

# Lasallian presence

Brothers of the Christian Schools  
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00165 Rome, Italy

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## Lasallian presence

To consider our Lasallian presence in the world today naturally involves doing so from a dual perspective. First, we need to look at the past and ask ourselves about the original inspiration for our Institute. Then we need to look at the present, with the future uncertain, to see how we can incarnate that inspiration, our founding core, today.

John Baptist de La Salle's intention was to put the means of salvation, a holistic salvation that included various human dimensions, within the reach of the young, especially those who were so far from it. It was this basic inspiration that animated our Institute, with its pluses and minuses, over the course of these last three centuries of human history. One of the things I most admire personally and which impresses me about our Founder, is how he was attentive to and let himself be influenced by the real situation in which he lived. Every authentic Lasallian presence must involve a triple movement: being alert to reality, allowing oneself to be moved by the needs of the world of youth presented to us, and searching creatively for ways that will change the situation. This is the Lasallian contribution for building the Kingdom of God, a Kingdom where we can all live as sons and daughters of God and as brothers and sisters among ourselves. A Kingdom where, thanks to knowledge, goods can be placed at the service of all.

Secondly, Lasallian presence must be firmly rooted in the historical context in which we live today. We are at a particularly significant time where we are experiencing not so much an era of change but a change of era. The world situation is marked by a considerable number of tendencies and events. Among others, there are ethnic, racial and religious conflicts, world economic growth and the expansion of markets with their great contrasts, information technology, enormous problems having to do with poverty...

The United Nations Development Program (PNUD) in its recent annual reports speaks about how more and more poverty has a child's face, about how school grades are being repeated or school is being abandoned at an early age in many countries,

about how youth unemployment is becoming commonplace. This means that a great portion of the youth population is outside the educational system and the labor market.

As an international Institute we are called to not shut ourselves in our own little world but to feel that we are part of an organization which opens us up to the very heart of the world. The Brothers' Rule, without beating around the bush, presents this objective to us, an objective which transcends all borders, be they of time or of space: *"The Institute is concerned above all for the educational needs of the poor as they strive to become aware of their dignity and to live and to be recognized as human beings and children of God. The Institute establishes, renews and diversifies its works according to what the kingdom of God requires"* (Rule 11).

This is our challenge today which gives meaning to our presence and which encourages our evangelical creativity.

Brother Álvaro Rodríguez Echeverría  
Superior General

# Afrique

*“All men of whatever race, condition or age, in virtue of their dignity as human persons, have an inalienable right to education. This education should be suitable to the particular destiny of the individuals, adapted to their ability, sex and national cultural traditions, and should be conducive to fraternal relations with other nations in order to promote true unity and peace in the world. True education is directed towards the formation of the human person in view of his final end and the good of that society to which he belongs and in the duties of which he will, as an adult, have a share.”*

(Vatican II, *Gravissimum Educationis Momentum*, art. 1)

The Lasallian Region of Africa includes five Districts (Antananarivo, Congo Kinshasa, Douala, Lwanga and West Africa), one Sub-District (Golf of Bénin), one Delegation (Rwanda) and one Sector (Equatorial Guinea).

The Brothers of the Christian Schools, together with their lay collaborators, are fully engaged in creating projects which can respond to the educational needs of the poor and to the evangelization of the young people in general.

The significant pedagogical innovations realized in many Lasallian apostolic activities could be identified under the following four headings:

1. Rural Development Centers
2. Vocational Training Centers
3. Assistance to Children in Difficulty
4. Centers for Religious and Pedagogical Formation

## 1. Rural development centers

These projects represent a presence of the Church in rural areas with special consideration for people displaced because of wars and ethnic rivalry. Together with these poor people, the Brothers study, plan and install village life and organize the activities of basic communities. One of the most important initiatives accom-

plished by this apostolic service is the recording of the villagers' needs and trying to satisfy them as soon as possible. With the assistance of volunteers who are expert in agricultural sciences, the Brothers introduce simple training programs, look for better quality of seed, and contact available NGOs in order to finance more ambitious projects such as irrigation systems and various types of machinery. These kinds of activities are carried on in the "*Centre de Développement Rurale de Talba*" and in the "*Centre de Promotion Rurale de Lara*" both of them in Cameroun; the "*Centre de Formation Rurale de Tami*" and "*Projet de Développement Rural De La Salle - Kope*" both of them in Togo; the "*Centre de Promotion Rurale de Ambositra*" in Madagascar; and "*Centre de Promotion Rurale*" de Kisaro.

At a more sophisticated level there exists the "*La Salle Agro-Technical Institute of Hagaz*" in Eritrea where the Brothers, in collaboration with the Ministry of Agriculture, administer a pilot project accommodating 300 young men and women and providing quality formation in Agronomy and Veterinary Science. In addition to these fields, the school has introduced a novelty program of specialization. Thus, students are now able to choose among four options: Agronomy, Agro-mechanics, Animal Husbandry, and Veterinary Science. "*La Salle Agro-Technical Institute*", which is a boarding school, serves the needs of poor students and it is totally gratuitous. The Center has a modern Computer Lab, and a well-equipped science laboratory where soil, seeds, and drinkable water are faithfully analyzed. The administration has begun offering logistic support to the farmers of the region around Hagaz. It is encouraging to note that the farmers themselves have been requesting the support. This initiative pursues four different goals:

- a. to insert the School in the local reality
- b. to allow the students to practice in a day-to-day context
- c. to have an extra source of income towards the policy of self-reliance
- d. to facilitate understanding and mutual appreciation among different faith-groups

The production of wine and of cheese are two new projects which will assist the center of Hagaz to gradually realize the policy of self-sufficiency.

## 2. Vocational Training Centers

Most of these projects are organized by Lasallian apostolic services in order to liberate poor people from unemployment and render them autonomous in life. The beneficiaries of these Centers are High School drop-outs and all those who could not afford to continue studying at higher level types of education.

Brothers and their Collaborators are generously dedicated in forming these young men and women in mechanical, electrical and woodwork skills together with secretarial courses, plus training in knitting and sawing. Since the courses are given free of any charge, the apprentices are involved in part-time jobs so that these Centers can become self-sufficient and extend their contribution to others.

The philosophy of Vocational Training Centers in the African Region is to create employment and help the young people to help themselves. To educate the "whole human being" and promote the culture of fraternal dialogue, the understanding of the other and openness in interpersonal relationships, form the objectives of these formation programs.

The training process includes introductory courses in management, in the preparation of annual or monthly budgets and in the handling of bills and receipts.

Activities such as sports, inter-religious dialogue, ecumenical meetings, sharing experiences and library facilities are very much appreciated by the beneficiaries.

These kinds of Vocational Training Centers are found in "*Centre Technique d'Apprentissage et Perfectionnement de N'djamena*" (Chad); "*Workshop for Mechanical and Carpentry Training*" in Keren (Eritrea); "*Youth Development Project*" in Jauro Yino (Nigeria); "*Mwangaza Center*" in Nakuru (Kenya) and the "*Escuela Taller La Salle de Bomudi*" in Bata (Equatorial Guinea).

## 3. Assistance to Children in Difficulty

*"The Lasallian educational mission should concentrate on children whose rights are not protected"* (43<sup>rd</sup> Gen. Chapter).

Ethnic conflicts, wars, drought and famine in different parts of

Africa have created orphans, displaced people and street children who suffer the lack of basic needs.

In April this year, Rwanda observed the 9<sup>th</sup> Memorial of the 1994 Rwandan genocide. Those who marked the festivities include an estimated 400,000 genocide orphans. After most of the adults in their immediate and extended families were killed, young adolescents and children were robbed of their childhood and became breadwinners for their younger brothers and sisters. They ended up living an extremely precarious existence. They cannot get access to food, health, education, and sometimes adults take advantage to exploit them.

To fight this type of poverty and situations of injustice, the Brothers of the Christian Schools in Africa have created special projects for children who live on the streets and who are in difficulty.

These educational projects provide a home for the needy children who are socially and emotionally wounded. In those centers, the children feel accepted, respected and loved. There they find adults who are points of reference, available to listen and help. They share their stories, they receive human formation, they live normal life and they start to dream of a better future. They live in a family environment, they experience social relationships and they have a chance to develop their affectivity. The children have opportunities to learn a skill so that after some years they can be autonomous.

Projects that provide this type of Lasallian pedagogical service are "*Akwaba Street Children Center*" in Abidjan (Ivory Coast), "*St. Mary's Junior Boys Programme*" in Nyeri (Kenya) and "*Centre Intiganda*" in Butare (Rwanda).

The children come to these Centers freely, and they can go back to the street if they prefer to do so. To deprive a child of his freedom is like amputating a part of his body. Life has transformed them into "adults" too soon; nevertheless they have the right to continue to be children.

"We cannot plan any psychological treatment for children who have been traumatized by war and ethnic conflicts until we have succeeded in assuring their essential needs such as food, shelter and security, clothing and a continuous presence of adults as a point of reference." (Dr Giovanni Galli).



## 4. Centers for Religious and Pedagogical Formation

In collaboration with other Religious Congregations, the Brothers of the Christian Schools in Africa have created formation centers where religious educators (Priests, Brothers, Sisters, and lay people) are prepared to provide quality service in the mission of the local Church.

The Conferences of Major Religious Superiors, both in the Anglophone and Francophone countries of Africa, are very cooperative and appreciative of this project because they see in it the realization of their dream which is an integrated educational facility on African soil and for African educators.

The academic nature of these initiatives is based on the fundamental aspects of education articulated with Religious sciences. The teaching activities and research efforts in these formation centers are focused on **"Education - Faith - Cultures"**. Many young people are delighted to receive human, theological and pastoral formation.

These Centers are *"Centre Lasallien Africain"* in Abidjan (Ivory Coast); *"Christ the Teacher Institute of Education"* in Nairobi (Kenya) and *"Groupe Scolaire De La Salle"* in Byumba (Rwanda).

## Conclusion

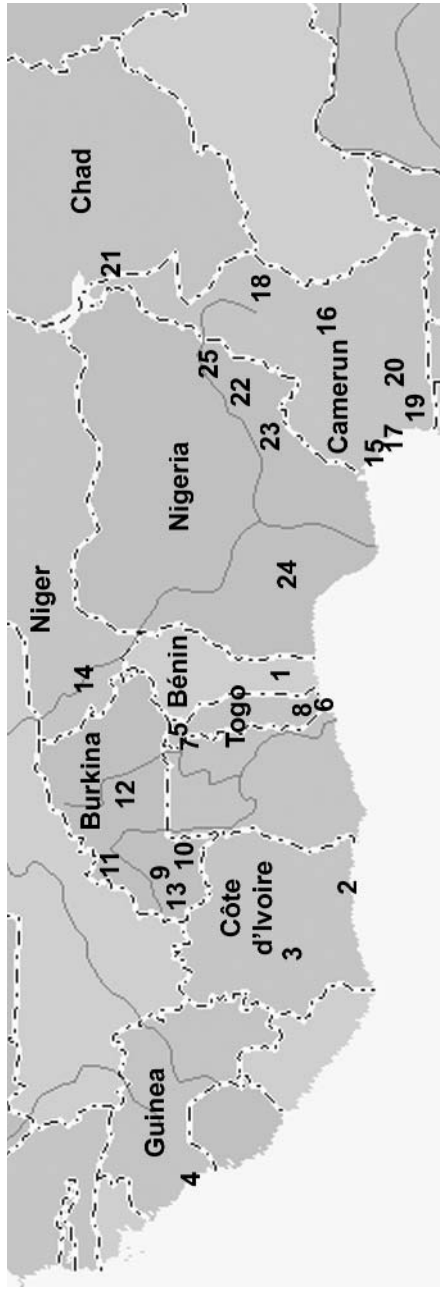
*"From its foundation, the Institute has defined itself as being called by God to the educational service of the poor. This type of mission is closely tied to social, cultural and economic contexts, which vary greatly from country to country where the Institute is present."* (43<sup>rd</sup> General Chapter)

Lasallian pedagogy helps young people to stand on their own feet. In the educational world, the Brothers play an essential role: they are *"symbols which inspire and incite society and the Church to resolve educational problems in the prospective of the Kingdom of God."* (Bro. Álvaro Rodríguez).

Lasallians work hard to reinforce social and educational motivations in order to provide a real and concrete contribution to the poor countries in Africa.

They are always open to and available for new approaches that could promote development, favorable environment and quality of life.

Brothers Yemanu Jehar and Marc Hofer,  
General Councillors



BÉNIN: 1. Bohicon

CÔTE D'IVOIRE: 2. Abidjan — 3. Daloa

GUINÉE: 4. Conakry

TOGO: 5. Dapaong — 6. Lomé — 7. Tami — 8. Togoville

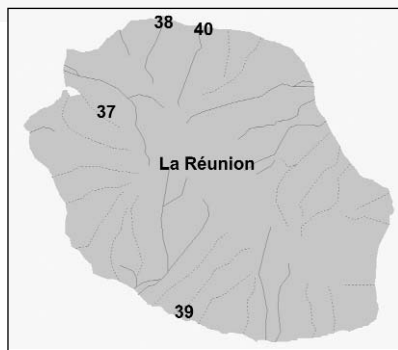
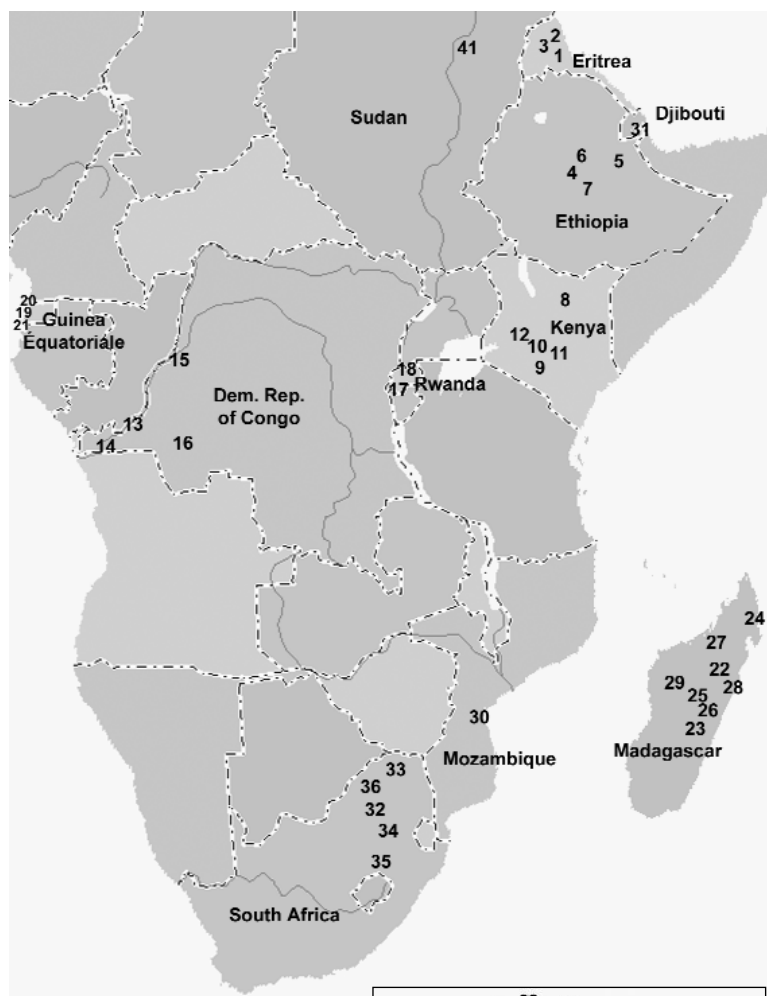
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NIGER: 14. Niamey

CAMEROUN: 15. Bonaberi — 16. Diang — 17. Douala — 18. Lara — 19. Talba — 20. Yaoundé

TCHAD: 21. N'Djamena

NIGERIA: 22. Jauru Yinu — 23. Naka — 24. Ondo — 25. Yola



ERITREA: 1. Asmara – 2. Keren – 3. Hagaz  
ETHIOPIA: 4. Addis Ababa – 5. Dire Dawa – 6. Meki – 7. Nazareth  
KENYA: 8. Marsabit – 9. Nairobi – 10. Nakuru – 11. Nyeri – 12. Rongai  
DEMOCRATIC REPUBLIC OF CONGO: 13. Kinshasa – 14. Matadi –  
15. Mbandaka – 16. Tumba  
RWANDA: 17. Byumba – 18. Butare  
GUINEA EQUATORIALE: 19. Bata – 20. Bata-Bomundi – 21. Bata-Lea  
MADAGASCAR: 22. Ambatondrazaka – 23. Ambositra – 24. Antalaha –  
25. Antananarivo – 26. Moramanga – 27. Port Berge – 28. Toamasina –  
29. Tsiroanomandidy  
MOZAMBIQUE: 30. Beira  
DJIBOUTI: 31. Tadjourah  
SOUTH AFRICA: 32. Discovery – 33. Dwars River – 34. Johannesburg –  
35. Northcliff – 36. Phokeng  
LA RÉUNION: 37. Le Guillaume – 38. Saint Denis – 39. Saint Pierre –  
40. Sainte Marie  
SUDAN: 41. Jhartoum

# Europe

## 1. A prolific work

The last General Chapter encouraged us to start educational and pastoral innovations that would serve as a creative response to the new needs of the young.

We are delighted to illustrate here some of the innovations that are being carried out in Europe and which we have seen. Some of these innovations are modest and happen without fanfare within already established institutions. Still others have been set up specifically as responses to the new urgencies of the mission. All of them, the more "classic" ones and the more "novel" ones testify to the generous dedication of many Lasallian educators.

## 2. Europe: Can it be innovative today? Should it be?

### 2a. A new internal organization.

We can say that the need to promote educational innovation on this continent is due to the fact that today Europe is in movement and in turmoil.

Ten states agreed to join the European Union as new members when they signed the treaty on April 16, 2003. Among these are Poland, Slovakia and Malta where the Institute is present. There is envisaged a further expansion in the near future with countries like Romania and Turkey where the Lasallian mission is developing also.

This means an intense reorganizing and reshaping for the old continent as regards its ethnic, religious, cultural and social dimensions. Europe is still in the process of construction, blending different traditions (pre-Christian, Christian, Jewish, Islamic and Lay).

### 2b. Contribution from outside.

At the same time as Europe is reorganizing itself from within,

recovering its former unity, from outside there is an intense migration movement underway.

Europe has become the end of the road for many people, more than 13 million of them, who were not advancing in their own countries of Latin America, Africa or Asia. They come to Europe to improve their living conditions but also to rejuvenate old Europe and to diversify European culture. And the European Community itself estimates that it will need up to 40 million people of working age so that it can overcome the problem of ageing and regain productive capacity.

All of these events make for intense cultural and social changes that challenge Lasallian schools to welcome these new citizens who are coming, educate them in tolerance and in multi-cultural and inter-religious dialogue, in keeping with our education project founded on Gospel values.

### **2c. A change of era which highlights new educational needs.**

At the same time as these human and geo-political changes, Europe is going through what is now known as a “change of era” marked by the absolute value of the individual as opposed to other external references, pluralism in values, secularism, consumerism, development in technology and in means of communication, raising the level of life. And at the same time there are appearing new forms of poverty within these levels... Perhaps all these currents are felt more strongly in this era by the sheer number of cultural changes that have occurred over the course of history.

This change of era and the social factors listed above demand that the Lasallian school know how to respond creatively. We would like to list some points that will require special attention.

- Welcoming immigrants and promoting the integration of these new citizens in the European Union, educating them in tolerance and in multi-cultural and inter-religious dialogue.
- Offering an updated language which allows young people to discover God and to experience new values that will help them find meaning in their lives.
- Caring for young people who suffer from the consequences of family disintegration, various addictions, the influence of sects, the failure to adapt socially...

- Supporting in a special way those young people who, within our own educational establishments, are academically challenged, often brought on by other, more broad-ranging problems which affect the whole person.
- Supporting processes of social and professional formation for those groups or persons who are unrecognized or who suffer from social or labor exclusion, for example, young people who are unemployed, Gypsies...

## **2d. A new type of presence of the Lasallian charism.**

To respond to all these challenges we in the European Lasallian Community believe that the following must be taken into consideration:

- The strength that can be derived from European unity. For that to happen, it is necessary to continue working together through channels that already exist, and at the same time continue to set up a new and unique European Lasallian Region.
- The start of the concept of Association for the educational service of the poor. If this is set up well, we Brothers and partners alike will strive to open new roads in educational and evangelizing service of the young, especially those who live in “poverty and in at-risk situations” (Brother Alvaro, 2002 Pastoral Letter, page 12).
- The memory of Lasallian history in Europe, with its alarms, crises, wars and revolutions, and at the same time with all its prolific educational thinking and pedagogical tradition which has learned to overcome all obstacles.

## **3. A great diversity of responses.**

In the articles that follow you will find some examples taken from what we can call the “great” Lasallian European Regions ecognised by the large number of works and educators.

In these regions we must pay tribute to the innovations which have taken place in long-established centres: the opening of new sections, international relations, links between technical colleges and companies, efforts in financial solidarity...

But there are also examples from small Districts, but very active



and promising ones, that also have learned to get important innovations up and running.

And so we could cite examples from the Centre for Spiritual Exercises in Belfast, which is always very active, or the spiritual leadership training group for young people in Kintbury.

We could travel a bit further and reach out to places that until recently were under Communist control. In Poland, in addition to two primary and secondary schools recently established, there are four Lasallian ministries directed towards children with physical and psychological deficiencies and within these works there is great creativity in caring for their needs.

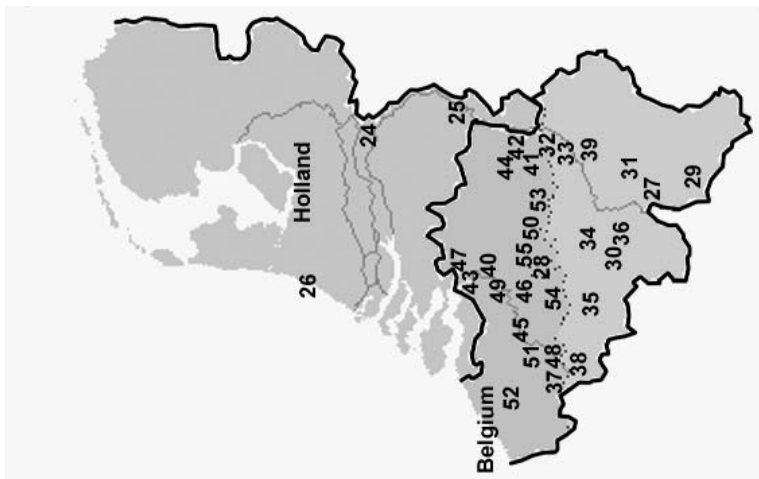
In Romania there are just two Lasallian works, but they are very creative ones: one of them is the first Catholic school for professional training in the region and the other one, opened in June 2003, is an establishment in which there is a home for children with problems as well as a pastoral ministry center.

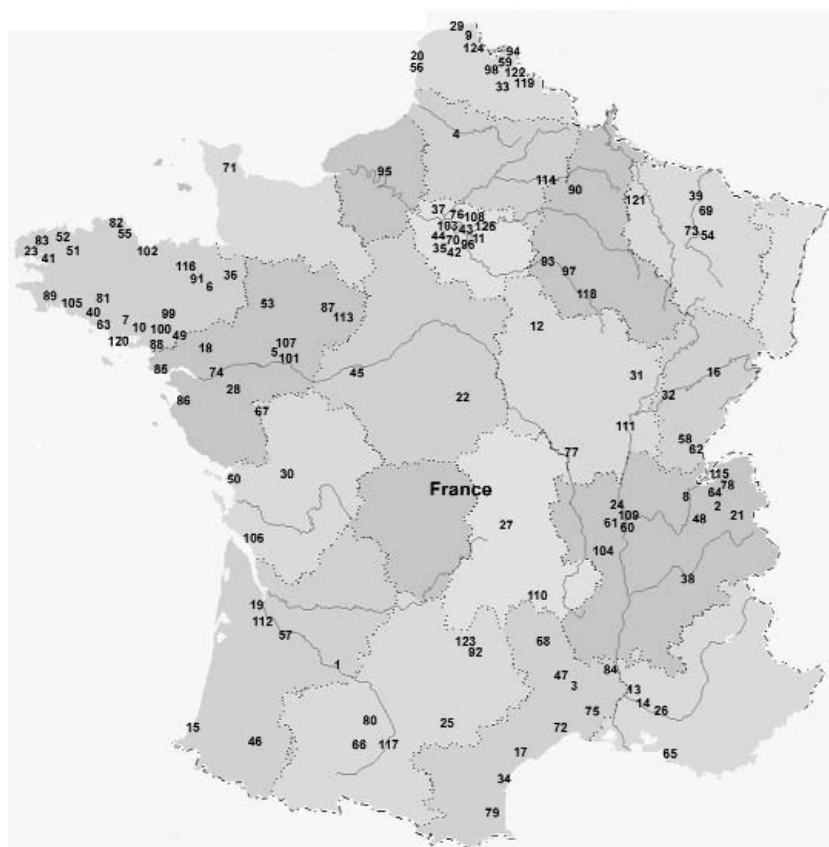
Brothers Claude Reinhardt and Juan Pablo Martín,  
General Councillors

HOLLAND: 24. Cuijk — 25. Roermond — 26. Voorhout

BELGIUM: 27. Beauraing — 28. Bruxelles — 29. Carlsbourg — 30. Chatelet —  
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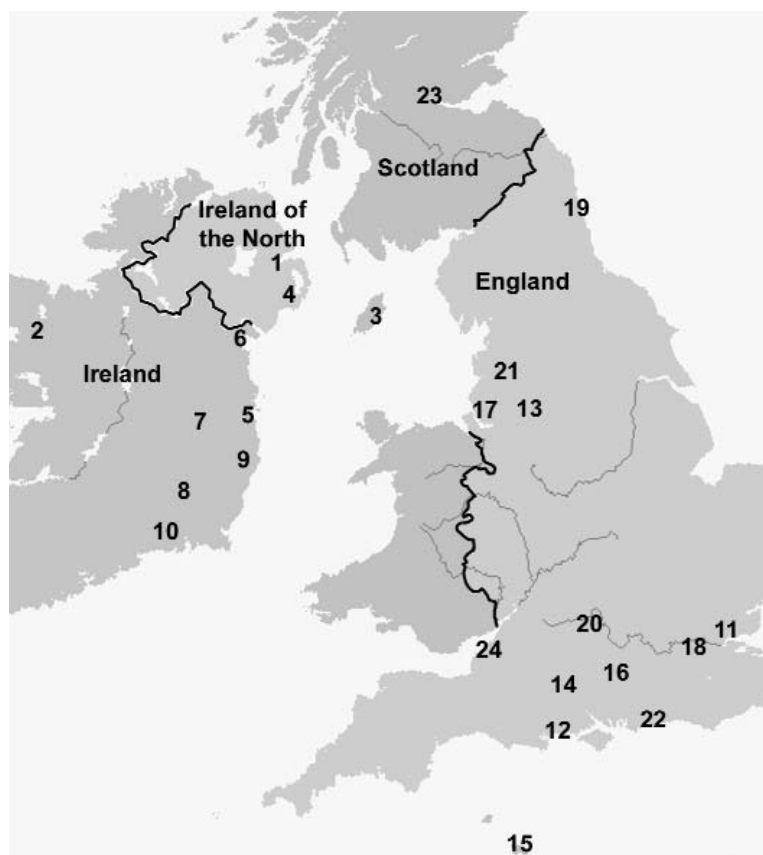
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FRANCE: 1. Agen – 2. Albertville – 3. Alès – 4. Amiens – 5. Angers – 6. Argentré du Plessis – 7. Auray – 8. Argonay – 9. Arques – 10. Arradon – 11. Athis-Mons – 12. Auxerre – 13. Avignon – 14. Cavaillon – 15. Bayonne – 16. Besançon – 17. Béziers – 18. Blain – 19. Bordeaux – 20. Boulogne-sur-Mer – 21. Bourg Saint-Maurice – 22. Bourges – 23. Brest – 24. Caluire – 25. Castres – 26. Cavaillon – 27. Clermont-Ferrand – 28. Clisson – 29. Coudekerque Branche – 30. Couhé – 31. Dijon – 32. Dole – 33. Douai – 34. Fonseranes – 35. Beauvais – 36. Fougères – 37. Garges lès Gonesse – 38. Grenoble – 39. Guénange – 40. Guidel – 41. Guipavas – 42. Igny – 43. Paris – 44. Issy les moulineaux – 45. Joué lès Tours – 46. Jurançon – 47. La grand Combe – 48. La Motte Servoleux – 49. La Roche-Bernard – 50. La Rochelle – 51. Landivisiau – 52. Lannilis – 53. Laval – 54. Laxou (Nancy) – 55. Le Faouet – 56. Le Portel – 57. Le Puy en Velay

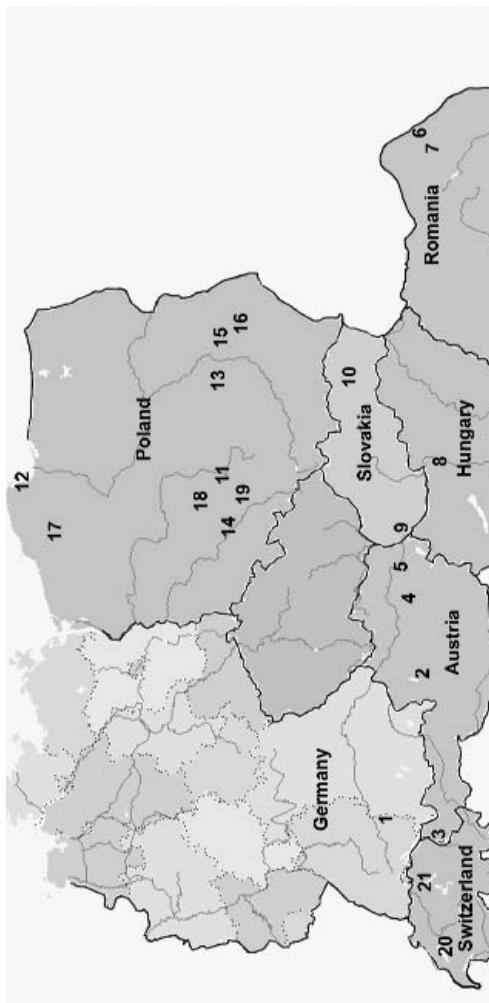
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100. Vannes – 101. Saint Barthélemy d'Anjou – 102. Saint Brieuc – 103.  
Saint Denis – 104. Saint-Étienne – 105. Saint Evarzec – 106. Saint Genis  
de Saintonge – 107. Saint Sylvain d'Anjou – 108. Sarcelles – 109. Nevers  
– 110. Saugues – 111. Semur en Auxois – 112. Talence – 113. Téloché –  
114. Thillois – 115. Thonon les Bains – 116. Tinténiac – 117. Toulouse  
– 118. Troyes – 119. Valenciennes – 120. Vannes – 121. Verdun – 122.  
Villeneuve d'Ascq – 123. Olemps – 124. Wattrelos – 125. Stains



IRELAND: 1. Belfast – 2. Castelbar – 3. Casteltown – 4. Downpatrick – 5. Dublin – 6. Dundalk – 7. Kildare – 8. Muine Bheag – 9. Wicklow – 10. Waterford

ENGLAND: 11. Basildon – 12. Bournemouth – 13. Eccles – 14. Hungerford – 15. Jersey – 16. Liss – 17. Liverpool – 18. London – 19. Newcastle – 20. Oxford – 21. St. Helens – 22. Southsea – 24. Clevedon

SCOTLAND: 23. Coatbridge



GERMANY: 1. Illertissen

AUSTRIA: 2. Bad Goisern – 3. Feldkirch – 4. Maria Laubegg – 5. Wien

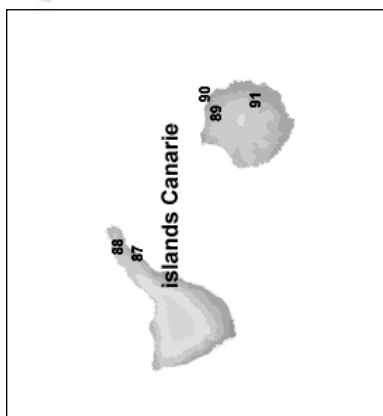
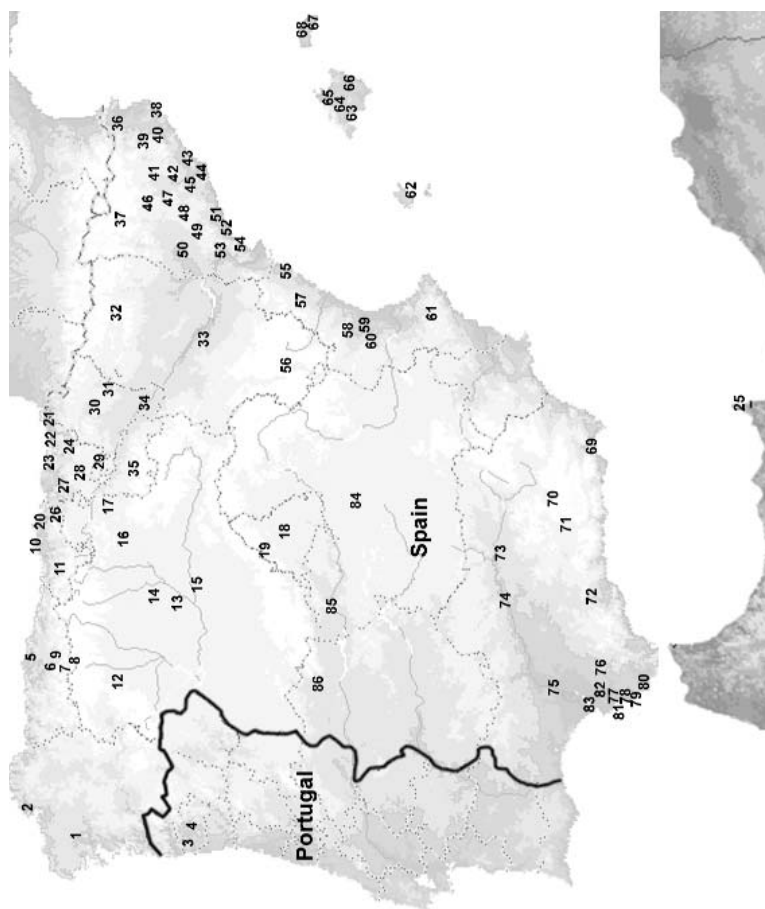
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HUNGARY: 8. Budapest

SLOVAKIA: 9. Bratislava – 10. Presov

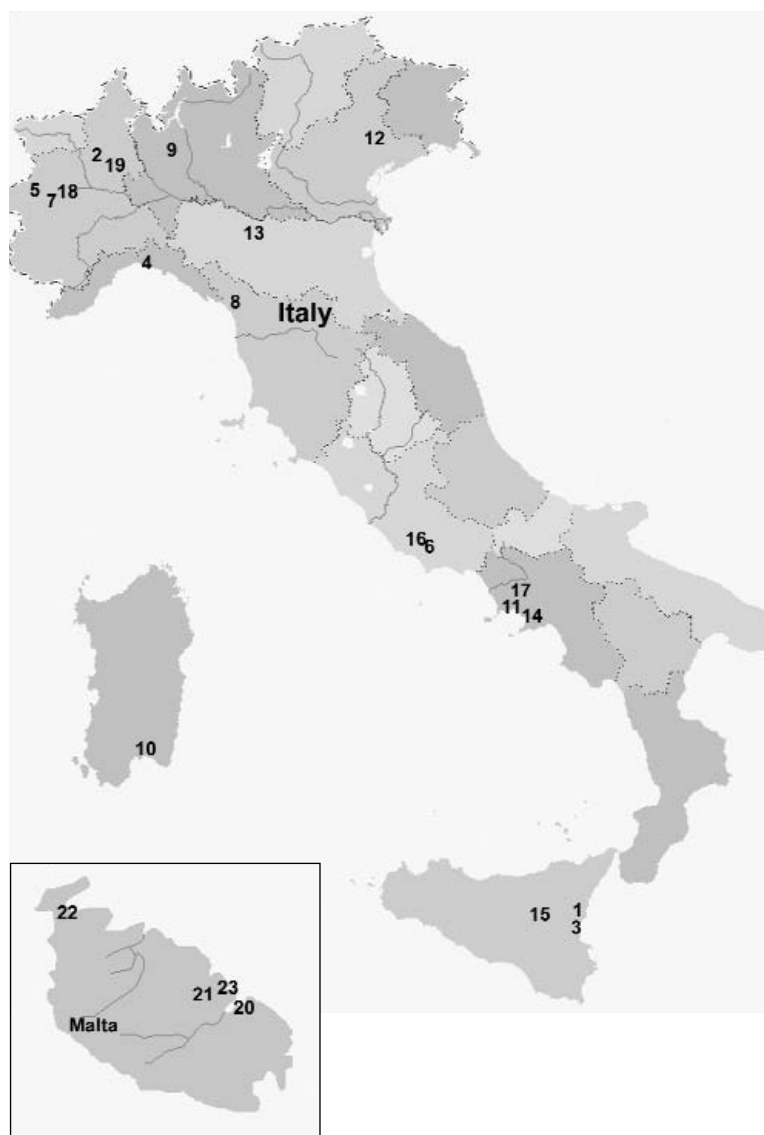
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SWITZERLAND: 20. Neuchatel – 21. Zurigo



SPAIN-PORTUGAL: 1. Santiago de Compostela — 2. Ferrol — 3. Barcelos — 4. Braga — 5. Gijón — 6. La Felguera — 7. Ujo — 8. Turón — 9. Cuaño Langreo — 10. Santander — 11. Los Corrales de Buelna — 12. Astorga — 13. Valladolid — 14. Palencia — 15. La Santa Espina — 16. Burgos — 17. Bujedo — 18. Madrid — 19. Griñón — 20. Sestao — 21. Irún — 22. San Sebastián-Donostia — 23. Zarautz — 24. Andoaín — 25. Melilla — 26. Bilbao — 27. Eibar — 28. Zumarraga — 29. Beasain — 30. Huarte — 31. Artajo — 32. Guayente — 33. Zaragoza — 34. Alfaro — 35. San Asensio — 36. Figueres — 37. Seu D'Urgell — 38. Palamos — 39. Girona — 40. Cassa de la selva — 41. Santa Coloma de Farners — 42. Santa Celoni — 43. Premia de Mar — 44. Barcelona — 45. Montcada — 46. Berga — 47. Manlleu — 48. Manresa — 49. Sant Martí de Sesgueioles — 50. Mollerussa — 51. Torreforta — 52. Tarragona — 53. Reus — 54. Cambrils — 55. Benicarlo — 56. Teruel — 57. Alcora — 58. Llíria — 59. Paterna — 60. Manises — 61. Alcoy — 62. Ibiza — 63. Palma de Mallorca — 64. Pont d'Inca — 65. Inca — 66. Manacor — 67. Mahón — 68. Alaior — 69. Almería — 70. Guadix — 71. Granada — 72. Antequera — 73. Andújar — 74. Córdoba — 75. Sevilla — 76. Arcos de la Frontera — 77. El Puerto de Santa María — 78. Puerto Real — 79. San Fernando — 80. Cádiz — 81. Jerez de la Frontera — 82. Jerez de la Frontera — 83. Sanlúcar de Barrameda — 84. Corral de Almaguer — 85. Talavera de la Reina — 86. Plasencia — 87. Santa Cruz de Tenerife — 88. La Laguna — 89. Arucas — 90. Las Palmas — 91. Agüimes





ITALY: 1. Acireale – 2. Biella – 3. Catania – 4. Genova – 5. Giaveno – 6. Grottaferrata – 7. Grugliasco – 8. Massa – 9. Milano – 10. Monserrato – 11. Napoli – 12. Paderno del Grappa – 13. Parma – 14. Pompei – 15. Regalbuto – 16. Roma – 17. Santa Maria Capua Vetere – 18. Torino – 19. Vercelli

MALTA: 20. Cottonera – 21. Gzira – 22. Mellieha – 23. Sliema

## The PARC Region

It is important to recall that the Region itself is a mosaic of religions, cultures, languages, and educational systems. Kindly note that:

- all the major religions of the world are found in the Region
- in the 15 countries where we have a Lasallian presence, only three (Australia, New Zealand, and the Philippines) have a Christian majority; hence the vast majority of those being served in the other countries belong to different faiths
- the levels of economic development vary from the very advanced to the underdeveloped
- the breadth of democracy also spans both extremes; for example, we are forbidden to participate in the domain of formal education in two of the countries
- almost all these countries experienced the positive as well as the adverse effects of colonization, with its long-term impact on political, socio-economic and educational systems.

It is against this backdrop that we can best appreciate the variety of more recent educational initiatives found in the Region. In most instances our Lasallian presence in the countries of the Asia-Pacific Region began with traditional schools found at all levels of the educational ladder. The new initiatives that followed largely sprang from or were made possible by these traditional schools, many of which continue to be highly esteemed and much sought-after, responding, as they do, to every country's need for well-trained, morally upright professionals.

The description that follows is divided into the following general headings: 1) programs for youth at risk; 2) programs for persons with special needs; 3) adult education and catechetical programs; and, 4) multi-faceted projects. Since we are still in the process of collecting information, the countries identified as being involved in these programs are mentioned only as examples.

### Programs for Youth at Risk

The programs for youth at risk include: **orphanages**, which also cater to children from broken homes (Pakistan, Japan); **street**

**children centers**, both residential and non-residential (Thailand, Philippines); **Boys Towns** for poor or academically challenged students (Sri Lanka, India); a residential program for the **rehabilitation of minors** convicted by the courts (Philippines); a nationwide **telephone counselling** service (Australia); **academic remedial centers or programs** (Myanmar, Malaysia, India, Vietnam, New Zealand); **nutrition and health programs**, especially for mothers and very young children (Sri Lanka, India); **boarding houses** for poor but academically gifted youngsters (Malaysia, Myanmar, Vietnam, Thailand); and **vocational skills training** programs for school leavers (Papua New Guinea, Vietnam).

The **Lasallian Volunteers** (Australia, Philippines) and the **Lasallian Youth movements** (Hong Kong, Malaysia, New Zealand) that have arisen in recent years have often been developed as a response to the needs of youth at risk. A good number of those involved in these groups are not Christian, much less Catholic, but their common identity as Lasallians continues to create opportunities for the ongoing **inter-religious dialogue** that complements what is happening in the areas of formal and non-formal education.

## Programs for Persons with Special Needs

Persons with special needs are served through: **substance addiction centers** (Pakistan, Vietnam); **family ministry** services, some of which include counselling and providing adequate shelter (Australia, India, Pakistan, Sri Lanka); skills training programs for **handicapped** persons (Vietnam, India) and **migrants** (Thailand); and educational opportunities for **indigenous people** (Australia) or people living in **remote villages** (Malaysia).

## Adult Education and Catechetical Programs

**Formal schooling** and **skills training programs** that include **computer literacy** for adults are found in several countries (Myanmar, Vietnam, India, Sri Lanka, Philippines, mainland China). The Catechetical Training Center in Pakistan is dedicated to **training catechists** for the whole country, while in other countries Catholic children are reached through catechetical programs organized

around **parishes** and **public schools** (Vietnam, Philippines). Some Lasallian institutions are making a significant contribution to their countries through much-needed **teacher training** programs (Papua New Guinea, Philippines).

The need to offer more intensive Lasallian formation to our lay partners is being addressed either through the creation of **formation centers** (Australia) or through **formation teams** (Philippines) staffed by both Brothers and partners.

## Multi-faceted Projects

Several projects have also been developed in the Region that provide a constellation of services, some of which have already been mentioned above. The following come to mind: St. Joseph's Development Trust and Reaching the Unreached, both found in India, and the Lasallian Community Education Services in Sri Lanka.

The multifarious services offered by these projects include: **formal and informal schooling**; an **open-school** program for school drop-outs; remedial programs for slow learners; **vocational skills** training; **student hostels**; various types of **income-generating activities**; the provision of **safe water** and **housing** for the needy; **health care and education** including looking after persons with infectious diseases (HIV, TB), **lepers**, and the **aged**; **feeding programs** for children; and advocacy (**rights of women, child labor**). The above-mentioned Catechetical Center in Pakistan could also fall under this category since it includes a **literacy center**, a **cooking school**, and a **youth hostel**.

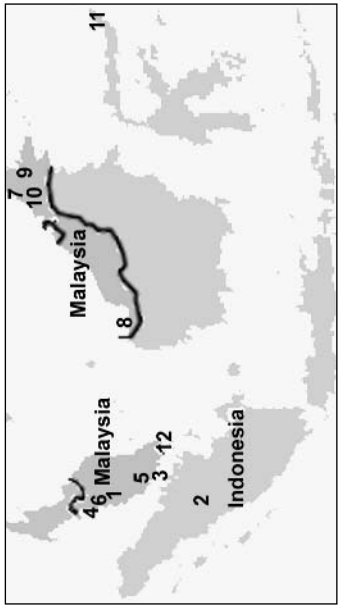
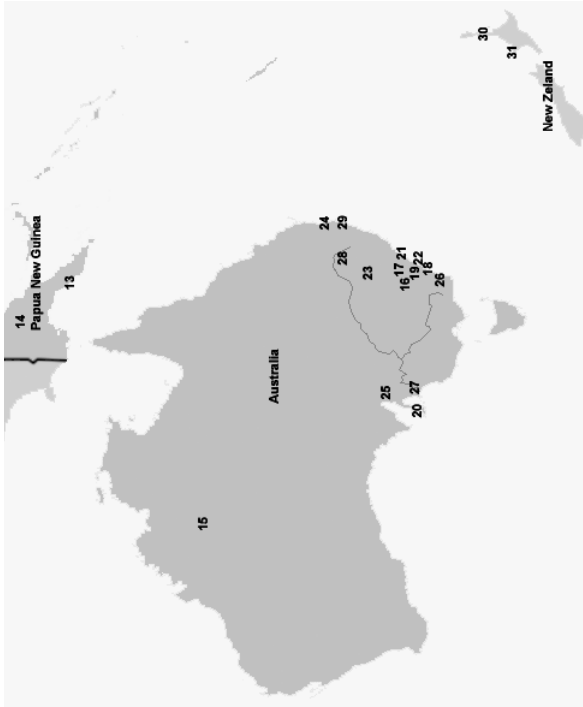
## Conclusion

Our Lasallian presence in the Asia-Pacific Region began 151 years ago when the first school opened in Singapore. As this quick survey shows, that original ray of light has become a veritable kaleidoscope of educational activities and services kept aglow by the 490 Brothers and the thousands of lay partners who presently work in the PARC Region.

**How did this happen? In the same way that John Baptist de La Salle experienced it. By allowing the light of faith and zeal to**

**shine through the prism of the needs of young people and the poor.**

Br. Victor Franco and Marc Hofer  
General Councillors



**MALAYSIA:** 1. Ipoh — 2. Kuala Lumpur — 3. Malacca — 4. Penang — 5. Petaling Jaya — 6. Taiping — 7. Kota Kinabalu, Sabah — 8. Kuching, Sarawak — 9. Nabawan, Sabah — 10. Tambunan, Sabah

**INDONESIA:** 11. Manado

**SINGAPORE:** 12. Singapore

**PAPUA NEW GUINEA:** 13. Hohola — 14. Mount Hagen

**AUSTRALIA:** 15. Balgo Hills — 16. Bankstown (Sydney) —

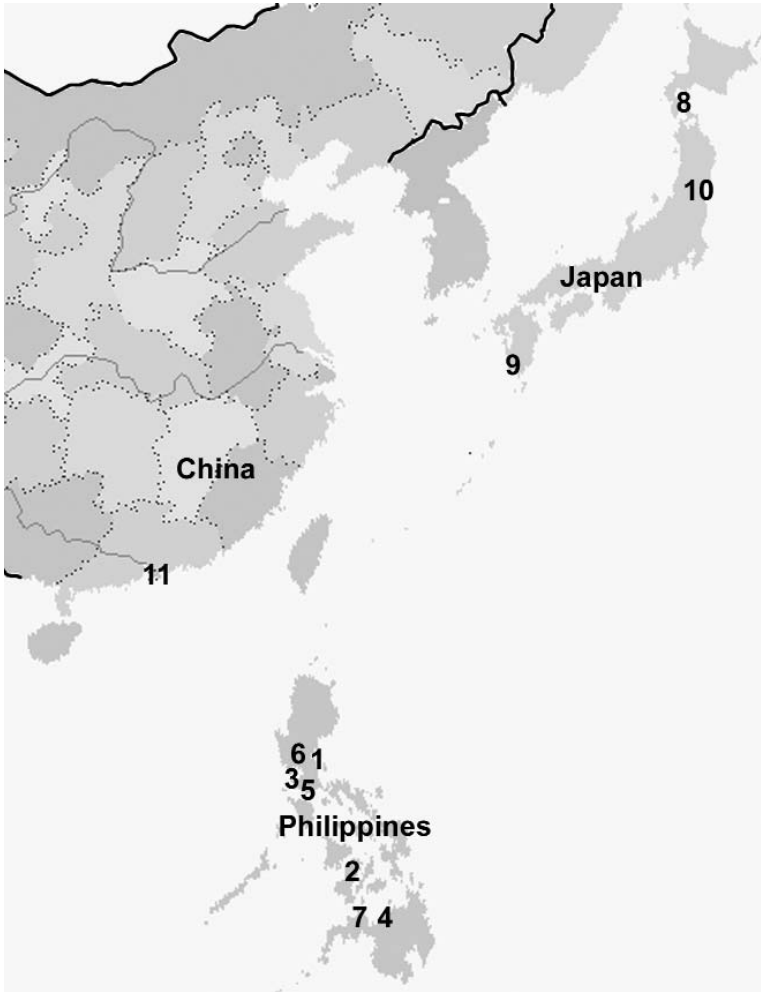
17. Caste Hill (Sydney) — 18. Cronulla (Sydney) — 19. East

Bentleigh (Melbourne) — 20. Henley Beach (Adelaide) — 21. Hinchinbrook (Sydney) — 22. Kensington (Sydney) — 23. Kurmond —

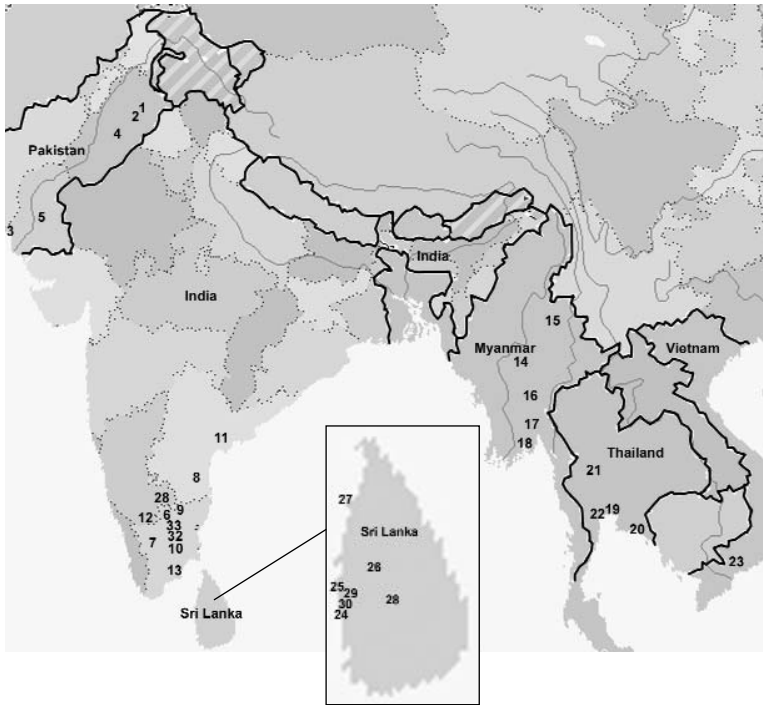
24. Logan Reserve (Brisbane) — 25. Malvern (Melbourne) — 26. Marrick Ville (Sydney) — 27. Mentone (Melbourne) — 28.

Scarborough (Brisbane) — 29. Southport (Gold Coast)

**NEW ZEALAND:** 30. Mangere East (Auckland) — 31. New Plymouth



PHILIPPINES: 1. Antipolo – 2. Bacolod City – 3. Cavite – 4. Iligan – 5. Lipa City – 6. Metro Manila – 7. Ozamiz City  
 JAPAN: 8. Hakote – 9. Kagoshima – 10. Sendai  
 CHINA: 11. Hong Kong - Kowloon - New Territories



PAKISTAN: 1. Faisalabad – 2. Khushpur – 3. Karachi – 4. Multan – 5. Sindh

INDIA: 28. Bangalore – 32. Dindigul – 6. Genguvarpatti – 7. G-Kallupatti – 8. Keesara – 9. Keezhamudiman – 10. Madurai – 11. Mangalagiri – 33. Pallappatti – 12. Suranam – 13. Tuticorin

MYANMAR: 14. Kalaw – 15. Lashio – 16. Leiktho – 17. Pyin oo Lwin (Maymyo) – 18. Yangon

THAILAND: 19. Bangkok – 20. Chantaburi – 21. Nakhonsawan – 22. Sampran

VIETNAM: 23. Ho Chi Minh

SRI LANKA: 24. Colombo – 25. Kandana – 26. Kurunegala – 27. Mannar – 28. Nuwara-Eliya – 29. Ragama – 30. Wattala



## Near East

The Near East District is a mosaic of countries each of which demonstrates in its own particular way the dynamism of the Lasallian presence there. This Lasallian presence goes back to the 19<sup>th</sup> century and, over the course of years, in a constantly changing context in which political and religious tension was never lacking, it has been able to provide an ever-developing cultural and religious service.

Its constant concern, however, has always been the educational and religious service of the young people admitted to the numerous high-quality schools run by Lasallians over a period of many years.

Today, this service has gradually diversified, and there have been many initiatives responding to new educational needs.

St Joseph's College in Kadikoy has been the moving force behind a concerted effort to support the construction of a primary school in a village damaged by an earthquake. Bonds of friendship have been created among those directing this work. Lasallian activity is most evident, however, in Istanbul, where initiatives proliferate: gathering street children once a month for a sports competition, computer courses for girls not attending school. All this is run by lay people and committed older students.

In Lebanon, taking charge of a primary school in a poor district of Beirut has enabled us to extend our field of activity to a "help with homeworks" service for children with learning and family problems. This service is run on a rota basis by adults and some young people, all connected with Lasallian movements.

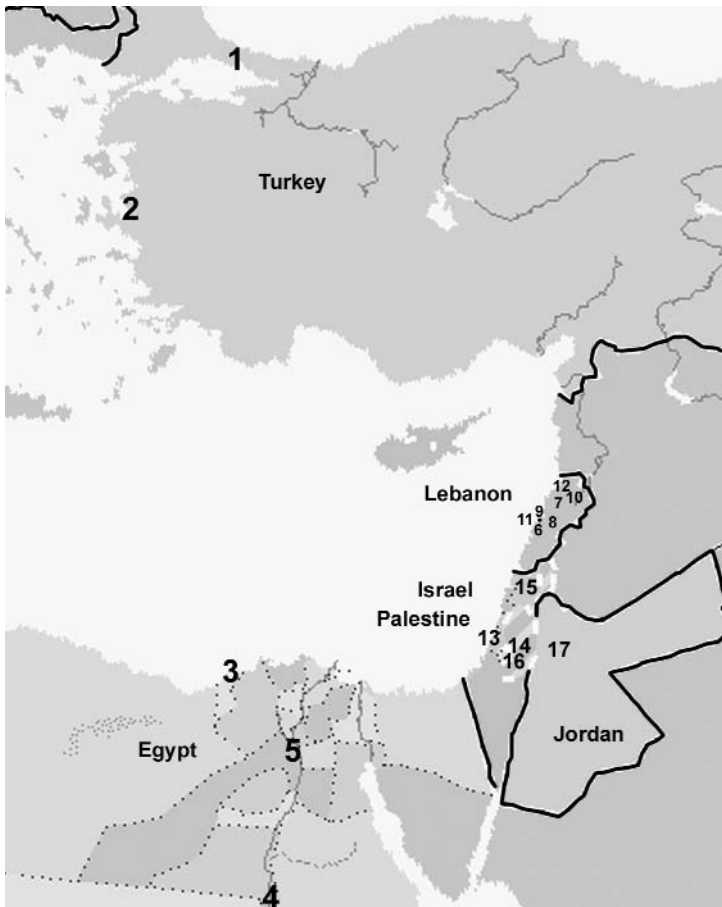
Other young people are involved working with NGOs on a development project in a village in South Sudan. A layman, accompanied by a Brother, looks after and direct the work of these young people.

The Holy Land/Jordan is going through a difficult period. And yet initiatives to enable young people to find some respite are not lacking: sports clubs, revision programmes, courses in Hebrew (to increase knowledge of the "others" and guarantee themselves a

future, since all the pupils are Arab). All this gives them the possibility to cope as best they can with the tensions of everyday life.

Egypt continues to extend its many services in which committed Lasallians are involved. These services include such places as Bayadeya, in Upper Egypt, with its parallel school for peasant children, and training activities for young people; Alexandria, with the admission of handicapped children to the classes of St Mark's College, and the access to its grounds that it gives once a week to street children, as part of a Caritas-Egypt scheme; Cairo, where vocational training centres and various movements are provided for young people. The aim which inspires the lay people or Brothers in charge is always the same: to promote the development of all these young people in an atmosphere of dignity and tolerance.

Br. Georges ABSI, Visitor



TURKEY: 1. Instambul – 2. Izmir

EGYPT: 3. Alexandria – 4. Bayadeya – 5. Le Caire

LEBANON: 6. Ain-Saade – 7. Baskinta – 8. Beit-Mery – 9. Beyroth –  
10. Deddeh-Koura – 11. Furn el Chebbak – 12. Kfaryachit

ISRAEL: 13. Jaffa – 14. Jerusalem – 15. Nazareth

PALESTINE: 16. Bethlehem

JORDAN: 17. Amman

## Latin America and the Carribean

Latin America and the Carribean form an immense geographical Region which is culturally very diverse. Certainly they share many common elements: a history in which the various nations and sub-regions frequently draw closer to one another, processes of independence which are relatively contemporary, similar social situations marked by injustice and inequality, two principal languages which facilitate communication between nations, similar religious concepts which still recognize the Catholic Church as a respected guide with generally accepted influence, although there is a rapid movement towards marked pluralism. Nevertheless, there are also distinct differences between one country and another and between one region and another. The political processes which have been experienced have generated well-differentiated concepts, their processes of integration are very delicate and are often marked by mistrust and prejudice. Mixed races or immigration practices influence ethnic traits which make it possible to distinguish populations within the region and cultural expressions that have evolved so as to produce characteristics which are very typical of each country and even within countries.

It is important to recognize this reality of common elements and significant differences in order to be able to understand this part of the world. The Lasallian Mission, therefore, is placed within this reality and it responds to these differences. Historically, Lasallians began their mission in 1863 in Ecuador. Then came foundations in Chile in 1877, Colombia in 1890 and the rest of the continent in the first decades of the 20<sup>th</sup> century. The Brothers arrived in Latin America and the Carribean with a specific assignment from governments: to collaborate in modernizing education and, in a number of cases, to organize the national educational system. During these years the first works sprung up, generally in the form of a grand private school where methods brought from France were used, with emphasis on the Natural Sciences, Mathematics and technology. Next to these great schools there also appeared popular schools for the education of the poor. Also common were agreements between the Institute and governments for the organization and administration of state schools, especially technical institutes and normal schools.

Nevertheless, the different socio-political processes at play in our countries and the characteristics peculiar to our peoples allowed the Lasallian mission to diversify and many different educational processes were proposed, some of them traditional - the majority - but also there were creative and alternative responses. These last ones we have called "Islands of Creativity" within the Region and they are being proposed today as possible works for Districts within the Region to imitate. We would like to try to group programs to show a reality which is diverse, rich, and encouraging.

## Formal education

There are many works of formal education which respond, primarily, to middle-class populations. They exist in all the Districts within the Region and they are the most numerous of the Lasallian works. Although they are known among ourselves as "traditional works" it is necessary to say that the majority of these have made internal innovations, not only to ensure academic quality, the use of new technology, and extension to include underprivileged populations, but also to create programs for formation in social justice, the defense of the rights of children, and attention to the poor. Within these schools there is great lay participation both within the administration as well as in pastoral ministry and the teaching process itself.

Within this group also can be mentioned works of a popular nature, the majority of which are in marginalized areas that care for very poor populations with formal educational programs, some of them state schools and others financed by Districts, boards, or international organizations. Some of these works are Technical Institutes which prepare students for the world of work such as the Technical Institutes in Nicaragua and Colombia.

## Higher education

The Lasallian Latin-American Region in recent decades has gone through a very productive time in terms of higher education institutions and educational programs. This is without precedent in the Institute. Lasallian presence in the context of higher education in Latin America began in the 20<sup>th</sup> century, especially the 1960's. Although we find some important incursions into university education on the part of the Brothers at the beginning of the century,

it is in 1962 when we had the foundation of the first Lasallian university in Mexico City. Two years later, in 1964, La Salle University in Bogota was founded and later La Salle University - Bajío was founded in Leon, Mexico. These three universities were the pioneers and almost the only Lasallian universities until the 1970's. Today they are the largest, each one having a student population of over 10,000.

Today Lasallians are present in 34 institutions of higher education in 10 countries of Latin America: Mexico, Guatemala, Costa Rica, Colombia, Venezuela, Brazil, Peru, Bolivia, Chile, and Argentina. Not all of these institutions are of university status. This status depends in some measure on the legislation proper to each country. And so there are Universities proper, university institutions, programs of higher education which are attached to other universities, or educational institutions, and normal schools which in some countries are classified as part of higher or tertiary education.

In this area we should mention the program that is beginning in Guatemala at the La Salle Mayan University: this is a very innovative, creative and prophetic program. Also there is the La Salle Foundation in Venezuela which is recognized internationally and the new La Salle University of the Caribbean, a novel program of higher education known for its methodology and objectives.

## Ethnic education

These programs are aimed at indigenous and marginalized populations with an emphasis on culture. Some of these programs care for indigenous populations while others serve Afro-Americans. The main programs in this field are in Guatemala which has Mayan populations: Prodesa, the Santiago Institute and the planned Mayan University; in Bolivia, which has Quechuan and Aymaran peoples: there is Radio San Gabriel which reaches nearly two million persons with its educational radio programs and training of community leaders. These programs even reach Ecuador with its own indigenous population. In Colombia and Brazil there are Afro-American people who are served as well as in Chocó in the northeastern part of Brazil.

## Popular education programs

These educational processes within marginalized populations and aimed at the poor, emphasize the methods of popular education, that is, a school which transcends its own physical space and becomes involved in the communities where it operates. Its pedagogy and curriculum respond to the needs of these communities and they are an alternative for the education of the poor. Three significant programs in this field are the La Salle School of Sapucaia in Porto Alegre, Brazil, the Saint Héctor Valdivielso School in the Malvinas Islands, Argentina, and the St. John Baptist de La Salle School in the Dominican Republic.

## Teacher formation

In addition to the university education departments or schools of education, there is a significant number of normal schools which serve, in the majority of cases, people in rural areas in teacher training for those who work especially in the primary education of children from those areas. In Peru there are several programs of this type and progress is being made in consolidating models and innovative pedagogical programs. Also in Colombia, in Chocó, there is one school like this. The San Miguel Network in Panama serves teachers in the most isolated and marginalized areas of the country by advising them, offering them training in catechesis, leadership and pedagogy.

## Missionary volunteers

Within the context of association for the educational service of the poor there have been established within the Region communities of young people and Brothers who share their lives and work for the poor. The District of North Mexico has implemented a community program in the mountains which includes young university students and Brothers who share community life and apostolic work. In the District of Ecuador several programs of this type have been set up that have also become a vocational seedbed and an expression of a youth pastoral ministry program with a dimension of apostolic commitment.

## Programs for the care of street children

These are educational programs aimed at young people who have already experienced life on the street or who are in imminent danger of doing so. In the District of South Mexico a group of children who are in the process of resocialization are served and they are given a formal education to prepare them for a productive life and to enable them to continue on to higher studies. Also in Bolivia there is a program for orphans to prevent them from becoming street children. Porto Alegre has developed a process called "Cidadania na praça" which looks to rehabilitate children who live in the streets of the great city, and the District of Bogota has established a school to care for children from families which have been displaced by violence.

## Non-formal educational programs

These programs are basically geared towards adults, men and women, who are heads of families. They offer training courses for productive, daily work in bakeries, electricity shops, garages shops, kitchens, nursing stations, etc. The District of Sao Paulo has one program of this type which serves nearly 500 persons.

But within the Region there are also education programs of another type and these mainly deal with the field of communication. The Stella Publishing Company in Argentina and Bolivia, as well as Bruño in Peru have finished an important job of spreading the word about and offering support for school educational programs. The La Crujía Institute of Argentina, which specializes in communication, has put forward some very interesting processes for ongoing formation among teachers and those involved in the field of communication.

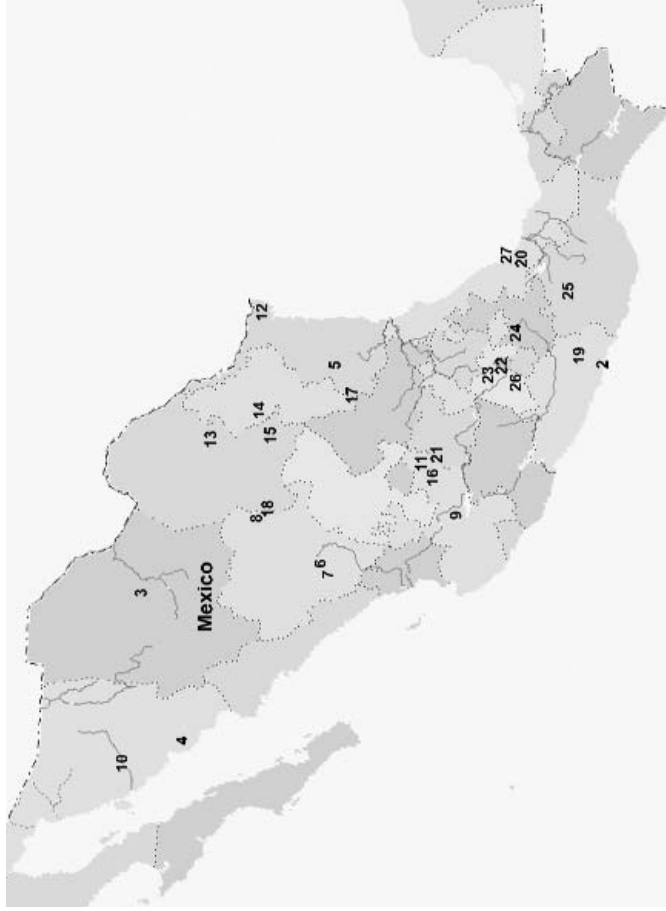
If it is true that in recent years there have appeared in the Region many innovations and alternatives for the educational service of the poor, there is still much more to be done in this area. In fact, Brother Superior, addressing the Region, told us: "Thinking about our Lasallian reality in Latin America, at times I have the impression that we lack the drive to respond to new educational needs and that we easily are satisfied with what we are doing... what is certain is that we should not go very far away from confronting these dehumanizing borders in our reality."

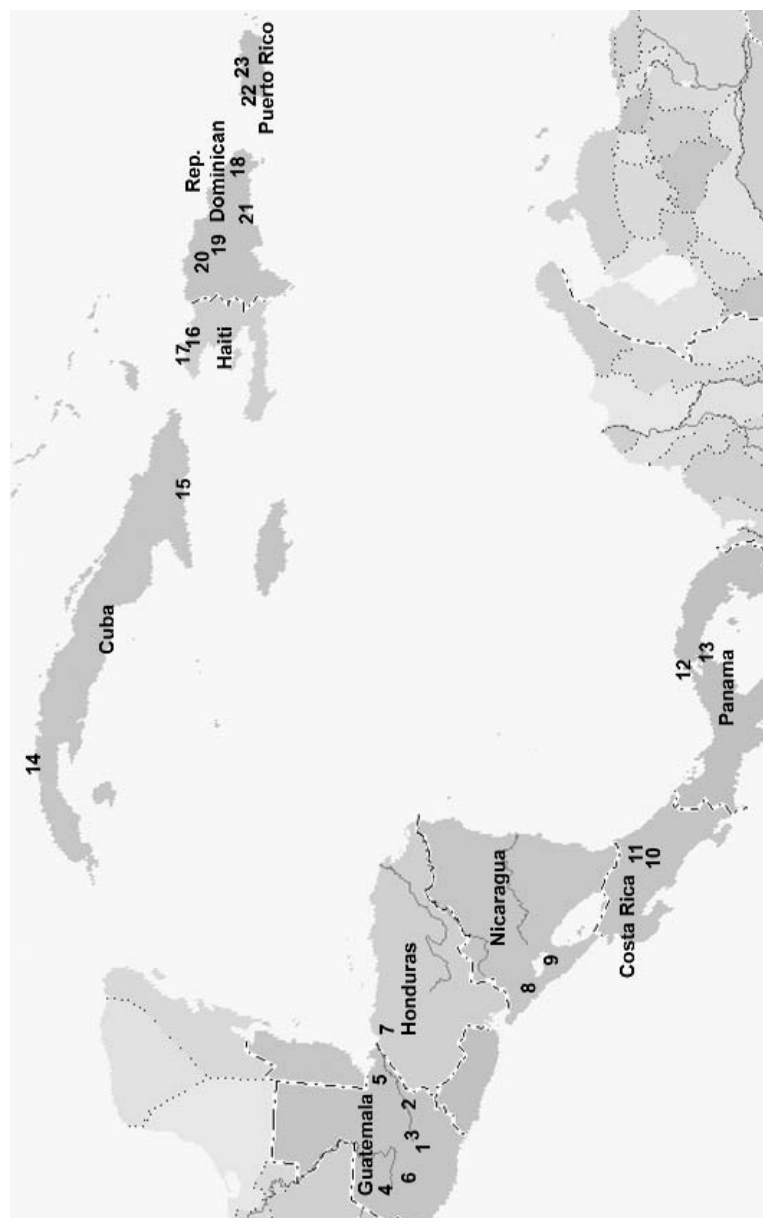


The Perla Program is an attempt to respond to these challenges. The Perla program is defined as “a personal and community commitment, based on faith, and made real in a systematic proposition of the transformation of the educational and social reality of Latin America and the Caribbean. The program interprets and guides the meaning of the Lasallian mission in light of the spirit of the 43<sup>rd</sup> General Chapter and of the Regional Assembly as a response to the demands of the world today. It starts from redefining the presence and the participation of the Institute in the historic development of the Continent and overcoming conditions of injustice and inhuman poverty that affect the majority of the population with a strong impact on children and young people and, therefore, on the destabilization of the future of the Continent... The Perla Program is set up as a Latin American and Caribbean Lasallian response to the educational service of the poor and as a criterion for the presence of the Brothers and partners in the present context of our Continent as it faces educational urgencies taken on as the explicit proclamation of the Gospel; the democratization of knowledge; the promotion of justice; peace and the defense of life; the defense of the rights of children; and sustained human development.”

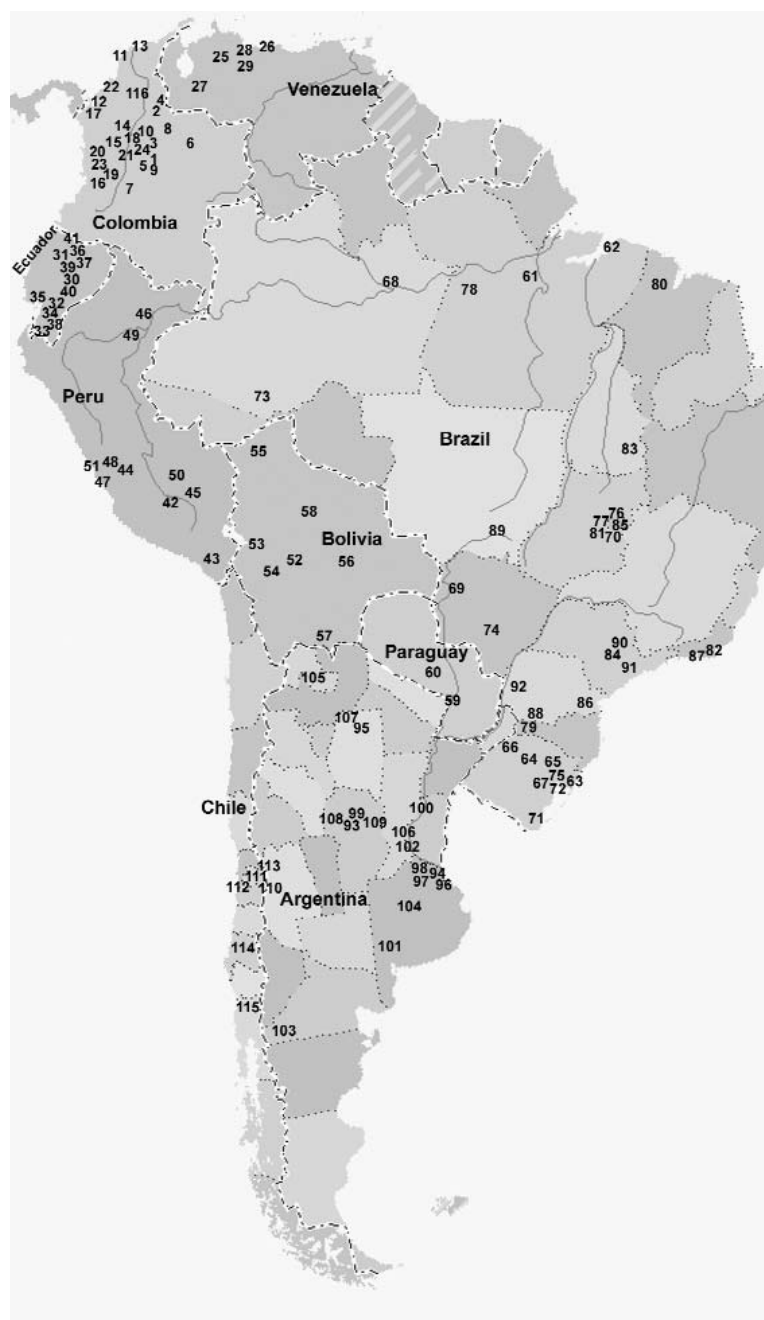
Br. Carlos G. Gómez Restrepo  
Secretary General RELAL

MEXICO: 1. Tijuana — 2. Acapulco — 3. Chihuahua — 4. Ciudad Obregon — 5. Ciudad Victoria — 6. Durango — 7. El Salto — 8. Gomez Palacio — 9. Guadalajara — 10. Hermosillo — 11. Lagos de Moreno — 12. Matamoros — 13. Monclova — 14. Monterrey — 15. Saltillo — 16. San Juan de los Lagos — 17. San Nicolás — 18. Torreon — 19. Ayahualulco — 20. La Piedad — 21. León — 22. México — 23. Naucalpan de Juárez — 24. Puebla — 25. San Andres Cholula — 26. Tetela — 27. Veracruz





GUATEMALA: 1. Antigua — 2. Chiquimula — 3. Guatemala — 4. Huehuetenango — 5. Izabal — 6. Solola  
HONDURAS: 7. San Pedro Sula  
NICARAGUA: 8. León — 9. Managua  
COSTA RICA: 10. Barva de Heredia — 11. San José  
PANAMA: 12. Colón — 13. Panamá  
CUBA: 14. La Habana — 15. Santiago de Cuba  
HAITI: 16. Ile de la Tortue — 17. Port-de-Paix  
REP DOMINICAN: 18. Higüey — 19. Jarabacoa — 20. Santiago de los Caballeros — 21. Santo Domingo  
PUERTO RICO: 22. Añasco — 23. Bayamón



COLOMBIA: 1. Bogotá — 2. Bucaramanga — 3. Chía — 4. Cúcuta — 5. Fusagasuga — 6. Orocué — 7. San Vicente del Caguán — 8. Sogamoso — 9. Villavicencio — 10. Zipaquirá — 11. Cartagena — 12. Apartadó — 13. Barranquilla — 14. Bello — 15. Caldas — 16. Cali — 17. Chigorodó — 18. Envigado — 19. Ginebra — 20. Istmina — 21. Medellín — 22. Montería — 23. Pereira — 24. Rionegro — 116. Magangue

VENEZUELA: 25. Barquisimeto — 26. Caracas — 27. Mérida — 28. Puerto Cabello — 29. Valencia

ECUADOR: 30. Ambato — 31. Atuntaqui — 32. Azogues — 33. Cariamanga — 34. Cuenca — 35. Guayaquil — 36. Ibarra — 37. Latacunga — 38. Loja — 39. Quito — 40. Riobamba — 41. Tulcán

PERU : 42. Abancay — 43. Arequipa — 44. Chacabuco — 45. Cuzco — 46. Iquitos — 47. Lima — 48. Ñaña — 49. Requena — 50. Urubamba — 51. Zapallal

BOLIVIA: 52. Cochabamba — 53. La Paz — 54. Oruro — 55. Puerto Rico — 56. Santa Cruz de la Sierra — 57. Tarija — 58. Trinidad

PARAGUAY: 59. Asunción — 60. Pozo Colorado

BRAZIL: 61. Altamira — 62. Ananindeua — 63. Canoas — 64. Carazinho — 65. Caxias do Sul — 66. Cerro Largo — 67. Esteio — 68. Manaus — 69. Nova Santa Rita — 70. Núcleo Bandeirante — 71. Pelotas — 72. Porto Alegre — 73. Presidente Médici — 74. São Miguel do Oeste — 75. Sapucaia do Sul — 76. Sobradinho — 77. Taguatinga — 78. Uruará — 79. Xanxeré — 80. Zé Doca — 81. Aguas Claras — 82. Araruama — 83. Augustinópolis — 84. Botucatu — 85. Brasília — 86. Curitiba — 87. Niterói — 88. Pato Branco — 89. Rondonópolis — 90. São Carlos — 91. São Paulo — 92. Toledo

ARGENTINA: 93. Argüello — 94. Buenos Aires — 95. Campo Gallo — 96. Florida — 97. Gonzalez Catan — 98. Jáuregui — 99. Malvinas Argentinas — 100. Paraná — 101. Pigüé — 102. Rosario — 103. San Carlos de Bariloche — 104. San Martín — 105. San Salvador de Jujuy — 106. Santa Fe — 107. Santos Lugares — 108. Valle Hermoso — 109. Villa del Rosario

CHILE: 110. Santiago-La Florida — 111. Santiago — 112. Santiago-La Granja — 113. Santiago-La Reina — 114. Talca — 115. Temuco

## North America

Taking our inspiration from the Founder who adapted methods and systems to respond to the needs of the children of the artisans and the poor, the Lasallian institutions in the United States and Toronto Region have historically tried to adapt to the needs of those we serve. In recent years, the entire world has seen the revolution in technology and we Lasallians have seen a renewed focus on the needs of the poor in our Region. This small article will highlight some of the trends in the past ten years in our Region.

### The San Miguel Schools

A new group of schools in our Region, named after St. Miguel Febres y Cordero have opened in areas all over the United States. These schools are small, gratuitous schools, small in population (no more than about 75 students), based in poor neighborhoods. Often these schools serve an immigrant community, African-American or Native American population. Methods are designed for these populations to teach reading, composition, and mathematical skills to prepare the young persons for high school success. Usually these young people come from neighborhoods where many students drop out of school. Based in a nurturing religious and community atmosphere, these schools also focus on family involvement and spiritual growth. They get no financial support from the government and rely on the generosity of volunteers, the Districts and benefactors.

Recently, Lasallians are adapting a Jesuit model called Cristo Rey for secondary schools. These schools provide a Lasallian Education for children of the poor in cooperation with the business world. Corporations join in partnership to provide tuition for these students as well as work experience in the various corporations. These schools are able to create links between the haves and have-not of society and allow Catholic and Lasallian schools to flourish in areas that dioceses have abandoned for economic reasons.

## New Educational Centers

In several areas of the United States (California, Kansas City and Chicago) centers to assist young people and adults after school with their school work, literacy and English as a second language have begun to serve a population that may never have had a chance for an educational experience adapted to their needs. These centers are not traditional schools but places where students get individual attention. Adults who dropped out of school years before can complete credits to finish their education and raise their standard of living.

## High Schools

The biggest single group of schools in the Region is secondary schools. In the schools, none of which receive government support, there has been a steady increase in creatively seeking funds from former students and corporations so that children of the poor can attend. Additionally, these schools are making use of the technological advances in their programs including the development of technologically based classrooms in several schools.

The high schools have also become more aware of adolescents with learning problems and have developed special programs and supports within the schools so that these students can learn and succeed on the high school level. Specially prepared teachers and counselors along with appropriate methods and materials help fulfill this aspect of the secondary schools' Lasallian commitment.

All of the high schools have service program in which students volunteer their time to work with the poor in their areas and in places all over the United States. Led by dedicated faculty, these students tutor, visit the elderly, clean up blighted areas, repair buildings and visit the sick. Parts of these programs include a time for discussion and prayer so that students can reflect on the causes of these problems and integrate justice into their own spirituality.

High Schools are also making a renewed effort to include the humanizing aspects of the arts in the curriculum. Schools renovating facilities often include new buildings and areas for drama, graphic arts, dance and music providing a human education and personal growth for young people. A special Regional Lasallian workshop was held in 2002 for teachers of the arts.



## Higher Education

The seven institutions of higher education in the region creatively adapt themselves to the needs of the populations they serve. Many of the universities offer evening and off-campus programs in shopping centers, business complexes and other non-traditional sites for older students who need to finish education and have to work to support families. Students are educated in business, nursing and other areas in creative short-term and accessible programs to allow for completion of education. Some of the universities have formed cooperative programs with dioceses to train lay ministers and offer degrees in religious studies. Others have formed cooperative networks with the Miguel schools making their education department faculties and education students available. The higher education institutions have also continually adapted their programs to the new technologies and created programs that meet today's needs.

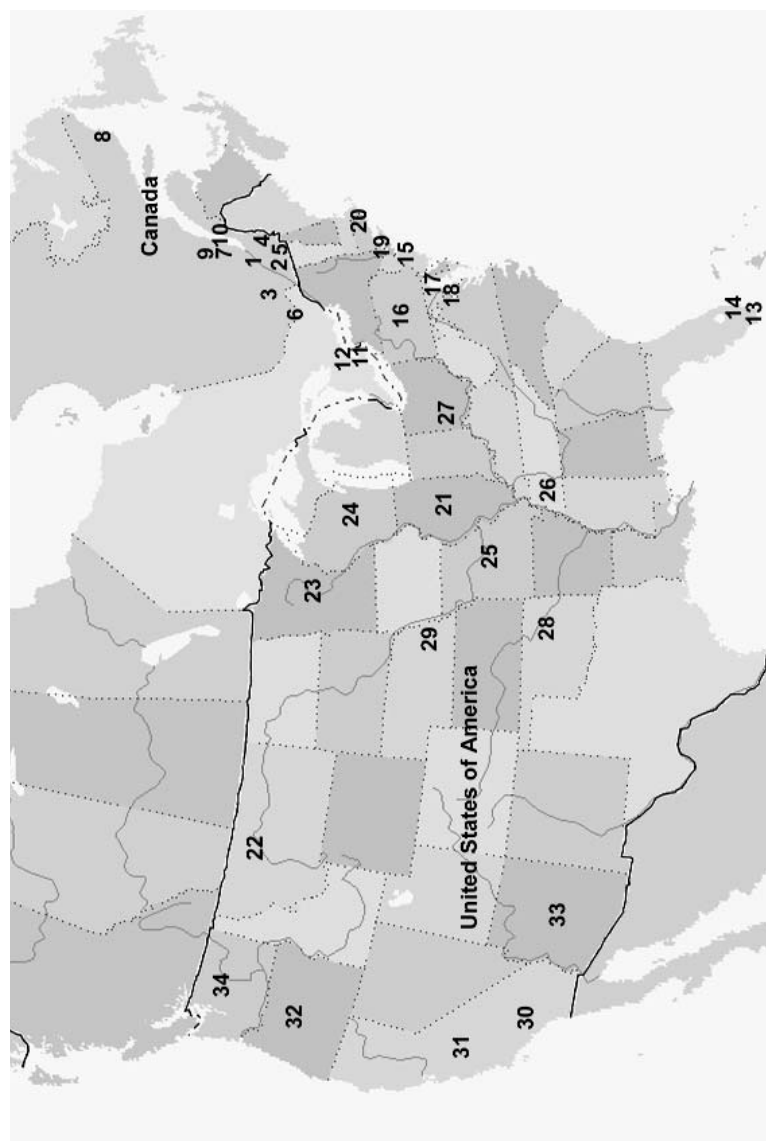
On each of the campuses, like the high schools, there has been an increased interest in volunteering to help the poor in a variety of ways. Frequently, students and faculty give up holiday times to travel to depressed areas to build homes and tutor.

The Lasallian Educational mission is alive and adapting itself to the needs of the time in the tradition of the saint whose name we bear.

## French speaking Canada

The French speaking District of Canada is trying to find ways to answer adequately the needs of young people tossed by life without purpose or guidelines. Brothers and partners are creative in reaching to those who abandon their studies its wander aimlessly, proposing to them leisure activities and some sort of spiritual guidance. In spite of its age, this region gives a strong witness through their educative mission. We shouldn't forget that the Canadian Brothers were the pionniers who started our mission in Haiti in 1974.

Br. Thomas Johnson  
Regional USA / Toronto



CANADA: 1. Bécancour — 2. Lachine — 3. Laval — 4. Longueuil — 5. Montréal — 6. Ottawa — 7. Québec — 8. Saint-Augustin — 9. Saint-Raymond — 10. Sainte-Foy — 11. Scarborough — 12. Toronto

UNITED STATES OF AMERICA:

FLORIDA : 13. Homestead — 14. Miami

NEW JERSEY : 15. Camden — Jersey City — Ocean City — Ventnor City

PENNSYLVANIA : 16. Audubon — Bensalem — Philadelphia — Pittsburg — Wyndmoor

MARYLAND : 17. Adamstown — Baltimore — Beltsville — Cumberland — Hyattsville — Landover  
18. Washington DC

NEW YORK : 19. Brooklyn — East Elmhurst — Freeport — Oakdale — Springfield Gardens

RHODE ISLAND : 20. Narragansett — Newport — North Kingstown — Pawtucket — Providence — West Warwick

ILLINOIS : 21. Addison — Burr Ridge — Chicago — Lombard — Oak Brook — Plano — Romeoville — Villa Park — Westchester — Westmont  
MONTANA : 22. Browning

MINNESOTA : 23. Fridley — Marine-On-St. Croix — Minneapolis — St. Paul — Winona

WISCONSIN : 24. Manitowoc — Racine

MISSOURI : 25. Jefferson City — Kansas City — Saint Louis — Wildwood

TENNESSE : 26. Memphis

OHIO : 27. Cincinnati

OKLAHOMA : 28. Tulsa

NEBRASKA : 29. Omaha

CALIFORNIA : 30. Los Angeles — Pasadena

31. Stockton — Berkeley — Concord — Duncans Mills — Lakeshore — Monte Rio — Moraga — Napa — Oakland — Sacramento — San Francisco — San Jose — San Ysidro

OREGON : 32. Milwaukie — Portland

ARIZON : 33. Tucson

WASHINGTON : 34. Yakima

# Education Statistics December 2004

**The educational activity of the Institute extends across three domains which are complementary:**

1. The ordinary school institutions (Schools, Colleges, Lycées, Universities, Engineering Schools, Evening classes).
2. Specialised education centres.
3. Placing the Brothers or other Lasallians at the disposition of state bodies or private bodies in the Church.

**We present here in detail the education service being rendered.**

## 1. School and University institutions

**There are over a thousand school works and 62 university centres run by some 80,000 educators and other personnel, including 2300 Brothers, in 80 countries. The Lasallian presence is implanted in the 5 continents divided into 11 geographic regions which group together the 60 basic administrative units called Districts.**

Here are the 11 Regions:

Relaf = Africa

RELAL = Latin America

French-speaking Canada

ARLEP = Spain and Portugal

RELEC = Central Europe

France with Greece, Djibouti, Switzerland

REBIM = Ireland, The United Kingdom and Malta

PARC = Asia, Oceania, Australia

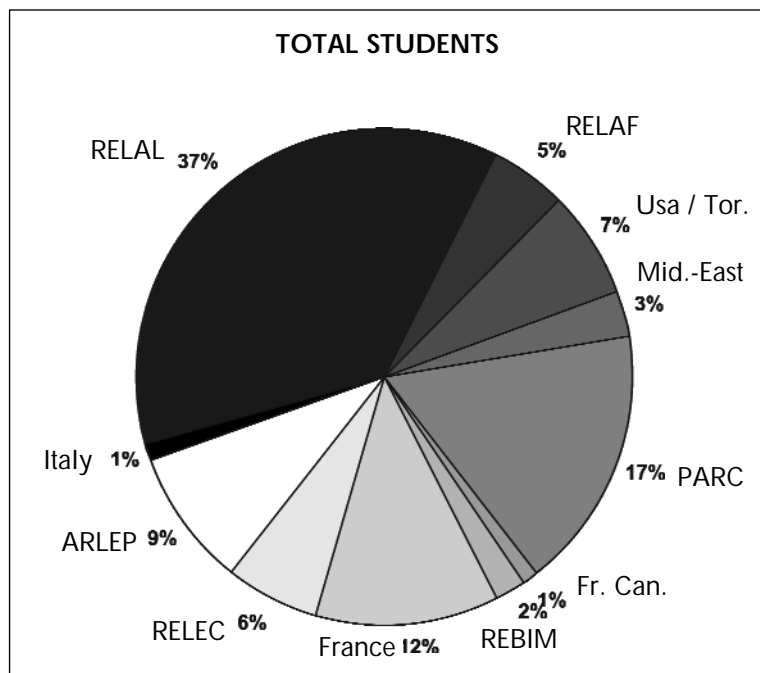
The Middle-East = Egypt, Jordan, Lebanon, Turkey, the Holy Land

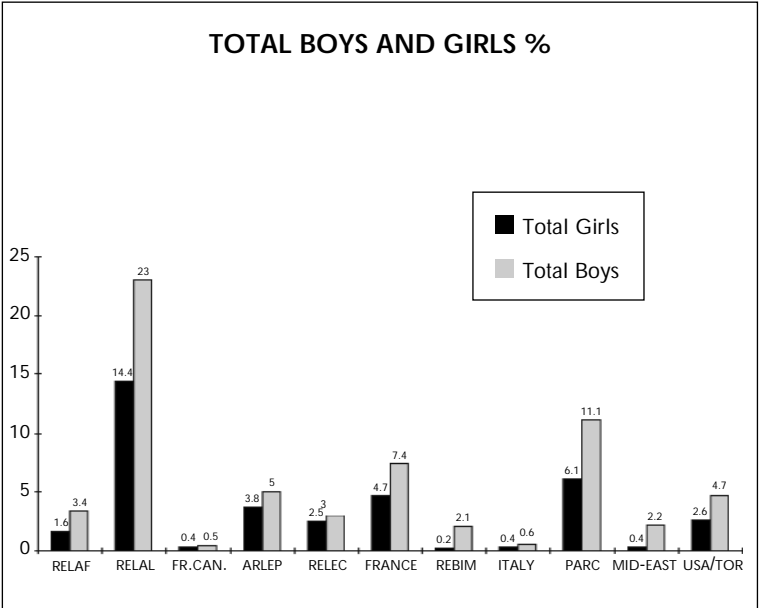
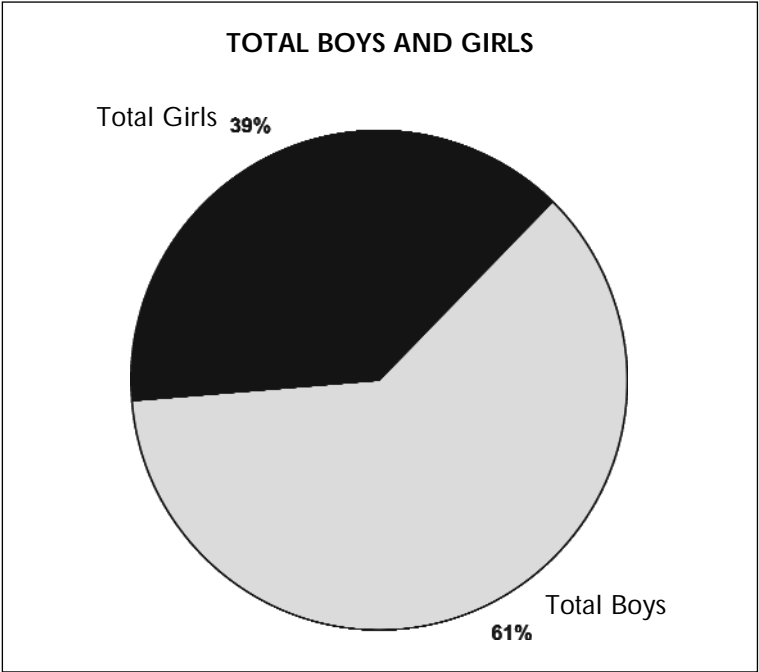
The USA and the Toronto Sector.

## a) Statistics on pupils and students

About 850 000

Student totals			
REGION	GIRLS	BOYS	TOTAL
RELAF	13401	28808	42209
RELAL	123460	196604	320064
Fr. Canada	3026	4647	7673
ARLEP	32444	42847	75291
RELEC	21777	25449	47226
FRANCE	40587	63284	103871
REBIM	1382	17629	19011
ITALY	3513	5184	8697
PARC	52057	95474	147531
Mid-East	3415	19062	22477
USA/Tor.	22057	40360	62417
<b>Total</b>	<b>317119</b>	<b>539348</b>	<b>856467</b>





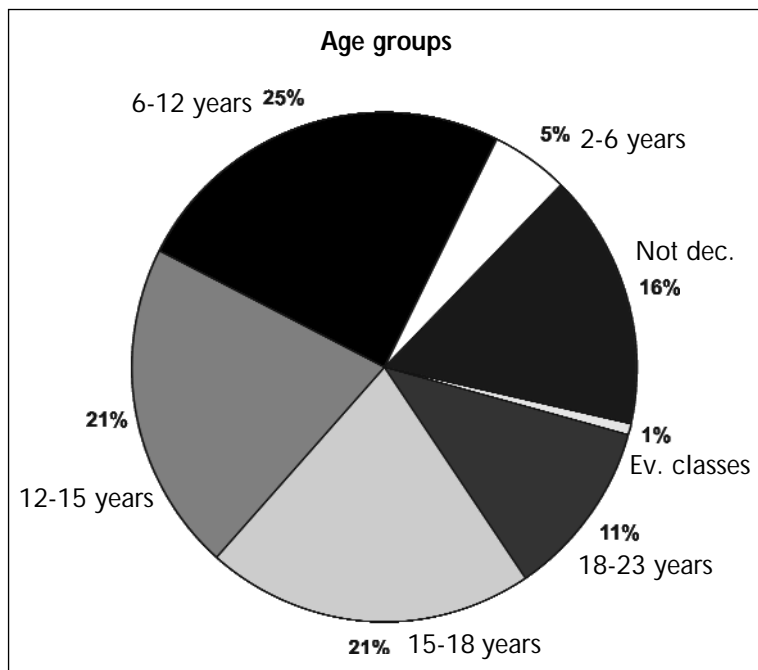
## b) Breakdown by academic level:

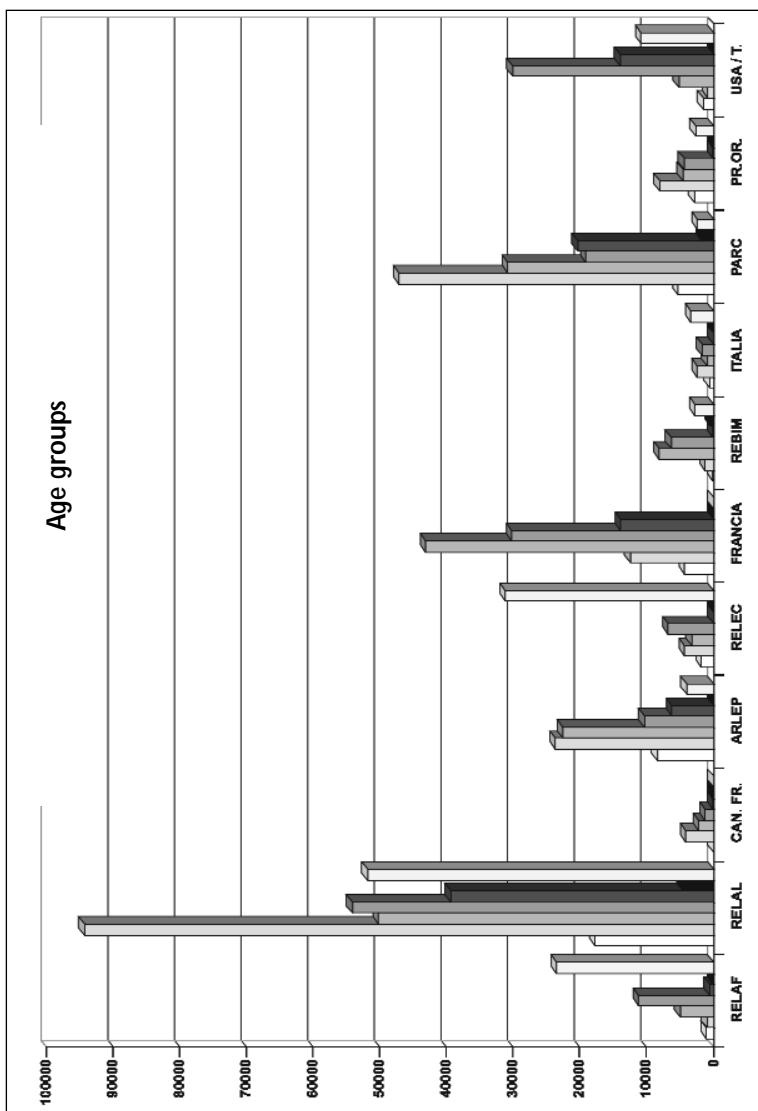
Pie chart:

- 2-6 years,
- Elementary school: 6-12 years and 12-15 years,
- Lycée: 15-18 years,
- Universities: 18-23 years,
- Evening classes.

It should be noted that some countries have made strategic choices:

- The USA has 7 universities
- 78% of Students in the Philippines are University students
- In Mexico-North all the Colleges have evening classes for adults
- Mexico-South and North have 13 universities
- In all there are 62 university centres in the Institute. They form an international association - IALU. Note that France has 6000 first cycle university students who are mainly integrated into technical lycées.



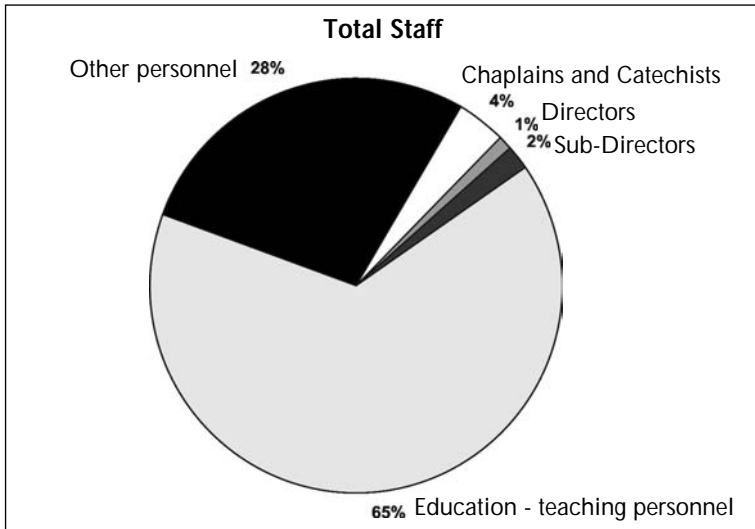


c) Total personnel = Some 80 000 of which 2300 are Brothers

Clockwise: Directors, Sub-Directors, education and teaching personnel, chaplains and catechists, other personnel:

All the personnel (Brothers included)

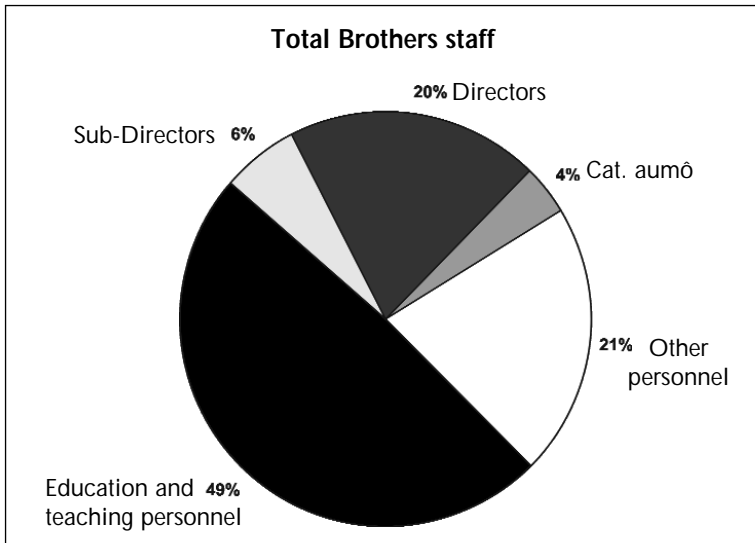




The number of men and women is on a par.  
 Usually the staff ratio between *Adults/Young* persons all persons included is:

- in Europe, in Latin America, in the USA: 1 to 10-12
- in Asia and Africa: between 15 et 20

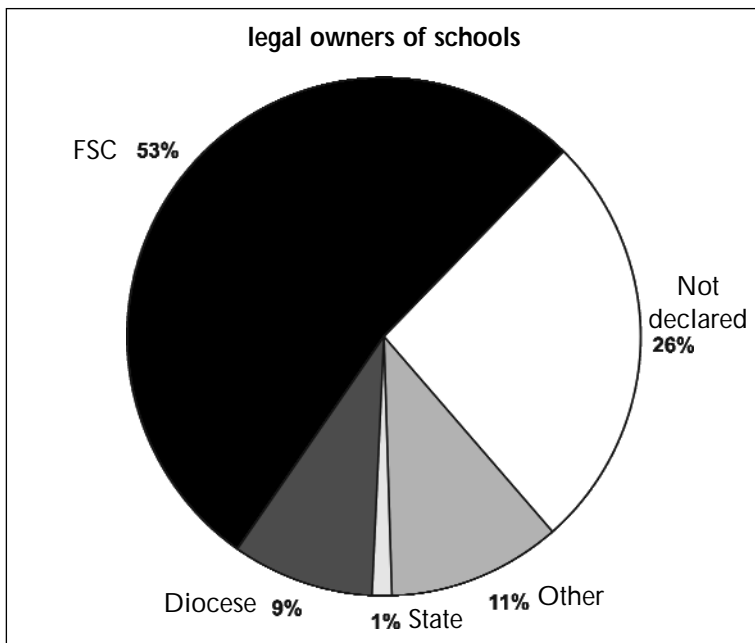
Personnel - Brothers only:



#### d) Property Policies:

Certain countries work, as a priority, with their own means, while others have decided to work within diocesan or state structures, putting their know-how mainly at the service of the formation of teachers. This is especially the case in Latin America.

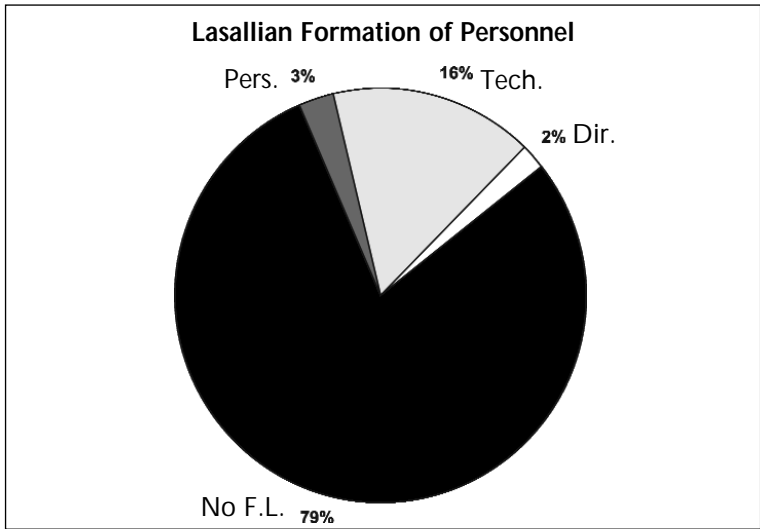
Clockwise: FSC, diocese, State, other bodies often linked to the FSC, no-reply:



#### e) Lasallian Formation of personnel:

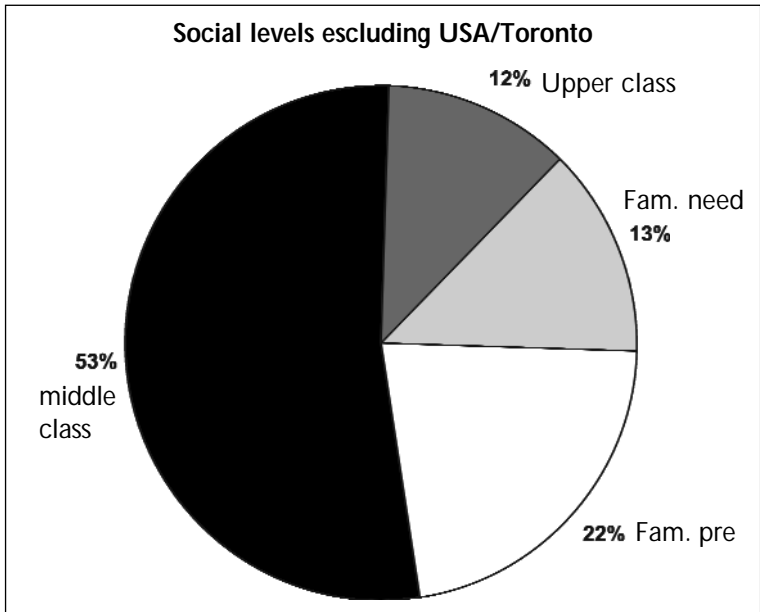
Up to the present this has reached only 21% of the personnel.

79% have received no such formation

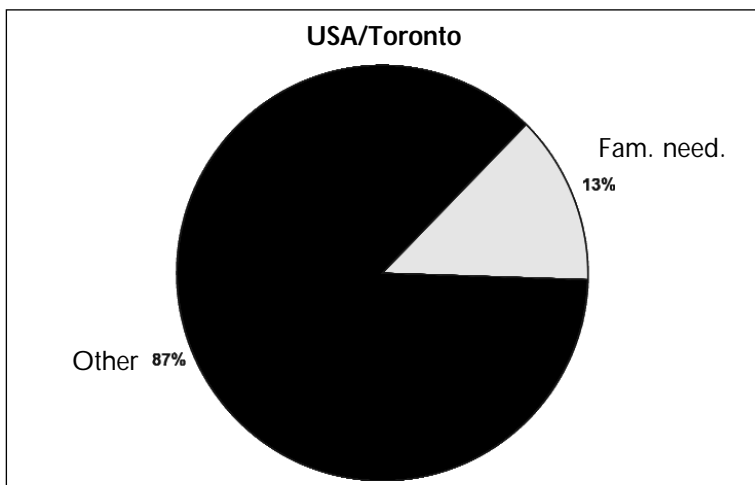


**f) With what kind of families and populations are you working with?**

Social levels according to 4 criteria: upper class, middle class, families in a possible precarious position, families in great need.



In the USA the criteria for great need is based on a daily meal provided by the municipality:



## 2. Non-formal education centres for young people and/or adults

Here are the types of centres which we find among the 142 which have been listed by the Districts:

A. Centre for street children	I. Centre for rural formation
B. Centre for young mothers	J. Centre for teacher formation
C. Spiritual Centre, Retreat House	K. Centre for apprenticeship
D. Literacy Centre	L. Centre linked to Justice services
E. Centre for formation of women	M. Centre for Handicapped persons
F. Centre for Migrants	N. Holiday centre, summer camps
G. Social Centre	O. Other
H. Centre for Drug Addicts	

Here is the service which is rendered:

YOUNG		ADULTS		STAFF		
Boys	Girls	Men	Women	Men	Women	FSC
162 382	17 449	39 099	33 179	931	1 194	381

**TOTAL helped: 252 109**

**TOTAL Staff: 2 506**

Here the staff ratio is 1 to 100.

Note that all the Centres did not reply to this survey.

This can be seen from the following diagram.

	Number	YOUNG		ADULTS		STAFF		
		Boys	Girls	Men	Women	Men	Women	FSC
Relaf	14	1201	888	11964	1227	85	44	46
Relal	22	5925	4931	6709	6540	230	242	50
Canada	8	799	551	9939	12058	56	35	24
Arlep	11	1402	925	4377	4040	19	38	49
Relec	6	2687	1240	368	214	97	143	21
France	11	4130	4050	193	182	76	68	29
Rebim	6	16496	992	244	344	11	3	5
Italy	1	88	42	2050	2350	74	117	3
Parc	51	127840	3077	2617	5701	160	385	114
Mid-East	5	595	543	138	23	41	54	31
USA/To	7	1219	210	500	500	82	65	9
<b>TOTAL</b>	<b>142</b>	<b>162382</b>	<b>17449</b>	<b>39099</b>	<b>33179</b>	<b>931</b>	<b>1194</b>	<b>381</b>

Moreover, the work carried out by the telephone listening service of the District of Australia has not been included here; it should be. This 24 hour service carried out by 80 Listeners is used year in year out by 1 500 000 children and young people. A third of the calls are effectively dealt with.

### 3. Services offered to State, Church or other bodies by Brothers or other Lasallians

This is a contribution by the Institute which is far from being insignificant.

Only 136 Brothers and 46 Lasallians replied to this survey.

They work within bodies which are often important and they often play a prominent role within these bodies.

A look at the replies shows that these organisations affect, directly or indirectly some 10 million young people and adults.

To illustrate these services, some of them are listed here:

COUNTRY	SERVICE	STAFF	BENEFICIARIES
Cameroon	Human Formation	2	3000
Togo	Direction of Catholic Schools	1	17198
Bolivia	Radio San Gabriel	90	2581325
Venezuela	Network of schools for the poor	1	219024
Panama	600 rural schools and 250 urban schools	3	27261
Guatemala	Assessor with the ministry for the national literacy program	1	
Guatemala	Formation of Mayan teachers		9000
Brazil	Street children	8	125
Brazil	Episcopal Conference (catechesis)	7	
Spain	Street children	1	600
Spain	Organisation of Catholic Education	10	
Turkey	Federation of Catholic Establishments	1	5000
Poland	Public Schools	11	2360
Great Br.	Help for non- Lasallian schools	2	500
Ireland	Centres for school drop-outs	2	60
Malta	Aid Foundation	2	400
Italy	Religious culture publications for Public Schools	1	640000
Sri Lanka	Social Service		1000
Philippines	Teaching Organisation	2	2500000
India	The promotion of women		10000
Lebanon	Catechetics Commission	1	1610
USA	A lot of commitment in universities or diocesan centres	47	
USA	Episcopal Conference: ecumenical dialogue	1	
Rome	International Catholic Bureau for the Child	1	
Rome	International Office for Catholic Education	1	
RELAL	Council for Catholic Education	3	
Chili	Family cateche		
France	National Chaplaincy for Gypsies	5	
Colombia	Formation of teachers for Public Schools		
Brazil	Organisation of Landless People	2	
Philippines	Catechetics for Public Schools		
Philippines	Cooperative for rice growers		3000

Often the services rendered deal with two favoured areas: the formation of teachers and the formation of catechists

These two preoccupations, which are traditional, seem to turn up again forcefully in the choices which one can observe in a certain number of Districts.

It seems that we are more attentive to putting ourselves in a better position in those areas which are distinctly sensitive and strategic for the education of today and tomorrow.

# CONTENTS

Lasallian presence	5
Afrique	7
Europe	17
The PARC Region	29
Near East	37
Latin America and the Carribean	41
North America	53
Education Statistics December 2004	59