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DO EVERYTHING OUT OF LOVE. ON MAKING VALUES REAL IN THE PREVENTIVE SYSTEM OF JOHN BOSCO

Summary:

Even the most significant values from the past cannot simply be inherited; they have to be assimilated and renewed through personal choice, which is often not easy. The realism of values results in the realism of the qualitative changes in the human being. In his educational centres, St John Bosco took over and developed the preventive idea, becoming a new interpreter. He sought to find assumptions, methods, means, and forms of upbringing that would promote a young person's full, integral development. The holistic educational vision embodied by John Bosco means that man as a person is at the same time the subject and the author of values, creating them but also experiencing them, experiencing themselves in personal contact with the world, discovering and creating values, but also creating these values in themselves, creating themselves as a person.

Keywords: values, upbringing, preventive system, realisation of values

Introduction

Values are not just words but entities that also exist outside of language. A purely linguistic analysis, i.e., examining what we say and how we say it when we talk about values, is therefore insufficient if we want to understand what values are and why. In addition to the questions: what are values and why are they there, there are other questions: what does it say about society that it needs values? What sense and what use does it make to define oneself by values? Finally, there is an unquenchable need in our society to discuss values and to refer to ourselves as a 'community of values' (Sommer 2021, 6-7). 'The individual types of values – according to Władysław Cichon – are related to man as their subject, and they all define man in some way. Their complex diversity demonstrates the axiological richness of the human being, which has no equivalent in any other known field of being. (...) In addition to the values that shape the internal structure of man and his concrete existence, we come across, in turn, in the axiological analysis of the human world, the values among which man lives and which he finds or creates himself during his existence' (Cichoń 1996, 83-84).

John Bosco (1815-1888), the educator, does not offer ready-made solutions but rather challenges us to make deliberate efforts in the field of education that do not presuppose the direct transfer of his methods, but above all, pay attention to a current and well-recognised cultural context. 'John Bosco – as stressed by Pope Francis – teaches us above all not to stand idly by, but to commit ourselves to offer young people an integral educational experience that, firmly based on the religious dimension, involves the mind, the feelings, the whole person, always considered as created and loved by God. This is the origin of a truly human and Christian pedagogy, animated by a preventive and encompassing concern, especially for young people from rural and marginalised social groups, to whom it also offers the opportunity to be educated and taught a trade so that they become good Christians and upright citizens. Working for the moral, civic, and cultural education of the young, Bosco was committed to the good of the individual and civil society, according to a human plan that links together joy – science – prayer, as well as work – religion –virtues' (Francis 2015). This is what man becomes when, by opening himself up to the good, the true and the beautiful, he participates in values and puts them into practice, making a preference according to their hierarchy: from the lowest (material) values through spiritual values, to absolute values. For education is a transition from *possibility* to *act*, that is, the acquisition of a real perfection that did not exist before. It is not a growth from nothing but presupposes a real possibility of development and ontological enrichment. Thus, the fundamental value is and remains the human person and their full, integral realisation as a person.

1. Basic ideas of the preventive system of John Bosco

The preventive system, which John Bosco referred to not as a theory, a concept, but precisely as a 'system', came into being as a response to the educational needs associated with the specific environment of 19th century Italy. It synthesises his pedagogical thought, growing out of a long and rich educational experience. In 1841, he initiated an 'itinerant' Christmas oratory for poor and neglected young people. From 1844 to 1846, he was chaplain at the women's hostel of Saint Philomena, devoting his free time to the oratory, for which he acquired a permanent home in Valdocco (a suburb of Turin) in 1846. From 1853 onwards, the first craft workshops (shoemaking and tailoring, a bookbinding shop in 1854, a carpentry shop in 1856, a printing shop in 1861, and a blacksmith's shop in 1862) and a boarding school were established in the oratory. The oratory, which was the defining feature of all Bosco's activity, was shaped according to his original vision, adapting them to the environment, to his boys and their needs. The register shows that, throughout its operation, around one hundred thousand young people have been brought up under the principles and system of prevention. In 1853, he began publishing Daily Bible Readings – a monthly magazine explaining the fundamental truths of the faith, and for use in schools he wrote down the lives of saints, the history of the Church as well as Italy, many biographies and pedagogical texts. In 1877, he published *Preventive System in the Education of Youth*. John Bosco lived at the time of the 'Risorgimento' (an ideological and political movement associated with the struggle for national liberation and Italian unification; also the period 1815-70 in Italian history), a period of profound transformations and enormous problems in the political, socio-economic, cultural-educational and religious fields. At a time of political and social change, John Bosco proposed his alternative approach: there is no contradiction between being a citizen and being a Christian because a committed Christian is, or should be, a good and honest citizen (more on the work of John Bosco: Weinschenk 1996; Cian 2001; Vojtáš 2023).

In 1859, John Bosco founded the Salesian Congregation, which continues the educational activities described above. Indeed, the principles of the preventive system shown above are not only linked to the past. At present, this work of education continues in the Salesian Family and the whole Church and is of interest and appreciation to pedagogues and educators. The Salesian Family of Saint John Bosco is a union of communities, religious and secular institutes and apostolic groups that share the same Salesian spirit derived from St John Bosco, which covers various areas of youth mission; they undertake to cooperate. There are 31 Salesian Family groups worldwide with more than four hundred thousand members (Bissoli 2001, 66-67; Artime 2017, 6-7).

The idea of prevention has been and continues to be present throughout the history of Christian education and implies actions such as prevention, safeguarding, protection, preparation, and anticipation. In institutions of a charitable nature, it reveals itself as an activity aimed at meeting people's material needs. In this context, John Bosco,

in his educational centres, took over and developed the preventive idea, becoming a new interpreter. He sought to find assumptions, methods, means, and forms of upbringing that would promote a young person's full, integral development. What distinguishes Bosco from other educators of that era is to break away from the pedagogical rigour that prevailed at the time (Misiaszek 2012, 234-239). Starting from an in-depth consideration of the situations of the time, he presented the basic anthropological, pedagogical, theological and pastoral assumptions that he used in the education of the youth of his time. 'This system is based entirely on reason, religion and kindness. [...] The system in practice is based entirely on the words of St Paul: «Love is patient, it is gracious..., it endures everything... Sees hope in everything, it endures everything»' (Bosko 1998b, 214-215). These three basic principles not only intertwine but also condition each other.

'The preventive system, by its very name, requires the care of the individual 'personalities' of the pupils, with each one at the centre of an educational process of encouragement, suggestions, opening up possibilities, choices and decisions' (Cian 2001, 24). The educational situation is created by all that surrounds man, i.e. the 'natural world', the 'cultural world' and the 'supernatural world' that transcends them. Because man as a person is not only a natural, cultural, social, religious or spiritual being, but he also has the capacity for self-determination in action. In this context, Bosco's daily witness, his dynamic presence and the family atmosphere he created in the oratory fostered a sense of cooperation and co-responsibility among the young people. The Oratory was and is a place where all the principles of preventive education – the integral development of the pupil – are implemented. The essential factors of oratorio education were and are: the style of educational interaction (it is about the necessity of creating a family climate in the oratory, characterised by a paternal and fraternal style); direct relations with the pupil (the pupil is supposed to grow in the conviction of their individuality, reason, freedom, dignity, as a human being, while being aware of the need for personal development, in which one of the basic factors is the personal assistance of the educator) and the so-called "assistance" (the constant presence of the educator among the charges to accompany the pupil and support him in his quest for maturity) and so-called assistance (the continuous presence of the educator among the charges to accompany and support the pupil in their quest for maturity) (Nowak 2008, 311-314; Chrobak 2014, 143-146).

2. The need for making values real

If values are meant not only to be but also to move something or change something in the world, they are ascribed binding power. The people undertaking them are prepared to subordinate their other possible motives to these values. 'Personalist philosophy, according to Katarzyna Olbrycht –man as a person, but also those of his actions or their dimensions which perfect him as a person, have absolute value; they can therefore be called personal values. At the same time, the human being is the highest

value because he is entitled to unconditional personal dignity. His actions enjoy the status of personal values when he carries out these actions following his personal nature in the essential spheres of his activity (...). Realising the aforementioned values refines man personally, conditions his personal maturation, growth' (Olbrycht 2000, 168). The realisation of values always takes place concerning a specific situation. Thus, one seeks answers differently not only to the question of what value is but also to the questions of what is valuable, how values exist, how they are recognised and how they function in the development of the person and culture. If, however, we speak of the realisation of values, we are prejudging that they somehow exist, moreover that they 'enter', as it were, into a reality in which they might not exist. If it makes sense to talk about realising something, then you must agree that you know what is to be realised. This something may at once be a blueprint, something merely conceived, but it must somehow exist – if only in our thoughts. This work requires seeing the value whose counterpart we wish to realise, and it involves processing the existing state of affairs so that this realisation can take place. Values 'in themselves' are powerless, unrealised; they are – from the point of view of reality – nothing. However, when they 'become flesh', it turns out that they are the most important thing according to their essence. Moreover, it is them who give meaning to existence and thus become its rationale (Kaminski 1989, 293-294; Stróżewski 1992, 57-67).

The contemporary cultural crisis is a crisis of orientation and the ability to value. In their understanding of values, many people display great variability and confusion. There is a perceived crisis of knowledge about what should be pursued and avoided, what is essential and what is unimportant, what should be valued more and what less, what should be preserved at all costs and what can be given up. Furthermore, it must be realised that 'knowledge and capabilities' or 'skills and abilities' are insufficient to lead a good, independent and socially responsible life (Brezinka 2005, 21-28). 'It is imperative, therefore, that the values that man chooses and pursues with his life are true because it is only through true values that he can become better, developing his nature to the full. Man does not find true values by closing in on himself but by opening up and seeking them in dimensions transcendent to himself. It is a necessary condition that everyone must fulfil to become himself and grow as an adult and mature person (John Paul II 1998, 25). The realism of values results in the realism of the qualitative changes in the human being. This essential binding of values to the person shapes the moral profile of the human being, and this process involves both nature (as the ontic source of dynamism), the person (as the concrete causal subject) and the good of the person, their dignity and personalistic value (as the moral creative and integrating principle of the world of values). The nobility of an act is great not only as a value realised in it but as a kind of path, making us realise what nobility is in general. Thus, 'values are both what the educator should undertake his activity in the name of and what he seeks to shape in the pupil. They are also what, on the one hand, cause human dilemmas and conflicts and, on the other hand, make it possible to overcome them and form the basis of the

ability to live a full and creative life, a skill that the teacher and educator should help to acquire' (Cichoń 1996, 7).

Contemporary educators should also be able to carefully read the 'signs of the times', i.e., recognise emerging values that attract young people. First, therefore, the teacher-educator must discover himself, the truth and the values so that he can invite the student-educator to enter into dialogue with the values he wants to propose to him. Truth, justice, fidelity, honesty, and generosity are all values through which man relates to man. 'The educator has to risk himself. In the land of lies, his truthfulness must be greater than the truthfulness of his pupil. In the land of injustice, his justice must surpass the sense of justice of his pupils. He must be more straightforward and overt in a land of hatred and suspicion (Tischner 1981, 77). Seeing a compelling and incisive value proposition entails verifying it, i.e. observing it to show whether the event that gave meaning to the master's life is also capable of giving meaning and flavour to our student's/pupil's life. 'The attitudes and actions, especially of the educator himself, revealed in happening situations are simultaneously a lecture, an application and an affirmation, a confession of certain values, a stand for them. (...) All this, on the part of the educator, is the authenticity of his song, a showcase of his person, which thus authenticates itself and expresses its values of which it dares to speak. (...) The ethical values proclaimed or recommended are not so much transformed into content according to the mere sound of the content and words uttered - but according to the speaker's behaviour, attitude, deeds, figure and character' (Homplewicz 1996, 172-173). Fidelity to spoken words, views and proclaimed values becomes a test of their seriousness, seriousness and truthfulness.

3. Making values real in education – a proposal John Bosco

The whole preventive system can be defined by a short statement by John Bosco: 'upbringing is a matter of the heart'. Therefore, The basic values to be named are each person's positive qualities and potential. 'The preventive system, by its very name, requires the care of the individual 'personalities' of the pupils, with each one at the centre of an educational process of encouragement, suggestions, opening up possibilities, choices and decisions' (Cian 2001, 24). The mere subjective treatment of pupils does not automatically or involuntarily affect them. Therefore, at the heart of upbringing is the perception in every pupil of a free, rational and responsible being, sensitive to goodness, truth and beauty, capable of self-reflection, self-realisation and creativity, and transcendence. It also requires a far-reaching tact on the part of the educator, manifested in the conscious and deliberate avoidance of threatening and harsh supervision on the one hand and excessive confidentiality on the other. 'The educator must be convinced – this is how John Bosco expressed his convictions in a conversation with the teacher Francis Bodrato – that all or almost all of these dear boys have a natural intelligence capable of knowing the good that is being done to them and a very tender heart ready to be

grateful' (Gatti 1998, 73). A respectful approach to young people flowed from treating human beings as an intrinsic value in themselves, seeing them as the 'image' of God and referring to the whole truth of life. He was convinced that the space of personal relationship is the space of love and that the space of love that a person opens up within himself is the actualisation of his potentiality in being a person.

The preventive system is based on the trilemma 'reason –religion – love'. In this context, John Paul II, in describing the preventive system of John Bosco, states that 'The term «reason», by an authentic vision of Christian humanism, emphasises the dignity of the person, of conscience, of human nature, of culture, of the world of work, of social life, that is, of the whole ensemble of values which, as it were, constitute the indispensable equipment of man in his family, civic and political life (...) «Reason» engages the young to participate in values known and accepted' (John Paul II 1988, 10). Respect for the personality and freedom and the stage of development of each obliges us to identify perspectives for action with values. 'In every boy – according to John Bosco – even the worst, there is someplace sensitive to goodness. The educator's first and fundamental duty is to discover this place, this sensitive string of his heart, to use it in his educational work (Szmidt 1998, 41-42). A man as a person is simultaneously the subject and the author of values, creating them but also experiencing them, experiencing them in personal contact with the world, discovering and creating values, but also creating these values in themselves, creating themselves as a person. Reflection towards oneself, one's actions and attitudes, is reciprocally related to one's attitudes and actions towards other people in all natural environments encountered, as well as those specifically organised.

Of the universally recognised universal and timeless values, John Bosco valued love highly. Love in the preventive system is one of the three pillars of the 'trinomial' – together with reason and religion – and is educative love. 'Whoever wants to be loved – according to Bosco on 10 May 1884 – must prove that he loves. (...) A teacher seen only at the podium is only a teacher and nothing more; but if he stops with the boys at recreation, he becomes, as it were, a brother. If one sees someone speaking from the pulpit, it is said that he is only doing his duty, but if he says a word at a recreation, it will be the word of someone who loves. (...) He who knows he is loved loves, and he who is loved will obtain everything, especially from the young. The trust creates a kind of electric current that passes between the boys and the superiors. They open their hearts, reveal their needs and discover their flaws. Love allows superiors to put up with the hardships, the intrusions, the ingratitude, the obstructions, the lapses, and the negligence of the boys (Bosco 1998a, 226). The deed of love thus corresponds to the subject of the action as a rationally free being who achieves their gratifying fullness in the love of others. It is a love expressed in the affirmation of a person (any person) for the sake of that person (because they are a person). 'Love is a positive energy within us – different from hatred, lust for retaliation and aggression. Love is some spiritual flame that comes out of the heart, warming and dispelling the darkness. This flame, although it flickers, is relatively permanent – if one is a loving being, one constantly radiates this good energy from

oneself, illuminating others with its light and warming oneself with its warmth. Love is not a one-off act, but an attitude or fundamental way of being' (Galarowicz 2011, 140).

Values are not sought and 'named' for themselves – they are meant to indicate horizons and avenues for new projects. John Bosco had a concrete and complete vision of education. He repeatedly stressed that: 'my parenting method is to give the boys more freedom to do what they like best. Namely, it is about discovering the germs of talent and good character traits in them and then trying to develop them. Therefore, I am guided by the principle that everyone should do what they can with joy, and my boys collaborate with me with enthusiasm and love (Szmidt 1998, 39-40). The task of education is to promote a style of thinking that transcends the superficiality of the surrounding reality and moves towards the depths of life, where new forces are born, new life programmes are created, and the boundaries of the present are strengthened while opening up to the adventure of an unknown future. Thus, 'alongside the educational influence of the family, it is necessary to emphasise the school's activity, which opens up more extensive and universal horizons. According to Bosco's conception, as well as by contributing to the cultural, social, and professional development of young people, the school should provide them with an adequate stock of values and moral principles. Otherwise, living and acting consistently, positively and honestly in a society full of tensions and conflicts would be impossible' (John Paul II 1988, 18).

Incorporating reason, religion and educative love into the foundations of his educational system, he believed that a dialogue between faith and reason was possible. He respected a person's goodwill and intellectual honesty and, at the same time, as a priest, offered an experience of faith. 'His concern for the evangelisation of young people was not limited to religious education and the liturgy, nor to those religious acts which require the explicit practice of the faith and lead to it, but encompassed broad areas of young people's lives. It was present in the process of general formation, aware of the shortcomings, but at the same time full of hope for gradual maturation because the word of the gospel should be sown in everyday reality to lead young people to a generous commitment to life. (...) All of this requires not only that certain moments of religious teaching and worship experiences be incorporated into the educational process, but makes demands that go much deeper – demands to help educators open up to absolute values' (John Paul II 1988, 15). The holistic educational vision embodied by John Bosco stands for a realistic pedagogy of holiness. Education, according to him, is the path of prayer, liturgy, sacramental life, spiritual direction and, for some, following the voice of a vocation, and for all, the perspective of holiness and the pursuit of it. Hence, in their valuing, the believer opens himself or herself to transcendence and the voice of Revelation, which complements and does not override their valuing efforts.

Conclusion

The path of appreciation of values leads through their intellectual understanding and acceptance, forming a positive emotional attitude towards them, making independent choices and consequent actions towards the realisation of these values. 'Authentic, reliable, objective values contain enough power to appeal to the axiological sensibility of man as a special attraction. More often, they do not promise easy implementation. They require work and evoke humility, stemming from our inadequacy to answer their call. Their inherent power, however, does not compel their realisation. This one is always conditional, so to speak; the value appeal begins with a formula: «if you want to» (Stróżewski 1992, 143-144). The realisation of values is not some one-off act, an action, in a word – it is a process, a period of reaching a value, discovering it and maturing in it. One could, therefore, assume that, in John Bosco's preventive system, the realisation of values is the introduction and justification of a particular way of thinking about values and a particular choice of values. The whole of a person's life can be put together as the story of their encounters with other people, contacts, dialogues, and inner maturation. By entering into these contacts and dialogues with others, man reveals his truth and face to others and experiences the truth of others. 'In ordinary structures – as stressed by Pope Francis – young people often do not find answers to their anxieties, needs, problems and injuries. It is not easy for us adults to listen to them patiently, understand their anxieties and demands, and learn to speak a language they understand? (...) Following his example *(St. John Bosco*) helps them to experience that it is only in living in God's grace, that is, in friendship with Christ, that the most authentic ideals are fully realised. You will have the joy of accompanying them in their search for a synthesis between faith, culture and life at moments when important decisions are made when trying to make sense of a complex reality (Francis 2015). In the pedagogical transmission of values, preparing people to accept and embrace them is necessary. Also, experiencing events and values together, doing things together, and solidarity by being together reinforce and make the message of values more real.

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