreviated form GC23 (or which ever one is applicable) will be used. In addition, the Acts of the General Council that are published quarterly will be referred to by the year as well as by their number to avoid confusion.

¹¹ To simplify the discourse, the expression evangelisation and education to the faith will, in this context, be taken as synonymous, unless explicitly stated otherwise.

¹² This expression will be described in Paragraph 4.3.

¹³ The Greek word charisma is a verbal noun from the verb charidzomai, which means "to bestow a gift or favour". Because it is understood as a spiritual gift it is always freely bestowed from God's grace (charis). The connotation given to charisma by the Apostle Paul refers mainly "... to a dazzling variety of gifts" which may either be given for a certain period of time as circumstances require them, or for the duration of the recipient's life-time. In every instance, however, the recipient of the charisma is aware that it is a special gift from God (Koenig 1978:124, as quoted by Malatesta 1993:140). In Greek the words charisma (gift), charis (grace) and chara (joy) all have the same root. Joy is perceived as the characteristic attitude of those who have received a special charisma from God (Malatesta 1993:141). For the duration of this study, the English translation charism of the Greek term charisma will be used.

¹⁴ For a more comprehensive historical-doctrinal in-depth study of Preventive Education, four outstanding authors are worthy of note: Braido (1964; 1981a; 1981b; 1989) who remains the scholar of the Preventive System of Don Bosco which he has approached in a scientific manner. Caviglia (1934; 1943; 1965) in his commentary on the lives of Magone, Besucco and, above all, Savio. In these biographies Caviglia shows a penetrating grasp of Don Bosco's spirit. Ricaldone (1951-1952) who emphasised the educational aspects of Don Bosco's charism. Stella (1968; 1977; 1979; 1980; 1981; 1984; 1988) an accomplished historian, who describes religion and culture in the time of Don Bosco.

it demands a practical and not a theoretical response. The call for renewal is disturbing to those who want to hold back to remain faithful to the origins and therefore, become fearful and uncertain of change. The call for renewal is challenging to those who are open to the signs of the times and are ready to risk the uncertainty of the changes which a new Preventive Education calls for.

This chapter will be an effort to reflect critically on the meaning and implication of new evangelisation, new education and new Preventive Education as evidenced in recent General Chapters, as well as in the circular letters written by Don Bosco's seventh successor, Don Viganò.¹⁵ The current reflection on the Salesian educator will necessitate a description of what is intended by these new terms presently being used within the Church and in the Salesian Congregation.¹⁶

A phenomenon of the contemporary modern world is a visible irrelevance of, or indifference towards, a life of faith. For the sake of a coherent discourse on the education of educators in Preventive Education, the climate of religious indifference where religious values appear to be relegated to the margins of the new society, will have to be taken into account.

The relationship between faith and life or faith and culture appears, at present, to be tenuous. For a meaningful discussion both the positive and negative features of the contemporary modern world that were previously described should be kept in mind.¹⁷ The current description

¹⁵ The Acts of the General Council, as an official organ of animation and communication of the Salesian General Council is an opportunity for the Rector Major and members of the Council to communicate with the Salesian confreres throughout the world. Traditionally these circular letters contain aspects regarding the ongoing formation of the Salesian confreres in Salesian affairs, scholastic matters, or, less frequently, general human issues. The topics covered are generally in keeping with the theme of the most recent General Chapter which gives a particular direction to the Congregation for a period of six years.

¹⁶ Viganò in his message to the Salesian Family for 1995 spoke about the need for a "new" Preventive System (Viganò 1994:1). At present the use of the term new is once more becoming a cliché in view of the fast-approaching Third Millennium. However, within the Church as well as within the Salesian Congregation, in-depth renewal, and not a passing fashion of the mass media, has been in progress for the past thirty years.

¹⁷ See what was said in Chapter Three.

will not yield any new material, but it will be a concerted effort to complete a description of the contemporary modern world with particular reference to problems facing the young. The Salesian educator is called to meet these challenges using a preventive method of education within a perspective of new evangelisation and new education which is part of the discourse on a new style of Preventive Education.

As a historical being, in a historical world, the human being is continually in a state of change and of becoming in view of the future. This is part of the nature of the human being who is always searching, with perseverance and in solidarity with other human beings, for the meaning of present history in the light of the past and with a view towards responsibility for the future. Authentic evangelisation¹⁸ which includes humanisation and education possesses a past history which has to be taken into account when planning for the future. In the past, as well as in the present, the Church has been at the forefront of many educational and developmental projects inspired at equipping the human being for active participation in social life.

In the past, and more systematically from the Middle Ages onwards, the Church established educational institutions, especially among the most needy, as part of a witnessing and evangelising presence. The Church, through education, has always sought to promote a profound relationship and integration between faith and life.

Contemporary modern education takes place in a dynamic, secularised world of changing values where people do not, as in the past, identify themselves completely either with a church or with a homogeneous type of society. It is a world which considers itself self-sufficient and adult and yet at the same time is continuously threatened by many forms of manipulation which cause profound divisions. It is a world very dif-

¹⁸ There is an ongoing discussion between the terms evangelism and evangelisation (Utuk 1994:99-112). For the purpose of clarity, within the context in which the term evangelisation is used in this study, both these terms should be distinguished so as not to confuse evangelisation with proselytising. For an insight into the changes in Roman Catholic attitudes towards proselytism and mission see Schreiter (1994:113-125).

ferent from the one in which Don Bosco operated during the Nineteenth Century. The pluralistic, secular society of the Twentieth Century is one in which the human being sometimes makes a personal choice between faith and ideologies. The result of this choice contributes to a particular definition of education as integral, culturally based or neutral.

The phrase secular education or neutral education has become stereotyped and needs to be described in the course of this chapter. The age of travel and the mass media have made possible greater interchange between various cultures. In particular, the behavioural sciences have shown the interdependence which exists at the core of every culture and every era. The fundamental question is: Can Preventive Education continue to be vital, effective and relevant if Salesian educators are hesitant to commit themselves in a new way to the whole project of evangelisation and education called for, not only by the Salesian Congregation, but by the Church as well, in an effort to respond more effectively to the needs of the young? Furthermore, on what does this concept new education, new evangelisation and ultimately new Preventive Education depend?

Concepts such as interdependence between educational organisations and institutions; involvement at national as well as international level; interpersonal relationships within local educating communities are vital to an understanding of the relevance and timeliness of Preventive Education. These factors form part of an urgency and a need to educate educators towards a more profound understanding of Preventive Education.

Credibility in the validity of the presence and efficacy of the Salesian educator is also at stake when describing a Salesian way of educating the young. Preventive Education is based on and influences two complementary and inseparable aspects, namely, spirituality and (ped)agogy which characterise a particular way of educative accompaniment of the young. Salesian spirituality and Salesian (ped)agogy are permeated by an approach to God, to personal and interpersonal relationships, and to the manner of living in community by means of an exercise of agape-love. The inspiration of Salesian spirituality and (ped)agogy is derived from the

rich legacy entrusted to the Salesian Family by Don Bosco, their founder. This legacy is often referred to as the Salesian spirit¹⁹, the soul of Preventive Education, which is a style of living with the young and accompanying them on a liberating journey to mature, responsible adulthood and adult faith. Educating educators in Preventive Education, with particular reference to those who have committed themselves to a distinctive style of life within the Salesian Family, is an attempt at intensifying the ability of animation and involvement in their educative mission to the young. It is an effort to arrive at a profound understanding of the essence of Preventive Education where being is fundamental to doing. Each Salesian community, by its very nature, is involved, singularly and as a body, in imparting an integral form of education.

In the light of what has just been said, could each individual Salesian, by virtue of this educative and pastoral mission to the young, entrusted to the Congregation by the Church, be considered an educator according to the demands of Preventive Education? If this is so, then in what way can the unity of the educating evangelising mission of the Salesian Family be strengthened?²⁰ The researcher considers this a crucial aspect of the whole discourse on the education of educators in Preventive Education because among the pastoral priorities proposed by Vatican II, various Synods and Papal Documents, there is a growing awareness and a

¹⁹ Both the terms spirit and spirituality have already been used. Spirit refers more to the facts of history and to the life of Don Bosco and therefore, it is common to speak of Don Bosco's spirit or the Salesian spirit. "Concentrating attention on the spirit of the Founder [...means] giving priority to interior matters and attitudes of the heart, having the same sentiments with which he copied those of Christ" (Viganò 1995 352:13). When referring to Salesian spirituality, more abstract concepts such as "... a living participation in the power of the Holy Spirit" (Pope John Paul 1990:196) are being invoked.

²⁰ Vatican II envisaged a deeper and more inclusive sense of mission for the whole Church. Both the Dogmatic Constitution of the Church (Lumen Gentium) and the Pastoral Constitution on the Church in the Modern World (Gaudium et Spes) refer to the Church as the People of God, stressing the priesthood of all the believers. A change of mentality is required, so that, especially at the level of clergy and religious, there will be more openness to and acceptance of the idea that all the members of the Church, by virtue of their Baptism, are called to participate effectively in the mission and ministry of the Church. In a post Vatican II era, to be a Christian is to be actively involved in the mission of the Church understood as the building up of the world in justice, truth and love (McCarthy 1990:1300).

sense of urgency of the need to involve the laity in the educative-evangelising mission of the Church.²¹

This growing awareness within the Church is an encouragement to the members of the Salesian Congregation to take their place at the forefront of new evangelisation and new education by means of a new concept of Preventive Education and a greater readiness to share their educative charism with the laity.

Already during their last General Chapter, in 1990, the Salesians committed themselves to an animation of the laity for the benefit of the young. As a means towards this end, the Chapter members proposed, as an indispensable way for maturation in spirituality and agogical competence, ongoing formation of all those involved in the Salesian educative evangelising mission. In order to achieve this, the first of the capitular deliberations referred precisely to the task of renewal with regard to the Salesian confreres. "In the next six years the congregation will have as its primary obligation the continuing formation and qualification of the confreres. It will give particular attention to the internal apostolic conviction which is both pastoral charity and pedagogical ability" (GC23 1990:221). Once again there appears to be a sense of urgency in giving priority to ongoing formation envisaged both as a personal as well as a community witness.

What the General Chapters, and in particular GC23, appear to have stressed is the need for qualitative enrichment in the areas of witness, shared responsibility, discernment and active participation in the particular educative-evangelising mission entrusted to the Salesian Congregation in the area of education of the young (GC23 1990:221-223). It is also the intention of the researcher to refer briefly in this chapter to the deliberations of these General Chapters with a view to establishing to what extent ongoing formation of lay Salesian educators, or co-workers, in Preventive Education, is envisaged.

²¹ See in particular the post-Synodal Apostolic Exhortation of Pope John Paul II Christifidelis Laici on the vocation and mission of the lay faithful in the Church and in the world (1988).

Don Bosco's experience of Preventive Education is an undertaking that has developed and spread over the years and in various socio-cultural environments has assumed unique forms.²² In the light of this reality, is the challenge facing Salesian educators the maintenance of the original vitality of the educative apostolate, at all costs, or openness to the signs of the times and genuine cultural and ecumenical integration of the Salesian charism, accepting the inevitable risks involved in breaking new ground? Is it possible to be backward and forward-looking at the same time? Is what is being called for a combination of new forms as well as the renewal of existing forms of Preventive Education?

Don Bosco was, academically speaking, no direct exponent of an agogic discipline. However, among his many assigned roles, particularly as a priest, his lifelong concern was of a theological educative nature, expressed in the language of his time as educating good Christians and upright, honest citizens. Don Bosco never undertook or accomplished extensive educational research but his unique insight into the ontological and anthropological nature of humanness was continually motivated by his concern for a quality of life, of Christian life in particular, for the young in his care, which corresponds to an authentic understanding of humanness. In this sense Don Bosco can be regarded as an agogician.

The question of the legitimacy of inserting a pre-eminently pastorally orientated theological discourse²³ into what so far has been a philosophically agogic discourse may pose a problem. However, in terms of

²² Besides the different types of schools that have already been mentioned (see Chapter One, Paragraph 1), various other apostolic activities include: assistance given to young people at risk, among them street children, drug addicts, ex-convicts. Various forms of help is given to refugees and immigrants. The establishment and running of clinics and lepers colonies, with particular attention given to the young, according to the charism of Don Bosco. Various other types of social promotion include education and assistance given to those who wish to establish co-operatives and small businesses. In the area of social communication much has been done in the field of the written word by means of printing and publishing. There is also growing awareness of the need for more involvement in the area of radio and television broadcasting (La Società di San Francesco de Sales 1990:81-91).

²³ According to Rahner and Vorgrimler (1981:365) Pastoral Theology is preferably to be called practical Theology because it is more a theological reflection of the Church's practice which takes into account the unchanging nature of the Church as well as the changing situations in which the Church finds itself in the world at any given time.

agogic significance, both Greyling and Higgs maintain that Theology, as a science and as a practice, can be considered as part of the agogic (Higgs 1990a:1; Greyling 1990:45).²⁴ Such a line of thought, justified as Pastoral Theology is essentially concerned with finding the meaning of life, in God.²⁵

In virtue of the openness and frankness of his own faith, Don Bosco was able to become an unpretentious guide in leading others to God. In their educative-evangelising endeavours, Don Bosco and his successors recognised the need the young had of the existential support and guidance of an educator. Although Don Bosco never directed his focus specifically to the agogic phenomenon, by implication, in an ontological and anthropological sense, he adequately addressed the needs of the human being, especially of the young. Insofar as his fundamental concern was with the quality of their existence, especially when it came to religious values, every intervention of Don Bosco was pre-eminently an agogic one. It was his practical understanding of the ontological and anthropological characteristics of the human being which provided the requirements for what could be termed an authentic agogic endeavour. It is in this sense that Pastoral Theology is a contributor to educational theory and practice and it explains the legitimacy of Don Bosco's endeavour to relate Christian Catholic theological thought to his educational principles and practice.

²⁴ For an enlightening discourse on the relation between Philosophy and Theology see Rahner and Vorgrimler (1981:382-387). They maintain that both are fundamental sciences and that neither the theologian nor the philosopher need abandon or sacrifice the character of either discipline when faced with the choice of being a philosopher or a theologian, or both. Roman Catholic theology accepts a fundamental distinction between nature and grace, and consequently between natural knowledge of God and divine revelation. For this reason Theology does not simply tolerate Philosophy as it is not possible for a theologian to conceive of Theology as a closed and final system at the expense of Philosophy. On the other hand a philosophy which overlooks or tends to ignore the phenomenon of religion would be a defective philosophy because the human being is, in essence, a religious being.

²⁵ Viganò describes theological reflection, within a pastoral context, as a type of reflection that is "... polarized by the light and revelation of the mystery of Christ through the guidance of the Magisterium" (Viganò 1986:21-22, as quoted by Viganò 1995 352:31-32).

2 PROBLEMS FACING THE THEORY AND PRACTICE OF PREVENTIVE EDUCATION

In his letter Iuvenum Patris, Pope John Paul II mentions that "... St John Bosco is not something of the past; he teaches us to integrate the permanent values of tradition with 'new solutions', so as to meet in a creative fashion the newly emerging requests and problems: he continues to be our teacher in the present difficult times, and suggests a 'new education' which is at once both creative and faithful" (Pope John Paul II 1988:13).

One of the biggest problems facing Preventive Education appears to be the nature of the contemporary modern world and in particular the difficulties and complexities of situations that affect young people. It is essential that global as well as local situations, be taken into serious consideration when reflecting on the education of the young. The world "... is becoming ever more a 'global village', especially because of the widespread influence of the mass media and ease of transport. Cultural trends, fashions and ways of life rapidly become widespread. One sees lying ahead therefore an era in which it will become necessary to be open to different contexts, get to know their problems and be in tune with them" (GC23 1990:17).

Current cultural trends to which GC23 refers include socio-political and economic systems, cultural disparity, religious indifference and a well-defined youth culture.²⁶ Nothing remains neutral. It is a complex situation far removed from the agricultural-sacred-linear society into which Preventive Education was born. Furthermore, these socio-cultural complexities have an influence on the personal life of the individual. When referring to a relationship between individuals and institutions the situation becomes even more complex. Institutions such as churches, schools, families, especially those of a long-standing traditional nature

²⁶ Arbuckle (1990:130-146) speaks about various expressions of youth subculture. He describes it as an umbrella term that covers a variety of expressions all tending to have their own particular symbol in the form of music, dress or behaviour. A consumer society, he maintains, has a "... powerful self-interest to maintain and foster the self-conscious identity of youth subculture" (Arbuckle 1990:133). The underlying mythology of a youth subculture is fundamentally anti: anti-structure, anti-normal, anti-authority, anti-boundaries, anti-control, anti-adult (Arbuckle 1990:135).

are accepted, or rejected, on the foundation of their usefulness and functionality. Values are relativised. In a hedonistic society prominence is given to pleasure, gratification and sensationalism. The religious dimension of human nature, is often replaced by radical secularisation which is transformed into secularism and indifference towards religious attitudes. How does all this affect the theory and practice of Preventive Education and what influence does it have on the Salesian educator?

The problem is a vast and complex one. There is a new attitude towards education. There are also new forms of education such as education for justice and peace, education for democracy, informal education, education by associations, movements, groups, mass education, peoples' education, ongoing education, lifelong education and many other forms, some of which were described in Chapter Four. None of these new forms of education can be ignored. However, Salesians are not asked to discover new forms of education, but they are called upon to renew a Salesian concept of education within the various forms already in existence. This does not exclude adapting to or initiating new forms of educating, as circumstances require them, but the focus is on emphasising the existing values of Preventive Education, so as to apply them to both traditional as well as new forms of education and to the continuous changing cultural situation of young people.

In the past the school constituted a privileged place for the education of the young. However, in complex, democratic societies, it is common to notice a prevalence of instruction and scientific knowledge over educational intentions and the overall formation of the individual (Viganò 1993 344:8). This unilateral approach creates an imbalance between education and life, between teaching and the integral formation of the person and inhibits the development of an integrated personality (GC23 1990:56). The cultural autonomy of the school is to be respected and defended from ideological manipulation but there is a growing tendency to view the school as an autonomous reality although it remains difficult to define what is meant by autonomous.

Autonomy in the context of education involves good collaboration and task sharing among all partners engaged in the educative occurrence which includes families, church, society and the young people themselves. When one partner is excluded, integral education becomes arduous and this could lead to tensions and conflict among the educative partners and estrangement between young people and adults in society and in the Church. Although it is impossible to return to a situation of the past, a new way of interrelating is vital. A real solution to the problem can only be expected from an overall plan in which all partners are re-equipped to interact. It is not just a question of re-introducing a religious discourse into a pre-eminently secular concept of education, nor is it a totally new approach which could inevitably only create disorientation, frustration and more conflict. Within a Salesian context, it is the task of the Salesian educator to understand the difficulties, to be sensitive to them and to search for new ways of approaching the problems.

Viganò refers to the present as a period of "epochmaking changes" which require both careful discernment as well as the ability to grasp in depth the problems raised by the changes introduced by a scientifically technological society so as to be able to "leaven" the present culture "with a living faith" (Viganò 1991 337:7). The main aspects of these changes which have already been dealt with, are: secularisation and progress in the fields of science and technology; democratisation and the development of social or secular values; liberation and the pursuit of justice; personalisation and a growing awareness of the dignity of every human being; public recognition being given to women and their role in society; leadership and shared responsibility in an ever more complex world; the hierarchy of values and differing standards of evaluation; education to civic duties; the circulation of new fertile and productive themes such as peace, ecology, solidarity, and human rights. All this is part of a vast panorama of positive and negative values that have a profound influence on a manner of thinking and acting which in turn deeply affects the way of life of individuals, families and social institutions (Viganò 1991 337:8).

At first sight it would appear as if the negative aspects of the contemporary modern world are having greater impact on the mentality and behaviour of the young than positive aspects. The influence of mass-media, with its subtle hidden agenda, appears capable of instilling in the minds and hearts of individuals, especially the younger generation, materialistic and hedonistic values which often lead to an exaggerated pessimistic attitude on the part of educators who appear to "give up" on young people.

2.1 A Contemporary Modern View of the Youth Situation²⁷

In an effort to become more competent as educators of the young, the Salesians, during the GC23, attempted to reflect on the diverse circumstances in which young people live so as to focus attention on how they and Preventive Education are affected by the negative (and positive) influences of contemporary modern society. This was necessary because, as the Chapter members indicated, "... educational and pastoral ability seems to get lost in the face of the life of the young which varies so widely in its elements, but which at the same time has so many points of convergence" (GC23 1990:45). For example, various forms of poverty become an obstacle for some young people to their own integral education and an occasion for aggression and hostility towards those responsible for civic organisation (GC23 1990:47), or rebelliousness towards those who exercise any type of authority. Some young people who become militant are not capable of opening themselves to any system of belief other than their dominating ideology. Others wait passively for a solution to their problems with no concern for their future, solicitous only about the present and their own survival (GC23 1990:47). On the other hand, a growing number of young people are taking a more active role in the critical conscience of society by spreading an awareness of situations

²⁷ This brief summary of the youth situation is not the findings of one author, but rather a committed, practical research, undertaken in preparation for the GC23 held in 1990. Salesians from all five continents came together to present, to reflect, to compare, to discuss, to courageously discern possible solutions to the problems currently facing young people at a world-wide level. The Salesians reflecting on the theme, Educating Young People to the Faith, took a deeper look at the possibilities of Preventive Education which remains, for them, a privileged way of educating the young.

of injustice and real possibilities for change. They alert others to the more immediate problems such as an economic gap that exists between first and third world countries, money spent on military arsenals, ecological problems, issues of justice and peace and forms of discrimination at all levels. These young people dream of building a new and different society and "... they appeal to new values, able to regenerate personal relationships and which offer a richer social structure" (GC23 1990:48).

Values proposed by young people include a rediscovery of the values of equal dignity and reciprocal relationships between male and female, tolerance, ecumenism, respect for different cultures and religions, solidarity, sensitivity to the growing problems of the world. Many young people appear sensitive to social problems and their desire to become involved in the social arena acts as a stimulus to others, including the Salesian educator who, learning from the example of the young, cannot afford to stand on the sideline as a spectator (Viganò GC23 1990:220).

However, there are many other young people who appear, on a formerly unknown scale and intensity, timorous and uncertain about their future and unable to make any clear and enduring decisions. A large proportion of these young people live unreflective lives leaving themselves wide open to exploitation by the mass media which they approach in an uncritical fashion as a means of escapism. They become conditioned by false needs and mistaken life models continuously being presented to them (GC23 1990:63). Addressing the young, Viganò urges them to remain vigilant so that "... what is only fleeting, pleasure, violence, desire for power, indifference and discouragement do not gain the upper hand" (Viganò GC23 1990:360).

Another problem affecting young people and which has an impact upon Preventive Education and the Salesian educator is the irrelevance of, and indifference towards, religious belief. It appears as if it has already been established beyond any form of reasonable doubt that "... being religious means being in opposition to the laws and movements which control men of today in the fields of economy, politics and the exercise

of power" (GC23 1990:83). In many secular states religious values have been relegated to the margins of the new society. For the young who live in this environment, reference to God loses significance and it becomes meaningless for the educator to refer to a relationship between faith and life, or faith and culture (GC23 1990:83). Although religious indifference is, by its nature, difficult to detect, it is an observable phenomenon that is becoming increasingly widespread, especially in affluent, materialistic societies.

2.1.1 Indifference to Religion and Religious Indifference

The first type of indifference belongs to that of individuals towards the religious denomination of which they are members. Indifference towards and slackening off of liturgical practice is the first noticeable outward sign of religious indifference. Religiousness is not necessarily identifiable with the practice of public worship but an outward sign of religious practice remains a test of religious vitality. Charron (1994:897) identifies a growing "consumer approach" towards external religious practice where the faithful take what appeals to them. "They tend to construct their religion from an *à la carte menu*" where commitment does not count because they are capable of making do with fragments of religion. Religion becomes a private matter that does not cause much trouble and makes very few demands (Charron 1994:898). Having privatised their religion there is a gradual distancing from the religious community and from people and aspects that are intimately connected to the core of faith. Such an attitude, however, does not cause the believer to stop searching for a spiritual life, but it indicates an individualistic pre-occupation.

Religious indifference in the strict sense is profound and radical. It includes indifference not only towards a particular religion but towards all religion and everything associated with religion. God is not a value and therefore, whether He exists or not is of little consequence. Radical indifference is not a rejection of God but rather a lack of interest in and insensitivity to religious questions as well as to fundamental

questions about the meaning of life (Charron 1994:899). By nature, the human being is open to the transcendent, but the radically indifferent are unaware of fundamental questioning because they are absorbed in their pragmatic interaction with the world. This form of indifference is a pattern of spiritual lethargy in which the person does not have the desire to question or to scrutinise. Unlike many atheists, who struggle at length with the question of God, the indifferent are simply not interested. This form of indifference could be termed the most radical because it is not open to dialogue or to a critical attitude towards religion. The radically indifferent have not made a real choice because their unbelief is reached through lack of reflection. Radical indifference is increasingly assuming cultural proportions having a negative affect on the young. At times it appears fashionable for the young to flaunt a religious indifference. It assumes radical proportions when they are conscious of nothing else but material possessions, success, feeling good and taking advantage of all that is being offered to them. Religion often does not appeal to them because it offers no material advantage. "Can so radical a religious indifference be only a temporary attitude during a limited period in the life of the individual?" (Charron 1994:900).

As a cultural phenomenon, religious indifference is associated with a mental attitude related to a technocratic, scientific, materialistic, or hedonistic vision of the world. Religious indifference, like a cancer, spreads silently and smoothly, unnoticed, together with the cultural air that is being breathed. Immersed in a world of noise, the fundamental questions about life often do not even have a chance to emerge. "What seems to me to be lacking in the young, as indeed in our contemporaries, but to a greater degree in the young, is the possibility of imagining hope and the capacity for seeking meaning. They are like blind people set down in the midst of potential splendors but incapable of enjoying them because they lack the necessary sense organ. They do not reject God after having known him or because they have known him. They quite simply do not suspect the existence of the reality; more than

that, they feel no curiosity about it, no desire to inquire into what it might be" (Girardi 1983:183).²⁸

The influence of a society in which the immediate, the spontaneous, the transitory and the short-term dominate can not always be counteracted by an education that lays stress on long-term benefits and sound principles open to spiritual and gospel values. This is not an indictment against the young. They cannot be blamed for being satisfied with the present and not being aware of or looking for alternative solutions (Charron 1994:901).

Furthermore, no single factor that has been mentioned, nor even all of them together, inevitably lead to religious indifference. While indifference can be cited as a contemporary modern phenomenon, there are still many committed believers. What the young need is an opportunity to make a choice of faith by encouraging them to make personal choices. Many young people have a thirst for belief and the need of belonging to a group.

What is faith if not the making of a choice that provides a foundation and justification for human life and living. To have faith is not blind acceptance, but to trust that there is a meaning to life even if it cannot always be explained rationally. It is sufficient to know that faith gives significance and direction to the human journey. To have faith means, furthermore, to take personal responsibility for choices that have to be made in life, relying on an ultimate meaning. To have faith "... is to choose a key to understanding, a structure of meaning that calls for a certain manner of life and certain practices" (Charron 1994:903). Ultimately, Christian faith means that the meaning of life is not to be found in something but in Someone.

However, it remains an uphill task overcoming the diffuse and thoughtless indifference that has become an established phenomenon of contemporary

²⁸ As quoted by Charron (1994:900-901).

modern civilisation. It is necessary to work on the conditions of access to the spiritual, to prepare the soil. It is necessary to revive an interest in humanitarian issues and in the future of the world, so as to awaken an interest in the fundamental questions of life. Innumerable young people, left with a freedom of choice, still choose to live their lives within the framework of a secularist vision which they find appealing and attractive, concentrating entirely on the present (GC23 1990:76).

Others practise religion without interior motivation only to comply with exterior religious observances and for many it is a matter of social custom. The result is that their faith is not able to realise its full potential and a religious life is not seen in its prophetic dimension of self-giving, witness, service, social and political commitment (GS23 1990:68).

Young people committed to the Christian way of life form the smallest group but their presence manifests a ray of hope. They accept faith as a gift, a discovery, a surprise and a joy. They strive to be consistent and live their lives generously in kindness and dedication to others. "Don Bosco made of [...young people like these] outstanding leaders in the evangelization of other young people" (GC23 1990:70). There is another group of young people, those who are willing to give their lives for a certain number of years to assist others by volunteering to do missionary work through Church organisations, or many young people working for non governmental organisations. Many of these young people show no signs of religious belief but they are totally dedicated to the upliftment of their brothers and sisters. Is it possible for the Salesian educator, by means of Preventive Education, to embrace all these various groups of young people and respond to the numerous challenges facing them in an effective and relevant manner?

2.2 Foundational Reinterpretation

The overwhelming problems facing the education of the young, and in particular the Salesian educator, cannot be dealt with in a superficial

or careless manner. What is required is a reinterpretation of Don Bosco's thought which involves a critical evaluation of chronological events and a rereading of his original charism of educating the young²⁹ to see how it was done, how it is being done and how it could be done.³⁰ Such an evaluation forms part of a lived experience which is not a thesis to be defended but a means of ensuring against the dangers of rigidity, sclerosis and formalism as well as guarding against the possibility of a break with the origins (Viganò 1995 352:5). Salesians need to be "... with Don Bosco and the times, and not with the times of Don Bosco!" (Viganò 1995 352:6). What Don Bosco did has continually to be rethought and redrafted so that the Salesian educator can respond, with competence, to the demands of a changed epoch while remaining faithful to the origins.

Reinterpretation of Don Bosco's thought regarding Preventive Education involves serious reflection, assisted by historical and cultural studies, which take into account changes such as secularisation, socialisation, personalisation, liberation, enculturation, acceleration of history and the demand for human rights (Viganò 1995 352:7). Scientific study does not exclude discernment from within the Congregation, by those involved in the daily living of the charism.³¹ Personal and community evaluation

²⁹ There are numerous facets in the life, personality and pastoral ministry of Don Bosco, which would each require an in-depth investigation. In this study the focus is on the aspect of Don Bosco, the educator, without excluding, for example, the aspect of Don Bosco founder of the Salesian Family.

³⁰ Vatican II, in many of its documents and in particular in its Decree on the update and renewal of religious life, Perfectae Caritatis, (Vatican II 1965:2) requested an "up-to-date-renewal" including two components of "return to the sources" and "adaptation to the changed conditions of our time". In essence, it was Vatican II that requested Religious Congregations to contemplate the person of their founder so as to rediscover the congregations original form of evangelical life in the Church. Pope Paul the VI in his Apostolic Exhortation Evangelica Testificatio (1971:11), reminded everyone that "... the Council rightly insists on the obligation of religious to be faithful to the spirit of their Founders, to their evangelical intentions and to the example of their sanctity. In this it finds one of the principles for the present renewal and one of the most secure criteria for judging what each Institute should undertake". Underlining my own - P.F.

³¹ Viganò (1995 352:14) recalls that in the documents of Vatican II, the expression charism did not appear. The first official use of the term was in Paul the VI's Apostolic Exhortation Evangelica Testificatio (1971:11). A more specific clarification of the term, charism, is found in a document published by the Sacred Congregation for Religious and Secular Institutes Mutuae relationes. The document states: "Religious Institutes are numerous in the Church and they differ one from the other according to their own proper character [...] Each, in fact, contributes its own vocation as a gift raised by the Holy Spirit through the work of 'outstanding men and women' [...] and authentically approved by the sacred Hierarchy. The 'charism of the Founders' [...] appears as 'an experience of the Spirit' transmitted to their followers to be lived by them, to be preserved, deepened and

"... has to be a consideration by those able to grasp the soul of their own Institute, what it stands for, its dynamism, its manner of following Christ and of working in the Church, and of loving the young people in the world in the state in which they are at present found" (Viganò 1995 352:7). Viganò maintains that ongoing evaluation excludes an "archaeological voyage of discovery" of ancient documents but includes the ability to harmonise historical events, experiential realities and gospel inspiration within the actuality of the signs of the times (Viganò 1995 352:89).

The capability of integrating Don Bosco's intuitions, and in the case of this study, particularly his intuition about Preventive Education, into a contemporary modern cultural context, is preliminary to being able to educate educators about it. To accomplish this, the spirit of Don Bosco needs to be separated from the cultural manifestations of the time with which it was bound up. Concentrating on Don Bosco's spirit means recognising the Divine intervention of God in his life who called, consecrated and sent him to accomplish a particular apostolic mission within the Church. The specific charism which Don Bosco received, destined to be used for an integral education of poor and abandoned young people, was not only given to him, but to the Salesian Congregation as a whole, where, through the religious profession of its members "... the permanent source of its continuity [rests]" (Viganò 1995 352:19). This work of foundational reinterpretation has taken two decades of intense work³²

constantly developed in harmony with the Body of Christ continually in a process of growth. 'It is for this reason that the distinctive character of the various Religious Institutes is preserved and fostered by the Church' [...] This 'distinctive character' also involves a particular style of sanctification and apostolate which creates a definite tradition so that its objective elements can be easily recognised. In this time of cultural evolution and ecclesial renewal, it is necessary to preserve the identity of each Institute so securely as to avoid the danger of ill-defined situations arising from religious involving themselves in the life of the Church in a vague and ambiguous manner, without giving due consideration to their traditional apostolate and their distinctive character" (Sacred Congregation for Religious and Secular Institutes 1978:11).

³² Viganò (1995 352:19-21) outlines four stages through which the work of reinterpretation passed. The first was the GC20 (1971), also referred to as the special General Chapter, which lasted for seven months. The time was spent rethinking and re-elaborating the aspects of the identity of the Salesians. The next stage took place during the GC21 (1977-78) with a further period of revision and consolidation, looking at particular aspects of Salesian identity, including Preventive Education. The third stage took place during the GC22 (1984) which represented the final contribution towards the renewed Constitutions and Regulations. The fourth stage, during the GC23 (1990) was the first ordinary General Chapter which could once again deal with one single theme, chosen to intensify the procedure of renewal. The theme for discussion was: Educating Young People to the Faith.

but it has enabled the Salesians to reflect on their charism with "new eyes" as well as reawakening an awareness of a new starting point which, hopefully, will truly relaunch a genuine understanding of the meaning of their Salesian vocation. It was not a simple case of rewriting the Constitutions but of describing "... the spiritual traits and existential attitudes which would distinguish and characterize us [the Salesians] among the People of God" (Viganò 1995 352:23).

In the reinterpretation of their charism the Salesians were once more able to clearly discern that before and above any apostolic works, Don Bosco's predilection was for people, for young people. The pioneering Salesians were first and foremost missionaries of the young (Viganò 1995 352:24). This is a crucial statement which highlights the fundamental direction of the Salesian educator. Viganò suggests that to be faithful to this criterion there are certain constitutional requirements at three separate but similar areas which have constantly to be kept in mind:

- a preferential choice of the young who are poor, as well as those who show signs of a vocation
- a spiritual and cultural experience of Preventive Education
- an ability to enlist the support of co-workers³³ chosen from among lay adults and young people so that they can share in the responsibility of the Salesian apostolate (Viganò 1995 352:25).

These are complex but concrete requirements aimed at surpassing a purely cultural nature of education so as to enter more fully into what was the "heart" of Don Bosco's system of Preventive Education, ensuring that

Preparations for the GC24 to be held in 1996 are already underway with the theme: Salesians and Lay People: Communion and Sharing in the Spirit and Mission of Don Bosco.

³³ A distinction is made between cooperators who are part of the Salesian Family by constitutional right and co-workers who assist on a voluntary basis. These co-workers are customarily referred to as collaborators, but because of a negative connotation of the word, especially in a South African context, the Salesians belonging to the Southern African Pre-province chose at their recent Provincial Chapter, held in May 1995, to avoid, where possible, use of this term.

future educational evangelising apostolates remain in harmony with "the specific style" of Don Bosco's undertakings (Viganò 1995 352:25).

The GC23 initiated a series of reflections and deliberations on various ways in which to supply new life to the educative-evangelising aspect of the Salesian mission initiating discussion and deliberation on the theme "Education of Young People to the Faith".³⁴ This was a call to give priority, once again, to the pastoral mentality of a people-centred or youth-centred approach to all Salesian educative-evangelising activities.³⁵

2.3 Understanding Don Bosco in Context

Any discussion concerning Preventive Education takes place within the context of a dual reflection: reconfirmation of fidelity to the origins so as to correctly discern the future. Preventive Education cannot be separated from its historical reality. Undoubtedly such research falls into two distinct categories with its own characteristic methods of research. It is practically an impossible task to objectively recapture the historical past using the mental categories of the present and so run the risk of colouring the past by means of a subjective perspective. Words, for example, have remained the same but their meanings have been altered through changing circumstances, transformed mentality, diverse sensitivities and experience. The problem is compounded by contemporary modern difficulties of a distinctive nature. The triumph of science and technology with its excesses in scientism and positivism; the appearance

³⁴ In an introduction to the Acts of GC21 (1978:9) referring to Article 20 of the Salesian Constitutions* it is stated: "Preaching the gospel and catechizing are fundamental to our mission. As Salesians we are all and at all times educators in the faith". Underlining my own - P.F. Could it be considered a broadening of mentality and a better understanding of evangelisation the fact that the GC23 referred to the educative-evangelising task of the Salesians as education of the youth to the faith, clearly distinguishing evangelisation from the narrower form of catechesis, or education in the faith which is one aspect of evangelisation? *See Chapter One, Paragraph 3.4, where, in a footnote an explanation is given regarding the term Salesian Constitutions.

³⁵ Viganò (1995 352:32) states that a foundational reinterpretation also brought about the need to revise and renew the academic structure of the Salesian Pontifical University in Rome so that it could reflect a greater pastoral sensitivity, while not excluding the continuation of serious theological reflection. The reason for this emphasis is that pastoral enthusiasm, not guided by sound guidelines of a balanced Pastoral Theology, could run the risk of misinterpretation and gradually distance itself from the authenticity of the charism.

of the human sciences such as Sociology and Psychology; a new understanding of sexuality; a transition from absolute monarchy to parliaments and democracies; a struggle on the part of colonised countries for independence; a renewed concept of social doctrine within the Church; a new concept of mission and evangelisation; a reality of enculturation; a rise and fall of socialism and Marxist ideologies; different forms of anticlericalism, atheism, agnosticism and religious indifference; the ideas of Freud and depth psychology; the discovery of "childhood"; the position of youth; changes within the Church and greater openness at the level of ecumenism; growing sensitivity towards the role of the laity; an awareness of the position of women within society and within the Church; wars and revolutions; space technology; a change of mentality regarding ethics and practical morality, are just a few of the problems that the contemporary human being has to deal with and many of which were not present in the time of Don Bosco.

It is into this reality that the Salesian educator of the Twentieth and fast approaching Twenty-first Century, is asked to insert Preventive Education. To many this may appear as an impossible, mind-boggling task which cannot be rushed because a multiplicity of factors have to be taken into account, keeping in mind that the overall strategy aimed at is a return to the authenticity of the source. This is a systematic, integral approach aimed at adequately responding to the real search for meaning of contemporary modern young people with the role of the Salesian educator being redefined in terms of a reinterpretation of Preventive Education.

For a clearer understanding of what is expected of the Salesian educator, according to Preventive Education, it is necessary, once more, to take a brief excursion into the times and situations which confronted Don Bosco's apostolic mission that placed him at the heart of human culture.³⁶ Don Bosco's concept of educating the young is vaster than what

³⁶ This is not intended as an historical investigation. This has already eminently been carried out in studies undertaken by competent persons such as Braido and Stella, already referred to. What will be described here is not an original thought, but a reflection and confirmation on what has already been vastly written on this subject, mainly in Italian.

he was physically capable of achieving during his lifetime. As educator he translated his burning pastoral charity into a concrete, practical form of educational activity for the benefit of the young. It was for them that he became "father, teacher and friend" (Viganò 1991 337:20) and gave permanent vitality, with his own particular imprint, to an original experience of education which he referred to as "preventive".³⁷ Viganò remarks that in his own unique way, Don Bosco was capable of organising and harmonising his pedagogic interventions with the aim of renewing society by beginning with a overall strategy for the integral formation of young people of the working classes (Viganò 1991 337:20-21).

Viewed in this light, Don Bosco's agogic endeavour appears as a succession of practical interventions focused specifically on diverse aspects of the same educative reality. What distinguished him from other educators was his capacity for discernment. Culturally, he was capable of distinguishing between what belonged to tradition and what was appropriate for the culture of his time. Socially, he was capable of working between integrating the young into civil society as well as inspiring faithful adherence to the Church. Pedagogically, he was efficient at combining instruction, training in the form of trade apprenticeship, education and evangelisation. Methodologically he understood human nature. Don Bosco knew how to approach the fundamental needs of the individual, as well as maintaining an interest in groups while at the same time not losing interest in the vast masses still in need of education (Viganò 1991 337:20-21). Politically Don Bosco was astute. While maintaining that his was the politics of the "Our Father" he was able to avoid party politics and yet keep favour with the Government of the time with an eye to what could be beneficial to his Institutions.

Viganò refers to Don Bosco's pedagogical intelligence which knew how to incarnate his pastoral zeal into the cultural reality, without exclusion of the essences of the agogic. Therefore, it would be impossible to

³⁷ Don Bosco was not the originator of Preventive Education. The way in which he practised Preventive Education gave it that particular characteristic which is now referred to as "Don Bosco's Preventive System".

think of Don Bosco, the educator, without taking into account Don Bosco, the pastor, who left a specific heritage to his followers (Viganò 1991 337:23). For this reason Preventive Education is operative at two levels. Firstly, it refers to the person of the educator and secondly it refers to a particular form, style or method of agogic accompaniment, particularly, but not exclusively, of the young. Separation of these two components of Preventive Education would result in the destruction of both (Viganò 1991 337:24).³⁸

However, as Braido (1989:50) points out, the agogic dimension of Don Bosco's activity was only one aspect of a more expansive and fruitful field of benevolent enterprises directed towards the young which included assistential and beneficiary activities aimed at addressing fundamental needs such as food, clothing, lodging and work. Within the same period of time different experiences or facets of Preventive Education flourished depending on whether it was practised within festive oratories, hostels for apprentices, trade schools or boarding schools for students (Braido 1989:51). Furthermore, Don Bosco's educative activities³⁹ should be viewed not only in relation to his multifaceted personality but also as part of lived life-experiences that took place within the institutions he founded and directed. As Fascie (1927:32) writes: "One would not follow a good way, if one approached Don Bosco's educative method intending to submit it to an exasperating analysis, dissecting it, dividing it into parts, sections, in rigid schemes. It must be considered as a living form in its integrity, studying the principles that gave it life, the organs of its vitality, the functions that they exert".⁴⁰

Reflection on the historical, contextual and lived aspects of Preventive Education should allay the risk of casting Preventive Education into a

³⁸ This is a concept which was already used by Viganò in one of his circular letters entitled The Salesian Educative Project (Viganò 1978 290:11).

³⁹ Braido (1989:50) defines educative as "... something that positively affects the development and formation of human faculties in such a way as to make one habitually capable of free and personal decisions with a generous individual and social, moral and religious engagement in life".

pre-established, systematic, rigid, uniform mould. Being faithful to Don Bosco's idea of Preventive Education does not mean only being faithful to the social, political, religious situations of the time, but of having an understanding of them, as well as an understanding of the psychological climate and cultural stimulations to which Don Bosco was exposed. Only by deliberating on the common ground of all the various Institutions he founded is it possible to grasp the timeless essences of Preventive Education. One of the greatest impediments to an accurate understanding of the original form of Preventive Education would be to misinterpret the spirit that informed it. Don Bosco acknowledged himself primarily as a spiritual guide and it was within this framework that he, both as pastor and educator, transformed education from a purely human and cultural dimension into a supernatural, Christian one (Braido 1989:78). The same motivating force inspired all his undertakings: "Our sole desire is to work in the priestly ministry, especially on behalf of poor and abandoned youth. Catechism, schools, sermons, recreation facilities, hospices and colleges are just our means of achieving the harvest".⁴¹ Although Don Bosco remained attached to the patrimony of the Roman Catholic tradition of his time and the spiritual influences that surrounded him (Braido 1989:80) he remained competent in maintaining a healthy balance between tradition and modernity, between cultural and spiritual values.

The conditioning he received in a conservative spiritual environment during the period of his formation to the priesthood was balanced by a dynamic sense of realism which made him fearless and enterprising when it came to responding to new situations. Braido sums up this attitude of Don Bosco by stating that "... he was traditional without being reactionary, modern without falling victim to forms of religious liberalism" (Braido 1989:80). One of Don Bosco's greatest pre-occupations was a desire to co-operate effectively with the social, political and religious order of the day, in an effort to achieve whatever was best, not for himself, but as a means of responding to the most urgent needs of the young (Braido 1989:80). Don Bosco was particularly sensitive to an

⁴¹ Letter to Don Ceccarelli, parish priest of St. Nicholas, Argentina, Dec. 1874: E 2,430-431, as quoted by Braido (1989:79).

increase of anti-Roman Catholic indoctrination by protestant sects⁴² which he envisaged as a great danger as well as a threat to the religiousness of the young. This caused him to intensify his efforts at working "tirelessly and with determination" for the spiritual good of the young in his care. Once again it transpires unquestionably that Don Bosco's educative-evangelising mission was rooted in and motivated by his priestly ministry which caused him to be "completely dedicated" to the young.⁴³

When it came to the moral dimension of his pedagogy, Don Bosco intensified his efforts at instilling Christian virtues and values. However, Braido is of the opinion that this moral aspect of Don Bosco's pedagogy, "... often trespassed into ascetics or lists of precepts" (Braido 1989: 134). Although piety and hard work were continually stressed, they were not the only virtues that were emphasised. Other virtues, such as charity, which was not only preached but fostered, occupied a predominant place, followed by mortification, understood as the patient acceptance of all the daily trials. This included factors such as "... diligence in study, attention in class, obedience to superiors, bearing with the inconveniences of life such as cold, heat, wind, hunger, thirst".⁴⁴ Obedience was judged to be the fundamental virtue, with chastity understood as the "queen" of all virtues and the one that sustained all the others.⁴⁵

⁴² A letter to Pope Pius IX, 13 February 1863: E1,257-258, as quoted by Braido (1988:81). Although in many ways he was ahead of his time, Don Bosco was still conditioned by the mentality of the era in which he lived. It should be noted that it was only during the Vatican II that the Church became aware of the need to initiate dialogue with other Churches and Religions. The Decree on Ecumenism Unitatis Redintegration (Vatican II 1964) deals specifically with matters relating to Ecumenism and there are several other documents issued by Vatican II that refer to Ecumenism in a direct or indirect manner. The Pastoral Constitution on the Church in the Modern World, Gaudium et Spes is an example.

⁴³ In the English translation of Don Bosco's pamphlet on The Preventive System in the Education of the Young, he mentions twice that the educator is "completely dedicated to the pupils under his care". Braido, most probably using a different translation from the Italian, or otherwise wishing to refer specifically to the Salesian educator, speaks about the educator being totally "consecrated" to the pupils (Braido 1989:91).

⁴⁴ Chapter XXIII of Besucco's biography, as quoted by Braido (1989:135).

⁴⁵ A sermon concluding the Spiritual Exercises at Lanzo, 28 September 1876, as quoted by Braido (1989:135).

To ensure the preservation of the virtue of chastity, Salesian assistance of the young lost its aspect of the friendly presence of the educator, to assume a meticulous, almost overprotective nature. This was combined with what came to be accepted as traditional ascetic advice to the young promoting temperance and mortification and encouraging the avoidance of laziness, bad talk, bad companions, familiarity with girls and the dismissal of bad thoughts.⁴⁶

On the positive side, the young were not only regularly reminded of the ideals of virtuous living but were also encouraged to make use of the means by which they could be obtained: modesty, trust in God, prayer and the frequent reception of the Sacraments of Reconciliation and the Eucharist. The whole area of co-education, human sexuality and the freedom that young people yearn for, as it is understood today, never arose and was never posed.

Nevertheless, Braido (1989:95-102) points out that Preventive Education, even at the time of Don Bosco, cannot be conceived as a static style of educating because it was continually evolving as circumstances arose. An example of this is the modification of Don Bosco's conventional formula of "poor and abandoned youth". As Don Bosco's ideas matured, his concept of the recipients of his mission assumed wider overtones and was enriched. Describing his first efforts to gather young boys together Don Bosco, in his Memoirs, notes that all his energy was consumed by concentrating on establishing the little Oratory.⁴⁷ The aim of the Oratory was to bring together "... only those children who were in greatest danger, ex-prisoners by preference". However, being the realist that he

⁴⁶ Some norms are summarised in the chapter of a book that Don Bosco wrote on one of the pupils at the Oratory, Michael Magone. Chapter IX is dedicated to the way in which Magone preserved the virtue of purity, as quoted by Braido (1989:135).

⁴⁷ Don Bosco borrowed the word Oratory from St. Philip Neri (1580-1660) who used to gather together Roman boys in an Oratorio for religious instruction and singing in an effort to counter the corruption in Rome at that time. He gathered followers around him and urged them to perform good works. Don Bosco had a particular interest in this saint and often quoted his sayings. In Don Bosco's mind, however, the term Oratorio had a slightly different connotation. For him the word implied a building with a chapel, playing fields and a classroom for evening instruction and amusements. The adjective festive meant that initially Don Bosco's Oratory was open only on Sundays and feastdays.

was, Don Bosco realised that he required a foundation on which to build discipline and morality and maintain a semblance of order and so he invited "... some other boys of good character who had already been taught" (Ceria *et al* 1989:196). Later on, in his Rules Don Bosco added that "... the working youth are especially our goal [...] yet we do not exclude students who want to come on feast days or during their holidays".⁴⁸ This attitude of Don Bosco could be considered as the embryo of his Salesian co-workers.

As new situations emerged, such as the threat of Protestantism and the dangers of irreligion, Don Bosco embarked on a fearless missionary evangelisation.⁴⁹ The image of poor, abandoned and endangered youth assumed radical new meanings: the dangers confronting the young were seen to be more of an essentially religious rather than social or juridical problems (Braido 1989:99).

Another category of young men for whom Don Bosco was solicitous, although they never entered the category of those who were either at risk or neglected, even if they might have come from economically deprived backgrounds, were the "... young men of good character, who love the practices of piety and give some hope of being called to the ecclesiastical state".⁵⁰ For this group Don Bosco was disposed to organise boarding schools at low fees "... to give a greater number of boys of good intelligence an easy access to instruction and Christian education, so that they might become good priests or courageous missionaries, or wise

⁴⁸ This was contained in the Rules for the Oratory of Saint Francis de Sales, as quoted by Braido (1989:99).

⁴⁹ Technically speaking Protestantism was illegal in the Kingdom of Sardinia but for generations secluded communities of Waldesians had taken up residence in the Val d'Aosta. With the advent of urbanisation the Waldesians and their ministers emigrated as well. This brought about pressure to legalise Protestantism which came about in 1848 after which they began a campaign of proselytising, particularly in the pastorally neglected city areas. They were largely financed by missionary societies, particularly in Great Britain, who generously sponsored their missionary activities (Ceria *et al* 1989:218-219).

⁵⁰ Talk to the Lady Cooperators of Turin-Valdocco, 23 May 1879: BS 1879, No. 6, June, P. 3., as quoted by Braido (1989:100).

fathers of families [...]".⁵¹ The first draft of the Constitutions of the Salesians in 1858 state: "This Congregation aims to unite priests, clerics, and laity for the purpose of achieving perfection by emulating the virtues of the divine Saviour, with special emphasis to be placed on the loving care of poverty-stricken and abandoned youth" (Aubry 1984: 268). While it was always Don Bosco's preference to work among the poor and working classes who were more deserving of educative assistance, he never refused to serve any class of persons. Braido remarks that the evolution in the thought of Don Bosco changed from that of "youth in danger", or "dangerous youth" to the concept of "'the most dangerous years' of human life, the time of youth" (Braido 1989:101). It would mean impoverishing the idea of Don Bosco, to reduce to one category, the recipients of his educative-evangelising mission in whom he took such an active interest (Braido 1989:101). That statement does not, however, detract from the reality that within such a vast perspective of poor and needy youth, the deepest anxiety of Don Bosco was the care for the poorest and most abandoned, those most endangered and on the lowest fringes of society.⁵²

Don Bosco was not a radical and therefore, his educational proposals did not exhibit the radicalism of others considered prophets of education, such as Rousseau and Makarenko who aimed at creating the new man through what they considered to be an anthropological revolution (Braido 1989: 120). Don Bosco envisaged his educational proposal as a synthesis between the old and the new, between innovation and tradition. He maintained a moderate position, not uncommon, for the times of moral and civil reconstruction which were characteristic of the era in which he lived. Even his educational pronouncement "good Christians and honest citizens", obtained wider horizons after the first missionary expedition to South America where the Salesians went to work among indigenous tribes

⁵¹ Talk to the Cooperators and Lady Cooperators of Casale Monferrato 17 November 1881: BS 1881, No. 12, December, p. 5., as quoted by Braido (1989:101).

⁵² Braido observes that a more detailed research would be required to establish the aim, and the beneficiaries of each of the educative institutions founded by Don Bosco to study how they evolved in time, according to the local situation, social status and requests of families as well as the quality of directors and educators (Braido 1989:102).

and Don Bosco then spoke about evangelisation and civilisation (Braido 1989:120-121). This was the time of colonialisation where Christianity was being brought to the "savages" and therefore, Christianity and civilisation were understood in harmonious interaction. Later this noble vision degenerated into colonialism and commerce.

It would not be true to Don Bosco's thought to deny the fact that he aspired, with certain nostalgia, to the return of a society seen as completely Christian, founded on traditional morality of virtues such as unquestioning faith, devotional practices, sacramental life, religious instruction taught in the family and at school, the practice of the works of mercy, obedience to civil and religious authorities, respect for the hierarchy, satisfaction with one's state in life, love of work, acceptance of sacrifice and the hope of heaven. However, being the realist that he was, Don Bosco knew that progress could not be arrested and that it would be absurd to oppose it, because much of what was good, would be sacrificed in the process (Braido 1989:121). What Don Bosco envisaged was a new type of citizen and Christian understood as a believer according to the traditional way of being a believer, and a citizen according to the new order of society. What prevailed in his thinking was an attempt at seeing the value of all that was human and all that was positive in creation, being used in a concerted effort to Christianise civilisation so that culture and civilisation would forever be subordinated to piety and morality (Braido 1989:122).

For this reason, Don Bosco's idea of social pedagogy is practically identifiable with his religious and moral pedagogy and not with the idea of the person actively engaged in society in the areas of, for example, justice and peace. The honest citizen was interpreted as someone who contributed toward the established order and progress of society through the family as well as by engaging in charitable good works. These are all interpretations of responsible adulthood as precisely the main aim of all agogic effort on a universal level. Insofar as the person was capable of fitting neatly and industriously into society by means of an honest, moral, exemplary life, he or she could be considered an honest,

upright citizen (Braido 1989:126). No-one was excluded from being actively present in charitable and apostolic works. Practical ways of achieving this was through almsgiving, education, catechesis, joining associations, or becoming a missionary. Furthermore, in keeping with the mentality of his time, Don Bosco believed that each person occupied a well-defined place in civil or ecclesiastical society, which was neither casual nor arbitrary, but according to the will of God. That was why Don Bosco was convinced that the choice of a vocation in life was of utmost importance.⁵³

Due to the fact that Preventive Education is a living method it would be anti-historical to consider it as an absolute and immovable feature of the Salesian charism. If from its inception Preventive Education was adaptable to extremely varied situations such as wandering oratories, fixed oratories, non-residential schools, hostels, boarding schools, trade schools, agricultural schools, missionary schools and youth groups, as well as to a greater variety of historical and culturally different situations once the missionary expansion took place (Braido 1989:50) should it now become problematic to adapt the Salesian concept of Preventive Education to the most urgent needs of the times and of young people? A critical reflection on the style of Preventive Education, in response to the requirements of different educational situations, is vital if a new Preventive Education is to be correctly understood.

2.4 Difficulties Encountered

Faithfulness to the spirit of Preventive Education has been seen by the Salesians as the main way of preserving the effectiveness of their vocation and a vital bond with the charism of Don Bosco (GC21 1978:80). Due to the fact that Preventive Education is not only a set of contents, a series of methods, pure pedagogy or religious knowledge to be transmitted, difficulties are encountered in evaluating its effectiveness. It

⁵³ Goodnight talk of 7th July 1875; MB 11,252. This concept also appeared in a letter to the Borgo San Martino pupils of 17th June 1879: E 3,476, as quoted by Braido (1989:127). It was a tradition, begun by the mother of Don Bosco, Mamma Margaret, to address a few kind words to the young in the evening before they went to bed. This became familiarly known as the "goodnight".

is not only the contents of a specific Salesian educational and pastoral plan that needs to be evaluated, but also the style and the spirit with which Salesian educators put it into practice.

The extreme cultural heterogeneity in which the Congregation is performing its mission in countries with longstanding Christian traditions as well as in territories on the threshold of dechristianisation or in areas where an educative-evangelising pastoral mission is confronted by non-Christian religions, or political regimes hostile to any form of religion, has to be taken into account as an inherent difficulty. Another difficulty is the frequent opposition of young people themselves in the face of any values linked to religion or religious institutions. Many of them have been brought up in ideologies or religious systems with rooted biases and hardened prejudices. Instead of leading to discouragement, these situations should act as a stimulus to a more vital reflection aimed at adding vigour to the Salesian educative-evangelising mission.

Viganò, during the GC21 (1978:492-499) highlighted some positive aspects which gave hope for the rediscovery of the value and relevance of Don Bosco's pedagogical insights and of the Salesian tradition. He emphasised the need for a more pronounced commitment on the part of many Salesians towards their educative-evangelising mission. However, GC21 noted that there was still some resistance to change and the persistence in some areas of superficial and negative attitudes among some of the confreres towards Preventive Education (GC21 1978:85). Members of the GC21 were of the opinion that socio-political causes, as well as other external factors which could limit or distort the evangelising thrust of education, such as narrowness in cultural horizons and fundamental formation, or the lack of a concrete educational and pastoral plan, a certain ignorance of the fundamental elements of Preventive Education or an unbalanced interpretation of it still prevails among some Salesians. Furthermore, an uncertainty about the exact purpose of their pastoral mission made some confreres reluctant or hesitant to come to grips with explicit Christian proposals. They did not always appear clearly con-

vinced about the precise ideas regarding the cardinal principles of Don Bosco's educational method. Added to this was and is a poor understanding of the problems of contemporary modern youth. It might be enlightening to know that the root cause for "certain deficiencies and limitations" was attributed to "... the prevailing presence of lay collaborators, at times inadequately trained and made aware of our plan, while the few salesians present are involved primarily in organizational and administrative tasks" (GC21 1978:86).

Due to this state of affairs, a practical deliberation was taken at the Chapter: "The provincial, the provincial conferences and the regional Councillor, will promote meetings, study days or weeks, discussions, exchanges of educational and pastoral experiences, which will eventually be open also to teachers and educators who do not belong to the salesian⁵⁴ family, for the purpose of spreading the knowledge of Don Bosco's preventive system, encouraging research into it, and furthering its updated implementations, taking carefully into account the conditions of youth and working-class people in the local environment, as well as the valid contributions of modern anthropological and pedagogical sciences" (GC21 1978:105). At a distance of almost twenty years, the same discourse is still taking place.⁵⁵

When it came to evaluating the style of Preventive Education in the educative-evangelising mission the Chapter members spoke about an "obscuring" and at times a "total loss" in some areas of the typical experience of Preventive Education. The particular areas referred to were: assistance and the family spirit. The profound meaning of active Salesian assistance appears to be less deeply understood, partly because of a misconception of the independence of young people and of non-directive guidance; the lack of family spirit comes at the very time when youth groups and movements favour primary and interpersonal relations. It was also felt that fewer undertakings were being promoted to

⁵⁴ See Chapter One, Paragraph 2.3, footnote number 38.

⁵⁵ See the deliberations of the GC23 dealing with educating members of the Salesian Family in Don Bosco's particular educative charism (1990:223; 233-237).

create the characteristic Salesian educational environment. Some activities such as theatre, singing, music appeared to be neglected or unrelated to an educative-evangelising commitment.

Widespread ignorance of the historical and scientific meaning of Preventive Education which led to an unsuccessful adaptation to the variety of situations confronting educators, was also mentioned. Insufficient updating in the light of reliable contributions made by human sciences as well as a dogmatic compliance with educational and apostolic methods which are not compatible with the scope and features of Salesian apostolic service, all contributed to a certain disenchantment with Preventive Education.⁵⁶ The causes for this negative situation could also be found in a certain mentality intent on adhering to the letter of the law in a mechanical fashion. Preventive is then identified with what is negative, in an overprotective manner. Assistance is understood as a form of disciplinary supervision. Paternity is wrongly understood as paternalism and the freedom to be given to young people is mistaken with permissiveness and a laissez faire attitude.

One explanation for what appears to be ignorance of Preventive Education among Salesian educators could be found in insufficient availability of documentation and specific literature in non-Italian languages. A more radical cause could possibly be found in the decline of Salesian religious identity and vitality understandable in a period of instability caused by the process of renewal.⁵⁷

2.5 Models of Church Influencing the Concept of Preventive Education

As much as Preventive Education is affected by external cultural factors, so too is it affected by various models of Church. A post-Reformation,

⁵⁶ Report of Viganó on the state of the Congregation, as referred to in CG21 (1978:98).

⁵⁷ Report of Viganò on the state of the Congregation, as referred to in CG21 (1978:99).

pre-Vatican II traditional pyramid model of Church⁵⁸ closely associated with the spiritual, educational and social services it provided, was recognised by most Roman Catholics as the shield and defender against many dangers facing the Church, including the dangers of Protestantism. Until the middle Nineteen Sixties "... the Church was seen as the perfect, self-sufficient society with nothing to learn from other denominations and religions" (Arbuckle 1990:81). The Church existed, largely, in an attitude of distrust, in a ghetto mentality while society was being renewed "... in its outlook, its customs and its ways of being and acting" (Latourelle 1994:1151). Within the Church there were doctrinal tensions with some leading theologians marginalised to the periphery from where they courageously continued to listen to the demands of a new world. Many conservatives rooted inside the Vatican had become "... timid, scrupulous, or gripped by fear and panic and therefore, turning aggressive and dangerous" at the suggestion of renewal. The teachings of a number of the more outspoken theologians became suspect and they were silenced (Latourelle 1994:1153).

Furthermore, a pyramidal, hierarchical model of Church was accepted unquestioningly by most Roman Catholics. The Pope, as the Vicar of Christ, was at the head. Beneath him came the Cardinals, Bishops, Priests, Religious and finally, at the bottom, the ordinary people, the flock of Christ, over whom the "Shepherds" in the form of ordained Pastors, had been appointed to provide for their spiritual welfare. Most Roman Catholics accepted the fact that salvation was given to the Church by Christ and that the Pope as His Vicar, the Bishops and Clergy, had the authority to dispense grace to the faithful via the Sacraments. The Church was well organised and regulated by means of clear prescriptions and prohibitions. This old image of Church, very much inward-looking, came to have less meaning in a rapidly changing and dynamic world into which it was inserted. It came to be even less relevant to those who looked to it for guidance and direction in their lives (Saris 1985:274-

⁵⁸ The pyramid model was also based on an authority structure with a top-down approach where a few in positions of authority decided for the rest seen as "subjects".

275).⁵⁹ "It was time now for the church to emerge from the silence in which it was living like an old lady draped in her outdated past and to speak at last to the men and women of our age so that it might serve them and lead them to Christ" (Latourelle 1994:1154).

Vatican II was, therefore, the most extensive effort at reform ever undertaken within the Church, where, for the first time a Ecumenical Council was fearless in confronting new problems and in facing itself as well. It was a period of Roman Catholic rejuvenation. Much time, thought and discussion was devoted to the question of how to succeed, in the midst of a pluralistic world, in preserving unity among all Christians and opening up dialogue with non-Christians. Since Vatican II it is becoming clearer that the image of the Church is that of the People of God where dialogue, as openness to others, where mutual acceptance and self-giving with other Christian communities as well as with non-Christian religions, especially with Hinduism, Islam and Judaism, with unbelievers and with the indifferent can take place (Latourelle 1994:1157-1158).

Leadership within the Church is now understood more as a service where the leader is the pastor and guide and where an attitude of dialogue and listening is an essential component of genuine authority. The unfolding of the reality of service from New Testament times until Vatican II demonstrates a narrowing of the concept from that of a community practice to one of ordination, authority and office. The responsibility for the building up of the community in love and service gradually became the task of designated leaders and permanent ministers in the Church rather than of all the believers (Doohan 1993:877).⁶⁰

⁵⁹ Religious Congregations, inserted into the heart of the Church, could not escape this same pyramid model of organisation. This accounts for the fact that when Vatican II realised the need for change it urged all Religious Congregations to do the same. This has been the renewal taking place within the Church and all its organisations over the past thirty years.

⁶⁰ Pastor, derived from the Latin word for shepherd, conveys the image frequently used in the Old and New Testaments, of God as the shepherd of his people, who lovingly protects and guides them. Jesus referred to himself as the Good Shepherd and it is from this metaphor that the authorisation and standard of the pastoral ministry within the Church derives its meaning (Johnson 1990:827). It is interesting to note, as does Doohan (1993 866-877) that with the passing of time, the concept of pastor and pastoral ministry gradually shifted its focus to that of the pastoral ministry of the ordained clergy, in what appears to be a contradiction to the earliest ecclesial tradition. After Vatican II the reality of pastoral ministry received new impetus and a broadening of horizons so as

The understanding of a post-Vatican II Church is one of a Church in transition from the model of a provider Church based on a hierarchical model, towards a Church seen as the People of God actively involved in building up the community of believers (Arbuckle 1990:82).⁶¹ There is no longer a single inward-looking model of Church, perceived as a hierarchical structure because the vision of Vatican II is that of a Church that is fuller, richer and more fluid. One of the most notable changes in the concept of Church is the outward-looking movement towards people, towards life; from the Church to the world; from the parish to the neighbourhood; from the individual family to the individual person. All this is to be achieved, hopefully, in collegial solidarity with the other faith communities, and even among those who publicly profess no faith but who respond to the truth (Pennington 1994:1424).⁶² The image of those involved in the mission of the Church is no longer a vertical one of high and low status, but of persons, of equal worth, who are at the service of their brothers and sisters. The Church is still in a period of transition from a predominantly homogeneous Christian society, to one made

to include all the baptised. However, Roman Catholic Pastoral Theology has continued to distinguish ecclesial ministry from the ministry of the Christian present in the world in daily life. Thus it is still normal to distinguish between formal and informal pastoral ministries. Perhaps there is still a call to examine the terminology of pastor and pastoral ministry because if pastoral ministry is the mark of a true disciple who acts out of genuine love, could it be exclusively the ownership of the ordained clergy? A Christian attitude of service, humility and sacrifice is called upon to replace that of status, power and honour. Much dialogue is still needed to identify and address the sexist limitations in Church policy in the area of pastoral ministry as well as the Church's history and practice in the development of a separatist attitude regarding pastoral ministry. Scripture provides a broad base for the interpretation of pastoral ministry today. An honest interpretation of Scripture, and not only a selective remembrance of tradition, could be a broad base with which to interpret pastoral ministry in the contemporary modern Church. The passivity of Christians, which is so much lamented, could be one of the outcomes of a narrow concept of pastoral ministry in so many centuries of Church life. The problem of the marginalisation of women within the Church also needs to be discussed at greater depth. Vatican II challenged the placidity of Christians by rightly calling them to live out their faith through some active form of pastoral ministry. However, writing a document is much easier than transforming a mentality. A return to the early Christians and to their understanding of pastoral ministry could be a realistic foundation on which to begin.

⁶¹ See also Prior (1993:87-95) where he outlines a vision of Church as a communion of communities that passes through five stages: From the Provided-for-Church where the priest organises everything himself, to the Pastoral Council Church where the laity are allowed to share in the mission of the Church by working alongside the priest, to the Awakening Church where the issue of responsibility arises, often creating tension and conflict. The dangers at this stage are that those who feel threatened opt to return to the first model of Church. The fourth model of Church is the Task Group Church characterised by the accountability of everyone involved in the mission. The final stage is the Communion of Communities where all members are invited to be active so as to work together responsibly in collaborative ministry.

⁶² Latourelle (1994:1160) maintains that this image of the Church as the People of God has been overshadowed by the concept of the Church as a mystery of communion which seems to provide greater protection against a democratic conception of the Church.

up of believers who are struggling against a secular environment in order to reach a "... personally clear and explicitly responsible decision of faith" (Rahner 1982:32). The overriding guideline, especially at the level of the local Church involved in evangelisation, becomes one of pastoral care where the emphasis is on reaching out to others so as to bring the love of Christ to them.

This is the situation "rich in possibilities" that calls for "creativity and courage" into which the educative-evangelising mission of the Salesian educator is inserted (GC23 1990:75).

3 NEW EVANGELISATION AND NEW EDUCATION

After the Synod of Bishops in 1974 the term evangelisation emerged prominently, focusing not on the Church, but on the preaching of the Gospel. Pope Paul VI (1975:18) broadened the existing meaning of evangelisation so as to include the connotation of "... carrying forth of the Good News to every sector of the human race so that by its strength it may enter into the hearts of men and renew the human race". Expressing the feeling of the Bishops of the Synod on Evangelisation, Pope Paul VI was of the opinion that evangelisation should involve not only the renewal of humanity at community and individual level, but also the evangelisation of cultures by means of a creative encounter between Gospel and cultures. He suggested that the best way to achieve this was through the witness of life which could be seen as an essential element of evangelisation (McGregor 1977:61-67).

The concept new evangelisation, used by Pope John Paul II in his teachings, reflects the new conditions under which evangelisation is carried out in the contemporary modern world. New evangelisation is challenged by difficulties such as practical agnosticism, indifference and the secularisation of society that previously never existed on such a large, worldwide scale in the history of the Church (Viganò 1989 331:12; Carrier

1994:287). Häring (1990:17) mentions that it is essential that evangelisation be rethought in relation to the new presence of the Church, as a minority in the contemporary modern world, where, together with the issue of new evangelisation, the question of a new culture is raised. Christianity is no longer faced with a "supporting culture" but with a secularised culture that is either opposed to it, indifferent to it or inconspicuously divesting itself of it by relativising all beliefs (Carrier 1994:289). The young, in a particular way, are affected by the spirit of the times which radically devalues religion, religious beliefs and religious affiliation. Although the young are witnesses to and victims of a religious crisis, many are, nonetheless, also open to the message of the Good News. With their co-operation it might be possible to build up a new culture of hope (Carrier 1994:290).

The critical reader may wonder what education as evangelisation has to do with the general theme of educating educators in Preventive Education. Unless the Salesians, themselves, as the main exponents of Preventive Education, are aware of the difficulties facing them in relation to the living out of Preventive Education in their educative-evangelising mission and fully understand the implications of Preventive Education in practice, it would be a futile exercise to even contemplate the viability of educating the laity theoretically or idealistically in the ways of Preventive Education.

New evangelisation is directed to all human beings and all cultures, but it is to the young that the Salesians turn with particular commitment knowing that a practical way of achieving an integration between faith and culture is through education. So as to educate educators in Preventive Education, remaining faithful to the tradition of Don Bosco, it is vital to understand the particular ability of his to evangelise by educating and to educate by evangelising. By vocation the Salesian is both educator and pastor and while the pastoral dimension cannot survive without the educative dimension, the educative dimension depends on a competent understanding of the Gospel message. Viganò expresses this reality by stating that "... pastoral work lives and breathes in the area

of education" and "... educational activity opens with a constant and competent understanding of Christ's Gospel" (Viganò 1991 337:22).⁶³

Don Bosco's pedagogy has always been understood as a clearly pastoral activity, using the word pastoral in its specific meaning of being linked to the apostolic ministry of the Church.⁶⁴ Because evangelisation, like education, is dependent on human collaboration, Don Bosco understood the necessity of bringing about an inseparable unity and harmonious integration between education and evangelisation which he referred to simply as the formation of the upright citizen and good Christian (Viganò 1991 337:22). The fundamental inspiration of Preventive Education, therefore, is pastoral love which sets the tone and justifies its characteristic features (Viganò 1978 290:25). From the time of Vatican II, the term pastoral assumed a deeper meaning. It is no longer understood as one of the Church's many activities, limited to the teaching of catechism and liturgical celebrations. The term includes all work carried out for human education and advancement. The pastoral aspect permeates the whole of human commitment transforming it by faith which gives to everything a Christian significance.

True to the Theology of his time, Don Bosco's ultimate educative intention was the eternal salvation of the soul of those entrusted to his care, explained by his motto: Da Mihi Animas Caetera Tolle.⁶⁵ In the early centuries of Christianity, evangelisation had a broad meaning and was directed to the individual, in and through the community of believers. It was the community that sustained and nourished the faith of the

⁶³ Any reference made to the educative-evangelising mission of the Salesians, includes the concept of pastoral work undertaken by the ordained clergy, in their mission as pastor-educators, as well.

⁶⁴ In developing an understanding of Church as the People of God, Vatican II explicitly affirmed the meaning of the "royal priesthood of the faithful". The Pastoral Constitution Gaudium et Spes clarified the function and service of ministerial or hierarchical priesthood but it did not determine the exact nature of the priesthood of believers. It does, nevertheless, acknowledge that "... each [priesthood of believers] in its own proper way shares in the priesthood of Christ" (Vatican II 1965:10). In this way the laity are called to cooperate fully in the apostolic mission of the Church (Vatican II 1964 LG:30-38). [So as to avoid confusion, due to the fact that more than one document was published in the same year during Vatican II, the initials of Vatican II documents, where applicable, will be indicated in the reference].

⁶⁵ Translated literally from Latin it means: Give me souls, take away all the rest.

individual. However, after the Reformation and in reaction to it, the primary theological emphasis of evangelisation of the individual within the community changed to that of preoccupation for the salvation of the individual soul. The overriding aim of evangelisation was the growth of the Church as an institution, as a hierarchical entity and as the sole instrument of individual salvation. The Church became depicted as the visible vehicle of salvation (Dulles 1978:39-50). An undue emphasis on the salvation of the soul clouded the necessity of understanding cultures or of inculturating the Gospel message. According to this model of Church there was little need for evangelisers to understand cultures or to attempt inculturating the Gospel. Whatever services were offered by the Church, the main evangelising thrust remained the conversion of the individual soul to God (Arbuckle 1990:13).

Any study on Preventive Education should clarify why the Salesian mission in the Church⁶⁶ is above all an educative one. It is the pastoral urge of Preventive Education which demands that evangelisation and education be closely united. Indeed Don Bosco never allowed these two elements to be separated and the GC21 described this reality by the already cited

⁶⁶ Mission is a biblical term which has its roots at the beginning of the teaching ministry of Jesus who "... called to him those whom he wanted [...] He appointed twelve [...] to be with him and to be sent out to proclaim the message" (Mk.3:13; see also Mt.10:1-42). After His resurrection Jesus entrusted to them the mission of his Church (Mt.28:16-20; Mk.16:14-19; Lk.24:36-49; Jn.20:19-29; Acts 1:6-11). Mission is, therefore, a biblical term and an integral aspect of the Church. For this reason it has persistently been part of the vocabulary of Pastoral Theology. However, in a contemporary modern and centuries-long tradition, there has been more emphasis on missions (missionaries going to evangelise in foreign non-Christian countries) than on a clear understanding of the essential mission of the Church. After Vatican II there has been a renewed interest in the term mission and in the fact that the Church is essentially missionary in all circumstances as well as in all countries of the world. The essential mission of the Church is that of evangelisation which it is compelled to carry out if it is to maintain the meaning of its existence. This is stated clearly in Evangelii Nuntiandi: "We wish to affirm once more that the essential mission of the church is to evangelize all [...] It is a task and mission which the great and fundamental changes of contemporary society make all the more urgent. Evangelization is the special grace and vocation of the church. It is her essential function" (Pope Paul VI 1975:716). Underlining my own - P.F. The priority now given to mission is a clear demonstration that the vocation of the Church is fundamentally the same everywhere, even if its level of development varies from place to place. This view is of consequence because when compared with previous views of missions it represents a certain progress affecting the concept of Preventive Education as well. No longer is the emphasis on saving souls who otherwise would have no access to salvation. Furthermore, it is an attempt at focusing the Church away from itself by centering it in Jesus Christ and in God's reign in the world. Evangelisation as mission is concerned with leading the human being to the Lord and on establishing His reign in the world. Evangelisation is no longer overly preoccupied with the numerical growth of the Christian community. The true image of mission is that of sowing the seed, to which the Gospel, refers and not of implanting a certain model of Church on alien soil (Dupuis 1994:275-277). Educators in Preventive Education require sensitivity towards this shift of emphasis in interpreting Preventive Education according to the spirit of the Gospel and not according to the letter of the law.

phrase: "To evangelize by educating" (GC21 1978:15) and "to educate by evangelizing" (GC21 1978:31), thus asserting that Salesian (ped)agogy is identifiable by its pastoral approach. This is not just a play on words but it is a concerted effort at avoiding two deviations: to expect the apostolate to be naturally agogic, or to expect what is human to be naturally imbued with Christian values (Viganò 1978:26). Echoing what was already stated at various General Chapters,⁶⁷ Viganò affirms that "... educating and evangelizing are two activities which in themselves are different, and which can become separated one from the other" (Viganò 1991 337:13). The fundamental unity of the young person, however, requires that evangelisation and education should not be separated. The natural independence or distinction between education and evangelisation does not mean that they cannot or should not be united in practice and technique, which implies that "Christian" education, in actuality, is not an impossibility (Viganò 1978 290:28).

The Church, through Vatican II, took note of the closing of an era of Christianity to be followed by a new kind of relationship with the world referred to in terms of new evangelisation and pastoral rethinking affecting the area of education (Viganò 1991 337:4). In many democratic countries education is no longer considered an activity leading to the formation of Christians. Where the cultural environment of education has become secularist in nature religion is no longer linked in practice with education, but is in some instances, deliberately separated from it because education and in particular schooling, is considered a cultural sector with an autonomous field of development (Viganò 1991 337:5). The cause for this dualism could be found in an anthropology which places the person at the centre of the universe and of history where everything is in reference to the human being. This is one of the great "signs of the times" often referred to as the personalisation of the individual (Viganò 1991 337:5). An appeal for new education is a call to concentrate on aspects of the formation of the individual which include the formation of a critical conscience and the authenticity of love.

⁶⁷ See in particular the GC21 (1978:14).

Education, if it wants to remain authentic, cannot be reduced or limited to instruction, indoctrination, erudition, or a knowledge of the latest techniques of science and technology. The ultimate aim of education remains the integral development and maturation of the person in criteria of judgement, in the ethical sense of existence, in transcendent horizons, in practical models of behaviour, together with a positive evaluation of the progress of science and technology for the humanising of social life (Viganò 1991 337:10). New preventive education is a challenge to respond to the realities of life which oblige the Salesian educator to identify those areas most in need of renewal so as to search for new methods capable of redefining, in the circumstances of the present day, the Salesians commitment to the integral education of the young (Viganò 1991 337:12). Viganò stated in his opening address to the participants of the GC23 that the Salesians were already convinced of their apostolic activity carried out through education but that the time had come to prioritise "... how to ensure in practice by what means and steps education should be permeated and guided by a pastoral slant or inspiration" (Viganò GC23 1990:185).

3.1 To Evangelise by Educating or Using Educational Love as a Pastoral Choice

Preventive Education is founded on the conviction that evangelisation and education are distinct but inseparable realities. The Salesian educator believes that the object of evangelisation cannot be reduced to one aspect nor can it be confined to any restricted sphere because its nature requires openness to the needs of the whole person.⁶⁸ Evangelisation is based "... on a clear concept of man, on a definite anthropology which can never be sacrificed for any reasons of strategy or custom or to achieve some transient success" (Pope Paul VI 1975:33). During their GC21 (1978:14) the Salesians asked themselves the vital question: "How do we set about this work of evangelization?" They were aware of all the

⁶⁸ The subject of evangelisation is a vast one which cannot be adequately discussed within the confines of one chapter. It is for this reason that the discussion will be limited to one aspect of the evangelising mission of the Church, namely that of education understood as the pastoral mission of the Salesian Family within the Church's global vision of its evangelising mission.

difficulties involved in carrying out the task. Their conclusion was that the only realistic way in which to accomplish their educative-evangelising task, so as to remain faithful to their educative charism, was by means of Preventive Education which had to be sincerely rethought and reactivated in an attempt to avoid offering educators general principles or vague guidelines (GC21 1978:20).

Once again it was to the principles of Don Bosco that the Salesians returned, as a guide, to understand their mission with greater clarity. Although Don Bosco's ultimate goal remained the eternal salvation of the young, he was ahead of his time in the sense that he did not have a limited concept of evangelisation as catechesis or liturgy. His understanding of evangelisation embraced the (ped)agogical and cultural needs of the young according to what was demanded by the situation. His priority was continually their integral human development. Although realistically aware of the deficiencies of human nature he remained fundamentally optimistic about what could be achieved if the young were approached in the correct way so that the seed of the Gospel could be sown in their lives (Viganò 1978 290:28). Although many politicians did not accept Don Bosco's vision of faith they were, nevertheless, anxious to know the secret of his success since his educational method appeared to be effective in assisting the young to become honest citizens and upright Christians (Viganò 1978 290:28). Don Bosco firmly believed that the most suitable form of evangelisation of the young was through an education imbued by faith which would act as a catalyst in the development of an integrated personality. "Rightly", affirms Viganò (1978 290:29), "does Don Bosco stand before the world as an 'Educator-Saint', a man who achieved holiness through educating". To evangelise by educating presupposes that the Salesian educator is capable of making a number of fundamental, practical options which include: personal conviction, deep motivation, educative presence, agogic accountability and pastoral love.

The Salesian educator is motivated by a vocation that primarily owes allegiance to the Gospel and not allegiance to the State who pays a salary cheque at the end of the month. The most fundamental option for

the Salesian educator is a lifelong, fulltime commitment to the following of Christ. One practical outcome of the dedication of the committed Salesian educator is, that no matter what the activity, it always assumes the aspect of Gospel motivation.⁶⁹ Don Bosco used to repeat frequently: "The Preventive System is love!" (Lemoyne 1898-1917 Vol.6:381),⁷⁰ which in the case of Preventive Education, is the love of God translated into pastoral love. For Salesian educators to act otherwise would be a betrayal of the fundamental choice of their lives, which is not only personal but communitarian as well. Viganò refers to such a betrayal as "... falling into the trap of neglecting to evangelize and merely carrying out a human development plan that is purely horizontal" (Viganò 1978 290:29).

The impetus for evangelisation that is part of the Salesian charism leads to an understanding of the specific purpose of education as the accompaniment of the young person to the acquisition of human values which lead to integral adulthood. Aware of the autonomy of human and cultural values and the necessity of distinguishing, but not separating them from religious values, the Salesian educator is sensitive to the harmonious integration between the human and the religious in the life of the human being and particularly in the life of the young person (Viganò 1978 290:30). Returning to Salesian tradition, the Salesian educator is able to verify that Don Bosco was not indifferent to human values and the human needs of the young. He encouraged the Salesians to allow the young "... to have the opportunity to jump about, run and shout to their hearts content". Don Bosco was sensitive to these human values and requirements of the young and always ensured that there was an abundance of gymnastics, music, theatrical presentations, feasts, outings and hikes because he believed that it was "within" a healthy body that a healthy spirit could be developed (Viganò 1978 290:30). Don Bosco also knew how to give to the young, especially to those who were marginalised, the joy of living with the possibility of "... living life as a feast, and faith as

⁶⁹ The Gospel is essentially a message of good news. It is a message about the love of God for each person.

⁷⁰ As quoted by Viganò (1978 290:29).

happiness" (GC23 1990:165). In keeping with a distinctive Salesian tradition of joy, the Salesian educator knows how to make use of every occasion for building up friendship and developing the positive aspect of the young person. Experts in (ped)agogy and spirituality could view such a means of educating disapprovingly with a concern that such frivolity could indicate a lessening of gospel demands and educational obligations (GC23 1990:165).

For the Salesian educator, nevertheless, the ground structure of their educative-evangelising mission is that of setting the young person on the road to a simple, serene and happy lifestyle which is brought together in an indispensable experience of recreation, serious study and dedication to duty (GC23 1990: 166). The task of educating the young to the faith in the context of new evangelisation, means that the Gospel message is not presented as a theory but as a practical means of Christian living and because of that it cannot be divorced from life experience and the harmonious development of the individual personality, keeping in mind the dignity of each young person. Educating the young to the faith is not envisaged as a code of moral conduct or legal obligations and observances but as a revitalising energy capable of helping the young appreciate the beauty of their religion (Viganò 1978 290:30) as well as bringing them to a personal encounter with the God of love. Evangelising by educating requires that the young be given responsibility for their own spiritual growth and that, as individuals and communities, the Salesian educator is steeped in Gospel practice (GC21 1978:31-79). This discourse is pre-eminently theoretical and perhaps a criticism could be that what is being said is far removed from the actuality of real-life situations. The researcher, however, is of the opinion that a theoretical discourse is meaningful as a ground-structure for a better understanding of Preventive Education.

In reality there is a tendency that has to be guarded against of presenting the educational and in particular the schooling situation in predominantly secularist terminology. It could even happen that the Salesian educator distinguishes between teaching a class or teaching religion,

unaware of the role of educator which includes that of teacher. There is a constant risk of a separation between the cultural task of teaching and the pastoral commitment of evangelisation (GC23 1990:267-273; Viganò 1991 337:12-13). Lack of agogic competence could jeopardise the whole educative-evangelising mission with the result that the Salesian educator could become neither a good educator nor a good pastor or pastoral worker but just manage to glide aimlessly through life with the illusion of accomplishing his or her apostolic commitment effectively.

Much has already been said about the necessity of integral education if it is to be considered as authentic and the reason is not for the joy of repetition but because of a profound conviction that authentic education, which is the essence of Preventive Education, and particularly evangelisation as education, is concerned with enkindling a sense of liberation from all that enslaves the human being. This includes: encouraging a sense of responsibility, cultivating a sense of personal initiative, awakening a sense of social responsibility and instilling the meaning of authentic love. The ultimate aim of evangelisation, as education of the young to the faith, is to nourish the young person mentally, so that he or she will be capable of continually becoming a more responsible adult and an asset to society as well as a more committed Christian. The Salesian educator participates fully in the educative-evangelising occurrence in both a fatherly and motherly way by continually searching for, and encouraging, collaboration with various educative agencies so as to collaborate effectively for the good of the young person (Viganò 1991 337:14). Viganò (GC23 1990:348) states that the education of the young to the faith is a "vital part" of evangelisation.

The Salesian educator is not naively unaware of the negative influence of various forms of modern idolatry but constantly searches for ways and means of counteracting them with values such as truth, love, justice, solidarity, sharing, respect for human dignity, human rights for all and the formation of an upright conscience. Educating the young to the faith is not an option for the Salesian educator and the GC23 is clear when it refers to the "obligation" of the Salesian to educate the young to the

faith. Viganò (1991 337:9) consolidating what was discussed and deliberated upon in the GC23, has harsh words for the Salesian educator: "If we do not evangelize by educating we run the risk of losing our identity. It is urgently necessary that we be experts in the knowledge of new cultural values so as to promote them by wisely overcoming the tragic distension between the Gospel and culture, and so establish a broad and solid bridge between education and pastoral work".

3.2 To Educate by Evangelising or Using Pastoral Love as an Educative Choice

Salesian education is pastoral not only in the sense that it is apostolic charity that gives it birth and daily nourishment, but also by intimation that the whole educative occurrence, including its methods and its contents methods, is orientated towards integral Christian education (Viganò 1978 290:32).

The recurrent call for new evangelisation is a call to the Salesian educator to take up the challenge of contributing towards the building up of a more humane society and above all the renewal of faith in the Good News (GC23 1990:90). Pope John Paul II (1990:332) in his address to the Salesians emphasised that they have chosen well because "... the education of the young is one of the key issues of the new evangelization". Don Bosco was capable of attracting the young not only to his person, but of redirecting their affection to the love of God. Despite hardships and difficulties he continued to sow seeds of faith by deeds of kindness and he encouraged others to do the same (GC23 1990:92). Salesians participating in the GC23 were confident that the Salesian educator could offer to the young the path that leads to the fullness of life by sharing with them a form of life, that through a mysterious experience of the Spirit, encompasses the seed of happiness. "This is the substance of what is meant by 'educating to the faith'" (GC23 1990:92).

Educating the young to the faith does not mean "... that salesian pedagogy simply programmes a number of time slots for religious education and

worship" (Viganò 1978 290:32; Pope John Paul II 1988:15). Rather, the young person is viewed in the perspective and strength of the Holy Spirit in the Church and the world. The question that arises is how can the Salesian educator approach young people who often appear to be intolerant of being educated to the faith or of anything that remotely has to do with religion? Can Preventive education be effective when there is a psychological and cultural barrier between the educator and the young person? The primary objective for the Salesian educator, inspired by Preventive Education, is to remove the gap by taking the initiative of approaching the young person. Once again Don Bosco becomes the teacher and guide. He went looking for young people, he searched for them, by walking the streets and village squares. He approached them and invited them to come to the Oratory. His love and caring attitude was not only part of his educational method but an original expression of his faith in God and the urgency that he experienced within himself to bring the love of Christ to the young (GC23 1990:97). The fundamental step for the Salesian educator in the education of the young to the faith is that of "... going to meet the young where they are to be found, welcoming them into [...Salesian] environments with disinterested concern, attending to their requirements and aspirations" (GC23 1990:98).

Once more, following in the tradition of Don Bosco, the Salesian educator is encouraged to recognise the presence of God in the educative-evangelising mission and to experience it as a source of life and of love (GC23 1990:94). The conviction of the love of God, particularly love for young people, is what motivates the Salesian educator and in this way education is seen as the "pre-eminent context" in which to bring the young to a meaningful encounter with Christ. By virtue of this belief and of the conviction that within each person there is the germ of the "new life" offered by Christ, no young person can be excluded from Preventive Education especially if they are victims of poverty, downfall or sin (GC23 1990:96). The GC23 stressed the fact that no young person, no matter what his or her religious affiliation, or even if he or she has no religious belief, is to be excluded from Preventive Education (GC23 1990:72-73). It is a belief of the Salesian educator that if the young are given

the correct assistance they will have no difficulty in allowing themselves to be touched by the loving presence of God. However, they require authoritative assistance and guidance in being able to discern what is true and authentic from what is false and deceptive. This means willingness on the part of the Salesian educator to never overlook the good that exists in each person and to accompany them along the path that leads to an encounter with God (GC23 1990:74).

Education of the young to the faith takes on the nature of a journey experience from which the authentic Salesian educator, who understands education as again, is not exempt.⁷¹ Inspiration for this journey is taken from the Risen Lord with His disciples on the road to Emmaus (The Jerusalem Bible 1974 Lc.24:13-16). "We reproduce his attitude: we take the first step in approaching the young and joining them; we travel with them along the same road, listening to them and sharing their hopes and anxieties; we patiently explain to them the demanding message of the Gospel; we stay with them, to repeat the gesture of breaking the bread and stirring up in them the ardour of faith that will transform them into credible witnesses and proclaimers of God's word" (GC23 1990:93).

3.3 Dimensions of the Educative-Evangelising Journey

The GC23 identified four dimensions or areas of the educative-evangelising journey of the young which occurs simultaneously although with different emphases and intensity. To obtain a clearer picture of all that is entailed in the education of educators in Preventive Education, it is imperative that the autonomy of and connection between the various edu-

⁷¹ It was a continual preoccupation of the members participating in the GC23 that the Salesian educator be committed to journey with the young. This requires not only going at their pace but of having some form of plan to guide them. Assuming a journeying mentality is not equivalent to using a ready printed map as a guide. It involves construction of a plan on the basis of what is needed, of what, for example, is known of the terrain. Whoever is taking part in the journey has to assist in the elaboration of this plan paying due attention to the norms of the educational sciences and their application. An awareness will also be needed of the inter-relationship between personal and social development of the young person. A communal verification of the plan during the journey will lead to the increased competence of both the educator and the educating community. On the basis of the experience and knowledge gained of the reality, the plan will be subject to changes, according to the needs of the young, but keeping in mind the final destination of the journey (Van Looy 1993 345:51). The task of the educative community and the formation of a pastoral plan will form part of the content of Paragraph 4.

cative-evangelising projects are clarified so as to gain a deeper understanding of the comprehensiveness of Preventive Education. Without such an insight it could be difficult to envisage the qualities required by Salesian educators who are expected to respond to new forms of educating the young or of applying Preventive Education effectively in distinctive educational settings. The educative-evangelising dimension of Preventive Education, which has already been discussed, demands of the Salesian educator the discernment of new ways of maintaining a balance and a harmony between these two essential aspects.

A clearer understanding of what is expected of the Salesian educator might prevent Preventive Education from being used only as a source "... from which to conjure up gestures, quote adages, emphasize attitudes of approach, and endorse lines of action" (Vecchi 1990:5). According to the Salesian Constitutions the Salesian educator is called to "... educate and evangelize according to a plan for the total well-being of man directed to Christ, the perfect Man" (Constitutions 1984:31). Therefore, any educative-evangelising mission is carried out "... chiefly in such works and activities as make possible the human and christian education of the young" (Constitutions 1984:42).

The uniqueness of integrating the educative and evangelising dimensions into Preventive Education is that, while not excluding the cultural dimension of the human being, the young are brought to human maturation within a Christian perspective. For this reason, Preventive Education could be described as "... a single project with many initiatives" (Kennedy et al 1990:75), some of which include formal education and others consisting of informal contacts.

In this way Preventive Education is not entirely limited to an organised plan of action, but neither is it left up to the arbitrary decision of the individual Salesian educator. It follows a well thought-out plan of action that is flexible and adaptable according to the various situations it encounters. Although there may be areas where Preventive Education

is carried out in diversified settings, each Salesian remains always and everywhere, primarily, an educator of the young.

3.3.1 *The Salesian Oratory Youth Centre - Social Development and Group Activity*⁷²

The educative-evangelising experience that Don Bosco lived in his first Oratory has remained a model for Salesian educators. The Oratory that "... was a home that welcomed, a parish that evangelized, a school that prepared [...the young] for life, and a playground where friends could meet and enjoy themselves" (Constitutions 1984:40), remains the fundamental pattern and model of all Salesian undertakings (GC23 1990:100). Rather than identifying the Oratory as a specific educational structure it would be more in keeping with Salesian tradition to describe it as "... an atmosphere characteristic of all salesian work" (GC23 1990:100).⁷³ Don Bosco was always attentive to create an environment inspired by aspects such as confidence, a family spirit, joy and celebration, together with the friendly presence of the Salesian educator accomplished at inspiring the young and proposing faith options and values (GC23 1990:100).

In his concluding address at the GC23 (1990:345), Viganò suggested re-thinking new evangelisation and new education with "the oratory criterion" of Don Bosco which is intrinsically and inseparably bound up with Preventive Education. It is a call to go beyond what has often, with the passing of time, developed into "statically confined" forms of apostolate, so as to return to a courageous refounding of the Oratory model where "... the spirituality of pastoral enthusiasm links up with the

⁷² A distinction is generally made between the Oratory as an educational-recreational environment, open to the young of all ages and the Youth Centre intended for young adolescents with their own requirements. The Youth Centre, while preserving the characteristics of the Oratory, places more emphasis on group activity, formative and apostolic activities and greater personal contact (La Società di San Francesco di Sales 1990:52).

⁷³ Underlining my own - P.F. The GC20 (1971:192-273) issued a document on Don Bosco at the Oratory in an effort to recall the criterion of Don Bosco in establishing the Oratory. Once this has been understood the Oratory stands as "...the matrix of all Salesian works and a constant reminder of what a Salesian should be:" (Radiografia I CIS, Lombard Province, as quoted by GC20 1971:154).

practice of the pedagogy of kindness to make the Salesian an efficacious worker in the field of the new evangelization" (Viganò GC23 1990:350). It is an invitation to go out to where the young, who are most in need, are to be found and to give to them kindness of heart and friendship so that the Salesian educator can become for them an educative guiding presence.⁷⁴

Within the Oratory setting Don Bosco attributed a pre-eminent place to groups and associations. He involved the young in his educative plan by invoking their co-operation through shared responsibility.⁷⁵ He stimulated those with leadership qualities to become actively involved among their peers, entrusting to them specific roles of animation. Ahead of his time by almost a hundred years, Don Bosco was convinced that the young were the best evangelisers of their peers. This belief of his was later expressed by Vatican II (1965 AA:12): "The young should become the first apostles of the young, in direct contact with them, exercising the apostolate by themselves among themselves".⁷⁶

Sensitive to this traditional, characteristic trait of Preventive Education, the GC23 (1990:274) requested the Salesian educator and communities to give particular attention to the group dimension where young people, who have experienced the values of a Salesian education, are encouraged to come together to exchange ideas, to enjoy companionship and

⁷⁴ The GC23 gives specific guidelines for "particular situations" which include communities for young people in difficulties. "In recent years reception communities for boys and young persons in difficulties have come into being and taken root. They bear witness to the courage that is never extinguished in the Congregation, and to the value of the preventive system" (GC23 1990:290). Aware that in these extreme cases it is possible to meet with more failure than success, the Salesian educator is encouraged to "... concentrate enthusiastically on the positive qualities present in the youngster. The latter is encouraged by the whole community; they are ready to understand him, forgive him, pick him up again after a fall, begin again and try once more with him, so that his hopes may never be extinguished. Sustained and supported in this way, the youngster opens up not only to a more mature appreciation of the system, [Preventive Education] but also to a deep revision of his own life, to a self-examination which in the Sacrament of Reconciliation will become the grace of forgiveness and the strength to begin again" (GC23 1990:294).

⁷⁵ The beginnings of the Salesian Congregation are a living testimony of this. Among founders of Congregations Don Bosco remains unique because he chose his first Salesians from among his own boys at the Oratory, whom he had formed according to the spirit and method of Preventive Education.

⁷⁶ This idea was also expressed by Pope Pius XII on various occasions (Pope Pius XII 1947:257; 1950:640-641).

to insert themselves into the Salesian apostolate. Furthermore, the GC23 (1990:275) officially acknowledged that youth groups and associations which, while maintaining their organisational autonomy, share the same Salesian spirituality and pedagogical principles explicitly or implicitly form part of the Salesian Youth Movement.⁷⁷ Groups and associations that bear the name Salesian are not intended as an end in themselves, but are there to sustain the charism of Don Bosco and the integral education of the young (Van Looy 1992 342:49).

Members of the Salesian Youth Movement acknowledge themselves as Don Bosco's children (Van Looy 1991 336:49) and the Salesian Family welcomes the commitment of the young to deepen their understanding of Don Bosco's charismatic spirit. Their slogan "Youth for the young" re-echoes Don Bosco's dictate: "That you are young is enough to make me love you very much".⁷⁸ Those young people who live their Christian identity and the Salesian spirituality more intensely act as animators within the groups and the movement. Within the Salesian Youth Movement the animating nucleus is made up of the young themselves who are present in the group as an incentive to all to give the best of themselves to others with joy. They motivate their friends to live according to the spirit of the Gospel and intentionally and specifically assume the principles of Salesian education (GC23 1990:276).

The Salesian Youth Movement is "... a body which is still growing and must therefore preserve its characteristic flexibility and adaptability" (Van Looy 1991 336:50-51). Acceptance of new movements within the Sale-

⁷⁷ In August 1990, three months after the conclusion of the GC23, the Youth Pastoral Department in Rome, published a booklet summarising the educative plan of the Salesian Congregation. The booklet is described as "... an invitation to listen to a story, to contemplate a charismatic event, to understand in a new way something we knew already, so as to discover in it new dimensions and to think up new ways for its realization" (Vecchi 1990:5). In this booklet, the Salesian Youth Movement appears under the heading of Animation and not under Activities and Works. The choice of the researcher, however, to include it under the heading of the Oratory was inspired by the closing address of Viganó at the GC23 (1990:350) where he stated that the Salesians "... must find a way of staying with young people in the world as though the latter were one great Oratory, beyond all structures" which responds to a much-needed manifestation of Don Bosco's educative presence among the young of the contemporary modern world. Van Looy (1991 336:53) also adds that the "... perennial values of the Valdocco oratory find their full expression in the Salesian Youth Movement, which is in fact a new form of oratory". [Underlining my own - P.F.]

⁷⁸ As quoted in the Salesian Constitutions (1984:14).

sian Family is a further indication not only of the versatility required by the Salesian educator who, instead of feeling threatened, welcomes these initiatives of the young, but also an expression of the vitality, flexibility and youthfulness of Don Bosco's Preventive System. However, Van Looy (1992 342:48) is also of the opinion that unless a "serious and ongoing formation" is given to present and future animators, the Salesian Youth Movement will not be capable of establishing deep and lasting roots.

A new, developing aspect of the Salesian educative-evangelising mission which is taking place and, as yet, does not appear to have been fully reflected on at the level of General Chapters or General Council, judging from publications, is the work among street children. This current form of responding to young people at risk is, however, acknowledged within the Congregation and indicates that Preventive Education has the capability to respond to educative-evangelising realities identified by concerned educators open to reading the signs of the times even before the consequences of such educative-evangelising involvement have been fully identified. This goes back to the tradition of Don Bosco who declared: "I have always gone along [...] just as the Lord inspired me and circumstances required" (Lemoyne 1966-1975 Vol.6:209). It would appear to the critical observer that while this is a new dimension it is not entirely new because it reflects Don Bosco's own response to the street children of his day in the establishment and development of the Oratory.

3.3.2. *The Salesian School - Education and Culture*

The school has always constituted a privileged means for an integral education of the young through the "... assimilation and critical re-elaboration of culture and education to the faith" (Constitutions 1984: 13) and the Salesians appear as educators widely represented also on the scholastic front for whom the school is not only a matter of quantity, but also of quality (Viganò 1993 344:67). The Salesian school, identifiable by its characteristic features of catering for the poorer young people has always been the privileged place where reason, religion and

loving-kindness could be put into practise. The scholastic environment responds to these specific features marked primarily by the teacher-pupil relationship as well as openness to the human and social dimension of the community (GC21 1978:131). In the light of the Apostolic Exhortation, Evangelii Nuntiandi (Pope Paul VI 1975)⁷⁹, the GC21, reasserted the validity of the educative-evangelising Salesian presence in the school, and summed up its merits as follows: "The school offers countless opportunities to meet young people and establish a personal rapport with them; it makes for a community whose cultural traits are enlightened and permeated by faith values. Our pastoral efforts extend to parents and lay co-workers, thus particularizing the gospel message in a single programme of personal development. [...The Salesian school] asserts the right to alternative education in a society whose cultural leaders and monolithic school system preclude this right of parents in the education of their children" (GC21 1978:130). The GC23, concerned about the education of the young to the faith, suggested a balance in the relationship which exists between "education" and "schooling". Aware of the difficulties faced by the school in a complex society where there is a tendency to create a separation between teaching and the integral formation of the person (GC23 1990:56), the Salesian Congregation still recognises that the school offers the advantage of an environment in which education to the faith can be inserted in a "vision of life and the world" (GC23 1990: 267).

Although the complex reality of the youth situation has necessitated opening up new avenues of educative-evangelising intervention,⁸⁰ Viganò affirms that it would be mistaken to interpret this "... as the beginning of the abandoning of schools or disengagement from them" (Viganò 1993

⁷⁹ In recent years authoritative guidelines have continued to appear in connection with the mission of the Roman Catholic School. Among the most authoritative are: the Declaration Gravissimum Educationis of Vatican II (1965) the letter The Catholic School issued by the Sacred Congregation for Catholic Education (1977), and Lay Catholics in Schools: Witnesses to Faith (1982) published by the same Congregation. The Religious Dimension of Education in a Catholic School of the same Congregation for Catholic Education (1988); various substantial statements of Pope John Paul II and other interventions of local Church, together with the document of the GC21 (1978:128-134) The School: A Setting for Evangelisation.

⁸⁰ One example is the increasing concern for the education of street children.

344:10).⁸¹ Numerous problems ranging from financial difficulties, to a diminishing number of Salesian educators and the constant need for their requalification; and, to an increased number of non-Salesian teachers who have not been educated according to Preventive Education, places an immediate strain on the Salesian school. However, the Salesian Congregation remains firm in its acknowledgement that, even if education is a vaster concept than schooling, the school is still considered "... as one of the most influential institutions in the sector of integral education" (Viganò 1993 344:18). To remain true to its nature, it is the duty of the school to foster a fundamental education of the young by giving a meaning to life and avoiding a reductive programme that over-emphasises scientific and technical instruction. When there is a valid concept of human existence, together with a scale of values and a global vision of the human being, understood as a historical being inserted into the world, then the school becomes a place of authentic humanisation. For this reason Viganò (1993 344:18) maintains that "... only an abstract rationalism can conceive of a so-called 'neutral' or aseptic school, not at the service of a culture but of isolated information for the teaching of a vague agnostic relativism".⁸² The Salesian school although it concentrates on evangelising by educating and educating by evangelising belongs to the realm of culture which is never in contrast to its Christian aspirations. Education to the faith does not condition or impose on the nature and mission of the cultural dimension of the school which is directed to the human advancement of the young. It might even be true

⁸¹ At times a distinction is made between schools with an academic orientation and schools that specialise in technical and agricultural preparation.

⁸² Alluding to the existence of the Roman Catholic school within a pluralistic society, Viganò (1993 344:27), states categorically that the Roman Catholic school is not an alternative to a state school, nor does it represent a supplementary form of education. Instead, the Roman Catholic school "... is an original and valuable contribution to the life of civil society, and indeed a right of the people. The freedom which should characterize every democratic State demands that culture be determined by the citizens themselves according to their competence and convictions, and not by public authority whose function is to promote and protect but never to monopolize. The function of the State is subsidiary, and 'if it claims for itself a scholastic monopoly, it goes beyond its rights and offends against justice'" (Viganò 1993 344:18-19, quoting from *Libertatis Conscientia*, number 94).

to say that the mission of the Roman Catholic school⁸³ is to bring civil society to greater democracy and the Christian community to a greater sense of Church, understood as the community of the People of God (Viganò 1993:344:25). If this effort at coordination is defective, the scholastic institution runs the risk of not responding to its nature of being a trustworthy school of life.⁸⁴

Within the global model of the Roman Catholic school, the Salesian school presents its own typical features. It was a constant preoccupation of the GC23 (1990:232-234) that the Salesian community become the "animating nucleus" of the educative-evangelising mission so as to involve the more knowledgeable Salesian co-workers in the task of directing the whole of the educative community towards specific Salesian objectives (Viganò 1993 344:31) which are not separable from Preventive Education.

3.3.3 The Salesian Parish - Evangelisation and Catechesis

The Salesian parish has had a singular history, which in the early years of the Congregation, was considered an "exception". Subsequently, the number of Salesian parishes increased and the parish was seen, by some, as an ideal form of an educative-evangelising presence providing possibilities for the Christian education of the young. "In a parish we are in touch with the child throughout the whole period of his education till he reaches maturity, and at the same time we have a direct and continuous relationship with his family" (GC20 1971:401).⁸⁵ Viewing the existence

⁸³ The critical reader may wonder why the Roman Catholic school has been brought into the discourse. The Salesian school is inserted into the larger reality of the Roman Catholic school and for this reason the two cannot be separated. The Salesian school is a Roman Catholic school with particular characteristics provided by Preventive Education.

⁸⁴ See the document on Catholic Schools published by the Sacred Congregation for Catholic Education (1977:26-37) that refers to the aspects of the school as a centre of human formation and the educational task of the Roman Catholic school.

⁸⁵ The GC20, which was a special General Chapter, dealt at length in its fifth document (GC20 1971:400-440) with the aspect of the Salesian Parish. The GC21 continuing a description of the Salesian Parish made continual reference to this document (GC21 1978:135-142). The reality of a growing number of Salesian Parishes became a contentious issue within the Congregation and therefore, there was need for clear guidelines. The GC23 never made any explicit reference to the Salesian Parish, concentrating more on the challenges facing the Salesian community as educators of the young to the faith.

of the parish realistically, the GC20 deliberated on the necessity of accepting an accomplished fact, which was not extraneous to the educative-evangelising charism of Don Bosco and therefore, advocated ruling out the exceptional aspect of parish apostolate, but laid down one condition: "Top priority is to be given to the apostolate immediately directed towards youth" (GC20 1971:402). While this gave greater scope to the parish, opening up the possibilities of bringing to life various other Salesian activities, which ultimately would benefit the young, it also opened up the possibility of greater lay co-operation in the field of youth ministry, catechesis, ministry to young workers and young families. Following the establishment of these clear guidelines, the GC21 was able to express a desire for the Salesians to reconsider the educative-evangelising possibilities of the parish with renewed interest because of the many advantages it offered: "It helps us to reach young people in their natural environment, and to follow them through all the phases of their development; it is easier to involve parents and adults in the education of the young; it facilitates a natural participation in the local Church and the neighbourhood; and it makes for a more direct pastoral contact than is possible in any other apostolate" (GC21 1978: 135). Reflection on this statement could provide new impetus for Preventive Education at parish level.

Keeping in mind what has already been said, concerning education and evangelisation of the young to the faith, the parish is exceptionally suited to education in the faith.⁸⁶ The renewal of catechetics has brought about a broader understanding of education in the faith as the joint responsibility of the Christian community and not only of the parish or the school. The place singled out as the first in which there is the right and the duty to evangelise and catechise is the family, where "... parents not only communicate the Gospel to their children, but

⁸⁶ A distinction can be made between education to the faith, understood as evangelisation and education in or of the faith, understood as catechesis. For a large number of Christians evangelisation and catechesis amount to the same thing. However, Evangelii Nuntiandi clearly specifies that evangelisation does not begin with preaching the Gospel to others but by living in such a way as to be personally open to the message of the Good News. Catechesis, which generally takes place after an initial evangelisation, is a systematic instruction in the faith, with the purpose of initiating the believer into the fullness of Christian life (Pope John Paul II 1979 CT:15-18).

from their children they can themselves receive the same Gospel as deeply lived by them" (Pope Paul VI 1975:71). For this reason Lumen Gentium refers to the parents as first teachers of the faith to their children and the first catechists (Vatican II 1964 LG:11). The family is no longer seen as the object of catechesis, but more especially as the subject of the whole educative-evangelising mission to the young.⁸⁷

A Salesian parish has the innate possibility of becoming a genuine educative-evangelising environment according to the measure in which the Salesians are capable of imparting the distinguishing characteristics of Preventive Education which includes a joyful family spirit, hospitality, dialogue, co-operation, kindness and sound judgement (GC20 1971:426-429).

Unfortunately, at times, due care is not given to choosing parish personnel and providing adequate training with the result that often the consequences are counter productive. An initial difficulty, inherited from a hierarchical model of Church, is that frequently the Parish Priest considers the management of the Parish as "own affairs" by bearing the main responsibilities and taking control of all situations. Working with adults for the good of the young does not always require new structures or new methods but a renewed disposition that demands teamwork and the elimination of an inherited top-down approach. Once again, it is not simply a case of educating the Salesian educator in the ways of Preventive Education, but a much wider issue of sensitivity to what it means, when dealing with adult co-workers, to be involved in the field of andragogy and not pedagogy.

With a correct approach, the whole community of believers could be encouraged to enter into a faith dialogue with the young. Educating young people to the faith and in the faith is no longer the function of a single institution, nor of a single individual. "It is a problem for the community itself, a community which has ceased to relate to its own

⁸⁷ Catechesis opens up an immense field of activity for the Salesian educator in the Parish, particularly in the field of Family and Community Catechesis. It also provides an opportunity of initiating parents into a preventive way of educating their children. In this regard see the books written by Saris (1979; 1985) who has been a pioneer in this field.

young. Only that community can resolve the problem by restoring contact between [...adults and young people]" (Saris 1985:51). It is up to the Salesian pastor-educator, within a parish setting, to challenge the community to take collective action, to assume its rightful responsibility and to tackle the tasks and problems of educating the young to and in the faith.

3.3.4 *Vocational Guidance - Commitment for the Kingdom*⁸⁸

Within the contemporary modern world it is fashionable to be "liberated" and free to achieve self-realisation. Having a vocation or a calling that demands commitment and dedication is no longer appealing although the term is widely used as a synonym for having an occupation.⁸⁹ It is for this reason that within a Salesian perspective, it is imperative that the educative-evangelising mission to the young assumes a vocational dimension. Although assisting the young to discern their vocation in life could be understood as the "crowning goal" of the consistent efforts of the Salesian educator (Constitutions 1984:37; GC21 1978:106), it does not constitute the "end" of an educative-evangelising intervention because responding and being committed to a fundamental option in life is an ongoing response to a personal call (Viganò 1992 339:7).

A sense of having been called, gives direction and meaning to life. Being called applies to everyone and for this reason Vatican II, insisting on the baptismal foundation of the ordinary vocation of the People of God, broadened the interpretation of vocation "... thereby upending to a certain extent the former manner of understanding the vocational

⁸⁸ Vocational guidance as it is described here, embraces a theological conception which is comprehensive in its concern for the entire life of the individual and therefore, it is to be distinguished from vocational counselling understood as career orientation and guidance.

⁸⁹ The term vocation is derived from the Latin vocare, "to call" embracing several meanings which are not always apparent in the English derivative. In a rudimentary connotation vocare means "to invite" or "to summons". The theme of call or vocation portrays an essential aspect in the Christian Scriptures where the meaning of the term vocation is linked to the Greek term kalein, which, although usually translated as "to call", may also be interpreted as "to invite" or "to name". The vocation of Jesus could be described as calling the human being back to the original vocation of sons and daughters of God. Therefore, Saint Paul refers to Jesus as the kalon, the one who calls and those who respond to the call kalloumenoi. The kalloumenoi form the ekklesia, or, the assembly of those who are called (O'Connell 1993:1009-1010).

reality" (Viganò 1992 339:8) as belonging to a privileged few.⁹⁰ Prior to Vatican II, within the Roman Catholic Church, the notion of vocation was generally understood as a call to the priesthood or religious life which was not a wrong connotation, but a rather narrow and exclusive one.⁹¹ All human beings receive God's general call and each responds in a specific way, but the Christian who enters the Church through Baptism, receives the call to take responsibility for furthering knowledge of and commitment to the Kingdom of God, whether in the lay, religious or clerical state. Therefore, there are no special vocations, only specific states in life that are freely chosen by the individual in response to a particular encounter with the call of God (O'Connell 1993:1010).

The Salesian educator, remaining faithful to the vocational dimension of Preventive Education, as well as to a fundamental essence of human nature of being open to the Transcendent, cannot relinquish the task of accompanying the young towards an awareness that the existential vocation of the individual and the special Christian vocation are not extraneous or opposed to each other. If the ultimate objective of education is that the young, once they reach responsible adulthood, should be capable of holding their proper place in society "... in a conscious, competent and responsible manner, and thus realize [...their] vocation" (Van Looy 1992 339:41), then acceptance of the personal Christian vocation is a matter of integral education which leads to responsiveness to a committed Christian life.

While the commitment of the Salesian educator in the area of vocational guidance is open to the universal vocation of the Baptised, it remains

⁹⁰ Both Luther and Calvin rejected an understanding of vocation that compartmentalised life into sacred and secular. According to Luther, the Christian lived his or her vocation in keeping with the various states of life that had been chosen. Calvin highlighted the aspect of stewardship where daily living was an automatic response to a vocation. Concentrating on work as the major expression of a vocation led to the secularisation of the term and vocation gradually came to be regarded as synonymous for profession or occupation (Brown 1990:1308).

⁹¹ Unfortunately some church leaders still have this mentality. It is of consequence to bear this in mind when dealing with the difficulty experienced by many clergy and religious in recognising the rightful role of the laity within the Church. It is a situation that created its own "exclusive" mentality and one which is not easy to change because the roots of the mentality lie deeply in the perception and understanding of the nature of Church. This situation is sometimes mirrored in Salesian parishes.

the duty of each Salesian educator to provide guidance for all the young in discovering their vocation in the Church and to accompany with particular care those who show signs of a vocation to a special consecration. The motive is not to resolve the problem "... of numerical scarcity but rather a fundamental problem of evangelization itself" (GC21 1978:107) as well as a guarantee for the future of the life of the Salesian charism within the Church.

At present there are a great variety of vocational initiatives within the Salesian Congregation where the young are offered concrete possibilities for experiences of service, personal reflection, a general knowledge about Don Bosco and the Salesian Congregation, spiritual direction and Christian formation together with the experience of community life (GC21 1978:268). However, although vocational guidance offers all these various initiatives to the young it remains a question of motivating the individual Salesian educator as well as the communities to assume personal responsibility for guiding the young and of being supportive of what is being done in the area of vocational guidance. Above all the GC21 (1978:112) stresses that personal witness of the Salesian can never be underestimated because "... the apostolic witness of each confrere will always be the most powerful incentive and the most efficacious mediation to inspire youth to make a generous response to Christ".

3.4 Education and Evangelisation towards Social and Political Awareness

This is an area that has frequently been overlooked, downplayed or disowned by Salesian educators. There appears to have been a certain fear of becoming involved in party politics or of falling prey to the complicated procedure of electoral campaigning and in this way being unfaithful to a Salesian tradition of commitment, within the Church, to issues of justice and peace (GC23 1990:214).⁹²

⁹² It is indicative that in the Acts of the GC21, in the analytical index, a subheading politics does not appear. Neither is there an entry for society or social and under social activity there is only one entry which deals with the social activity of the Oratory. In the analytical index of the Acts of the GC23, however, there are numerous entries under the subheading politics as well as under society and social. This could be an apparent indication of the sensitivity towards and the seriousness with which the Salesians have viewed this topic in relation to their educative-evangelising mis-

Although the Salesians might not have been seen as politically active they have continued to maintain a presence among the poorest and those who have been exploited because of unjust political systems.⁹³ Faithful to the charism of Don Bosco they have attempted to show, in a practical manner, their preferential option for the poorest young people. Numerous Salesian educators find themselves in situations where structural disorders caused by a combination of factors such as injustice, institutionalised violence, economic dependence, foreign debt and political and cultural impoverishment appear to be impossible to overcome (GC23 1990: 22). Under such circumstances young people are often the victims, where, due to their extreme poverty, there is frequently only a remote possibility of achieving a minimal level of instruction and preparation for work (GC23 1990:31). One of the more positive aspects appears to be that many young people are not passive when it comes to the struggle for political equality and social justice. Consequently, the idealism and impatience of youth frequently lead them to attitudes of violence and permanent frustration. And yet, if young people so strongly feel a sense of responsibility for the future of their country, how can the Salesian educator assist them in transforming their ideals and noble sentiments into practical projects without becoming victims of violence and utopianism? (GC23 1990:207).

Educating towards social and political awareness could mean that the Salesian educator might have to be prepared to go counter to public opinion and in some aspects assume a prophetic voice. Speaking of the role of the Church in preaching with a prophetic voice, Häring (1990:125) advises that "... it is one thing to communicate the great visions of the prophets and the gospel, it is another to put the prophetic word in a concrete situation: [...Church leaders] must be mindful of the limits of their human formation; prudence advises them to accept the advice of

sion. It is for this reason that the researcher felt compelled to include the aspect of social and political commitment within the context of new evangelising and new education. An in-depth study has not been done on this topic and what follows is a summary of the observations made at the GC23.

⁹³ The term politics or political is being used in the wider sense of polis: the life of a society, which includes, among others, economic, cultural and communitarian aspects.

those in a position to give it. Without this dialogue which unites the best of human experience in shared reflection, the magisterium can never represent a prophetic voice in the present world whose complexity is such that it cannot be compared to the one in which the prophets of Israel worked". The GC23 (1990:115) calls for the Salesian educator to initiate a harmonious integration between the social and political and a life of faith aimed at overcoming a passive attitude by willingness to assume definite responsibilities towards the construction of a renewed society.

The apparent simplicity of Don Bosco's educative aim which he qualified as the formation of upright citizens and good Christians conceals a demanding task which involves dedication and commitment. It is a commitment that can never be fully realised (GC23 1990:178) because to be an upright citizen implies "... the promotion of personal dignity and the rights that go with it, in every context; living generously in the family and preparing [...] to form it on the basis of reciprocal donation; fostering solidarity, especially among the poor; development of one's own work with honesty and professional competence; promoting justice, peace and the common good in the political arena; respecting creation; fostering culture" (Pope John Paul II 1988 CL:37; 44).⁹⁴

To respond to this challenge the Salesian educator has the example and experience of Don Bosco who was faced with a socio-political situation of immigration and youth exploitation. He realised that the only way in which to favourably meet the needs of the young was through an integral education (GC23 1990:207). True to its name, Preventive Education assumed the aspect of a plan of life immersed in concrete commitments but with a vision towards the future. Don Bosco, by means of his "interior vitality", which united him in an inseparable way to the love of God and love of neighbour, never lost sight of the fact that Salesian spirituality was not something private but was capable of bringing about a synthesis between faith and life. The Salesian educator remains aware that the struggle against different forms of poverty, injustice and under-

⁹⁴ As quoted by GC23 (1990:178).

development, especially of the young, forms part of their mission (Constitutions 1984:33). For this reason Salesian educators have to be aware of and sensitive to the great problems facing the contemporary modern world in an effort to empathise with and be attentive to the sufferings of those in the locality in which they are carrying out an educative-evangelising mission (GC23 1990:208).

Many Salesians are also working in contexts of economic well-being and political stability where the task of the Salesian educator will be slightly different from the situation just described. In these instances, the responsibility of the Salesian educator is to guide the young into committing themselves to participation in public life (GC23 1990:214) and of assisting them in recognising new forms of poverty together with their structural causes so as to motivate them to assume leadership in the design of their own liberation (GC23 1990:208).

At this stage the critical reader may be tempted to assume that too much emphasis is being placed on the possibilities of Preventive Education but those who have studied the problem of social and political commitment within the context of new evangelisation and new education appear confident that this can be achieved by means of Preventive Education. Young people require guidance in acquiring an "adequate knowledge of the complex social and political reality" (GC23 1990:110). This will entail serious, systematic and documented research at regional and national level which will include an awareness of areas of need, institutions responding to these various needs, the method of handling political and economic power, as well as different cultural models that influence the lives of the inhabitants. In order to implement a critical and unbiased evaluation of various systems and multiple facets of the socio-political arena, a similar research will have to be carried out at international level (GC23 1990:110).

Fundamentally, the young need to be given the opportunity of singling out attitudes and of planning initiatives which will assist them in recognising the social dimension of their lives. Another means would be educa-

ting them towards a recognition of the absolute value of the individual and his or her inviolability over and above material goods or any organisation. The GC23 sees this as the "key" to any evaluation of "... ethically abnormal situations of corruption, privilege, irresponsibility, exploitation, deception" which will assist the young in making personal choices in the face of "complicated manipulation mechanisms" (GC23 1990: 209).

Intellectual information would be insufficient to achieve the purpose of a sense of duty towards social and political responsibility. Faithful to the ideals of Preventive Education, the Salesian educator goes further than an analysis of the situation working towards leading young people to become responsible for their own development. In the past many missionaries, including the Salesians, have been guilty of keeping people in a state of dependence by assuming responsibility for the alleviation of their fundamental needs but not helping them to become self-sufficient. A new understanding of mission and of responding to situations of poverty requires a firm understanding of empowerment which enables those in need to retain an awareness of their dignity by becoming less passive and courageously assuming the responsibility, not only of their own problems, but of those of their neighbour as well.

However, at all times the Salesian educator remains sensitive to the needs of the poor and where possible, young people should be introduced to the world of the less privileged who require solidarity and human love. It is a delicate situation where the young need to be purified from "false curiosity and emotion". It would be ethically incorrect to gain experience from a particular context or situation for the purpose of personal satisfaction. The object of exposing the young to the hardships of others is to bring them into contact with those less fortunate than themselves so as to share in their adversity and hopefully overcome a mentality disposed to give of their superfluous but not willing to give of themselves (GC23 1990:211).

The Salesian educator envisages that a social and political commitment will lead towards:

- overcoming in the mind of the young superficial attitudes that lack social awareness
- the enhancement of relationships between "works of charity" and "obligations of justice"
- patient analysis of ways and means of transforming oppressive structures
- taking initiatives not only for the poor but with the poor which is a mental shift towards a new approach (GC23 1990:212).

Realisation of the above phases require an authentic motivation of faith. "Education to solidarity means making it understood that charity must be an expression of one's own encounter with Christ" (GC23 1990:213). To avoid an attitude of philanthropy it is essential that the young are exposed to the Word of God and prayer through which they experience personal spiritual growth which will strengthen them in overcoming the dangers of activism or excessive concern about their own efficiency and efficacy. The spiritual dimension is one of profound esteem for the value of the individual human being and the virtue of compassion, conversion and mutual enrichment. Openness to the social teachings of the Church⁹⁵ will be another means of enlightenment and an encouragement to the young to direct their activities towards "... objectives and models inspired by christian love" (GC23 1990:213).

⁹⁵ In his Encyclical On the Social Concern of the Church, Pope John Paul II (1988:83) explains: "The Church's social teaching is not a 'third way' between liberal capitalism and Marxist collectivism, nor even a possible alternative to other solutions less radically opposed to one another: rather, it constitutes a category of its own. Nor is it an ideology, but rather the accurate formulation of the results of a careful reflection on the complex realities of human existence, in society and in the international order, in the light of faith and of the Church's tradition. Its main aim is to interpret these realities, determining their conformity with or divergence from the lines of the Gospel teaching on man and his vocation, a vocation which is at once earthly and transcendent; its aim is thus to guide Christian behaviour. It therefore belongs to the field, not of ideology, but of theology and particularly of moral theology".

Educating the young towards social and political commitment is fraught with difficulties, but it is a challenge that has to be accepted and a risk that has to be assumed if the Salesian educator, faithful to Preventive Education, wishes to be true to evangelisation as education and education as evangelisation.

4. PREVENTIVE EDUCATION AND THE ONGOING FORMATION OF THE SALESIAN EDUCATOR

The concept of ongoing formation became a priority as a consequence of the renewal called for by the Second Vatican Council. The GC20 foresaw ongoing formation as a guarantee of the continuity of the Salesian charism and its re-expression through fresh initiatives but it went no further than a few explicit references of a practical nature.⁹⁶ The GC21 considered it necessary to discuss the topic in a systematic manner (GC21 1978:307) and offered practical directives on various aspects (GC21 1978:314-342). The GC21 never limited ongoing formation to a particular area, but understood it as an attitude worthy of primary consideration as well as the responsibility of each Salesian confrere (GC21 1978:312). In line with this vision the GC23,⁹⁷ referred frequently to ongoing formation, not only as an occasional course but as a constant attitude, keeping in mind the directives of the Chapter. Each province was specifically requested to plan initiatives to ensure that the ongoing formation of the confreres would be put into practice. "In the next six years the Congregation will have as its primary obligation the continuing formation and qualification of the confreres. It will give particular attention to the internal apostolic conviction which is both pastoral charity and pedagogical ability" (GC23 1990:221). The concept of ongoing

⁹⁶ Practical directives were given for a plan of action to bring about the necessary renewal. See GC20 (1971:178-191). At number 190, particular reference was made to a programme for the formation of the Salesian laity.

⁹⁷ The GC22 (1984) concentrated attention almost exclusively on the final elaboration of the renewed Constitutions and Regulations requested by the Second Vatican Council and therefore, did not focus on the issues of ongoing formation.

formation has, in recent years, undergone a considerable metamorphosis and its effectiveness is now assessed by, among other factors a change of mentality and an ability to bring about openness to change (Viganò GC23 1990:354).⁹⁸

Due to the fact that the educative-evangelising mission affects not only the individual Salesian educator but the entire community, it becomes the duty of each community to remain responsible not only for the animation and co-ordination of a complex of educative activities, with their specific pastoral aim, but also for the formation or ongoing formation of those involved in Preventive Education. Furthermore, in view of the Salesian charism, the implementation of Preventive Education is not the responsibility of one educator, but of the religious community⁹⁹ to whom a particular mission is entrusted. Within the religious community all members actively participate in the educative occurrence according to their specific responsibilities (GC23 1990:111). Therefore, ongoing formation is not understood only in the light of concern of an individual for a personal upgrading of qualifications or deepening of the spirituality of Don Bosco by personal study, but also as ongoing formation at personal and community level which is inspired by the principle of shared responsibility and dialogue, listening and collaboration. This aspect of ongoing formation at these levels has become one of the main concerns of Salesian renewal after the Second Vatican Council (GC20 1971:357).

To avoid a misinterpretation of the purpose of this study it would be timely to stress again the fact that the researcher, while not denying the centrality of intellectual preparedness and professional training, is describing the educating of educators in Preventive Education primarily from the point of view of personal conviction to see if and how Preventive Education can become a way of life for, in particular, the

⁹⁸ In formation to the Religious Life, in general, initial formation of those who have not yet made final vows, is generally distinguished from ongoing formation.

⁹⁹ Community, in this context refers to the religious community of Salesians who live together under the leadership of a Rector. Educative-evangelising or pastoral community refers to the wider community of Salesians and lay co-workers involved in a particular educative mission.

Salesian educator. Professional training and religious formation occur concurrently.¹⁰⁰

Most forms of renewal encompass the redimensioning of structures and activities, but authentic renewal depends fundamentally on those who work within those structures and activities. The formation of the Salesian educator is an ongoing occurrence where the standards of qualification of members is a priority. Ricceri acknowledged that the time had come for specialisation. "We have reached the stage when everything we do requires a specialist, be it in the fields of theology, liturgy, philosophy, pedagogy, science, technology, education, art, recreation or administration" (Ricceri 1966 244:5).¹⁰¹

At the level of ongoing formation, attention continues to be given to training courses, seminars, refresher courses and various other communitarian initiatives where emphasis is on the cultural, human and spiritual dimensions of the Salesian educator. However, education is not the sole responsibility of the Salesian community, but of all those who are directly involved in the education of the young. For this reason it is essential that the Salesian community become the animators of an educative-evangelising community. Members of such a community include, Salesian educators, co-operators, parents, past-pupils, various other co-workers and the young themselves. It is envisaged that an educative-

¹⁰⁰ In a Congregation, such as that of the Salesians who are dedicated to the integral education of the young, formation assumes a vital aspect. The General Chapters are an indication of the priority given to the formation of the Salesian as a religious and as an educator. Religious and agogic formation complement each other. So as to maintain continuity with the traditional method of formation of the Salesian, according to the charism of Don Bosco, training and initiation into Religious Life is carried on over a number of years in houses specifically set aside for the purpose of initial formation. Among them is the novitiate where studies pertaining to the Theology of Religious Life as well as Salesian Spirituality and Educational Methodology are carried out. Those candidates aspiring to the priesthood attend seminaries where a theological and philosophic training is assured. Specialisation takes place at Tertiary Institutions, of which the Salesians have their own Pontifical University. Philosophy, Theology, Agogics and Salesian Spirituality are included in the curriculum as an integral part of the intellectual formation of the Salesian educator. Furthermore, candidates in formation receive a period of tirocinium, or practical training.

¹⁰¹ As quoted by Wirth (1982:378). It is worthwhile observing that Ricceri mentions pedagogy and education separately, as if he considers them to be two separate realities. As it would be impossible to know why he made this distinction, the researcher can only surmise that he was distinguishing between a post-scientific level of education carried out by professionally trained pedagogues or secondary educators, and education, in general, carried out by primary educators. Such a distinction does not pose any problem for Philosophy of Education.

evangelising community operates in a truly Salesian family atmosphere, where the personal contribution of each member is respected and valued (GC19 1965:186). However, some Salesian educators appear hesitant in sharing these responsibilities with lay co-workers and in involving them not only in the actuation, but also in the planning and assessment of projects. It could be, that for too long, the Salesian educators have looked upon Preventive Education as their prerogative with the result that there appears to be some resistance when lay co-workers request involvement in the educative-evangelising occurrence on equal footing.

Furthermore, several problems affecting the establishment of effective educative-evangelising communities are linked to a passive-aggressive attitude or resistance to new ways which ask for gradual but real changes both of structures and mentality. At times it appears that the Salesian educator is not so much in need of education in Preventive Education, as in education about the need to share this particular mode of educating with the lay co-workers at a deeper level as well as in how to achieve this. Most Salesian educators appear to be in agreement on the necessity of forming educative communities, but, as a recent survey has shown, resistance, indifference or confusion continues.¹⁰² The educative community becomes an opportune environment for studying the demands of Preventive Education in all its aspects, among which Salesian presence

¹⁰² The GC23 asked that each Provincial Chapter should revise their Salesian Educative and Pastoral Plan by the end of 1993. In a report given to the Congregation from the General Council on the basis of the data collected, there is an indication of a growing awareness of the need for a pastoral or educative plan and therefore "... the mentality of the project is growing in the Congregation". Many provinces have done serious work of revision and application of the plan. However, it was also noted that "... not all the confreres, in fact, are aware that the attainment of the integral formation of the person is more important than the good management of one's own particular sector". This could be attributed to the fact that, in the past, the Salesian educator was not accustomed to seeing "... the overall framework of the educative and pastoral task", which often gave rise to a sectorial approach to mission (Van Looy 1994 349:35). According to this latest report of the drawing up of a pastoral or educative plan and its influence on the life of the province and the communities, 13 provinces out of the 66 that replied stated that the educative community does not exist in any of their houses. Consequently, out of a total of 1114 houses, 440 have not yet set up the educative community. This means that the formation of lay co-workers in many areas is neglected, or effectively not programmed and therefore, reduced to sporadic initiatives. Of the 66 provinces that replied, 24 mentioned that the formation of lay co-workers is not planned at all. An analysis of the report indicates that the role of the Salesian community as the animating nucleus of the educative community is not yet clear. The unclear aspects include that the Salesian communities do not know how to share responsibility with their lay co-workers (67%), confusion about the function of the Salesian community in the formation of lay co-workers (78%), uncertainty about how the educative community should guarantee the educative charism (78%). The most positive aspect remained the fact that there appeared to be a real felt need for creating a family atmosphere with lay co-workers and other members of the Salesian family (Van Looy 1994 349:41).

is understood as an involvement of friendship, without which any educative rapport becomes difficult to establish.

Although the Salesians have a right to ensure that the educative-evangelising mission is carried out according to a particular style of educating (GC21 1978:104), their role of animation should not be confused with monopolising, directing, organising or administering the proposed initiatives. The GC21 (1978:132) clearly mentions that "... it belongs to salesians to guide¹⁰³ the process" and therefore, hopefully, not to monopolise.

Involving primary and secondary educators as well as Salesian co-operators, past-pupils and co-workers in Preventive Education is above all a procedure aimed at extending the circle of participation in the educative occurrence as well as fostering a sense of belonging. The community aspect intensifies the educative component where all members are given an opportunity to interact at different levels. Concern for the education of the young remains the focal point of any educative community as that is the reason for its existence. Within an atmosphere of reason, religion and loving-kindness, the young are helped to assume an active role in their own education, according to their age, generosity and sense of responsibility. The more responsive ones will, hopefully, arrive at sharing the ideas and ideals of the educative-apostolic project as it is presented through Preventive Education and as they experience it through the lived example of their educators who strive to be reasonable, kind and loving people capable of portraying the image of a reasonable, kind and loving God. Imparting the essence of Preventive Education becomes the co-responsibility of all those who participate in it. If correctly interpreted and practised, it could have a ripple effect which spreads out affecting those who come into contact with it in a positive manner.

¹⁰³ Underlining my own - P.F.

4.1 The Inclusive Aspect of the Salesian Family¹⁰⁴

In founding the Society of Saint Francis de Sales (Salesian Priests and Brothers), the Daughters of Mary Help of Christians (Salesian Sisters) and the Association of Salesian Co-operators (lay co-workers) to work together according to a particular charism within the Church, Don Bosco entrusted to the Salesian Congregation the particular identity of a family.¹⁰⁵ The Salesian family possesses among other qualities, an original spirituality¹⁰⁶ based on the pedagogy of Preventive Education (GC20 1971:159).

Over the past two decades, various General Chapters have, as already indicated, continued the discussion of issues pertaining to The Salesian Family Today (GC20 1971:155-177) as an incentive for a fresh approach to

¹⁰⁴ The term Salesian Family indicates a reality of interpersonal relationships, and a particular style of action among those who lay claim to participation in the charism of Don Bosco. The Salesian spirit, (inherited from Saint Francis de Sales), is a family one. This term is characteristic of the Salesian tradition which indicates, in a prevalent way, the link between Salesian Priests, Brothers and Sisters, Salesian Co-operators, Pupils and Past-pupils. The concept is applied in accordance with the nature of the relationship of the members of the family (GC20 1971:152).

¹⁰⁵ Article Five of the Salesian Constitutions state: "Our past-pupils are also members [of the family] by reason of the education they have received, and the bonds are closer when they commit themselves to take an active part in the salesian mission in the world". The Association of Past-Pupils has no direct founder because it was born spontaneously from within the family spirit inspired by Preventive Education and it has been part of the Salesian tradition to consider the Association of Past-Pupils as part of the Salesian Family. Viganò (1987 321:23) clarifies that "... to have frequented a Salesian work is not sufficient to make one a Past Pupil in the real sense of the word". The word past becomes ambiguous if it merely signifies the condition of one who has no interest in continuing the assimilation of many educative values in an attitude of ongoing formation which continues throughout life. The characteristic of the Association of Past Pupils is that of belonging to an Association because the past pupils "... feel the bonds of gratitude and think that together with the Salesians they can update the 'education they received' and make it fruitful" (Viganò 1987 321:24). Furthermore, historically, Don Bosco invited the more committed of his former pupils to join the Pious Union of Salesian Cooperators which he launched in 1876. See also Martinelli (1993 344:38-45) where he discusses the revival, consolidation and development of the Association of Past-Pupils.

¹⁰⁶ The qualification Salesian added to a particular type of spirituality refers back to Saint Francis de Sales from whom Don Bosco adopted the name Salesian. He wanted his followers not only to look to Saint Francis de Sales as a zealous and charitable pastor, but to draw inspiration of his goodness and zeal by "... giving priority to attitudes of loving kindness, joy, dialogue, community life, friendship and constant patience, following the rich 'humanism' that characterized the life and activity of the tireless Bishop of Geneva" (Viganò 1990 334:23). Salesian spirituality is not "a spirituality of flight", but a courageous, front-line spirituality of initiative and realism. It does not hide from the problems but acknowledges them, analyses and tackles them (Viganò 1990 334:12). It is spirituality capable of permeating life in all its unforeseen circumstances. Its purpose is to invite everyone to be a true disciple of Christ in the midst of their daily lives (Chorpenning 1993:851). For Don Bosco it was an apostolic spirituality that was also suited to the young.

Don Bosco's charism.¹⁰⁷ The statement that "... the Salesians cannot fully rethink their vocation in the Church without reference to those who share with them in carrying out their Founder's will" (GC20 1971:151) has to be taken seriously. Consequently the three branches of the Salesian family founded by Don Bosco, "... cannot be considered as isolated entities; they were born and have always lived in mutual interchange of spiritual and apostolic values; and in this they have all been the beneficiaries. The invaluable heritage of Don Bosco was left to all of them together as one single family" (GC20 1971:19). Many confreres may still have to understand the fact, that the integrated nature of the Salesian family (Martinelli 1991 336:54-62) does not stem from need, or numerical difficulty, or communal limitations. A return to the origins is a call to return to the root of the original charism of foundation to bring about a convergence between Don Bosco's original charismatic intuition and the signs of the times of the contemporary modern world and what is being asked for by the Church (Martinelli 1991 336:55).

With this background, it becomes evident that an apparent lack of explicit reference to the Salesian Family contained in the GC23 is integrated into the two significant themes that were dealt with relating to the educative community and the lay project. The organisation of the educative community (GC23 1990:110-111), with the specific presence of lay co-workers highly valued for their co-operation and sharing (GC23 1990:170; 233; 243) is made in the light of the single educative-evangelising mission to the young.

The interest shown by members of the Congregation in preparing for the GC23 and the deliberations during the Chapter concerning lay co-workers (GC23 1990:238) is an ongoing challenge to the Salesian community. Renewal of mentality and practical organisation stem from the conviction that lay co-workers have a right to take part in the Salesian mission. Viganò, commenting on this point in his closing address to the GC23

¹⁰⁷ The researcher is aware that, especially when dealing with the Salesian Family, the study covers only a restricted area, but this is necessary to maintain the discourse within reasonable limits.

affirms: "Every community must be able to animate a growing number of lay people,¹⁰⁸ either members of our Family (Co-operators, Past-Pupils), or collaborators in our works" (Viganò GC23 1990:354).¹⁰⁹ A growing awareness of the unique nature of the Salesian spirit, "... lived as a benefit to be shared with others in a contagious way" should be sufficient to stimulate Salesian educators to become the animators of Preventive Education. This, however, implies a "change of mentality" and a "conversion of heart". Viganò asks one penetrating question: "But will this be possible in the communities as they are at present? That is a disturbing question and brings home to us how indispensable it is to decide on well prepared initiatives" (Viganò GC23 1990:354).

What Viganò is referring to is the inclusive nature of the Salesian family that can only be expressed and unfold if there is conviction, sufficient structures, programmes and means adopted to assist those who have the prime task of bringing about the integral formation of members of the Salesian family and co-workers. Firstly, to ensure a solid foundation which will provide convincing motives for pursuing the need to educate educators in Preventive Education, there is need of a lively sense of the Salesian spirit and spirituality. This will foster the manner of thinking, of behaviour, of attitudes and preferences of those who belong to the Salesian family and expose them to a rich heritage.

Openness to the spirituality of Preventive Education generates not only personal, but mutual enrichment which, in turn, strengthens the integration of the whole family (Martinelli 1991 336:56). Secondly, provision needs to be made for meetings, dialogue, mutual understanding and sharing. A common journey implies constant discernment. Once concrete, practical objectives are established, the desire to work together as a family, with the same educative spirit, increases. The third area of concern is that of effective and efficacious collaboration which embodies

¹⁰⁸ Presumably Viganò is referring to animation of the reality of Preventive Education.

¹⁰⁹ The discourse of the involvement of lay co-workers in the Salesian charism is an ongoing one at the level of the General Council of the Salesians. See for example, Viganò (1986 317:3-24; 1986 318:3-44; 1987 321:3-41); Martinelli (1992 340:50-60; 1992 342:50-60; 1995 353:28-39).

the pastoral charity of Don Bosco and the living out of the Salesian Spirit in the daily experiences of educating the young. Extending the richness of Preventive Education to the entire Salesian Family could not be as effective if it is left to the whim or the goodwill of individuals because education in Preventive Education requires constant strategic planning.

Various Provinces have initiated diverse initiatives. In some Provinces a traditional Salesian Family Day has been programmed; in others a spiritual retreat for members of the Salesian family has been organised and in addition a few Provinces have arranged a course of Salesian Spirituality. Planning is at the beginning stages, but efforts are being made, which is an indication of the realisation of the need for an in-depth sharing of the Salesian charism with the entire family (Martinelli 1991 336:59).¹¹⁰

4.2 Integrity of Life of the Salesian Educator

Problems affecting coherence and integrity of life and mission are inherent to the incompleteness of the human condition and a permanent feature of being human. Awareness of this should not provoke discouragement.

¹¹⁰ In 1994 a manual for The Formation of Salesian Lay Collaborators was published. The programme is intended for the lay co-workers who are "... the many different people who work with us in a variety of ways - teachers, coaches, parish council members, office assistants, club moderators, and so many others; they range from full-time paid employees to part-time volunteers". The intention of the programme is "... to share with them our Salesian charism and help them to grow in it". The programme came about at the invitation of the General Councillor for Salesian Youth Ministry, Father Van Looy, who called together a team of five Salesians from various English speaking countries (Philippines, South Korea, Republic of South Africa, India and the United States of America) to assist in drawing up an overall programme of formation which would be ongoing. In order to assist the Salesian educator to implement the programme, a manual with a framework covering six areas, was prepared. The general themes or areas of formation include: 1. The needs and challenges of young people today. 2. The Salesian response to these needs and challenges. 3. The educative and pastoral community. 4. The educative-evangelising mission. 5. The style of working with the young, according to Preventive Education. 6. The person of the Salesian lay collaborator (Van Looy et al 1994:1-3). This is a start but perhaps, upon reflection, once again, it is an imposition from "above". Genuine collaboration begins at ground level where those for whom the programme is intended, become part of the formulation of it. Once again it becomes a question of a change of mentality. A second reflection is that this programme, intended for the formation of Salesian co-workers, is going to be used by the Salesian Sisters as well and yet it appears as if they, too, were excluded from the initial formulation of the programme. Perhaps this is an indication of where genuine formation, change of mentality and close co-operation has to begin. A similar programme for Salesian Co-operators (Australian Salesian Co-operators 1995) in English speaking countries has been drawn up in Australia. It is intended as a resource document for the use of those who are involved in the formation of Co-operators. There is no clear indication who was involved in the preparation of the programme.

ment, but rather assist in a clearer understanding of the goals to be gradually attained, not without sacrifice, but supported by hope. An observation of the discrepancies which still exist between the ideal of Preventive Education as it has been described and lived in reality, act as an enlightenment towards singling out the more significant and strategic points as part of an ongoing formation of the Salesian educator. The following are a few objectives which could motivate Salesian educators towards greater commitment and dedication in being a living witness of the educative charism of Don Bosco.

4.2.1 *Prophetic Insight*

In the years following Vatican II, there have been several references to the prophetic dimension of the People of God who, through their Baptism, share in the Priestly, Prophetic and Kingly mission of Christ. Viganò (1993 346:7) recognises that it would not be fitting to present consecrated religious life as an institutionalisation of the prophetic dimension of the Church, but in view of the charismatic aspect of consecrated religious life, this cannot be denied. Consequently, a particular problem facing the Salesian educator is that of deepening and intensifying a prophetic role in keeping with the charismatic vision of Don Bosco. Although the magisterium of the Church has not yet reflected in depth on the prophetic dimension of religious life (Viganò 1993 346:8),¹¹¹ Viganò considers it timely to reveal the role of the Salesian educator-prophet called to carry the Salesians charism into the third millennium. The specific prophetic dimension of the Salesian educator is included in the educative option which gives Preventive Education its characteristic style. "This prophetic role", maintains Viganò (1993 346:14), "is situated 'within' the present demands of the new education, in shared and harmonious intent". As educator-prophets, the Salesians are not called to become agitators of the young (Viganò 1993 346:13) but "signs and

¹¹¹ A number of contemporary modern English speaking writers on religious life have accented the prophetic dimension. Many of these writers have been influenced by the works of people such as Brueggemann (1978) and Metz (1978). O'Murchú (1989), Schneiders (1986) and Woodward (1987) all concur that the prophetic dimension is fundamental to religious life.

bearers of the love of God for young people, especially those who are poor" (Constitutions 1984:2).

As signs and bearers of the love of God in a changing world, the Salesian educator is challenged to pay heed to that which remains constant in a world of change: radical commitment to Christ and unselfish dedication to the community, not to plans or structures (Viganò 1993 346:20-21; Bergant 1993:782-783).

In recent years the whole thrust of renewal within the Salesian Congregation has been one of rediscovering the meaning of the Salesian vocation. Progress has been slow and patient perseverance is needed to intensify the efforts that are being made. The prophetic dimension of the Salesian charism includes a double service of fidelity: to Christ who sends and to the young to whom the Salesian educator is sent (Viganò 1993 346:13). It is a prophetic activity insofar as it is an active and creative accompaniment of the young in a spirit of total self-giving so as to open to them the experience "... of self-giving in service to others, and to growth in solidarity" (Viganò 1993 346:33).

The prophetic dimension of the Salesian vocation is, furthermore, a call to a serious examination of conscience, at individual and community level, on the radical adherence to the Gospel message in opposition to the idolatries of individualism, comfort and hedonism. It is a call to live with renewed fervour the authenticity of Don Bosco's charism (Viganò 1993 346:15) so that the educative-evangelising mission can be rethought, reviewed, revalued and replanned in an effort to re-awaken a pastoral creativity suited to the needs of the times and adaptable to various cultural contexts (Viganò 1993 346:36).

4.2.2 *Virtue*¹¹² as *Holiness*

The call of each and every member of the People of God to holiness envisaged by the Vatican II in its Dogmatic Constitution on the Church, Lumen Gentium, (1964:39-42) should not be problematic, but, because the term holiness has often assumed an unpopular connotation of sanctimonious behaviour or attitudes, the term holy or holiness is not always acceptable, especially to young people. However, according to Pennington, (1994:49-50), "... holiness is simply living compassionate love" by being "... a loving and compassionate person".¹¹³

Just as human development is a lifelong attempt at integrating various aspects of human nature, so spiritual development is a continual struggle for wholeness, understood as an integral part of the journey towards holiness.¹¹⁴ This journey towards holiness is in no way opposed to healthy human growth and those who by their vows publicly profess to be religious¹¹⁵ are not immune from the human condition. Like every other human being the Salesian educator experiences the growth towards wholeness within the context of a human struggle. "A spiritual life not built

¹¹² See also Chapter Four, Paragraph 3.2. where the aspect of the virtue of an authentic educator was described.

¹¹³ See also Viganò (1986 316:21-23).

¹¹⁴ The word holiness originates from the Old English word halignes meaning "without blemish or injury". Holiness is commonly described as a state of being set apart for religious purposes or being consecrated to God. Otto in his classic study The Idea of the Holy describes God, the Holy One, as Totally Other (Ganz Andere). These descriptions of God generate awe and fascination because God remains a mystery. It is from Otto and later phenomenologists of religion, among them Van der Leeuw and Eliade, Cunningham maintains, that the notion of holiness assumes its most fundamental meaning of belonging to the transcendent order as opposed to the finite or limited order. If God is perceived as the Holy One, holiness can be understood as a special relationship with God, the Holy One. Sanctity or holiness, according to Aquinas, is the virtue by which people dedicate themselves and their actions to God. Sanctity or holiness is, therefore, a dependent notion that acquires its meaning only in relation to God (Cunningham 1993:480).

¹¹⁵ In the Roman Catholic tradition the term Religious Life has a general and a specific canonical sense that is itself part of a long standing theological and historical custom. In a broad sense Religious Life is a particular form of following Christ according to the evangelical counsels of poverty, chastity and obedience as approved by Church authority. This way of life is called religious not because those who make this commitment are paragons of virtue, but because the title religious derives its name from the Latin religare, meaning "to bind" due to the public commitment of the vows that bind the religious to long-term dedication to God (Adams 1993:817-818). In virtue of this public commitment, the religious is "... totally dedicated to God by an act of supreme love and [...] committed to the honor and service of God under a new and special title" (Vatican II 1964 LG:44).

on solid human development born of struggle is liable to be superficial and escapist" (Wilkie 1993:489).

In addition to the Theological virtues of faith, hope and charity, the four principal cardinal virtues of prudence, justice, temperance, fortitude or courage form the hinge or axis (Wadell 1993:1004) on which the moral life of the Salesian educator is dependent.¹¹⁶ Without these virtues it would be difficult to persevere in the journey towards holiness.

A clarification made by Häring (1990:54-55) is an enlightenment of how to understand the acquisition of the virtues. He maintains that practically all the moral systems of the Hellenistic world, especially those of the Stoic, the Aristotelean and the Platonic, saw the possession of virtues as striving after autoperfection. For Christianity, with its message of the law of grace and of justice, the idea of possessing virtues for personal self-realisation was not acceptable. However, in view of evangelisation, the fathers of the Church accepted the prevalently Greek system of the cardinal virtues, alongside the three theological virtues of faith, hope and charity.

Saint Augustine endeavoured to give the cardinal virtues a Christian perspective and motivation. He states: "As far as the virtues which lead to the beatific life are concerned, I say that they do not exist if not as the summary of charity towards God. As I see it, the fourfold structure of virtue is linked to an articulation of love not, however, any kind of love, but love for God, the supreme Good, supreme Wisdom and Unity. It is therefore possible to make the essential definition already given more precise: temperance is love which preserves itself intact and

¹¹⁶ Among many outstanding virtues, prudence, justice, fortitude and temperance have been termed cardinal because the term is derived from the Latin cardo, meaning hinge. Since the time of Saint Ambrose all the other moral virtues have been understood as dependent on the qualities of the cardinal virtues in which consist: the capacity to discern (prudence), regard for the rights of others (justice), moderation of bodily desires (temperance) and fearlessness in the face of challenges and frustrations (fortitude). The four cardinal virtues are understood to be distinct from the three theological virtues of faith, hope and charity, which relate more directly to God. The theological virtues compose the context within which the cardinal virtues acquire their Christian significance (Evans 1993:114).

unviolated for God; fortitude is love which bears everything easily for God; justice is love which serves God exclusively and, therefore, leads to a right order all that is subject to man; prudence is love which knows how to distinguish what can be useful to it from what can be an obstacle on the way to God".¹¹⁷ This Western presentation of virtue was not well received in the Eastern Church where the books of Confucius, used to express Oriental cultural heritages, were much nearer to the Gospel reality than to the Stoic system. The Confucian doctrine, besides viewing everything as a gift from heaven, had at its centre goodness and kindness and the rightness of heart in relation to others. "The greatest gift which heaven has given to the wise are the virtues of benevolence, gentleness, justice and prudence. They have their roots in the heart. Their effects radiate from the face".¹¹⁸

The present discussion on holiness and virtue should be understood in the context of the Gospel message with its central theme of love. From the course of the discussion it emerges that the Salesian educator is not striving after self-perfection as it has just been described. It is not the possession of virtues, for the sake of virtues, but the constant exercise of the spirit of what they stand for, that provides the Salesian educator with the capacity to be permanently dedicated to the welfare of the young (Constitutions 1984:23), according to the requirements of Preventive Education. The acquisition of a virtuous or a holy life, could therefore, be expressed as a transformative activity (Wadell 1993:998) which takes place throughout the life of the Salesian educator.¹¹⁹ Pope John Paul II, in a letter commemorating the centenary of the death of Don Bosco urged the Salesians to return to the true concept of holiness as

¹¹⁷ Saint Augustine, De moribus Ecclesiae Catholicae, lib. I cap. XV, 25, Pl. 32, 1322, as quoted by Häring (1990:54-55).

¹¹⁸ Confucius (1895) and Heinrichs (1954), as quoted by Häring (1990:54-55).

¹¹⁹ The acquisition of virtues is not about self-mastery of self-possession. Virtues are directed outwards toward others and God in an act of loving self-giving. Therefore virtues are not possessions, but aspects of a unified pursuit for a life of openness to God. If, as Evans mentions, Aquinas affirms in his detailed study of the moral life in the Summa Theologiae, that everything comes from God and is directed back to God, then virtuous living is an essential way of returning to God what belongs to Him (Evans 1993:114).

envisaged by Don Bosco: an integral educative vision of a realistic pedagogy of holiness (Pope John Paul II 1988:28).

If an essential aspect of the educative-evangelising mission is to help the young to be "open to the truth" so as to develop in themselves "a responsible freedom", that will "lead them to a life of dialogue and service" (Constitutions 1984:32), then the Salesian educator is not only committed to inculcate a convinced appreciation of true values, but is called upon to lead by example. If it is a duty of the Salesian educator to educate the young towards a sense of moral, professional and social responsibility (Constitutions 1984:33), the Salesian educator, to be convincing, will need to personally practice moral, professional and social responsibility.

Called to "... walk side by side with the young so as to lead them to the risen Lord and so discover in him and in his Gospel the deepest meaning of their own existence" (Constitutions 1984:34) and furthermore, to "... educate the young to develop their own human and baptismal vocation by a daily life progressively inspired and unified by the Gospel" (Constitutions 1984:37) the young should be able to see in the Salesian educator the daily living out of Gospel values, especially the virtue of loving-kindness which Don Bosco described as the cornerstone of Preventive Education.¹²⁰

However, although there may be natural tendencies towards certain virtues, the human being, in virtue of his or her free will, can choose to act against what is good or seek the good in the improper way. Similarly, to be well disposed towards a virtue is not the same as having developed the habit of acting in a virtuous manner (Wadell 1993:1002).

¹²⁰ Saint Paul in his First Letter to the Corinthians (The Jerusalem Bible 1974 1Cor.13:1-13), speaks of the quality of love which could sum up this fundamental attitude of the Salesian educator. "If I have all the eloquence of men or of angels, but speak without love, I am simply a gong booming or a cymbal clashing. If I have the gift of prophecy, understanding all the mysteries there are, and knowing everything, and if I have faith in all its fullness, to move mountains, but without love, then I am nothing at all. [...] Love is always patient and kind; it is never jealous; love is never boastful or conceited, it is never rude or selfish, it does not take offence, and is not resentful. Love takes no pleasure in other people's sins but delights in the truth; it is always ready to excuse, to trust, to hope, and to endure whatever comes. [...] In short, there are three things that last: faith, hope and love; and the greatest of these is love".

To acquire the habit of educating in a preventive manner the Salesian educator is required to consistently act in the manner called for by Preventive Education. Aquinas maintains that it is only "by similar and repeated activity" that virtues are acquired.¹²¹

The unity or the wholeness that exists between a virtuous action and a virtuous person could be ascribed to the reality that "... the quality of the action has become a quality of their character" (Wadell 1993:1002). Therefore, the virtuous Salesian educator could be described as one for whom accomplishing acts of virtue and being virtuous, coincide. The acquisition of virtue could be described as a matter of "carving in oneself the quality of goodness" (Wadell 1993:1003).

Can the virtues to be acquired by the Salesian who is both educator and pastor, be different from the requirements of Preventive Education, understood as a spirituality? Viganò (1990 334:5) affirms that the spirituality referred to in the Chapter documents (GC23 1990), "... implies nothing less than genuine fidelity to the preventive system". He continues by stating that "... the term 'spirituality' [...referred to by the GC23] intended an experience of God, implying the practice of the theological life of 'faith, hope and charity' which is the fruit of the in-dwelling in us of the Holy Spirit". Using a practical example Viganò explains: "Without a living and vibrant faith no education to faith is possible!" (Viganò 1990 334:5). Consequently, the Salesian educator, while practising Preventive Education, is simultaneously acquiring and developing the virtues needed to be a reasonable, loving, kind and virtuous person.

The opposite, however, is also true. Virtues that have already been acquired can be lost not only by lack of exercise, but by behaviour that falls short of the quality of virtue that has already been acquired. It is not only those actions contrary to virtue that weaken it but also actions that fall short of a goodness already possessed. Virtues have

¹²¹ Thomas Aquinas (ST I-II, q. 51, a.3) as quoted by Wadell (1993:1002).

to be habitually practised in order to be maintained (Wadell 1993:1003-1004). Mediocrity is never innocuous. Constant vigilance is necessary so as not to grow complacent about a virtuous life. If being a good educator is a matter of doing good, then, not being as good an educator as one can be means that the goodness already possessed could be lost.

If in the ethics of virtue, complacency is understood as the first stage of deterioration of a virtue, could indifference to or complacency about Preventive Education mean a stage of decay? Is this perhaps one of the reasons why Viganò has called for a new Preventive Education? (Viganò 1994:1). It is with this in mind that not only a "culture of Preventive Education" should be sought after, but the virtue of Preventive Education, understood as a permanent exercise of those virtues required to educate according to the particular charism of Don Bosco handed down to the Salesians through the tradition of Preventive Education. To acquire the virtue of Preventive Education, educators in Preventive Education should strive to practise virtue until it becomes a habit, which is a lifelong, ongoing occurrence. This is perhaps the fundamental requirement of ongoing formation which is the personal responsibility of each Salesian (Constitutions 1984:99) and each community.

4.3 Openness to the Signs Of The Times

In general terms, the expression signs of the times¹²² refers to a set of phenomena which, because of their widespread characteristics, are believed to depict an era. In its Christian usage it is an ancient expression that derives its meaning from the words of Jesus to the Pharisees: "You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times" (The Jerusalem Bible 1974:Mt.16:3). Its Gospel origin is a reminder that the believer is required to be alert to what is happening in the world in which he or she is living, so

¹²² It was Pope John XXIII who reintroduced the value and significance of this phrase into the life of the Church and theological thought. The original meaning of the verse as it appears in the Gospel of Matthew (The Jerusalem Bible 1974:Mt.16:1-4) was adapted by the Pope in an effort to downplay the "**prophets of doom**" by encouraging Christians to take note of changes in the contemporary world and to interpret them in the light of the good news of the Gospel (Fisichella 1994:995).

as to be able to observe the signs, as they appear, assess their meaning, and interpret them in the light of the renovating message of the Gospel so as intervene in this light. The essential meaning of being open to the signs of the times is an invitation "... to use our heads, our brains, so as to be able to pierce to the root of things and so recognize what is essential in them" (Fisichella 1994:995).

The climate of optimism that emanated from Vatican II has affected the Salesian Congregation as well. Part of the renewal in progress has been an effort at interpreting Preventive Education in a more up-to-date light to respond to the needs of contemporary modern youth. Furthermore, attentiveness to the signs of the times has ensured a concerted effort at seriously studying the rightful place of lay co-workers in the Salesian mission. Commitment to a genuine reading of the signs of the times has obliged the Salesians to take note of the fact that formation and ongoing formation of its own members as well as lay co-workers is, at present, a priority.

Being open to the signs of the times can be identified as being open to the seeds of new life present within the Congregation and within the life of each individual member. The task at hand is to nourish those seeds so that they may continue to bear fruit. However, it is not sufficient to be open to the signs of the times only so as to interpret them. New signs have to continually be created in an effort to counteract that which has become a counter sign. Openness to the signs of the times presents the Salesian educator with a challenge to be attentive to the present, while contemplating the future. The Salesian educator cannot remain passive or indifferent to the changes taking place within religious life or to what is affecting young people.¹²³

The contemporary modern world is characterised by cultural transformation, which, through the signs of the times, is generating the growth of a planetary culture that in turn is giving a new dynamism to various

¹²³ Häring (1990:5-20) discusses the signs of the times in relation to evangelisation where watchfulness for the signs of the times becomes evangelisation.

local cultures. Although culture is not an absolute, it does condition life through realities such as language, customs, values, models and beliefs. For this reason it has become indispensable to inculturate Preventive Education into diverse cultural settings wherever Salesians are operating. This demands not only goodwill on the part of the Salesian educator, but on the one hand, clarity and integrity about what has to be inculturated and on the other hand, mastery of the local language, discernment regarding customs and traditions, sensitivity towards cultural values, the knowledge and ability to interpret systems of thought and judgement. These demands are not easy and the difficulties to be faced could lead to discouragement or a sense of relativism. Inculturating Preventive Education requires that the Salesian Educator possesses a clear identity of the Salesian vocation and mission within the Congregation and the Church, to respond with creative enthusiasm to the new expressions of Preventive Education which are being encouraged. Reading, understanding and interpreting the signs of the times are not just pious interpretations of world or local events. It requires openness to the new times which means being faced with new challenges.

5. A NEW PREVENTIVE EDUCATION OR A RENEWED CONCEPT OF PREVENTIVE EDUCATION?

The slogan "with Don Bosco and the times and not with the times of Don Bosco" has been in circulation in Salesian literature for a considerable length of time¹²⁴ but this has not diminished its actuality. Besides the recommendations that came from the GC23, the message of the Strenna for 1995¹²⁵ provided the Salesian Family with an occasion to reflect on

¹²⁴ It appears that this phrase was coined by Don Albera, the second successor of Don Bosco, and used by Viganò until as recently as June 1995, in the last circular letter he sent to the Salesian confreres before his death.

¹²⁵ Every year it is customary for the Rector Major of the Salesians to suggest a theme of reflection for the Salesian Family. This theme for reflection is referred to within Salesian circles as the Strenna. The theme for 1995 was: "Called to Freedom (Gal.5.13) We Re-discover the Preventive System by Educating the Young to Values". It is also customary for the Rector Major to provide a commentary on the theme and this will provide the basis of this paragraph.

the possibility of a new Preventive System.¹²⁶ The challenge¹²⁷ is to rethink the criteria and content of Preventive Education brought about by changed and rapidly changing cultural contexts in which it is operational. To speak of a new Preventive System could appear presumptuous but the reality of the signs of the times impose a duty to speak of this "newness" as a constituent factor of the future (Martinelli & Cherubin 1995:5).¹²⁸

In what does this "newness" consist if the substance of Don Bosco's teaching, the unique nature of his spirit, his intuitions, his style, and his charism are to remain unchanged? Viganò refers to a new form (Viganò 1994:9) of Preventive Education which has to be capable of responding to new cultural situations. Therefore, in fidelity to their vocation, as educators of the young, the Salesians have a "fundamental duty" to nourish a deep understanding of the situations in which the young find themselves. Keeping the circumstances of the young in mind is sufficient reason for the Salesian educator to be open to the reality of change and consequently, a changed form of Preventive Education (Martinelli & Cherubin 1995:5).

The starting point of Preventive Education has always been the education of the young in their concrete experience. It would practically be im-

¹²⁶ The attentive reader may notice a discrepancy between Salesian documentation which refers to the Preventive System and reference that the researcher continually makes towards Preventive Education when speaking of the educational charism left to the Salesian Congregation by Don Bosco. The particular perspective of this study has necessitated this choice of terminology, but it should be clear that Preventive Education and Preventive System refer to the same reality. Because of the nature of the Salesian educative-evangelising mission every Salesian, even the ordained, is an educator and therefore, the mission of the Salesian is an educative one, that in keeping with Salesian tradition is preventive, thus becoming preventive education.

¹²⁷ Viganò, referring to Proposition 35 on the Synod of Consecrated Life, points out the distinction that was made between a challenge and a situation. Situations are perceived realities which do not necessarily call for a response. Challenges are invitations to investigate particular situations so as to respond realistically to those that are in keeping with the educative-evangelising mission, with the necessary preparation and competence of the Salesian Congregation and always in dynamic fidelity to the educative charism of Don Bosco. A challenge is an invitation to reflect, to discuss, to act. Viganò concludes that "... challenges are God's demands on our charism; they invite us to put in practice the New Preventive System" (Viganò 1994:13).

¹²⁸ This was a summary of the presentation to the Acts of the XVIII Week of Spirituality of the Salesian Family held in Rome in January 1995. The theme of the conference was: The Preventive System Towards the Third Millennium.

possible for the Salesian educator to educate contemporary modern young people without knowing them, without being united existentially to their experiences of joys, delusions, hopes and sufferings. The life experience of the young is a starting point for broader perspectives, wider visions and new demands constantly made on educators.

Consequently, the call to rethink Preventive Education is, first of all, an invitation to the Salesian educator to enter into dialogue with the essential elements of Don Bosco's original method of educating the young, so as to internalise them in an effort to avoid the risk of preserving and repeating non-essential or outmoded aspects. An essential condition for a new Preventive Education, that emerges from Viganò's reflection on it, appears to be the ability of the Salesian educator to approach the young with a vigorous incentive capable of responding to the freshness of youth.¹²⁹ It would seem a misinterpretation of the thought of Viganò to present a new Preventive System that is not based on a renewal of the way of thinking about or interpreting Preventive Education. His idea on the matter is clear. "We speak of a New Evangelisation, we speak of New Education and, I add, we are speaking of a New Preventive System. It is that of Don Bosco, not another; just as it is not another Gospel; it is not another education, when we speak of new evangelisation and of new education. A new culture has presented itself which obliges us to rethink the criteria and contents of the Preventive System. We must not be afraid of saying a New Preventive System. Not because we invent it but because the cultural situation requires this capacity. It is an aspect of the new evangelisation proper to us" (Viganò 1994:12).

Is it possible to bring a method that has been in use in the Salesian Congregation for over a century in line with the spirit and needs of the times, especially those of young people? Ultimately, insofar as Preventive Education is as effective as the educators who implement it, this renewal appears, primarily, to be in the hands of the Salesian educator whose fundamental duty it is to "free" Preventive Education from being

¹²⁹ This aspect emerges from a global reading of his commentary on the Strenna.

closed in on itself and suffocated by stereotyped encrustations which limit its effectiveness and inhibit its capability of responding effectively to the demands that are made on it. One requirement of a new Preventive Education remains its capacity of assisting educators to respond courageously and with "vision" to new challenges as they present themselves.

This could come about to the degree in which Salesian educators are willing to and capable of perceiving the new challenges. Ultimately this requires assiduous and continuous reflection and dialogue at personal and community level, provincial and regional level and world-wide at the level of the Salesian Family, on the essence of Preventive Education. Reflection and dialogue, if not coupled with the desire to adapt and renew with intelligence and courage, remains sterile. Ongoing formation of this nature cannot be enforced and the cultural background, type of mentality, level of formation and capacity for change of the Salesian educator has continuously to be kept in mind.

On the other hand, those who are not willing or ready for change are invited not to become an obstacle to those who think differently and are even willing to take the responsibility of what may appear to be innovative changes. A certain amount of calculated risk has to be part of any form of change, particularly when it comes to the educational message of Don Bosco that still "... needs to be studied at [...] greater depth, to be adapted and renewed with intelligence and courage" (Pope John Paul II 1988:13).

Although to those unfamiliar with Preventive Education it may appear as if the Salesian educator educates only by means of smiles and goodness, (Viganò 1994:11) the critical observer will realise that these are used as a means of establishing in the young personal convictions, rather than founding education on enforced external discipline (Viganò 1994:12). Education, as again is fundamentally the assistance given to the young to develop a certain hierarchy of values and the ability to obey the

demands of those values by the education of their conscience in view of their freedom.

Freedom is one of the fundamental values in the contemporary modern, secularised world which remains a perennial goal of human civilisation and one of the primary measures for gauging cultural progress. This search for individual freedom has reached acute proportions. In most walks of life personal freedom is considered inviolable as regards both mentality and style of life. "Many consider as 'free' a person who has the power always to make autonomous decisions in line with his own tastes and desires, who can choose and change as he pleases, who can make his own arrangements without dependence on others." Viganò refers to such an attitude towards freedom as a "... caricature which does not respect reality, even though there may be some aspects to it which are true" (Viganò 1994 348:19).

From an educational point of view, freedom is the means to develop and cultivate the dignity of the person, therefore, it can never be understood as an end in itself (Oberholzer 1986:78). As such, education to freedom is a fundamental aspect of Preventive Education and Viganò is convinced that one of the ways of rediscovering the value of Preventive Education, to relaunch a new Preventive System, is the ability of the Salesian educator to successfully educate the young to freedom through a committed sense of personal and social responsibility in answer to the positive demands of the contemporary modern era (Viganò 1994:67).

Human freedom is historical and has its roots in the need of liberation. From what is recorded of Western civilisation, as far back as the times of the ancient Greeks, the inhabitants of the cities were taught the discipline of "free men". During the time of the Roman Empire stoicism was looked upon as interior freedom and down through the centuries the Prophets, during the time of the Jews and then, Christ Himself, preached the message of truth that would set people free from the bondage of sin and death (Phenix 1961:122). In the contemporary modern world there is growing awareness that freedom, understood as liberation from, is not the

privilege of a few but the right of every person in view of his or her human dignity. In recent centuries it may appear as if much political, economic, religious and personal freedom has been achieved through socio-economic revolutions and religious reformations, whereas, in many cases, it was education that played a vital role (Phenix 1961:122). It is imperative, therefore, despite an existing amount of confusion,¹³⁰ that education to freedom, an aspect of the integral formation of the young person to responsible adulthood, is not renounced.

Viganò, in many of his writings stresses the concept of education to personal and social responsibility and time and again urges the Salesians not to be indifferent to the new social realities that influence and affect everyone, in particular, challenging to young people. Don Bosco's concept in this regard was to educate the honest citizen and the good Christian, but Viganò (1994:14-15) concludes his Strenna with the remark that "... in the New Preventive System we express this obligation giving emphasis to the New Evangelisation and the New Education with the formulation of 'honest citizen' because 'good christian', that is, the formation of the christian must rediscover the citizenship, must make social duties, solidarity and collaboration with others felt".

While there are human sciences that consider the human being as "... the result of whatever forces are studied in a particular science" or the "result" of certain "processes and forces" (Luijpen & Koren 1969:99), Viganò (1994:2) maintains that the Salesian educator is concerned with "... the full maturation of the person, through freedom, remembering the expression 'we are born persons' this is a datum of our ontological structure; however 'we become persons' and this is a fact of our histo-

¹³⁰ Part of the confusion is due to different philosophical systems, among them, the philosophy of didactical materialism that promulgates the belief that the total freedom of the human family will increase in proportion to the growth of homo faber and the accumulation of all energy in beneficial economic structures. Liberalism, which had an ideologically conditioning influence on classical capitalism, maintains a similar position. The theory of liberalism is that the world of economics does not require ethical or juridical norms because the industrial expansion, with its operative conditioning of the law of profit and the consequent material well-being, is sufficient to bring happiness to a great number of people. Humanity is currently at the cross-roads between technocracy and humanisation, between material prosperity and freedom. Having found numerous ways and means of liberation from oppressive conditions, the human being suffers new threats and anxieties which touch the core of human and spiritual freedom (Häring 1990:108-109).

rical development, of the growth of each individual". Existential thinkers and phenomenologists have always rejected the view that the human being is nothing more than the result of processes and forces. The subjectivity of the human being rises above blind determinism (Luijpen & Koren 1969:100-101).¹³¹ Freedom is a fundamental human value because it refers to the being of the human person. The being of a person as a subject is a being-free and it is only on the foundation of this more fundamental freedom of being that it is possible to speak of freedom with respect to freedom from and freedom for as Viganò does (1994:34). Oberholzer (1986:79) points out that freedom in itself does not communicate anything. It is not a gift but a task of exercising the gift of human dignity. Assisting the young to become aware of their own personal freedom, as a limited freedom, is a means of sensitising them to the fact that other human beings have the right to their freedom as well.

Phenomenologists maintain that the freedom of the human being is always a "having to be" because the human being can never definitively achieve an absolute freedom (Luijpen & Koren 1969:106). Furthermore, human freedom is not closed in on itself but always open to the possibility of reaching forward towards others as a gift of self which requires interior discipline.¹³² Viganò (1994:2) stresses that freedom is the nucleus of the inalienable dignity of every person, because it shapes the "I" in the depth of being and makes it a responsible freedom that encompasses the idea of freedom from and freedom for. "The really free person is the one that has liberated himself from himself"¹³³ and who has at the same time accepted responsibility towards the demands of conscience" (Oberholzer 1986:79) that is enlightened "... by objective truth and with true freedom to act, and not the slave of passions, of ideologies, injustice, conditioning, or of sickness or lack of maturity" (Viganò 1994 348:19).

¹³¹ For further insight into the Phenomenology of Freedom see Luijpen and Koren (1969:99-144).

¹³² Pope John Paul II in his Letter to Families (1994:14), as quoted by Viganò (1994 348:19).

¹³³ Underlining my own - P.F.

Freedom from includes all that constitutes a degenerate interpretation of conduct, nourished by moral confusion and frequently upheld by the mass media, (Viganò 1994:12) or, freedom from ideologies, abstentionism, individualism, indifference. Freedom for includes the ability to forge ahead, to inform, to stimulate the will to do good. It includes steadfastness in the face of obstacles and difficulties for the good and the love of others. There is also the concept of freedom to, accepted as the ability of making choices and decisions for which the person who made them ultimately has to accept responsibility (Butts 1961:123). Unfortunately, when considering freedom in its most common connotation, it is frequently understood, especially by young people, as an unrestrained autonomy with the relevant attitude of do-as-I-please-and-get-away-with-it (Oberholzer 1986:79).

It remains the task of the Salesian educator not only to cultivate an authentic sense of freedom in the young, but to answer the call to freedom in themselves with courageous interior convictions which Viganò (1990 333:18) refers to as an "educative spirituality". This is the starting point for any educator, and in particular for the educator committed to Preventive Education. The freedom of the Salesian, as a consecrated disciple of the Lord, is the radically free choice of a disciplined freedom purified from "rigid conformism" and "pharisaic legalism" and raised to human authenticity (Viganò 1994 348:18-19; 21). Although the term discipline is to many no longer an acceptable word the reality remains that "... true freedom is disciplined freedom" (Oberholzer 1986: 80).

Addressing the Salesians Viganò (1994 348:21) reminds them that in their personal lives freedom and discipline should be harmonised so that an irreconcilable opposition between the two does not exist. However, the daily struggle involved in maintaining interior freedom by seeking to overcome individualism, superficiality and tensions cannot be overlooked or underestimated. There are no ready-made formulas and no instant solutions because achieving interior freedom involves the work and effort of a lifetime.

In the same way, arriving at a concept of responsible, disciplined freedom is not an easy task for young people. They have to be assisted and accompanied in answering their call to freedom and because of this the Salesian educator has to be aware of the means available to nourish, strengthen and sustain their journey to freedom.

To what, then, are the Salesians committed when they are committed to a new Preventive Education? They are committed to an education to faith, hope and charity, to evangelising by educating and educating by evangelising. The cultural and the religious components are harmoniously integrated because "... a dogmatic religious faith and a dogmatic secular philosophy of education are bound to be mortal enemies, but religion and education, in proportion as both are honest, informed, and humble that is, truly liberal are natural allies" (Greene 1954:66). Preventive Education is concerned about searching for and responding to the ultimate meaning of life, which explains why Don Bosco maintained that without religion there could be no Preventive Education which translates these aspirations into intelligent, informed and creatively effective realities.

Preventive Education embraces well-grounded principles that constantly have to be open to scrutiny and a policy of discernment. Furthermore, in order to prevent the growth of negative experiences in the young, the Salesian educator creates conditions capable of responding to new situations and new questions as they arise. Prevention, as the skill of positive education involves constantly proposing that which is good and attractive to young people. It requires an untiring appeal to their inner freedom as opposed to external conditioning and formalism. This involves an intuition of knowing how to win the hearts of the young "... so as to inculcate in them a joyful and satisfied attitude to what is good, correcting deviations and preparing them for the future by means of a solid character formation" (Pope John Paul II 1988 325:8).

While remaining open to new aspects, a renewal of Preventive Education remains closely linked to specific traditions that together make up a

distinctive Salesian way of living with and educating the young. One meaningful, traditional, aspect of Preventive Education that has not yet been described, is Salesian assistance, or, as it is also referred to, Salesian presence.¹³⁴ The active presence of the Salesian educator among the young entails:

- ensuring a periodic personal contact with each individual young person "... so as to promote in each of them the need and the search for values"
- encouraging community involvement during moments of religious encounter
- promoting within the group expressions of living faith through prayer, scripture, liturgical and sacramental celebrations (GC21 1978:103)¹³⁵

During the GC21 Salesians were requested to "... commit themselves to ensure that [...the] elements of the preventive system which seem to have undergone a more noticeable decline will be urgently reactivated, with a watchful innovative sensitivity" (GC21 1978:103). Viganò added that perhaps it was time "... to stop seeing [...assistance] as a disciplinary measure and restore its 'Oratory' character. To achieve this type of assistance it will help if we have a better understanding of the subtle concept of 'prevention'" (Viganò 1978 290:38). In the comment to the Strenna, Viganò (1994:10) implies that assistance was used as a disciplinary measure when Preventive Education was "... somewhat [lowered] to a methodology of the management of a boarding school".

¹³⁴ See Morrison (1976:205-212) where he describes Salesian assistance.

¹³⁵ While remaining convinced of the religious dimension of Preventive Education, this could be one area where particular sensitivity and preparation of the Salesian educator is required. It is not a question of imposing religious convictions, or using religious "blackmail", but of genuinely educating to the faith in such a way that the young see religion as something positive and religious practices as something in which they want to participate. For the traditional Salesian educator it might mean having to look at the same reality from a different perspective. Together with the young, the Salesian educator is called to listen to life and to listen to God to be able to respond faithfully to both.

Once it is clearly understood what is meant by new Preventive Education, the foundations for a fruitful renewal will have been laid. Understood in its broader perspective, the renewal of Preventive Education and being open to new aspects, does not only concern and affect the practice of education, but the style of life of the Salesian educator. If a new Preventive Education is truly to reflect the Gospel message of freedom, love and truth, "... as a way of living and of handing on the gospel message and of working with and through the young for their salvation" (Constitutions 1984:20) are those who implement it not committed to reflect the image of a God who is Love and who provides the capacity for the human being to understand love in an authentically redeemed and human way? The young, generally, are not attracted to Preventive Education, but to the educators who know how to incarnate it in their daily lives. The worst enemies of Preventive Education appear to be individualism, superficiality, dissipation, apathy and indifference (GC21 1978:36-37; 64; 71; 85; 108).

As a responsible adult the Salesian educator is open to co-responsibility where, together with the Salesian Family, every member is called upon to reflect earnestly on the meaning and the implication of the call for a new form of Preventive Education. Those in positions of responsibility are the animators who, rather than impose directives that stifle creativity and freedom, offer reasons and convincing motivations; are open to the freedom of opinion and creative ideas of the confreres. Respect and patience is what is called for (Viganò 1994 348:22-24). Most of the General Chapters after the Second Vatican Council, as well as the Circular Letters of Viganò, are a pressing invitation to deepen the study of the (ped)agogical and pastoral criteria of Preventive Education which is not "a static and almost magical formula" but an "ensemble of conditions which lead to educative fatherhood and motherhood" (Viganò 1991 337:30). In his last circular letter before his death Viganò writes: "Dear Confreres, let us be grateful and rejoice. The Holy Spirit has enlightened and accompanied us; he has shown us the highway we must follow; he has enriched us with a treasure of life; he has taken from us the distress of insecurity and deviations; and has ensured our

identity among the People of God; but on this very account he has opened for us an immense field of work, where we have to search and labour, create and predict that spirit of initiative and originality which characterized the apostolic origins of our mission. May Mary be our guide through all our foundational reinterpretation, that we may be able to relaunch Don Bosco's charism towards the immense hopes and possibilities of the third millennium" (Viganò 1995 352:34). Hopefully, carried deep in the heart of each Salesian educator will remain engraved the guiding principle of Don Bosco: "We must try to know our times, and adapt ourselves to them" (Ceria 1930-1937 Vol.16:416).¹³⁶

6. CONCLUDING REMARKS IN VIEW OF THE FINDINGS

These concluding remarks will primarily refer to the Salesian educator who is called to be the expert in and guardian of Preventive Education. These observations are not intended as a summary of the entire study, but rather as a post-scientific concluding remark in the light of what has been observed and described throughout this study.

In the introduction to Chapter One it was stated that the agogician is aware that there are no universal answers because it is impossible to know the whole of reality. The human mind is capable of grasping only a portion of what exists. At the conclusion of this study it may appear as if many of the questions posed, which were fundamentally human ones and not just rhetoric, have been left unanswered. Because education is a human occurrence it is always changing and changeable and for this reason only tentative answers can be given to real problems because definite and lasting solutions are not only difficult, but impossible to find. The possibility of regress or stagnation exists as much as the possibility of progress and change. In a final analysis the quality of

¹³⁶ As quoted by Viganò (1991 337:30).

education does not depend exclusively on programmes and planning, but also on the person of the educator.

Although an overall, detailed summary is not envisaged, it would be irresponsible on the part of the researcher not to briefly reflect on what has been said in order to propose a few recommendations for the future education of educators in Preventive Education. The researcher is aware that little of what will be said will emerge as innovative because, as this last chapter of the study has revealed, the Salesians, as the guardians of Preventive Education, appear to possess a clear vision of future perspectives with regard not only to greater awareness of the value of Preventive Education, but also of the duty to take seriously the preparation of those aspiring to, or already implementing, Preventive Education to inculturate it into the reality of the contemporary modern world.

An analysis and description of the education of educators in Preventive Education has revealed that the concept of prevention is not in contradiction to the essence of the agein. Every authentic educative action should, by its very nature, contain at least some element of prevention. This study has also revealed that Preventive Education operates along agogically sound principles using a method which honours the basic requirements of the agein.

Hopefully the research findings could act as a stimulus also to non-Salesian educators to implement some of the more obvious aspects of Preventive Education. Among a great variety of differing opinions concerning education it could be of use, for those responsible for the training of educators, to reflect systematically and critically on the major components of Preventive Education as they have been presented in this study, to assess for themselves whether some of the aspects of Preventive Education measure up to, encounter and respond to the numerous educative problems faced by contemporary modern educators.

It appears inevitable that the transition to a new style of Preventive Education cannot avoid the uncertainty and tension that any form of re-

newal and change brings about. This calls not only for adaptability on the part of the educator, but also for competency in reading and interpreting the signs of the times to avoid getting caught up in, or pressurised by, unnecessary demands put on education and educators. The authentic educator requires the ability to continually assess whether education is meeting up to the real demands of the agein. When referring specifically to the Salesian Congregation, the findings of this study reveal that to remain relevant, Preventive Education has to be capable of responding to new situations as they present themselves.

Furthermore, in the education of educators to carry out Preventive Education it has become imperative, particularly in the light of the emphasis given at the level of Church Magisterium and Papal Documents, to involve the laity in the mission of the Church. To cope with these challenges the Salesian educator is obliged to become suitably equipped so as to be at the forefront of change taking place within the Church, the Congregation and society in general. What appears to be a priority is the need for a change in attitude, outlook and structural approach towards education for life, within a special environment where there is respect for the uniqueness and dignity of each person. This environment should be specially created by the educator dedicated to Preventive Education.

Throughout this study authentic education has been described as the agogica perennis, implemented by means of the agein and aner agein which honour the ontological and anthropological grounding of the human being as anthropos. Therefore, to educate for the purpose of conformity or because of pressures or demands coming from "outside", or in order to maintain the status quo, is ultimately to betray the young and to deny them their fundamental human right to an integral education. Because of subtle prejudices and fashionable demands which can influence authentic education, the Salesian educator has to be educated towards a sense of critical awareness and personal responsibility which are part of a holistic approach towards education.

Critical awareness becomes the virtue of discernment. The human being cannot achieve responsible adulthood except by developing the capacity, not only of distinguishing good from bad, but also what is authentic from what is inauthentic. Critical awareness, critical thinking and criticism are positive when these attitudes lead towards the deepening of dialogue. Such a dialogue, while seeking internal consistency and unity of purpose, should nevertheless facilitate acceptance of individual differences of opinion and do away with a desire for uniformity and conformity.

The researcher has no doubt that, from what has emerged during this study, the integrity and excellence of Preventive Education hinges on its capacity to educate educators. This presupposes, on the part of the Salesian educator, an open attitude towards all those who could benefit from a clearer understanding of Preventive Education which, ultimately, would also include drawing on and contributing towards the academic expertise of educators, agogues and agogicians outside the Salesian circle. Ultimately, educating educators in Preventive Education consists in equipping the educator with a sense of purpose, a sense of what it means to be dedicated to the education of the young.

A new Preventive Education as it has been envisaged by Viganò compels the Salesian Congregation to continually question itself about how it is responding to its educative-evangelising mission. This question presupposes that each individual Salesian educator, Salesian communities, as well as educative-evangelising communities be capable of ongoing soul-searching questions such as: Are we truly at the forefront of the needs of young people or do we pick and choose where it is more comfortable to respond? Do we get caught up in the "politics" of education? Are we sufficiently aware of the influence of violence, gang warfare, sexual promiscuity, drugs, poverty, unemployment, political change and insecurity, low standards of living, instability of family life and numerous other factors which constantly affect not only the young but, to a large extent, educators who are also trapped in the reality of the contemporary modern world? Or do we stay at a safe distance, in comfortable situations? Are we more concerned about congresses, conferences, mission

statements and pastoral plans, internal renewal and introspection which frequently remain at the level of written statements to be reflected on, rather than courageously interpreting them at grassroots level? Do we wait for the deliberations of General Chapters to move us towards renewal or are we moving the reflections of these Chapters? And finally, are we more interested in our own image as Salesian educators, basking in the glory of what Don Bosco achieved, rather than genuinely allowing to shine forth through us the authenticity of Preventive Education as Don Bosco envisaged it, or worse still, are we apathetic and indifferent or cynical towards Preventive Education? Likewise, as educators in Preventive education we have constantly to guard against institutionalising the vision of Preventive Education which could easily lead to a complacency about and taming of the message and vision of Don Bosco.

This is a period of transition and awakening: Where have we come from? Where are we now? Where are we going to? Transition is a painful time of confusion and uncertainty where there are very few clear answers. A century ago Preventive Education carried the human face of Don Bosco and the Salesians who implemented it. Today it takes on the face of every educator who educates according to Preventive Education. It is not only a human face, but also a human heart, inspired by human and Divine Love that the Salesian educator needs to show.

Preventive Education is a living reality continually being recreated. New events reveal new meanings, new ideas and new knowledge. Struggling with new times, circumstances, situations, needs and challenges, the Salesian educator is obliged to return to the origins in an effort to reinterpret what is foundational to Preventive Education so that the essential aspects can be recreated in ways that will continue to sustain and illumine the present by means of meaningful, relevant and authentic education.

This cannot be the final word on the education of educators in Preventive Education. The researcher is aware of the limits of this study but hopefully, in its limitation it might be an inspiration to at least one

educator, agogue or agogician to continue reflecting on the reality of educating educators in Preventive Education and on the privilege of being called to dedicate one's life to the education of the young.

7. RECOMMENDATIONS FOR THE EDUCATION OF EDUCATORS IN PREVENTIVE EDUCATION

A premise to these recommendations is, that because Preventive Education is not the monopoly of the Salesian Congregation, the researcher is of the opinion that the Salesians have a moral obligation not only to make Preventive Education known, but to provide for the opportunity of educating educators in Preventive Education outside of the Salesian Family as well. The recommendations that will be proposed have emerged, implicitly or explicitly from the content of this study, and are not regarded as the only ones, but those that, in the opinion of the researcher, are the fundamental ones for a coherent discourse on the education of educators in Preventive Education.

These recommendations include:

- **CLOSER ACTIVE COLLABORATION BETWEEN SDBs AND FMAs¹³⁷** through the creation of an atmosphere of trust, understanding and willingness to work together, beginning, but not ending at local level. Such a combined vision and team-approach could, hopefully, bring about a better understanding of Preventive Education. Perhaps, in the past, the interaction between the SDBs and FMAs was, in many areas, largely restricted to a sacramental approach where the notion of "priestly ministry" overshadowed the possibility or the willingness

¹³⁷ The recognised abbreviation for the Salesian Priests and Brothers is SDB from the original Italian meaning *Salesiani di Don Bosco*, translated into English as Salesians of Don Bosco and for the Salesian Sisters is FMA from the original Italian meaning *Eglie di Maria Ausiliatrice* translated into English as Daughters of Mary Help of Christians. Within Salesian circles to refer to the SDBs and the FMAs is acceptable practice.

of joint collaboration at the level of mission.¹³⁸ This could be one explanation for an apparent lack of explicit reference towards closer co-operation in most of the official documents of both Congregations. The researcher has included closer working collaboration as a recommendation because at the level of Provincial Chapters of both the SDBs and the FMAs of the Southern African region, held separately during 1995, both groups expressed a strong desire for greater collaboration at the level of the educative-evangelising mission, as well as at the level of educating educators in Preventive Education. This does not negate the fact that constitutionally the mission of the SDBs is primarily directed towards boys and young men and the FMAs towards girls and young women. However, the complementarity of the masculine and feminine dimension of the Salesian charism is a richness that has to be explored so as to enhance a shared vision of Preventive Education. At present much emphasis is placed on the dimension of the laity, especially of the Salesian co-operator, with the possibility of overshadowing perhaps the weakness that exists in the lack of genuine co-operation between SDBs and FMAs in many areas. It remains a question of finding and maintaining the balance of a good working relationship while allowing each their particular characteristics.

- **ACCEPTANCE OF THE REALITY OF THE SALESIAN FAMILY** that requires a change of mentality and the building up of a genuine family atmosphere where each member, clerical, religious (male or female),

¹³⁸ In the working document for the GC24, under the heading Women and their Influence, reference is made to the presence "... of so many Daughters of Mary Help of Christians in our houses and in our salesian educative and pastoral work in both past and present times. To all these FMAs who have lovingly spent their energies in Don Bosco's mission go the thanks of the C1 [Provincial Chapters] and of the GC24". This last remark could be seen as patronising because it is significant that no mention is made at this point, or in the rest of the document about the need or the desire or the manner in which closer collaboration between FMAs and SDBs could be brought about. The issue is summarily dismissed with the reason that "... we are not dealing in our reflections with their Institute as such". If, however, this closer collaboration was a meaningful issue, and if it had emerged during Provincial Chapters, other than that of the Southern African region, of which there is no mention, could the problem not have been transferred to the section dealing with Open Problems, rather than having been completely dismissed? Perhaps there is no desire for joint collaboration or perhaps there are deeper historical reasons that would have to be discussed, one of them being that "... women were seen for the most part as collaborators in the domestic area" (GC24 Working Document:19).

or lay (married or single), is acknowledged, accepted and made to feel part of the family for which each member assumes responsibility. All branches of the Salesian Family are called to live the same spirituality, take part in the same educative-evangelising mission to the young and share the same responsibility for their integral education, sometimes in widely different fields of activity. The presence, especially of the Salesian co-operator, has not only to be extended but also strengthened by means of ongoing formation which remains the responsibility of the individual Salesian as well as that of the community. For this reason one of the deliberations of the GC23 (1990:235) was to "... foster in particular the qualification of lay people (and especially members of the Salesian Family) from a christian, pedagogical and salesian standpoint". However, because this does not appear to have become a reality everywhere, it remains a priority and an aspect that requires ongoing attention together with greater open-mindedness about the role of the laity in the Salesian mission. This demands a concerted effort on the part of those in positions of responsibility to encourage the confreres to adopt a new mentality and outlook in line with the directives and guidelines coming from the Congregation.

- **CHANGE OF MENTALITY AND METHOD OF WORKING WITH ADULTS** where, from a formal and non-formal perspective, the education of educators bears in mind the characteristics of andragogy which reduces the possibility of treating responsible adults as children or patronising them. This is an occupational hazard particularly when secondary educators are dealing with poorly educated primary educators. Educating educators in Preventive Education, in an andragogical perspective, assumes an aspect of mutuality and complementarity that is capable of giving and receiving with respect and understanding the richness of the philosophy of life and lived experience of all those involved in the educative-evangelising occurrence. Educating educators according to an andragogical perspective should eliminate the possibility of one group passively

imbibing the knowledge of another because attention is focused on self-directed and co-created learning where all participants are active contributors to their own education.

- **A MORE PEOPLE-CENTRED APPROACH AS OPPOSED TO THE EFFECTIVE INSTITUTIONALISATION OF STRUCTURES** so that the interests of people become central and not the manipulation of their gifts and talents for the purpose of an efficient educative-evangelising mission. In the education of educators priority should be given to the continued vitality of the individual and the release of human potential. Emphasis is on relationships and co-responsibility and not only on teaching and learning, in an effort to build up a community atmosphere based on greater human warmth that characterises family life; real friendship based on respect and mutual esteem; apostolic co-responsibility that permits everyone to take part in dialogue leading to community decisions or the formulation of programmes.

- **A CONCERTED EFFORT AT ESTABLISHING EDUCATIVE-EVANGELISING COMMUNITIES REPRESENTATIVE OF THE LOCAL POPULATION** where top-down programming can be eliminated by introducing methods that are more open and fluid. Static models that provide a pre-planned closed-systems approach appear to be too rigid and restrictive to accommodate the characteristics of responsible adulthood which favour a grassroots approach particularly when it comes to social and human issues. The establishment of educative-evangelising communities means favouring interdependence which is not striving for equality but mutuality in which there is the ability to make personal decisions, but also to be accountable to the group. Furthermore, group leadership better witnesses to the communitarian nature of the human being. This sense of shared responsibility could be seen as fundamental to the integral growth of the individual educator. It also enhances a sense of responsibility towards the community and the ability to act with integrity where emphasis is no longer placed on the presence of the single "leader" but on a "team

approach", or what is commonly referred to as collaborative ministry. It is the opinion of the researcher that as long as the practice of restricting certain duties to a small circle of élite leaders continues, non-Salesian educators will be deprived of contributing from the richness of their experience and of taking on personal responsibility for the integral education of the young, in the spirit of Preventive Education, despite their genuine commitment.

- **AWARENESS OF A NEW PREVENTIVE EDUCATION THAT REQUIRES A NEW APPROACH TO INITIAL AND ONGOING FORMATION** will involve awareness-raising sessions, specific skills training in Preventive Education particularly at the level of initial formation for the inexperienced educator and ongoing formation for the more experienced educators.

Ongoing research into the meaning of Preventive Education should be encouraged at local level to assure its updated implementation according to the local culture where the indigenous people can become co-creators of an inculturated Preventive Education.

Meetings, study days, discussions, exchanges of personal experience should, where possible, include educators who do not belong to the Salesian Family for the purpose of making known the advantages of Preventive Education to them as well as sharing in their expertise.

Suitable initiatives which would stimulate and increase the responsibility and co-operation of the entire educative-evangelising community should be planned on a regular basis. Although these programmes or guidelines will be drawn up by a core group of experts, no programme should be implemented until it has been "owned" and accepted by the group for whom it is destined. Once the local educators have assumed responsibility for it, they are answerable for its implementation. At times initiatives and pro-

grammes remain a dead letter because this simple principle has not been adhered to.

- **GREATER AWARENESS OF THE DYNAMICS OF COLLABORATIVE MINISTRY** which could influence the degree of active participation of Salesian and non-Salesian educators in the educative-evangelising mission.¹³⁹ Perhaps one of the obstacles towards a genuine sharing of the Salesian charism with the laity is a sense of fear that the Salesian educator is going to lose control of directing the educative-evangelising occurrence. But before the problem can be solved it has to be acknowledged. It is also the opinion of the researcher that two factors have been at work in the whole emphasis that is placed on the active involvement of the laity. Together with the new ecclesiology of Vatican II there has also been the reality of diminishing membership within the Salesian Congregations. Although the active partnership of the Salesian Co-operator has always been advocated, it has now taken on greater proportions and a sense of urgency. However, old monopolies die hard and the mental shift to be made by the Salesian educator is causing a sense of frustration. It is for this reason that Viganò (1990:354) calls for "a change of mentality and conversion of heart". One of the ways envisaged by the researcher for changing this situation will be an awareness of the type of leadership that those in positions of responsibility are implementing. A change in the concept of leadership will, furthermore, require the education of the Salesian educator to take personal responsibility for the education of the young, to make personal decisions and to internalise and accept changing reality as it presents itself by confronting it courageously. This is

¹³⁹ Keating (1982:37-39) describes five leadership styles developed by Greiner. [He depicts Greiner as "an Associate Professor of Organizational Behaviour at the Harvard Business School", but does not refer to any publications of his or whether he has published his theory on leadership styles] (Prior 1993:93). Stage One is Creative Leadership where the leader inspires the group and motivates it to action. Stage Two is Directive Leadership where the leader establishes order and procedures and enforces regulations. Stage Three is Leadership of Delegation where the leadership still comes from the "top" but the leader gradually experiences a loss of control as members attempt to take more responsibility. Stage Four is Leadership of Co-ordination where the leader becomes the co-ordinator and enables the process of planning and evaluation to take place. Stage Five is Collaborative Leadership where the leader is capable of affirming interpersonal relationships and team work and is able to consult and collaborate with others instead of directing and delegating.

where outside facilitation of experts in styles of leadership is strongly recommended in an effort to facilitate the gradual transition to a different form of leadership more in keeping with collaborative ministry.

- **THE DEGREE OF ACCOUNTABILITY** expected of the educator that must be in proportion to the freedom given so as to assume and exercise the authentic responsibility just referred to. Delegating tasks should not be confused with personal responsibility at the level of authentic collaborative ministry.
- **GREATER UNDERSTANDING OF ECUMENISM** which will lead to ecumenical sensitivity between various Christian denominations and non-Christian Religions. This will require, on the part of the Salesian educator, a greater knowledge and appreciation of different religious beliefs and practices. The ability and willingness to learn from others, will, hopefully, lead to greater openness, more dialogue, genuine sharing and sincere co-operation. This is not an easy task because it demands the willingness to concentrate on that which unites rather than on that which divides.
- **CLOSER CO-OPERATION WITH PRIMARY EDUCATORS AND FAMILIES** in an effort to achieve an integral education of the young. This requires an involvement and formation of primary educators with an intensification of initiatives for the benefit of parents to find ways of involving them in the educative-evangelising experience of their children. The Salesian Congregation can best respond to its educational mandate not only through, but in communion with families, by assisting parents in their role as the primary educators of their children. Much emphasis is placed on education to the faith of the young, but little has been said about the family. It is the opinion of the researcher that greater priority has to be given to the active support and accompaniment of parents and families. Groups of Salesian co-operators and co-workers who have a knowledge of Preventive Education and experience of family life

should receive preparation for this urgent ministry. Limited emphasis has been given to the aspect of the family in Salesian documents. This is a problem that will have to be addressed if the Salesian educator is to take seriously what Pope John Paul II (1994:16) said in his letter to Families: "Parents are the first and most important educators of their own children, and they also possess a fundamental competence in this area: they are educators because they are parents". Aware of the crisis that the family is undergoing, it remains the task of the Salesian educator to take the first step to initiate dialogue with parents and to assist them where possible.

- **GREATER FLEXIBILITY OF STRUCTURES DEMANDED BY THE ENCULTERATION OF PREVENTIVE EDUCATION** that underlies a reality of pluralism calling for the ability to live with cultural and religious differences. This demands a surrender of the belief that there is either a right or a wrong approach to reality. The Salesian educator could benefit from intercultural exchanges as well as being helped how to deal with cultural differences and structural changes, not by regressing to the rigid structures of former times. The education of the educator could include skills training in the capacity to deal constructively with times of uncertainty and change, by being open to human differences without seeking simple, superficial and immediate solutions. This implies the need for tolerance and patience, learning how to work with others which may be more challenging than allowing them to work for us.
- **EDUCATORS QUALIFIED IN PREVENTIVE EDUCATION** who are capable of translating into contemporary modern language the reality of Preventive Education should be placed in positions of influence where they can assist educators and prepare teams whose task it will be to educate educators in Preventive Education. This will require educators competent at reading and interpreting the signs of the times, who are courageous, creative, and dedicated to the educative-evangelising charism of Don Bosco.

- **THE IDEA THAT THE VISION OF PREVENTIVE EDUCATION BE ROOTED IN THE SALESIAN EDUCATOR** because without the vision, the reality will die. The integral education of the young remains the vision of any educator educating according to Preventive Education and it needs to be distinguished from the structures set up and kept in place to implement it. When the structures are mistaken for the vision, it could imply that they have run their course and it might be time to read the signs of the times. However, when the deeds of the Salesian educator are rooted in Preventive Education there is always the possibility of life. Where there is life there is growth and where there is growth there is the possibility for the seeds of hope. The Salesian educator, as the eternal optimist strives to never give up on the young. Actions rooted in Preventive Education will, hopefully allow space for the growth towards a new Preventive Education that will take the young into the Third Millennium.

After all that has been said throughout this research, the essence of educating educators in Preventive Education could be summed up in the words of the Prophet Micah (The Jerusalem Bible 1974:Michah 6:8):

ACT JUSTLY, LOVE TENDERLY, WALK HUMBLY WITH GOD.¹⁴⁰

¹⁴⁰ Are these recommendations of the Prophet Micah not the pillars on which Preventive Education finally comes to rest: Reason = acting justly; Loving-kindness = loving tenderly; Religion = walking humbly with God?

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