

# **Animation Programme for Lay Collaborators**



## **HAND BOOK**

SALESIAN PROVINCE of  
MADRAS - PONDICHERRY - SRI LANKA

- 2. Community Building .. .. .. .. ..
- 3. Management of Inter Personal Conflicts .. .. .. .. ..
- 4. Educative Pastoral Community .. .. .. .. ..

**II DAY**

- 5. Needs and challenges of Youth .. .. .. .. ..
- 6. Our Response - Educative system of Don Bosco .. .. .. .. ..
- 7. Motivation .. .. .. .. ..
- 8. Commitment.. .. .. .. ..

**III DAY**

- 9. Paradigm Shift .. .. .. .. ..
- 10. Assessment of our Educative Apostolate.. .. .. .. ..
- ..
- 11. Creative Thinking .. .. .. .. ..
- 12. Towards a new Horizon .. .. .. .. ..





**RELIGION**

**REASON**

**PREVENTIVE**

**CRITERION**

**KINDNESS**



**PEDAGOGY**

# I ENHANCING OUR SELF IMAGE

## ACTIVITY:

Ask the participants to answer the questions in the tool. They should not ponder over for choosing the right response. Normally the immediate response must be taken into consideration.

Once they complete the exercise, lead them to scoring.

## SCORING PATTERN:

1. Add the total of the scores you have given to all the even number questions eg. 2, 4, 6,.....48,50.

2. Give alternative values to the Scores of ODD number questions. 1,3, 5,.....47,49.

(e.g)

If your score is 3, alternate score is 0

If your score is 2, alternate score is 1

If your score is 1, alternate score is 2

If your score is 0, alternate score is 3

3. Now, add the total of the alternate score of odd numbers.

4. Finally add the total scores of even numbers and odd numbers.

Note: Lowest possible score is 0 and highest possible score is 150. If your score is more than 75, you are likely to have a positive self-image.

## KEY CONCEPTS:

*Emotional Conduct of those with Negative Self Image:*

- Critical of others
- Short temper
- Rejects help from others
- Carries heavy guilt
- Has rigid rules of conduct
- Pessimistic
- Complaining
- Perfectionist
- Manipulates, dominates
- Devoid of behaviour

*Emotional conduct of those with positive Self Image:*

- Accepts others as they are
- Slow to anger
- Welcomes help
- Loads no guilt on self or others
- Rules of conduct are flexible, within reason
- Optimistic
- Looks in a positive way
- Expects things to go well without demanding
- Never manipulates and Persuades
- Has developed reasonable character guidelines

## Causes of Negative Self Image:

1. Negative and critical comments heard very often from parents and 'significant others' in our early childhood.
2. Though most of the children may have come across such critical remarks, some of them perceive it to be true, believe it, and as a result grow with a negative self-image.

3. Such a negative self-image will lead to negative behaviours. And these negative behaviours will deepen the negative self-image. Thus it becomes a vicious circle.
4. **OTHER CAUSES ARE:**
  - Negative body image - Feeling that I am not handsome or beautiful.
  - Thinking that I am not Intelligent or smart
  - Chronic comparison with others in terms of achievements, wealth, family background etc.

#### **STRENGTHENING ONE'S SELF IMAGE:**

Our self-image, however, negative or unrealistic can be made positive and realistic. Paradoxically persons with a negative self-image must first accept that they are afflicted in this way. They will also have to explore the past in order to find out the origin of their negative image.

#### **GIVE POSITIVE STROKES GENEROUSLY**

Appreciation in the form of words (compliments) facial expression (a smile) or gestures (a pat) are termed as positive strokes.

Interestingly, it is not only by receiving but also by giving positive strokes we grow in positive self-image. Positive strokes help in strengthening the self image of the recipient as well as the giver. When we treat others with dignity, respect and love, our own self image automatically grows stronger. But don't think it is easy to learn to give a positive stroke. Because we are culturally conditioned to ignore appreciating others genuinely.

When you give a positive stroke to others be specific. Don't simply say you are a nice person. Instead point out what is good in the person, like you are an affectionate person or you are a loyal friend etc.

#### **DO NOT GIVE PLASTIC STROKES:**

Compliments which are exaggerated or insincere can be referred to as plastic strokes. For example, imagine a person who is singing in a stage, neither having a pleasant voice nor the ability to give life to the song. Telling the person that he sang very well in order to please him, or comfort him is what is called as plastic stroke. Gradually the giver loses credibility so much, that later even if a positive stroke is presented by him, it will not be honoured.

#### **ACCEPT POSITIVE STROKES WITH GRACE:**

Culturally we have been conditioned to feel uncomfortable while receiving positive strokes or even respect them. We may feel it to be impolite or we may fear that others may call us as proud if we accept positive stroke. In reality, it is a drawback that discounts our feeling of self-worth and makes sure that our self-image stays weak.

Accepting genuine positive strokes is necessary for maintaining a strong self Image. Positive strokes ensure emotional wellbeing.

Refusing to accept them, or suspecting them will be of no help to us.

#### **REJECT NEGATIVE STROKES:**

We are living in a world of criticism. Rather than being appreciated, we are most often found fault with, criticized, and judged unjustly. The receiver may be fully aware that negative strokes is not true. Yet he may ponder over and suspect if it could be true. But the penalty for accepting it is high. It may add to his worthlessness and inadequacy and may weaken his self-image. So we have to reject negative strokes if given.

## CONCLUSION

Indian cultural heritage is so unique that it sees everything from a spiritual perspective. Looking from that angle meditation and prayers are very effective means of arriving at realistic positive self-image. In prayer, we can think of all the positive characteristics of our self and thank and glorify god for such a gift. We can also become conscious of our negative characteristics and surrender them with faith for divine grace to act on us.

There is one more area which is important in growing in our self-image itself, discipline, a disciplined life must become a way of life so as to remain in our newly discovered self-image.

### TASK:

- Form into pairs with a person well known to you.
- Let one person say as many positive things as possible about the other person. Let the other person accept them gracefully. Let him not argue about it or intellectualize it. Let him feel happy about it.
- Repeat the process with the other person.
- Lifetime permits ask each person to sit in a reflective mood and ponder about his positive qualities.

### wrap-up

Tell the participants that growing in self image is an everyday activity. As they keep growing in positive self-image, their behaviour will become positive and then it becomes a vicious circle.

Score as follows:

- "0" If not true
- "1" If somewhat true
- "2" If largely true
- "3" If true.



**SCORE****STATEMENT OF PRESENT CONDITION OF ACTION**

1. I usually feel inferior to others
2. I normally feel warm and happy towards myself
3. I often feel inadequate to handle new situations.
4. I usually feel warm and friendly toward all i contact.
5. I habitually condemn myself for my mistakes and shortcomings.
6. I am free of shame, blame, guilt and remorse.
7. I have a driving need to prove my worth and excellence.
8. I have great enjoyment and zest for living.
9. I am much concerned about what others think and say of me.
10. I can let others be "wrong" without attempting to correct them.
11. I have an intense need for recognition and approval.
12. I am usually free of emotional turmoil, conflict and frustration.
13. Losing normally causes me to feel resentful and "less than"
14. I usually-anticipate new endeavours with quiet confidence.
15. I am prone to condemn others and often want them punished.
16. I normally do my own thinking and make my own decisions.
17. I often defer to others on account of their ability, wealth or prestige.
18. I willingly take responsibility for the consequences of actions.
19. I am inclined to exaggerate and lie to maintain a desired image.
20. I am free to give precedence to my own needs and desires.
21. I tend to belittle my own talents, possessions and achievements
22. I normally speak up for my own opinions and convictions.
23. I habitually deny, justify or rationalize my mistakes and defeats.
24. I am usually poised and comfortable among strangers.
25. I am very often critical and belittling of others.
26. I am free to express love, anger, hostility, resentment joy etc.
27. I feel very vulnerable to other's opinions, comments and attitudes.

28. I rarely experience jealousy, envy, or suspicion.
29. I am a "professional people pleaser".
30. I am not prejudiced toward racial, ethnic or religious groups.
31. I am fearful of exposing my "real self"
32. I am normally friendly. Considerate and generous with others.
33. I often blame others for my handicaps, problems and mistakes.
34. I rarely feel uncomfortable, lonely and isolated when alone.
35. I am a compulsive "perfectionist".
36. I accept compliments and gifts without embarrassment or obligations.
37. I am often compulsive about, eating, smoking, talking or drinking.
38. I am appreciative of other's achievements and ideas.
39. I make and keep friends without exerting myself.
40. I am often embarrassed by the actions of my family or friends.
41. I often shun new endeavours because of fear of mistakes or failures.
42. I readily admit my mistakes, shortcomings and defeats.
43. I experience a strong need to defend my acts, opinions and beliefs.
44. I take disagreement and refusal without feeling "put down" or rejected.
45. I have an intense need for confirmation and agreement.
46. I am eagerly open to new ideas and proposals.
- 47; I customarily judge my self-worth by personal comparison with others.
48. I am free to think of any thoughts that come into my mind.
49. I frequently boast about myself, my possessions and achievements.
50. I accept my own authority and do as I, myself, see fit.



## II COMMUNITY BUILDING

### INTRODUCTION

The leader introduces the topic, noting that the dynamics of healthy community life are not static but fluid: they shift in importance and in relationship to each other as the circumstances of the community's life change. He heads into the opening activity.

### ACTIVITY; "PUTTING IT TOGETHER" (30 minutes)

#### PURPOSE:

To conduct an icebreaker which involves people taking 6 constant elements (in this case, coloured sheets) and rearranging them according to shifting configurations; to graphically illustrate in this way how 6 elements essential to healthy community life and work need to be differently arranged, focused and emphasized as the shifting needs and circumstances of the community's life require.

#### PROCEDURE:

1. The large group is divided into 6 smaller groups, each with anywhere from two to seven members.
2. Each group is given a number, between 1 and 6, to identify it.
3. Each group selects a captain.
4. Each group is given a set of 6 envelopes for each the 6 rounds of the game to be played. Accordingly, the envelopes must remain in proper sequence and be marked on the outside: "First round", "Second round", etc. A sheet is placed ahead of time in each envelope according to the master plan, so that, in every round, 6 different coloured sheets will be brought up to the wall.
5. Within each group, the envelopes (of each set of 6) are distributed as evenly as possible among the members. The Captain gets no envelope.
6. When the signal is given, the captains go to the leader, who shows them a configuration made up of 6 coloured sheets. These sheets are numbered, and these number refer to the groups. Thus, for example, the captain of group 4 will be looking to see the placement of coloured sheet number 4 In the configuration.
7. At the same time the leader will also show the captains where the particular configuration is meant to go on the wall space, in relation to the five other configurations yet to be revealed. Only one configuration per round is shown.
8. Captains must do the following:
  - a) memorize the configuration:
  - b) note where their groups sheets fit into the configuration:
  - c) note the placement of that configuration on the space.
9. Captains may take as long as they wish to look at the configuration and Its placement, but once they leave the leader they may not return during that round.
10. Captains then return to their groups and do the following:
  - a) instruct the person with the envelope marked "First round" to open it;
  - b) describe to that person the configuration to be constructed, and where this group's sheet fits Into It:
  - c) describe the placement of that configuration on the wall space.
11. The member holding the sheet runs to the wall, and with the players from the other groups, tries to properly arrange the configuration in the correct wall space.
12. The leader will allow only a limited time per round; the aim is to do this as quickly as possible, (Suggested time: 90 seconds per round; this may need adjustment up or down)

13. At the end, the accuracy of each configuration will be checked. Either everyone wins or loses each round!

### **DRAWING OUT:**

The leader asks the group to analyse the tasks involved in the game, and to think of some lessons about community and communal action that could be drawn from it. Among the points he draws out might be the following:

1. For every small group, everything depended upon the captain clearly articulating a vision of what the group was trying to build. Similarly, in the Educative Community, the leadership must clearly articulate the vision of what the community is trying to accomplish.
2. Within each of the six configurations, it was important that each sheet be properly placed with respect to the other sheets. Similarly, the various elements in the life of the community must be in a proper relationship with each other.
3. For the proper construction of each configuration, it was important that each of the players representing the different groups have the same understanding of the configuration as the others. Similarly, all members of the community have to be working from a shared vision. It is not enough for each one to work well; each has to be "in sync" with the others.
3. For each small group, and for the group representatives working together at the wall, it was not enough to properly understand and construct their own configuration. It had to be properly placed with respect to the other five configurations. Similarly, the community does not live and work in a vacuum, but has to link up properly with other communities of which it forms a part.

### **KEY CONCEPTS**

#### **1. ORIENTATION**

- a. Today, we want to focus on what might help us build a community among ourselves.
- b. The exercise we just did serves as a kind of simulation game for our purposes today. As was the case in that game, there are six key ingredients we could suggest for a lively, healthy, dynamic community such as we want to be. Each ingredient is important, although, as a "living community", the place each ingredient holds in our life and work together will shift according to needs and circumstances. It is important that we know these ingredients or elements, and be able to maneuver them together in an appropriate way.
- c. In addition, just as it was not enough to properly reconstruct the configurations, since each had to be correctly placed with respect to other configurations, the Salesian family recognizes that it is not enough for its members to have a good living and working relationship among themselves. In any given work, like our own, once we are in a dynamic relationship among ourselves, we need to be in a proper relationship with at least two other communities: the local civic/ social reality of the neighbourhood, and the local Church (religious) community.

#### **2. SIX KEY INGREDIENTS**

(The leader then presents the following six points, making whatever comments and using whatever examples seem appropriate to him. Brief comments on each are offered here).

##### **a. Sharing with each other whatever we know and whatever we are doing in our youth work**

In the Salesian style of doing youth work, none of us wants to work in isolation and "go it alone". Both as a means of helping one another and of keeping good communication intact, we share both our knowledge and

experience, and our plans of action. In this way, each of benefits from the others, and conflicts and cross purposes are avoided.

**b. Exercising our competencies and our talents in a genuine spirit of service**

For us, it is not enough to be capable. We want to exercise our capabilities in a spirit of Service of the entire educative community/ We look on what we are doing ourselves as a service to the others, not merely as a means of self-expression. We allow that awareness to colour the way we act. This spirit of service ensures that, among ourselves, each can count on the others.

**c. Recognizing and respecting differences of role, age, experience and ability**

We are a family, and in a family each member does not do and often cannot do exactly what the others do. All members are expected to respect and not overtake the responsibilities that belong to the others. All are asked to do what they CAN do, in the areas of competence and our diverse responsibilities. We try to respect the parts that age, previous experience, level of education completed, and so forth, play in determining what we do and how we do it.

**d. Showing Interest and concern for one another's activities.**

In a Salesian family, the entire educative project is owned by all the members. The success of one is the success of all; the difficulties and failures of one are also shared by all. We take care to see to it that no one feels alone or unsupported, and that no one's work is made to look unimportant.

**e. Building a lively family spirit**

For us, it is not enough to work together. Following Don Bosco's example, we feel called to give serious attention to the kind of relationships that exist among us and that are seen by the young to support each other in difficulty; to celebrate together in times of joy and success; to come together from time to time before the God who summons us to this work.

**f. Committing ourselves to shared learning and growth**

In a genuinely Salesian setting, it is not only the young who are on the journey of life and faith. We too are seeking the fullness of life and faith. We too recognize our need for new learning and new growth. Therefore, we are open to learning from each other, and we strive together to outline areas where we can grow, as individuals and as a community.

Each of us is convinced that at all times we all have much to give and much to receive.

**DISCUSSION (20 minutes)**

The leader invites the smaller groups to go into a discussion over the following questions:

1. Of the six ingredients of a dynamic community that were looked at, which one do you feel is our strong point?
2. Of those same six ingredients, which one do you think is the least developed, causing us the most stress?
3. As a group, try to come up with two action steps that would address that issue, one which every individual could do, and one which the local administration could look at. (These suggestions should be written out and handed in to the leader.)

The leader reminds each small group to have a reporter.

## SIX KEY INGREDIENTS FOR A HEALTHY EDUCATIVE COMMUNITY

### SUMMARY

In a Salesian style community working for the young, the following six ingredients will help keep us united, dynamic and on target:

- a. Sharing with each other whatever we know and whatever we are doing in our youth work.
- b. Exercising our competencies and talents in genuine spirit of service.
- c. Recognizing and respecting differences of role, age, experience and ability.
- d. Showing interest and concern for one another's activities.
- e. Building a lively family spirit.
- f. Committing ourselves to shared learning and growth community building-HANDOUT-2

#### **Effective communities function in the following ways:**

1. They use democratic or participative leadership because
  - ❖ The user personal climate will be relatively free of power based constraints
  - ❖ All members feel they share equally in opportunities for influencing the group effort
  - ❖ They have opportunities for 'emergent' leadership based on expertise and community needs
2. They use flexible patterns of communication so that
  - ❖ All members participate equally and at will
  - ❖ They encourage minority opinions and consequently, members will more likely voice them.
3. They use a cooperative problem solving approach and discussion takes place rather than a competitive win lose approach so that
  - ❖ They view disagreement as substantive rather than affective and, therefore, will it
  - ❖ Members become more sensitive to the ideas and relations of others
4. Members deal more openly and candidly with one another so that:
  - ❖ hidden agendas or personal needs do not distort the handling of the task
  - ❖ They can discuss feelings of resistance or doubt and resolve them when experienced rather than allowing them to remain as latent barriers to commitment.
5. They use decision techniques that favour sharing responsibility so that:
  - ❖ All share the burden of performing tasks and social maintenance functions and
  - ❖ All members feel responsibility for the success of the community.



## III MANAGEMENT OF THE INTER PERSONAL CONFLICTS

### Introduction:

Every relationship contains elements of conflict. Conflict occurs whenever action by one person interferes with actions of another person.

There seems to be a general feeling in our society that conflicts are bad and should be avoided. It is not conflict, but our failure to handle it in constructive ways, that leads to friction in relationship.

In fact, conflicts encourage change. It makes us aware of problems within our relationship. It increases our motivation to deal with the problems. Thus conflict is an inevitable part of our relationship. Hence our focus should be to learn better conflict management strategies.

### ACTIVITY

#### UNDERSTANDING YOUR CONFLICT STRARGIES EXERCISE:

#### KEY CONCEPTS

#### YOUR CONFLICT STRARGIES

Different people use different strategies for managing conflicts. These strategies are learnt usually in childhood and they seem to function automatically in an adult. Thus we do have a personal strategy in managing conflicts and because it was learned, we can always change it by learning new and creative ways of managing conflicts.

When you get involved in a conflict there are two major concerns you have to take into account:

1. Achieving your goal.
2. Maintaining a good relationship with the other person.

Sometimes you may give up your goal in a conflict situation to save your relationship with the other person or you may give up the relationship in order to attain your goal.

How important is your personal goal to you and how important the relationship is to you, determines how you act in a conflict? Given these two concerns, five styles of managing conflict are identified.

Turtle  
Shark  
Teddy Bear  
Fox  
Owl

#### CONFLICT STRARGIES: WHAT ARE YOU LIKE?

1. The Turtle (Withdrawing). Turtles withdraw into their shells to avoid conflicts. They give up their personal goals and relationships. They stay away from the issues over which the conflict is taking place and from the people they are in conflict with. Turtles believe it is hopeless to try to resolve conflicts. They feel helpless. They believe it is easier to withdraw (physically and psychologically) from a conflict than face it.
2. The Shark (Forcing). Sharks try to overpower opponents by forcing them to accept their solution to the conflict. Their goals are highly Important to them, and the relationship is of minor importance. They seek to achieve their goals at all costs. They are not concerned with the needs of other people. They do not care if other people like or accept them. Sharks assume that conflicts are settled by one person winning and one

person losing. They want to be the winner. Winning gives shark a sense of pride and achievement. Losing gives them a sense of weakness, inadequacy, and failure. They try to win by attacking, overpowering, overwhelming, and intimidating other people.

3. The Teddy Bear (smoothing). To Teddy Bears, the relationship is of great importance, while their own goals are of little importance. Teddy Bears want to be accepted and liked by other people. They think that conflict should be avoided in favour of harmony and believe that conflicts cannot be discussed without damaging relationships. They are afraid that if the conflict continues, someone will get hurt, and that would ruin the relationship. They give up their goals to preserve the relationship. Teddy Bears say, "I'll give up my goals and let you have what you want, in order for you to like me". Teddy Bears try to smooth over the conflict in fear of harming the relationship.
4. The Fox (Compromising). Foxes are moderately concerned with their own goals and about their relationships with other people. Foxes seek a compromise. They give up part of their goals and persuade the other person in a conflict to give up part of his goals. They seek a solution to conflicts where both sides gain something the middle ground between two extreme positions. They are willing to sacrifice part of their goals and relationships in order to find agreement for the common good.
5. The Owl (confronting) Owls highly value their own goals and relationships. They view conflicts as problems to be solved and seek a solution that achieves both their own goals and the goals of the other person in the conflict. Owls see conflicts as improving relationships by reducing tension between two people. They try to begin a discussion that identifies the conflict as a problem. By seeking solutions that satisfy both themselves and the other person, owls maintain the relationship. Owls are not satisfied until a solution is found that achieves their own goals and the other person's goals. And they are not satisfied until the tensions and negative feelings have been fully resolved.

**Note:**

1. The higher the total score, the more you tend to use that strategy. The lower the score the lesser the frequency.
2. No one strategy is good or bad in itself. A strategy can be constructive or destructive depending upon the context in which it is used.

**Using each Strategy appropriately ::**

1. When goal and relationship are not important - withdrawing
2. When goal is important and relationship is not important - Forcing
3. When goal is not important but relationship is important - Smoothing.
4. When goal and relationship are moderately important - Compromising
5. When goal and relationship are very important - Confronting

**DISCUSSION**

At this point the leader invites the participants to pair with one another (mostly a well-known person to whom one can share at a deeper level).

Then they begin to disclose about what they have reflected as their personal strategies of conflict. If they know each other well, they can also give constructive feedback to each other.

**Wrap – Up**

The leader reminds the participants that every one of them have come across conflicts and will come across them in the future. Hence it is important to be constantly aware of one's own strategy in dealing with conflicts and how constructive or destructive' they are in their daily life.

## HOW I ACT IN CONFLICTS

- 5 = Very typical of the way I act in a conflict.
- 4 = Frequently typical of the way I act in a conflict.
- 3 = Sometimes typical of the way I act in a conflict.
- 2 = Seldom typical of the way I act in a conflict.
- 1 = Never typical of the way I act in a conflict.

1. It is easier to refrain than to retreat from a quarrel.
2. If you cannot make a person think as you do, make him or her do as you think.
3. Soft words win hard hearts.
4. You scratch my back, I'll scratch yours.
5. Come now and let us reason together.
6. When two quarrel, the person who keeps silent first is the most praiseworthy.
7. Might overcomes right.
8. Smooth words make smooth ways.
9. Better half a loaf than no bread at all.
10. Truth lies in knowledge, not in majority opinion.
11. He who fights and runs away lives to fight another day.
12. He hath conquered well that hath made his enemies flee.
13. Kill your enemies with kindness.
14. A fair exchange brings no quarrel.
15. No person has the final answer but every person has a piece to contribute.
16. Stay away from people who disagree with you.
17. Fields are won by those who believe in winning.
18. Kind words are worth much and cost little.
19. Tit for tat is fair play.
20. Only the person who is willing to give up his or her monopoly on truth can ever profit from the truths that others hold.
21. Avoid quarrelsome people as they will only make your life miserable.
22. A person who will not flee will make other flee.
23. Soft words ensure harmony.
24. One gift for another makes good friends.

25. Bring your conflicts into the open and face them directly; only then will the best solution be discovered.
26. The best way of handling conflicts is to avoid them.
27. Put your foot down where you mean to stand.
28. Gentleness will triumph over anger.
29. Getting part of what you want is better than not getting anything at all.
30. Frankness, honesty, and trust will move mountains.
31. There Is nothing so Important you have to fight for It.
32. There are two kinds of people in the world, the winners and the losers.
33. When one hits you with a stone, hit him or her with a piece of cotton.
34. When both people give in halfway, a fair settlement Is achieved.
35. By digging and digging, the truth is discovered.



## IV THE EDUCATIVE AND PASTORAL COMMUNITY

### ACTIVITY (25 minutes)

#### PURPOSE:

To highlight some common problems that can affect a community like the EPC, by seeing how those same problems are played out in a family situation.

#### PROCEDURE:

Copies of Hand -out 1 are passed out to all participants. They are asked to break into smaller groups when they can read the story, "Please Pass the Potatoes", and then together identify the problems they see evidenced in the behaviours of the family members.

(An alternate method would be to have some readers take parts and read the story, "Please Pass Potatoes," aloud for everyone. The discussion could then take place in the large group. This procedure might also take less time).

#### DRAWING OUT:

The leader might allow 15 minutes for work in the small group. Then he should invite the groups to report briefly on their discussions. The groups will probably note many behavioural problems in the family, but at least the following should be mentioned:

- decisions affecting the whole family are made by only one person, without due input by the others;
- members are not genuinely encouraged to speak their minds;
- criticism is not well accepted, and sometimes not tactfully given;
- there is low level participation by some members in discussion, even when it is invited
- there is only minimal ownership and enthusiasm for the decision within the group as a whole.

#### The leader should apply these lessons to the situations of the local EPC:

decision making ought to be participative;

members should be encouraged to speak their minds

criticism needs to be both constructively offered and appropriately list ended to;

attitudes of shared responsibility and active participation will lead to a broader sense of ownership of the community's mission

### KEY CONCEPTS

#### 1. ORIENTATION

- a. We must realise that we form a part of the large Salesian Family: just as there is a vast movement of people at the worldwide level who carry on the Salesian mission in various ways, here too at the local level there are many people who are carrying on the same Salesian mission, although in various ways.
- b. The group activity just completed highlights problems in a family's life and communication, problems which affect the ability of the members to own and be enthusiastic about their joint activity in this case, going on vacation.
- c. This session wants to examine the kind of team spirit and family atmosphere Salesians hope to build up along with those people who work most closely with them.

- d. In every Salesian work-school, parish, youth centre, summer camp or whatever-the group of people who together carry on the mission to the young is referred to as "the educative and pastoral community".

## **2. A COMMUNITY**

- a. Identify the various groups and individuals who, consciously or unconsciously, are educating, Influencing, and shaping the youth served in this Salesian work: religious, administrators, teachers, catechists, secretaries, other professionals, support staff, coaches, club moderators, parents, young people themselves, etc.
- b. Don Bosco's aim is that all these people should be drawn into a genuine community, a family characterized by mutual respect, a climate of affirmation, support, familiarity, a deeply felt sense of belonging, etc. The common link among them all is the shared desire to do good to the young.
- c. Salesians want all these individuals to feel entrusted with the overall mission of fully educating and evangelizing the young people. Each one is not only responsible for his or her specific activity but has an Investment in, a voice in, and a concern for the total project.
- d. **There are several good reasons for thinking this way:**
- 1) Education is social, by nature; many people are required to help youth discover themselves and their world, to prepare them for a successful step into adulthood;
  - 2) Evangelization is also a communal task; faith comes to the Individual from the believing community
  - 3) The Church is a community at heart; anything truly Christian is interactive and relational; and
  - 4) Don Bosco; his example and teaching insist on an education that is carried on by a community of competent persons, bound by a familial concern for one another.

## **3. AN EDUCATIVE COMMUNITY**

- a. What brings the EPC together is the service they render the young, their desires to provide all they can so that the young have the best hope of living a full and satisfying life as human beings and good Christians. This is the ultimate goal of all education: In all things the EPC wants to be educative.
- b. As responsible educators, the community begins with young people just as they are. It takes time to know them, to know their reality, their needs, hopes, fears, ambitions, and to know well the culture within which they live and move.
- c. The members of the EPC then need also to assess their own resources: in the light of the needs of the young, what can this community offer them? How can this community better equip itself and best use the resources at its disposal for the good of its young people?
- d. To be an educative community of this kind obviously requires careful planning: planning to understand the young, and planning to meet their needs in the most effective, efficient and responsible way possible.

## **4. A PASTORAL COMMUNITY**

- a. The Salesian mission goes beyond the realm of human formation, learning and culture. It also aims to educate to the faith, to introduce youth to the person of Jesus Christ the Good Shepherd, and to deepen already formed relationships with Him. In this sense, the community is a pastoral one.

- b. The EPC has a pastoral concern in another sense. It not only wants to evangelize young people; It wants also to be an environment which is in fact evangelized. It intends to live as a community of faith, where the values of the gospel are being lived, however Imperfectly.
- c. This requires an interior commitment by the members of the EPC. It does not exist simply because a group of people do the same work in the same place. It requires each of the members to want the whole reality and to work for it. It calls for reflection on the quality of the life of the members together, on the influence of Jesus Christ in their midst, on the helps and hindrances the young people experience on the journey of faith.
- d. Once again, it becomes clear that planning will be necessary. The successful EPC is the EPC which has planned its life and its work.
- e. The plan will need revision. As the situations confronting the young undergo change, the plan too will have to change. As some goals are met, others will have to be articulated. As some action steps fall, alternatives will have to be tried.
- f. The key thing to keep in mind is that every member of the EPC needs to own and share a sense of responsibility for the whole mission of educating and evangelizing its young people. While each member works in one area, he or she can certainly observe, have insights, have a concern for the success and needs of other areas. The members of the EPC need to be open in both giving and receiving Input from each other in the ongoing development of the educative and pastoral plan.
- g. And finally, each one needs to take the plan to heart and let it give shape to his or her work.

## 5. A PLANNING COMMUNITY

### A

(For those communities that have a pastoral plan).

- a. This community has a pastoral plan. It addresses in a holistic way the range of needs of Its young people in terms of its mission on their behalf. It deals with their needs and its goals in the areas of education and culture, evangelization and catechesis, the process of socialization and the group experiences, and the whole area of life choices and the cultivation of attitudes of service and commitment to works for the good of the Church and of society
- b. This plan is the fruit of this community's work and prayer. It needs each member's commitment to take its full effect; each member of the EPC must be convinced of the need to let this plan shape the way he or she carries out his or her responsibilities.

### B

(For those communities still drawing up a pastoral plan)

- a. This community is in the process of drawing up an educative and pastoral plan, a plan to address in a holistic way the full range of needs of the young it serves. At various times and in various ways, the input of every member of the EPC will be asked for in the drawing up of this plan. To the extent that all the members respond, the plan will be the best plan possible.
- b. The Plan will aim to articulate an accurate sense of the young people's needs and the community's consequent educative and pastoral goals in the area of education and culture, evangelization and catechesis, socialization and group experiences, and the whole area of life choices and the cultivation of attitudes of service and commitment to working for the good of the Church and of society.

## **6. A COMMUNITY IN ON GOING FORMATION**

- a. This ideal of the EPC is exciting but also challenging. It requires an inner commitment on the part of each one to come alive. One way this commitment manifests itself is in the effort and time the members give to their own ongoing formation.
- b. Professional formation: whatever the members' spheres of responsibility are, they will want to be the best they can be, for the sake of the young served. The members need to keep abreast of new information, ideas, technologies and techniques.
- c. Christian formation: for the members to be living witnesses of a community of faith for their youth, they need to be growing in their own relationship with God, from whatever faith stance they find themselves to be in. Both as individuals and as a community, the members need to let their lives be enlightened by God's Word and they need to take responsibility for the life of the Spirit within them.
- d. The plan will aim to give shape to his or her work.
- e. Salesian formation: for the members to offer young people the unique gift God gave the world through Don Bosco, they must expand their grasp of the educative service he sought to render youth, and they need to finely hone his charismatic style.
- f. This kind of ongoing formation is what our entire programme is all about.

### **DISCUSSION (15 minutes)**

The leader invites the assembly to break into smaller groups and to discuss the following two questions:

1. In what ways is the EPC, as described here, already alive and well in this work?
2. In what ways is the EPC as described here, in need of attention and development? The leader asks each group to have one member prepared to report to the larger assembly.



## PLEASE PASS THE POTATOES

Iris and Carlos Cuevas were not looking forward to dinner. The food was no problem; mom was great cook. Dad was the problem. Dad and his vacation plans.

"Hi kids" called Maria Cuevas as she lifted a roast pork out of the oven.

"Hi, Mom " they answered.

Iris and Carlos both stood there, not saying anything

"Hey, what's wrong?" asked their mother.

"Where's Dad?" asked Carlos.

"Oh. He's inside at the table already. He's looking forward to seeing you. And Carlos", she called as her son moved towards the dining room, "please, no fights".

"yeah. sure, Mom ".

Eh, Carlitos It's about time you came home. And you Iris, what are you doing now? Living all day on the street corner?'

"no Dad. "said Iris as she bent to kiss her father.

"So, I have great news" said Carlos senior, beaming with pride and waiting for his children to eagerly ask, "What, Dad?" But as neither of them showed any interest, he began to lose his smile. "Please pass the potatoes " said Carlos without looking at his father. Carlos senior just looked at his son, so Iris passed the potatoes.

"What, you're not interested in the family vacation?" he asked. "No to be honest, Dad. I'm not interested "

Iris nearly choked on her salad. She was sure her brother's blunt response would set her father off. She tried to intervene.

"Where are we going, Dad?"

It took a moment for Carlos senior to respond, His eyes were trying to bore a hole into his son across the table from him, but without success. " We're going to Florida to see Grandma".

Maria came in with the pork. She stopped and, sizing up the situation asked, " What' s wrong now?";,

"Your son is too good to travel with his family. Your son is not interested in his grandmother. Your son is getting too big and proud and smart for his own good! That's what's wrong!" Carlos ' voice grew louder and angrier as his litany went on.

"That's not true!" shot back Carlos. "It's just that you always decide all by yourself where we should go, and then expect us to get all excited about it. I like Grandma, but I hate where she lives. It's nowhere. And we went there last year for vacation, too. Why can't we all decide where we go for vacation? Will someone please answer me that?"

Mr. Cuevas stared in disbelief, nodding his head, fuming at the ears. "You are really something, son! Your sister is happy to go to Florida, aren't you, Iris?"

Iris was dreading this. She wished he had just left her out of it.

Caught between her father and the truth, she played with the tomato on here plate.

"Iris! I asked you a question. You are happy to go Florida, aren't you?"

It was time for Mom to step in. "Hey, look everybody. Let's not spoil our dinner, OK? We can eat now and talk later." Then turning to her husband, she said: "I'm sure the kids will be happy with whatever you plan for us. They just need some time?"

Carlos mumbled something

"What was that?" demanded his father.

"I said I WON'T be happy going to Florida, OK?"

Carlos' father slammed his fork onto the table. He was pulling off his napkin. Lips curled around his teeth. He looked at Iris, nodding his head. Not saying anything, just nodding. Finally, he asked her: "And you, Iris, you agree with your brother?"

"Well..."

"Answer me straight, Iris! You don't want to go to Florida either, isn't it?"

Iris knew it was hopeless. She'd have to answer. And she'd have to answer the truth, because she could never say she did want to go to Florida with any conviction. "No, Dad, I don't want to go..."

Mom broke in at once. "Now kids, this is not right. You're showing no respect for your father. He works hard: he plans a nice vacation for you, and all you are is ungrateful!" Maria looked warily at her husband.

Dad stormed out of the dining room.

"This stinks!" Carlos slammed his own fork down and removed his napkin. "I'm 16 years old., for crying out loud. Do I have to be hauled around on vacation with my parents every year and never have any say about where we go?"

Iris turned to her brother. "Carlos, be fair. Last week Dad wanted to toss around a few ideas about where we should go and you didn't have any time for it. You wanted to go out with your friends."

"It wouldn't have made any difference. He always does just what he wants".

"Maybe so," said their mother, "but you often show little interest in planning family things, and then you complain about them when they don't go your way."

"What do you think, Mom?" asked Iris.

Marla began spooning out, helping herself to the roast and did not look at her daughter as she answered. "I think Florida is, a wonderful idea. I can't imagine anyone not having a good time there".

Carlos sighed, put down his napkin and went outside.

Iris wanted to run and cry. But she stayed at the table. "Please pass the potatoes.....".

## **THE SALESIAN MISSION**

We want to educate and evangelize our young people according to a plan for the total well-being of the human person directed to Christ, the perfect Man. Faithful to the intentions and style of Don Bosco, our purpose is to form "upright citizens and good Christians" (cf.C31.)

## **WHO CARRIES ON THIS MISSION?**

We bring about in our works the educative and pastoral community, which involves young people and adults, parents and educators, in a family atmosphere, so that it can give the fullest education possible to our young people, and become a living experience of Church. (cf. C 47).

## **AN EDUCATIVE COMMUNITY**

As educators, we work together with our young people to bring all their talents and aptitudes to full maturity. We begin with them as they are, making ourselves aware of their needs and their environment. We help them to be open to truth and to develop in themselves a responsible freedom. We commit ourselves to inculcating in them an appreciation for true values which will lead them to a life of healthy relationships and responsible service (cf.C.32).

## **A PASTORAL COMMUNITY**

Like Don Bosco, we are all called to be educators to the faith in every activity, at every opportunity. We walk side by side with the young so as to lead them to the Risen Lord. We choose to plan our life together in such a way that it becomes a lived experience of Church (cf. C 34, -47).

## **A PLANNING COMMUNITY**

In each of our works, the educative and pastoral community, animated by the local Salesian community, draws up a plan for the purpose of directing all initiatives to the dual tasks of education and evangelization. This plan requires the involvement of all the members of the local EPC (cf. R 4,5).

## **A COMMUNITY IN ONGOING FORMATION**

For it to succeed, the EPC, both its religious and lay members, needs to be committed to its ongoing formation as professionals, as Christians, and as Salesians (cf. GC23 # 232,233).

## V THE NEEDS AND CHALLENGES OF YOUTH TODAY

ACTIVITY: (45 minutes)

- The leader shows the video clipping on "Youth: Who are they?".
- At the end of the show, he distributes a copy of the work sheet to each participant.
- At the end of the activity he invites the groups to present their views on the news - print.
- Then he leads them into a presentation of key concepts.

### Key concepts:

1. When we speak of "young people", we refer to preadolescents, adolescents and young adults, varying in ages between the early teens and 25 years. However, "youth" is not merely an age group; it is a transitional stage in life having its own specific characteristics.
2. Most young people are in the process of struggling to cope with the turmoil of their own physical, social, spiritual and emotional development as individuals. They find themselves grappling with such issues as their own identity, self-image, sexuality, values, and life choices.

At the same time, they have to face the pressures exerted on them by their peer groups, the media, and the demands made on them by their family, school, church, cultural and political institutions. They are quite susceptible to the attractions of ideologies and role-models, and are often subjected to the manipulations of business and commercial enterprises.

3. As adults involved with and concerned for the holistic development of youth, we know that we have to be sensitive to, and take into account the culture, age, sex, tensions, and aspirations of our young people. We have to be "in tune" with the signs of the times, and offer to the young the vision, security and direction they are searching for in their quest for wholeness, meaning and maturity. What is relevant and important for them must be relevant and important for us too who accompany them on their road to adulthood. With the short time at our disposal for this session, we cannot deal with all the issues concerning the young, but deal with them we must at some later stage.
4. Our service to youth must take its starting-point from the young people themselves. We cannot fool ourselves into thinking that we have all the answers, nor even all the questions. Our work has to be with our youth, not just for them.
5. We want to be their friends and guides. Therefore, we do not consider everything concerning them as problems; rather, we look at their potentialities, their hidden strengths, and their capabilities as persons searching for the fullness of life. We feel glad to be given the privilege to "walk" with them on their journey, well aware of the reality in which they live.
6. Among the factors that could be considered as important for recognizing the present day reality of the youth condition, we may mention the following.

[It is very likely that most, if not all of them, will have already emerged from the reports of the group activity conducted a little earlier hence it may not be necessary to deal with them again]



**POSITIVE ASPECTS:**

A desire for solidarity, identity, reform  
A search for unity, peace meaning  
Youthful energy and idealism  
A sense of community: wanting to belong  
A yearning for the spiritual  
A rejection of whatever is "hypocritical"  
Positive and concrete action – involvement

**NEGATIVE ASPECTS:**

Individualism - self-interest - opportunism  
A sense of independence - licence  
Changing values - ideologies  
Involvement in conflicts of a political, racial, religious or social and Unemployment  
Secularization - religious indifference  
Instability - violence  
A lack of good relationships with adults - family breakdown - loneliness  
A fear of the future - a feeling of powerlessness  
An inability to be constructively critical, to be objective.  
Problems of youth:

**AT SYSTEMS LEVEL:****1. Economic System:**

Unemployment, under employment, seasonal, migration, exploitative working conditions, low wages, orientation towards white collar jobs.

**2. Social System:**

Stratified and conscious, of caste, class, education sex and occupation-regionalism, urban ward movement, disunity, gender inequality, caste consciousness, child labourers, street children.

**3. Political System:**

Unorganised, students and workers affiliated to political parties, youth power used by vested interests, declining student activism, leadership vacuum, lack of political consciousness.

#### 4. Cultural System:

Hero worship, value degeneration, upholding status quo, violence as Value, materialistic culture, passivity, media influence, self-centred ideologies, value of opportunism.

#### 5. Religious System:

Dissatisfaction with one's own religion, religious practices, atheism.

#### 6. Educational System:

Illiteracy, drop out, inability to get relevant education, education that is not job oriented, outmoded approach, bias towards higher education.

#### **Needs of youth:**

- gaining emotional independence from parents and other adults
- Developing intellectual skills and social skills through education
- Choosing an occupation and preparing for it
- Achieving economic independence by earning.
- Accepting one's masculine or feminine roles.
- Desiring and achieving socially responsible behaviours and values.

#### **Discussion:**

- At this point, the leader invites the participants to form into small groups and to discuss the challenges that arise out of these positive and negative aspects and needs of young people in their own school / parish setting.
- He asks each group to pick out the elements they consider most important to their work with the young.
- The findings of each group are then reported to the whole assembly and the leader attempts at bringing consensus, if need be.

## Needs and challenges of youth: Work sheet

Answer the following steps one by one.

Answer can be based on the video presentation and/or on your real life experiences with the young in school/parish/youth center/ family. Keep your answers short.

### **Step one:**

Quickly develop a list...what are the main problems, Issues or worries typical of young people you know?

### **Step two:**

Come up with 2 or 3 responses. What are the blocks and constraints that stand on the way to the progress of youth?

### **Step three:**

In what ways, we (teachers, workers, lay collaborators) can assist the young .....

### **Step four:**

Join with one or two others in a group and share your responses.

### **Step five:**

As a group draw up the positive and negative aspects of youth in the table overleaf.

| Positive aspects/Strengths | Negative aspects/weaknesses |
|----------------------------|-----------------------------|
|                            |                             |

## VI DON BOSCO'S EDUCATIVE METHOD

### ACTIVITY:

The participants get into small groups and discuss the points that impressed them in the above Audio-Visual aid. and the leaders of the groups present short reports of their discussion.

### SOME PRACTICAL SUGGESTIONS:

Today, rather than give a talk on the role of reason in Salesian youth work, we prefer to consider some practical suggestions for making our style of presence more "reasonable".

(The following points are by no means a complete list. The leader should feel free to add to them, edit them, and to comment upon them as he sees fit. It would be good to have each point shown on an overhead projector, or at least put up on a poster).

(1) Explain to your young people why you do what you are doing.

Do not assume they immediately grasp the rationale for your actions and demands. Enable them to respond to your direction because they perceive the goodness and reasonableness of it, not because of external pressure or fear of punishment.

(2) Clearly make known your rules and requirements.

Young people often break rules without realizing it. Take time to clarify what is expected. And they forget easily, so give frequent reminders.

(3) Keep your rules simple and easy to remember.

Endless lists of complex rules are never remembered; they become oppressive, and breed resentment. Keep it simple!

(4) Understand what is going on inside young people, so that you can act reasonably with them.

Many different things are going on in each young person. The more we are aware of them, the easier it is for us to interpret and respond to their behaviours. For example, underlying much adolescent behaviour we may find: a searching for their own identity; a weakness in the face of peer pressure; a search for satisfactory role models; and an experimentation with freedom and independence from adults.

(5) Be reasonable in what you require of young people.

If you ask them to do what is too difficult, what is childish or silly, what seems vindictive, or what is not in their best interests, you are asking for trouble.

(6) Be at your place before the young people arrive.

By being at the bus, on the field, in the classroom or cafeteria before the young people get there, you are in a position to set the tone and prevent misconduct before it happens.

(7) Be with your young people all the time.

Remain with your young people for the entire time you are responsible for them, or at least until someone else can take your place.

(8) Use their life experiences as a frame of reference:

Young people love to talk about themselves. By using their present reality and their hopes for the future as a constant frame of reference, you will find they listen to you more easily.

(9) Find the positive and build on it.

Young people would rather look at their good points and talents than at their faults and defects. By starting with their good qualities and what they can do well, you can more easily help them face their faults and their need for growth.

(10) Let them lead.

Whenever possible, in every kind of activity, try to let the young people take an active role in planning and carrying out the project. The more involved they are, the more cooperative they will be. While leading, they learn a whole new set of skills.

(11) Set learning goals for or draw out some learning from every activity.

There is always something that at least some of the youth still need to learn, say, about things like hitting a ball, resolving a conflict, getting sick, understanding mathematics or suffering the painful consequences of a foolish deed.

(12) Do not correct young people in public.

While some actions may call for an immediate response from us, in general we should try to correct young people privately. The embarrassment of a public correction often makes a deeper impact on the youngster, than the substance of the correction itself, and can breed resentment.

(13) If you must punish, reasonably.

When an educator has been able to win the confidence of young people, punishments are rarely needed. It is enough to let them know you are disappointed. Still, when and if punishments are needed, be sure they are proportionate to the offense, that they are given when you are calm and reasonable, and that they have no hint of revenge in them.

(14) Praise more than you correct.

When you are generous in praising your young people, they know you really see them and esteem them as person, and they accept your corrections more easily. It is not a questions of neglecting correction, but of balancing it with attention to positive qualities.

(15) Encourage group evaluations and a sharing of learning.

At the end of a good day or a bad day, a game won or lost, invite the young people to assess their activity and their performance and to share what they have learned. You thereby create an environment where even failures become learning opportunities. When learnings are shared, every one learns more.

(16) Develop critical reflection skills. -

Many adults simply pass on to young people their own critiques of ideas, events and issues. Help the young to reflect for themselves and to form their own views; they need to develop these much needed skills. Realize, too, that as these skills are developed, they may sometimes be aimed at us, our institutions and our activities!

(17) Share your difficulties with your colleagues.

Within the Educative community, we do well to share our problems, we each have experiences, insights and ideas that can benefit one another. No one needs to suffer in silence!

(18) Be consistent

The adults who lead and assume responsibilities in the educative community should be consistent with each other, as well as with themselves. If each one has widely differing expectations, standards of behaviour and patterns of response, we confuse the young people.

(19) Be reasonable with yourself.

Do not try to do more than you can; do not be afraid to ask for help; do not fail to rest when you need to. You cannot be the Salesian presence among the young that you want to be if you do not first take care of yourself.

## **THE PRACTICE OF RELIGION AT THE ORATORY**

Religion at the Oratory was something all-encompassing; it permeated every activity and came to be expressed in a variety of ways, among which we might mention the following:

### **a. A religious climate**

The educators - priests, students and lay collaborators - contributed to it through their exemplary lives; so did public signs like statues, pictures, crucifixes and inscriptions.

The secret of Don Bosco's success, remarked Pope Paul VI on one occasion, lay in the fact that he introduced the boys to God, not only through the door of the chapel, but through the door of the workshop and the playground as well.

### **b. A religious outlook on life**

Everything at the Oratory was lived and accomplished in the light of God and at His service. There was much insistence on the fatherly presence of God and on the response of filial obedience and love. Herein lay the religious source of the happiness that was to be found at the Oratory: "Serve the Lord in gladness."

### **c. A solid catechetical instruction**

This meant learning the Catholic faith. It took place during class-hours on weekdays and the catechesis on Sundays. Further impetus was given it on special occasions like triduum's, novenas, and "months"... when interest was stirred up through prizes and competitions.

### **d. Religious practices**

At the Oratory there were the usual practices of piety: daily prayer, which according to the catechism of the time, ought to take place "at the beginning and at the end of the day, before and after meals, before beginning work"; daily Mass; devotion to the Bl. Virgin and to the saints.

### **e. Sacramental life**

As Don Bosco saw it, all that was required of the educator was to put the youngster in direct contact with the Lord through an experience of the sacrament of the Eucharist" and regular confession. Once this took place, the youngster would find the Christ his "interior master " who would then influence him far more than other teachers could do.

### **f. Apostolic commitment**

Don Bosco set up various apostolic groups (sodalities) so that the boys could be active both within the setting of the Oratory and outside as well. When, for instance, cholera struck the city or Turin, many of the boys belonging to the sodalities chose to give a helping hand.

### **g. The striving for holiness**

This was the culminating point of all that was done at the Oratory. Don Bosco presented the striving for holiness as the "normal" path for Christians to follow, that 'is to say, as a path that was within the reach of every good Christian; he convinced his boys that it was easy too because it did not require them to do extraordinary things, but only to perform their dally duties well and out of love for God.

## **INCULCATING A YOUTH SPIRITUALITY**

- a. Times change, and so do situations, practices, and even vocabulary. Religion still remains one of the three pillars of the Preventive System of Don Bosco in our Salesian service to the young. But, while the basics of religion are the same as they were in Don Bosco's time, its forms and expressions have been adapted to the youth condition of today.
- b. Salesians today speak in terms of inculcating a religious experience in young people - a YOUTH SPIRITUALITY - drawing their inspiration for it, of course, from Don Bosco himself (cf. GC 23 # 158 - 180)
- c. This spirituality aims at helping the young person to integrate his faith with his life. It is summed up in the following 5 nuclei:

### **(1) A SPIRITUALITY OF JOY AND OPTIMISM**

Daily life is lived out setting where one meets God. To accept the challenges, questions and tensions of growth; to work to overcome the ambiguities present in daily existence; to leaven everything with love - all this is part of the process necessary for discovering the voice of God and responding to it in daily living.

### **(2) A SPIRITUALITY OF ORDINARY DAILY LIFE**

Daily life is lived out as the simple, serene and happy form of holiness which brings together in a single vital experience the joyful daily rough and tumble of a playground, serious study; and a constant sense of duty.

### **(3) A SPIRITUALITY OF FRIENDSHIP WITH JESUS**

Daily life is lived out in a relation of friendship with Jesus who is perceived as Friend, Teacher and Saviour and in whom is found the fullest meaning of life.

### **(4) A SPIRITUALITY OF COMMUNION IN THE CHURCH**

Daily life is lived out in the Church as the natural setting for growth in the faith through the sacraments, for fellowship and shared responsibility. In the Church too we find Mary who goes in front, accompanies and Inspires.

### **(5) A SPIRITUALITY OF RESPONSIBLE SERVICE**

Daily life is lived out by the young as a setting for service, where the young involve themselves in situations of need which call for the generous giving of themselves to others, even to the point of committing their whole life to a cause.

## **KEY CONCEPTS**

### **1. ASSISTANCE, A PARTICULAR FORM OF LOVING - KINDNESS**

Don Bosco saw loving-kindness primarily (though not exclusively) as in active, friendly presence of the educator among the young. And he had a name for this type of presence - he called it Assistance.

Fr. Lemoyne, his biographer, writes that his love for the young was such that "he himself was always with them... going from one group to another. Without their being aware of it, he sounded them out, to discover their character and needs. He would whisper confidentially to one boy or he would linger with those who seemed to be lonely and to cheer them up with some joke. He himself was always cheerful and smiling, though nothing ever escaped his vigilant eye" (BM III, pp. 79 - 80).

And in his goodnight of August t 963, Don Bosco told his boys: "I am here every moment of the day and night for you" (BM VII, p.302)



## **2. THE PROTECTIVE FUNCTION OF ASSISTANCE**

Why the presence among the young? For one thing, Don Bosco did not have an unbridled optimism about his boys. No doubt, he was unashamedly optimistic when appealing to their sense of responsibility ("even the most callous boys have a soft spot"), but, as he told his teachers and assistants, "boys break rules more through thoughtlessness than through malice, more through lack of proper supervision than through evil intent" (BMIV, p.386). He was also aware of the spiritual condition of the young at their time of entering one of his institutions. The Biographical Memoirs inform us that "among the many boys entering the Oratory, there would unavoidably be some who were corrupt, worldly-minded, unbridled, pleasure-loving, little inclined to piety, slothful, and even morally dangerous" (BMIV. p. 395).

### **THE POSITIVE FUNCTION OF ASSISTANCE:**

But, while assistance, according to the mind of Don Bosco, did have a PROTECTIVE FUNCTION in the first place, it had above all a POSITIVE AND CONSTRUCTIVE FUNCTION. In his confidential Directives to the Rectors, he said: "Spend as much time as you can with your pupils, try to whisper a kind word to them privately, as you well know, whenever you see the need. This is the secret of becoming the master of their heart (BM X, p. 449).

And in one of his conferences, he said: "see the effort a gardener puts into cultivating a seedling effort thrown to the wind, you might say. Yet he knows that, given time, the seedling will produce abundantly. Hence, regardless of effort he toils and sweats to till the soil-spading, hoeing, fertilizing, weeding, planting and sowing. Then he carefully makes sure that no one tramples the seeded ground and that birds and chickens do not peck at the seed. Happily, he watches the seedling grow: 'it is sprouting; it has two leaves, three!'. Then he prepares a graft, selecting with exquisite care the best of his garden plants. He slices off a branch, binding the graft to keep it from the cold and damp if the young stalk sags to one side, he quickly adds a support to keep it straight; if he feels it will yield to wind and storm, he drives in a stake and binds them together to forestall damage. If you wonder why he expends all the care, he answers, "Because without it, it will bear no fruit if I want a good crop, I have to do all this. Yet, remember, sometimes, despite all his care; the graft does not take and he loses the plant. It is only the hope of success which makes him do all that work"(BM 11 PP.330-33 t)

### **THE PRACTICAL FORMS OF ASSISTANCE.**

So, Assistance, for Don Bosco, was not a matter of "controlling", "preventing" or "containing" eventual Infractions of the rule; that according to Don Bosco, would be a characteristic of the repressive system.

In concrete terms instead, assistance as a loving, active presence entailed:

**TAKING THE FIRST STEP:** Going out to meet the young, showing Initiative and creativity, knowledge how to build Bridges.

**BEING WITH THE YOUNG:** "Here in your midst I feel completely at home; for me, living means being here with you (BMS, p.455). Being close to and actively participating in the world of the young and the places they frequent; spending time with them.

**CONVERSING:** Entering into dialogue with the young on themes of Interest to them.

**EMPATHIZING:** Showing an ability to understand deeply the feelings of young people.

**SUGGESTING:** Proposing activities, giving ideas, offering advice, (and when in groups) stimulating the young to share...

**BEARING WITNESS:** Manifesting through word and attitude the values one has incarnated in one's life, so that the young cannot fail to notice them; still more, having a ready answer to justify the faith one professes (cf.1. pt.3,15).

**FORESTALLING:** Being aware of the limitations and risks involved in the development of the young, and therefore being attentive to prevent whatever might seriously jeopardize It.

**CREATING A CLIMATE:** Building up an atmosphere of involving and relationships which stimulate growth to maturity.

**ACCOMPANYING:** Through patient dialogue helping the young to internalize values and convictions, and giving feedback in order to Improve their self-perceptions. . . . .

**MAKING THE YOUNG RESPONSIBLE:** Getting them to collaborate and play their part in building up the climate of the institution; reviewing from time to time the decisions taken and their implementation.

**ESTABLISHING NEW MEETING-POINTS:** Encouraging socialization and celebration like free-time activities, outings, inter-group encounters, and youth celebrations.

## VII MOTIVATION

### INTRODUCTION.

Human beings, as we know, are goal-seeking animals and it seems that all the amazing achievements in the world come from highly motivated individuals. We all live in a world of increasing complicity with incredible technology at our command. The development of Computer technology, microchips and the progress in electronics data processing and creativity fields are mind blowing.

Yet the real world that we work in is, of course, a people's work. Very few of us during our educational years had any (or if we did it was extremely sparse) instruction on ourselves, communication people and, of course, motivation.

Virtually everybody can motivate themselves and should be motivating somebody else.

Motivation and power are so closely linked together that one can say there is power in a motivated person. The foundation of all motivation is hope. Hope is therefore a criterion for people to be motivated. It is the cause for the effect and it is the fuel that drives the engine. Without hope, no person could ever be motivated.

### ACTIVITY (30 minutes)

#### PURPOSE

This activity is meant to study how the participants see things and then together they could make plans to close the gap between what the motivational climate is and it ought to be.

#### PROCEDURE

1. The participants are given the Hand out - I (Exercise) and asked to work through the exercise in silence.
2. Individually study the gaps. Decide which in light of the climate you wish to cultivate, are urgent or important.
3. Then in groups, first discuss what the gap really refers to and then plan time-bound action steps to reduce the gap between the ideal and actual.

### HAND-OUT 1 (EXERCISE)

## MOTIVATIONAL CLIMATE FEEDBACK FORM

Using the following scale (1=almost never; 2=infrequently; 3=sometimes, 4=frequently, 5=very frequently) in the space at the left indicate how you would like the institution to be {ideal}; and in the space at the right indicate how you feel the institution actually is at the present moment {actual}

| <b>Ideal</b> |   | <b>Actual</b> |
|--------------|---|---------------|
| _____        | 1. People have a lot of freedom in setting their work pace and work methods   | _____         |
| _____        | 2. People here are warm and friendly  | _____         |
| _____        | 3. I'm proud to be a member of this institution                               | _____         |
| _____        | 4. This organisation relies on the individual's sense of responsibility       | _____         |
| _____        | 5. People are well aware of the institutions objective/goals                  | _____         |
| _____        | 6. Our standards are higher than those of similar institutions                | _____         |
| _____        | 7. The institution rewards what should be rewarded                            | _____         |
| _____        | 8. Problems are not avoided but faced   | _____         |
| _____        | 9. People have a considerable amount of freedom in the way they do their work | _____         |
| _____        | 10. People here come to your help when needed                                 | _____         |
| _____        | 11. I feel proud of this group of men/women                                   | _____         |
| _____        | 12. People are expected to use their discretion in their work here            | _____         |
| _____        | 13. Jobs are well defined and people know their roles                         | _____         |
| _____        | 14. There Is effort to find better ways of doing things                       | _____         |
| _____        | 15. Performance not personal considerations, is what counts in Institution    | _____         |
| _____        | 16. Conflict is seen as natural inevitable, and productive                    | _____         |
| _____        | 17. Communications are free, easy, and open                                   | _____         |
| _____        | 18. People interact easily and informally                                     | _____         |
| _____        | 19. I feel a young person would be fortunate to get a job in this institution | _____         |
| _____        | 20. There is a lot of trust in this institution                               | _____         |
| _____        | 21. Things are well systematized and work goes on efficiently                 | _____         |
| _____        | 22. The quality of the work at all levels is high                             | _____         |
| _____        | 23. Promotions reflect the stated promotional policy                          | _____         |
| _____        | 24. Dissident views are listened to   | _____         |

## **DRAWING OUT:**

Study the gaps, decide which, in light of the motivational climate you wish to cultivate, are urgent or important. Then, preferably in groups, first discuss what the gap really refers to and then plan time-bound action steps to reduce the gap between the ideal and actual.

If you wish a warm friendly climate and sense of belonging, then you must stimulate the affiliative need and reward behaviour that contributes to it.

If you wish to develop a climate for achievement, then you must stimulate the need to achieve and reward achievement behaviour. For that you must emphasize high standards, autonomy, responsibility (and risk) open confronting of problems and goal setting, while de-emphasising conformity and formalities. Also, you must see that achievement behaviour is institutionally rewarded, Rewards indicate what is valued.

## **KEY CONCEPTS**

### **I. ORIENTATION**

For those of us participating in this programme, who have that great responsibility in leading, guiding and motivating others, especially the youth, let us ask ourselves these two questions.

What sort of a person would we like to be managed by? And Secondly;

#### **Are we that sort of person?**

These are two really pertinent and soul searching questions that everyone should ask themselves regularly, as we must build a foundation for the principles that will be conducive to a healthy leadership style.

## **NINE LAWS OF MOTIVATION**

### **LAW-I WE HAVE TO BE MOTIVATED TO MOTIVATE:**

What sort of a person do you want to be lead by? The person who arrives at work before anybody else, who is enthusiastic, positive, always has a bet of good news to pass on, is loyal and leads by example? A person who has a purpose-in other words, a MOTIVATED PERSON.

If you want to motivate others, you have to be motivated yourself.

### **LAW-II MOTIVATION REQUIRES A GOAL:**

Motivation is about striving towards the future and without a goal, there is no purpose.

### **LAW-III MOTIVATION, ONCE ESTABLISHED, NEVER LASTS.**

A person can be motivated at his workplace and be demotivated in his home environment and vice versa. That alone is a good enough reason why every individual should understand the power of motivation, understand themselves, how they feel and why they react; what causes them to be happy or unhappy and what inspires them to do just that little bit more.

#### **LAW-IV MOTIVATION REQUIRES RECOGNITION**

People strive harder for recognition than for almost another single thing in life. Recognition can be a compliment. Genuine compliments are a form of recognition and it takes a 'big thinking' person to give another a compliment. Small minded people are unable ever to recognise the achievements of others.

This is such a powerful law continue to break it and you will never have around you people who are truly motivated.

#### **LAW-V PARTICIPATION MOTIVATES:**

People are often more motivated by how they are used in a job than by how they are treated. Where people feel they are part of an experiment or part of a project they will show a much higher level of motivation.

#### **LAW-VI SEEING OURSELVES PROGRESSING MOTIVATES US:**

It is a human characteristic that when we see ourselves progressing in whatever form that may be, we are definitely more motivated. Whether in our private or business life, our hobbies, sports and interests, when we see ourselves moving forward we just want to go further.

#### **LAW-VII CHALLENGE ONLY MOTIVATES IF YOU CAN WIN:**

Contests, competitions and challenges are extremely effective and most certainly do inspire people to greater activity. But those who should be participating must believe that they have a chance to win.

Challenge does motivate. People will rise to the occasion. Challenge them to get something worthwhile done and nine times out of ten they will do it.

More and more leaders are finding that work in itself can be a motivator. Not just work as drudgery but other aspects of work such as responsibility, challenge and feeling of doing something worthwhile.

#### **LAW-VIII EVERYBODY HAS A MOTIVATIONAL FUSE**

This law says that everybody can be motivated. They may have the fuse but we don't know at what point it will ignite.

Every one of us does have a fuse, and an effective motivational leader will try many ways to spark somebody into a more motivated mode of behaviour we must accept that sometimes the effort and time involved just might not be cost effective.

#### **LAW-IX GROUP BELONGING MOTIVATES:**

This law emphasises the importance for people to have a feeling of belonging. The smaller the unit to which they belong the greater the loyalty, motivation and effort.

Where one has created this feeling of group belonging the good motivational leader will create extracurricular activities that draw their people together. These might include a picnic, a trip to a theatre, regular team meeting and briefings. T-shirt's, pens and diaries can also create a feeling of belonging to a team. But do accept that group belonging motivates people.

## VIII COMMITMENT

### INTRODUCTION:

The leader opens the session with these or similar words:

What does it mean to be committed to someone or something? What does commitment do to our lives? In fact, we may ask the question: Is it possible to get on in life without any commitments whatsoever?

All of us have commitments of one type or another, and if we think about it for a moment, we will have to admit that commitments do enrich our lives.

We may sometimes dream of a life where we could be free of any responsibilities, and could do just whatever we liked. However, being practical people living in a real world, we know that such fantasies remain what they are - just dreams.

To try to understand better what our commitments mean to us and what part they play in our growth as individuals and as a community, let us do the following mini-research.

### ACTIVITY (30 minutes)

#### PURPOSE:

This activity is meant to show that commitments vary from person to person in duration, intensity and quality. It also brings out the criteria that are used to determine which commitments are more important than others.

However, a commitment must be seen as an expression of personal freedom that gives meaning and direction to one's life. The deeper the commitment, the greater the challenges and the more rewarding the experience of life.

#### PROCEDURE.

1. The participants are given two sheets of paper, and asked to work through the exercise in silence.
2. They are invited to think of their various commitments and to jot them down very briefly on one of the sheets.
3. From among the commitments they have written down, they now jot down on the other sheet just one commitment that they consider fairly important and possibly special to them.
4. This second sheet is collected in a large bag or any kind of container that can serve the purpose. The leader emphasizes the aspect of anonymity: he tells them that there is no need for them to write their names on the sheet.
5. The following grid is drawn on the blackboard. (It would be preferable to have it prepared already beforehand.) Please note that the six headings on the top horizontal line of the grid can be adapted according to the composition of the group of participants or their cultural background.

#### COMMITMENTS

|              | Social | Faith | Personal | Vocation | Work | Education |
|--------------|--------|-------|----------|----------|------|-----------|
| Short - term |        |       |          |          |      |           |
| Long - term  |        |       |          |          |      |           |
| Lifelong     |        |       |          |          |      |           |



6. The sheets are picked out from the bag, one by one, and, in agreement with the participants, placed in their proper position on the grid.

### **DRAWING OUT:**

The leader now invites the participants to discuss their various observations about commitment. He also draws out the criteria they used in placing the various commitments on the grid.

## **KEY CONCEPTS**

### **1. THE PROCESS LEADING TO COMMITMENT**

- a. When someone asks you to commit yourself to a particular course of action or to support a worthwhile project, the very use of the word "commit" means something more than "giving a hand" or helping out. It is asking you to engage in an activity with more than, just your money, advice or blessing. You enter a process of reflection about what will be required of you, and the goal and objectives of the person or organization asking for your commitment. Unless you are reasonably aware of the major implication of accepting the commitment and feel you can cope with them, you will tend to hold back.
- b. Then, after proper reflection and discernment, you decide. Your decision to commit yourself is freely made, and is usually linked to some form of ceremonial, e.g. the shaking of hands, the signing of a certificate, an exchange of vows etc.
- c. All that remains now is to live out your commitment. This is not something static, but something that continues to grow with you. You celebrate an ongoing involvement with your decision, bringing to your commitment the various talents and gifts of your being.

### **2. THE NATURE OF COMMITMENT**

- a. The consequences of commitment reach beyond what we can foresee; they involve uncertainty.
- b. Even when we come to know the commitment we will make, its implications still exceed our grasp.
- c. Commitment threatens us because we cannot control that to which we are committed; at the same time, not to commit our lives is to risk living a meaningless existence.
- d. Each step along the way of our call to commitment reveals something more about the mosaic of our life.
- e. We often take for granted our call to be committed to God, to self and to others.
- f. The level and depth of our personal commitment is reflected in the principles, beliefs and values that give meaning and direction to our lives. This does not escape the notice of our young people, who may eventually be led to use the very same principles, beliefs and values as a springboard for their own process of discernment, decision, and personal commitment.

### **3. KEEPING ONE'S COMMITMENT**

- a. Commitment does not survive in a vacuum. It grows or dies with the person, depending on how that person relates to the responsibilities of his/her commitments, and the way the person is supported.

- b. Growth always needs to be nurtured; hence, if a person is to persevere in a commitment, an accepting and affirming environment needs to be developed.

#### **4. THE COMMITMENT OF THE COLLABORATOR**

- a. The quality of a faithful commitment is such that not only does it have its own rewards for the collaborator, but it also stands as a beacon for the youth in his/her care. It encourages the development of similar loyal and dedicated patterns of mature behaviour in the young who can see quite easily if someone is genuine or not in his/her concern for them.
- b. In the Salesian context, our commitment is tested by our youth in many ways. We should take time to reflect on this commitment and consider not only what it means to us, but also the significance it holds for our young people.

#### **DISCUSSION (30minutes)**

Participants now break into groups, and are given Hand-Out-I containing questions for discussion. It is enough that the groups discuss one or two questions only. However, all the groups must answer question I and prepare to have the feedback of the discussion reported to the assembly.

The other question for discussion may be assigned by the leader to each group or left to the choice of the group itself.

## COMMITMENT SUMMARY

Commitment is part and parcel of our human lives. But it is the perception of that commitment that makes it for us a key to growth in the understanding of our place in the world and of the meaning of our life.

### **1. THE PROCESS LEADING TO COMMITMENT REQUIRES:**

discernment and reflection.,  
choices and decisions,  
celebrations and engagement.

### **2. THE NATURE OF COMMITMENT ENTAILS:**

fears of:

uncertain consequences.,  
unknown implications  
demands for sacrifice,  
the exercise of faith.

joys of:

the blossoming of life,  
meaning and direction,  
the use of freedom,  
the exercise of hope and charity

### **3. KEEPING ONE'S PERSONAL COMMITMENT REQUIRES:**

the correspondence of principles and goals,  
the support of the community,  
ongoing formation.

### **4. THE SALESIAN COLLABORATOR'S COMMITMENT CALLS FOR:**

faithfulness  
simplicity (the absence of self-interest),  
witness.

## IX TOWARDS A NEW PARADIGM

### INTRODUCTION:

The leader informs the groups that in this session the lay collaborators are going to discuss about breaking the existing paradigm and move towards a new paradigm regarding Salesian EPP.

### KEY CONCEPTS: (45 Minutes)

A paradigm is a frame work within which we normally function. It Is a model, a way of doing things. Animals are slaves to paradigm. Birds may be building their nest in the same way they have been doing since evolution. But men are not. They shift from one paradigm to another.

Any progress in our life depends on breaking the paradigm at certain points.

### OBSOLETE PARADIGMS NEVER HELP.

When we speak of moving towards new paradigms, we never underestimate what we have achieved through the paradigm we are shifting from. We acknowledge our mission, service and accomplishments of the past. But we only say, we cannot be clinging on to them for ever. And we need to change by discerning the signs of the times.

In history all great men were paradigm breakers. Socrates, Buddha, Alexander the great, Columbus, Einstein, Mahatma Gandhi... The list is endless.

Don Bosco himself was a paradigm breaker of his time. He evolved his pedagogy of working with the young which was very much different from the paradigm of his time. Since his death, the COMMUNITY OF EDUCATORS he left behind have been enriching the theory and practice, over a century, based on their real contact with youth. In the process, they have been breaking, paradigms.

As Salesian collaborators, the time has come for us to evaluate our present condition and plan for a paradigm shift. Paradigm shift doesn't mean cosmetic changes. It will refer to a very fundamental change in our perception, decision and action.

In the past, we have been mainly working through CHARITY MODEL and INSTITUTIONAL MODEL. These two models, definitely have their own positive as well as negative dimensions. For example, while institutions have helped us to stabilise our developmental activities to a great extent, they have also unwittingly promoted exploitation on the other hand. Can we be blind to the fact that a portion of the exploiters and oppressors of our local area would have once passed through our educational institutions as students? Hence the need for a new response.

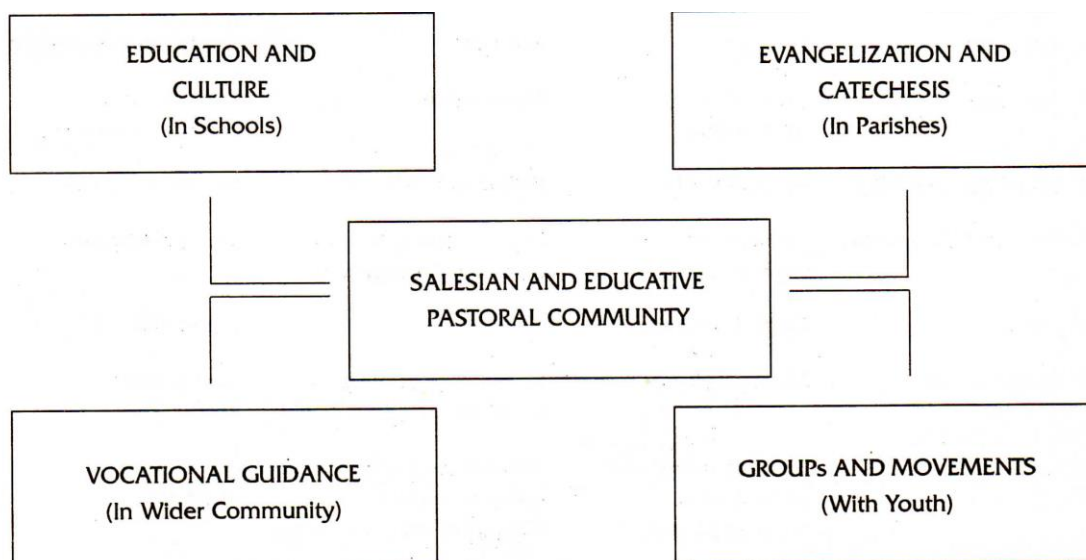
### NEW RESPONSE

- |                                 |     |  |
|---------------------------------|-----|--|
| ❖ Not only dealing with poverty | --- | but its root cause                       |
| ❖ Not only by charity approach  | --- | but by Justice approach                  |
| ❖ Not only through institutions | --- | but also by reaching out                 |
| ❖ Not only by Salesian          | --- | but accompanied by lay collaborators AND |
| ❖ Not merely redesigning        | --- | but radically redimensioning             |

This idea can be further Illustrated specifically.

| EXISTING PARADIGM           | NEW PARADIGM               |
|-----------------------------|----------------------------|
| From Job                    | To Mission                 |
| From Teaching               | To Educating / Forming     |
| From Exams / Results        | To Life                    |
| From Individuals upliftment | To Social upliftment       |
| From Competition            | To Sharing                 |
| From Consumerism            | To Simplicity              |
| From Staff                  | To Educating Community     |
| EXISTING PARADIGM           | NEW PARADIGM               |
| From Religious rituals      | To Faith                   |
| From Church as hierarchy    | To Church of people of God |
| From almsgiving             | To Justice                 |
| From Laity as helpers       | To Laity as collaborators  |
| From baptizing              | To Kingdom of God          |
| From Sacred Profane         | To Integral                |
| From Religious Tolerance    | To Religious Cooperation   |
| From Monastic Holiness      | To Political Holiness      |
| From Assistance             | To Presence                |
| From Youth – Recipients     | To Youth - Protagonists    |
| From Works                  | To Movement                |
| From Centres of activities  | To Centres of irradiation  |

Based on this new thinking, we can perceive EPP in the following way.



Let us now work practically on our new paradigm. Here is a method. It consists of 6 steps. They are:

1. Orientation - What is the ideal situation we are looking forward to?
2. Situation - The present reality of the situation.
3. Objectives - Where do we want to reach?
4. Lines of Action - How to do it? How we go there?
5. Programme - Specifically, who will do it, where, when, how?
6. Evaluation - Whether we have reached our objectives?

**ACTIVITY: (30 Minutes)**

1. The participants are divided into eight groups. There can be a minimum of 4 persons in a group. (If there are lesser number of participants, then go for six groups).
2. Each group is given 4 areas to discuss by choosing one area each from 1. Vocational guidance 2. Education and culture 3. Evangelization and Catechesis and 4. Groups and movements.

Thus, if there are eight groups the entire areas given under the four major themes will be covered. And there will not be any duplication.

**THE FOLLOWING ARE THE FOUR MAJOR THEMES WITH 8 AREAS IN EACH:**

| VOCATIONAL GUIDANCE        | EDUCATION & CULTURE                                  | EVANGELIZATION & CATECHESIS  | GROUPS & MOVEMENTS           |
|----------------------------|--|--|------------------------------|
| 1. Life                    | Youth & Culture                                      | Religiosity & Faith  | Individualism                |
| 2. Work (Job)              | Discipline   | and Faith  | Groupism & Casteism          |
| 3. Marriage                | Influence of Mass Media                              | Moral values   | Commitment to social justice |
| 4. Social responsibility   | Hero Worship   | Religious Tolerance  | Becoming a movement          |
| 5. Political Participation | Attitude towards caste & Women                       | Spirit of dialogue with other religious groups.                            | Intra college groups         |
| 6. Church Life             | Caste & Women  |  | Friendship                   |
| 7. Religious Life          | Money Culture  | Knowledge of Bible & Others religious books                                | Sports and Recreation        |
| 8. Salesian Life           | Building Integrated Personalities<br>Work experience | Atheism and Indifference towards religion.<br>Practice of religious Duties | Sub Culture of Youth         |

3. The discussion will take place for each area by answering the following questions.
  - a. What is the present reality of the situation? (of our youth in college/ school/ youth centre?)
  - b. What do we decide to do about it? (In order to reach towards new paradigm).
4. At the end of discussion in small groups, the groups leader's will present their reports very briefly, in the plenary session. The resource person may clarify certain areas if different views emerge from the participants.

#### **WRAP- UP**

The leader Wraps up this session by sending the participants for group discussion and informing them to resume for the last session of the seminar after the break.

#### **FINAL SESSION OF THE SEMINAR**

##### **THEME: TOWARDS A NEW PARADIGM (CONTD.)**

As mentioned in the 'ACTIVITY' of the previous session, each group leader presents his group's report.

The resource person gives his feed back to the group. He may point out if the groups have presented only a cosmetic change. He must appreciate and acknowledge whenever the groups break old paradigms and shift to new paradigms.

He can end the session with the reassurance that it will be possible for us to break paradigms. But it needs commitment, creativity and determination from our side.



## **X ASSESSMENT OF OUR EDUCATION APOSTOLATE**

### **ACTIVITY:**

Questionnaire is answered by participants in small groups. One of them in each group records and reports their findings in the general session.

Significant and important findings are culled from the above findings with the help of the participants and these are recorded both for transmitting to the other sectors of Educative Pastoral Community and also to use them during the sessions that follow.

### **WRAP UP:**

To tell the participants that these findings should help them to plan in order to make their contributions effective and not try to shift the responsibility on to someone else's shoulder.

## XI & XII CREATIVE THINKING

### Introduction

Thinking is essential to all activities, especially in shifting from one paradigm to another. Most thinking of this kind needs to follow trained and logical patterns. Sometimes logical and predictable thinking is not enough. When that time comes, you need to make your brain creative. This is not difficult: It just means using that half of the brain that most people ignore.

Logic is situated in the left-hand side of the brain and drives the right-hand side of body; creativity is situated in the right-hand side of the brain and drives the left-hand side of the body.

During logical thinking, the problem is fed into the brain through the eyes or ears and the problem solving patterns are already awaiting it. Next, the logical section of the brain compares the problem with past experience and knowledge and the brain suggests the answer.

Logical thinking is right for 95 percent of thinking situations. If you are able to succeed in 100 percent of thinking situations, logical thinking needs to be backed up by creative thinking. On its own, logical thinking is wrong and restrictive in 5 percent of thinking situations.

Creative thinking is the art of deliberately breaking with conventions and forcing to the forefront the creative side of the brain.

### ACTIVITY-I (15 minutes) Purpose:

This activity of preparing brain maps are a method of taking notes that allows room for adaptation and change of thought. They allow the participants to record their creative thinking without being distracted by logical thought processes.

### Procedure:

A brain map can be produced in the following way:

(see the figure projected on the screen-ohp)

1. Take a sheet of plain paper
2. Write the main idea or theme in the centre of the page
3. Draw a circle around the idea or theme
4. Attach related ideas to the theme with lines radiating from the centre word.
5. Create sub-branches for each thought, related in turn to the branch lines.
6. Use key words only to record the ideas.
7. Review the completed pattern and consider the thoughts over again.
8. Add to eliminate the thoughts as they occur or are spoken
9. Emphasise key areas or linked areas with the use of colour coding.

A brain map is a personal thing. It can be used to record thoughts in any way the thinker desires. It must be possible to reach those thoughts on reading the brain map and the map must be quickly understood, even after a long lapse of time.

**Here are some techniques that can be used to record and link Ideas:**

1. Arrows can be used to show the connection between concepts.
2. Any type of code (asterisks, symbols, evaluation marks, question marks, etc.) can be used to show both connections between thoughts and the other dimensions of these thoughts.
3. A geometrical shape can be used to mark ideas or areas that are similar in nature. They can also be used to indicate the degree of closeness to the central theme.
4. The way to record the three dimensional ideas, Ideas that have come from turning the thought over in the mind, is to create three dimensional drawings for them in the context of the map.
5. Use of colour to link thoughts and ideas can make connections between distant parts of the map obvious.
6. The ideas need not be recorded in words. Pictures, patterns or drawings can be used if the creative approach gives a clearer or more thought-provoking result.

**DRAWING OUT**

**Creative thinking is the thinking technique of change:**

- Before making any attempt to tackle the problem, creative thinking can be used to make a list of possible approaches to the problems.
- When a problem has proved impossible to solve with ordinary logical thinking methods, the use of creative thinking helps to produce new angles on the problem.
- When a solution has been found that seems not quite perfect, creative thinking helps to find alternatives.

Everyone needs to think for at least part of the day. No task can be done effectively without thought. Otherwise a robot could handle all the jobs in the world. Anyone who accepts the need to think should also consider the need to think creatively.