

The model student in Calasanz school regulations

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Throughout his pedagogical activity, Calasanz drew up various instruments to help the teachers and pupils of his schools; he gave them different names. They had different aims: sometimes, to make known in the places where the schools began, what they were intended to be, and the order that was to be followed in them; others, so that the students would know what to expect, and could not plead ignorance; finally, so that the teachers themselves would have some norms that would indicate the way to act in the whole pedagogical area. The usefulness of these regulations is immediately evident from what has been said. We know of thirteen, in addition to the "Brief report" which is an exposition of the functioning of the schools around the year 1610.

In this brief article, we wish to set out the model of the student that emerges from these regulations; they manifest the mind of Calasanz with regard to this element. At the same time, we will indicate the pedagogical dispositions that emerge from them. This will be preceded by a simple comparison of these

regulations.

The model student is portrayed in the regulations he wrote.

Virtues to be possessed

The model student of the Pious Schools must be a person who strives to possess the virtues, especially to have the fear of God engraved in his heart and to implore with great assiduity the wisdom of the Holy Spirit. He must be obedient; obedience that he must render to the Prefect of Schools, to his own parents, and to the teachers he has. He must sometimes unite reverence to obedience, as when he deals with teachers, parents, and school officials. He should also be simple, claiming "no honor, preeminence, or primacy over others by any title, except for the value of talent or integrity of morals". Diligent in the study and in classes; punctual in attending them when the bell rings. He has to keep modesty in church, in class, and even on his way home. Calasanz unites modesty with silence and asks for both in schools, in class, at Mass, and on the street on his way home. He had to be devout at Mass, - where he also had to add attention and silence -, in the recitation of the Office and in communion. Fervent in prayer, reverent when he hears Mass. Comedious in class, he should converse with civility and modesty, and greet his parents courteously wherever they are.

Aspects to take care of

The model student is not only described in a positive way with the virtues mentioned above but also in a negative way, through all that he/she must take care of. We refer to three aspects.

First, care for chastity, to which Calasanz attends without naming it directly, but rather by means of the behaviors he wants to avoid. For this reason, teachers must not be partial in their dealings with students, nor show particular affection or favoritism. It is not permitted either that they caress them in particular or that they deal alone with any of them outside the schools. When it is necessary to punish them, it should always be with an open hand and on the clothes, never on the naked flesh. For his part, the pupil of the Pious Schools should not have any "particular familiarity which would give a bad example to others, nor should he allow himself to touch anyone, even in jest. He is forbidden to read pernicious, dissolute, or even profane books. Furthermore, he must not go to "public spectacles, comedies, charlatans, games and the like, nor take part in public recitations without the license of the prefect," even if they are good and honest. In addition, the saint did not want the students to go to each other's houses, nor to go swimming or to watch other people swim, unless they were accompanied by their relatives.

Secondly, Calasanz also wished that great care be taken with words. For this reason, the pupil in the Pious Schools should avoid swearing, insults, dishonest words, and even obscene ones.

Thirdly, he asks the pupil to be careful in his behavior in a wide variety of situations, which are described below. He is not to despise anyone, nor bother them, nor make a scandal or behave immodestly; he is not to go to "bars, taverns, and places where gambling takes place and there are reserved for gambling", nor to the public square. He is not to deal with those boys who do not study in the Pious Schools. And along with this, the saint legislates a set of norms that give us an insight into the environment in which those poor young people moved. In most of the regulations he asks that "no one dares to bring to school weapons of any kind, both offensive and defensive, not even weapons or inkwells with iron or steel points", given the repetition of the rule means that this behavior was frequent and that the saint wants to nip it in the bud. Another quite repeated rule:

"Let them all refrain from scratching on the walls of the classroom, Church and courtyard, on windows, benches or any other place with knives, keys, irons, coal or plaster, even more, _fouling them with ink, mud or other dirt; nor shall they write their names or those of others or paint or do similar things."

Thirdly, it forbids the following: "They will not play cards, dice or cards, which are forbidden, nor even other games, even if lawful, in which money is involved and in public places and with those who do not frequent our schools".

Finally, the pupil of the Pious Schools was not to hit anyone, nor to punch, slap or charge anyone, not even in jest.

- a. Making a brief x-ray of the model student in Calasanz's thought, we have:
- b. in virtue, he had to be grounded in the fear of God, attentive to the Spirit, and possess a set of virtues that made him a good and balanced person;
- c. in his actions, careful in his chastity and delicate in his words, he had to avoid violent, uprooted, scandalous, or unruly behavior; c. in his interior life, he had to be sacramental and sacramental.
- d. deep interior life, sacramentally very fervent and dutiful.
- e. studious, punctual and diligent, active and attentive;

- f. reverent in his treatment of teachers, obedient to his parents, careful and polite to his fellow students;
- g. with a full schedule, which Calasanz took care of so that he could not indulge in idleness, from which all evils come.

Some pedagogical elements appear - others more concrete in the body of the study:

- a. Calasanz always seeks the good name of the teachers;
- b. he is concerned about establishing a relationship with the parents of the students, seeking at the same time the good of the students and the relief of the schools, if it turned out that the children were not making progress in their studies;
- c. organizes everything for the function of the best learning for the children;
- d. He shows a deep concern for the texts that fall into the hands of the pupils, and repeatedly legislates on the subject;
- e. He pays very great attention to the method of teaching, and indicates the behavior of the pupils in this matter;
- f. teachers must always be at the service of the children.