



Children and Youth at Risk

A Lasallian response

Bulletin Nº 253

Institute of the Brothers of the Christian Schools



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What educational policy for Africa today?



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“O.R.A.” Observe, Reflect, Act



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Breaking the Cycle of Hardship

The De La Salle Solidarity Foundation has been legally established according to the Italian law by the General Administration of the Brothers of the Christian Schools.

Goals:

- To cooperate in the development of the people in need throughout the world and to protect their civil rights through education, human well-being, justice and peace.
- To encourage and develop voluntary service for the development and sensitization of the people both in developed and developing countries, as a means to foster a greater consciousness of international solidarity for the development of humanity.

Activities:

- Promotion and funding of various programs and projects of formation, education and development in favor of the needy in the world.
- Collaboration with other solidarity organizations in the process of creating a greater awareness, in education and development.
- Fundraising in international organizations and governments especially for projects related with education and the promotion of justice and peace.

The membership of the Foundation is open both to individual persons and to legally recognized entities, either private or public, who in accordance with the goals of the Foundation, contribute financially, towards the realization of the projects of the Foundation.

The Founding Members of the De La Salle Solidarity Foundation are:

- Brother Álvaro Rodríguez Echeverría, F.S.C.
- District of ARLEP
- District of Australia/New Zealand/Papua-New Guinea.
- District of Canada-Francophone
- District of Italy
- Edde (Éducation et Développement), France
- La Salle International Foundation, Washington DC
- RELAF (Région Lasallienne Africaine)
- RELAL (Región Lasallista Latinoamericana)

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Verbatim

“For the many children in the remote areas of Papua New Guinea, ‘No teacher’ usually means ‘no school and greater risk.’”

(Br. Bernard Cooper, Executive Director of Sacred Heart Teachers’ College and a long time missionary in PNG)



“Lack of education is the cause as well as the effect of street and working children. If their parents were educated, in most cases, the present situation would not have arisen.”

(Br. I. Sebastian, Executive Director of Saint Joseph’s Development Trust in India)



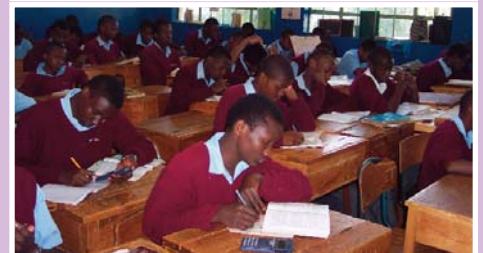
“Most of the difficulties encountered by the promoters of these works revolve around economic aspects: how can you effectively look after the neglected and abandoned when you yourself are poor?”

(F. Gabriel Somé, General Councilor for RELAF, speaking of the difficulties de Lasallian mission in Africa)



“\$500 is a small price for a child’s future.”

(Brother Dominic Jordan, Development Director of Saint Mary’s Child Rescue Center in Kenya, speaking about his understanding of the connection between price and high rate of success among Saint Mary’s graduates: 80% get admitted to the national university, compared with only 0.5% of a typical high school class)



“This is an ‘Educational Center’; therefore, it is not nor should it be a school; It is a Lasallian Educational Center because here the Mission of the Founder to procure the salvation of all is lived.”

(Mr. Gustavo Solana describing the “La Salle Youth Home” located in the popular neighborhood of González Catán in Buenos Aires)



“Each new immigrant arrives here in search of ‘the American dream’ and his installation in a poor area of his new city is his first disillusion.”

(Br. Pierre Girard speaking of the situation lived by the immigrants when they arrive in the Saint-Michel district of Montreal)



“We began modestly, helping out two hours every Saturday, playing with the kids, helping them with their homework; we also helped out with clothing and food. In the beginning we thought that this was enough”

(Mr. Jorge Daveggio speaking about the beginnings of the Hope House Foundation, an institution that has cared for 2,000 boys and girls at risk over the course of its 30 years of existence. These Lasallian former students from the middle and upper class have not only created and supported this entity financially, but they have also lived in it, sharing with the young people they teach 24 hours per day)



“Very quickly the schools welcomed and organized in the evenings, literacy classes for workers, young and adult, boys and girls, Christians and Muslims. The Brothers have participated actively in the setting up of the ecumenical committee for literacy.”

(Mr. Michel Choukry speaking of the long Lasallian tradition in Egypt for promoting the education of children –Christian or non-Christian– from very poor areas, beside their establishments)



“What we do today at La Salle School, are recognizable variations of what De La Salle and the early Brothers did at St. Yon, over three centuries ago. And what is not at all surprising to us, is that it still works!”

(Mr. Bill Wolff, Executive Director of La Salle School in Albany, New York, commenting on his vision for the Lasallian work he has been entrusted with)



“We never give up on a kid...never”

(Ocean Tides' motto)



“I think, with the added attention, I will be able to succeed much faster than I normally would if I didn't have as much help; knowing that someone cares would actually boost my hope and belief in myself which would help me succeed also.”

(DeKeshia, a student of SMU Winona and recipient of the First Generation Initiative, which includes eight hours of weekly tutoring)



Where others have decided to ignore or vaguely recognize the risk, Lasallians have seen opportunity

Convinced that God is good and wants all to be saved



**Br. Jorge Gallardo de Alba, FSC
General Councillor
Rome**

us, looked at us and they smiled. If we had asked them, perhaps for them the major risk was not the present of their lives, but the future of their children's lives.

There, after crossing a sea channel and reaching the town, at the end of the road, were those children and young people for whom their teachers were risking their lives. "Jaisy," "Darathi," "Adaikalam," "Santhoosam" or "Rajan"...children from families destroyed by war whose parents were more a vague memory than a figure to grab hold of.

For those who now read these lines, it will be easy to see the risk and the vulnerability in the situations of these boys and girls.

Nothing could be farther from this environment of civil war, tension and scarcity than a comfortable and secure social environment where people talk more about diets than they do about

hunger and where dirt and sweat are limited to a few minutes of sport. In an atmosphere like that it is difficult to imagine possible situations of risk for an adolescent like "Lily."¹

Kids Help Line is a Lasallian organization in Australia that offers care, advice and dialogue for children and young people aged 5 to 25. As its name implies, it is a national telephone network that since its foundation, in 1991, has responded professionally to more than 5.2 million calls and e-mails. The origin of the e-mail service, officially established in 2000, responds to situations like that of "Lily" who called Kids Help Line and told the therapist that she would like to send him an e-mail. For obvious reasons of professional ethics, the therapist responded that he could not give her his e-mail address but, at the insistence of the adolescent, he gave in and, a few minutes later he received an e-mail message that said: "I could not tell you anything on the telephone because the person I have to talk to you about is just ten steps away from here..."

1. Where is the risk?

We risk traveling to the north of Sri Lanka which is in full civil war in order to be with the Lasallian community of Mannar. The members of the army who listened to us constantly assured us that the road was under control. On Mannar, that tiny island unconnected to the rest of the country and the world in general for several months now, Lasallian work continues normally with its educational mission.

During the trip, obeying the obligatory stops and the constant inspections of the military patrols, we were nervous when we heard noise of artillery – from friend or foe, it made no difference: the fire made no distinctions – they were aimed precisely at those patrols where soldiers and civilians were stopped to go through and show their documents. For us, the foreigners, the journey of these 111 kilometers was a venture with an uncertain outcome; for the inhabitants, the sight of arms, the noise of the mortar shells, the smell of war were everyday things: they, impassive, unable to suffer from fear or feel the sense of haste that overcame

*"God heard the boy's cry,
and God's messenger called to Hagar from heaven:
What is the matter, Hagar?
Don't be afraid; God has heard the boy's cry in this
plight of his" (Genesis 21: 17)*

Risk? There certainly is and, unfortunately, this is not just one situation or a remote or strange one as you can see on daily news programs, but it is very common and current and very seldom do we stop to think about it as a possible situation of extreme risk.

Risk will never disappear; we just have to start looking at the world more critically to verify this. Risk is there, just around the corner; it is something you learn to live with. There are those who live with it like they would live with a slight skin disease that may cause a little itching or discomfort but, in the end, it does not take away sleep. For John Baptist de La Salle and us, Lasallians, it was never like that: we have learned to live with risk, seeing in it the incentive to imagine solutions that assimilate it and are aimed at a beneficial result.

There are “Lilys” and “Jaisys” and millions of other girls or boys that have manage to confront the at risk situations in which they live and they have come out victorious thanks to the timely presence of persons and institutions who knew how to reach out to them:

A young Mayan from the Guatemalan highlands who, in spite of centuries of official oppression and negligence, is able to save the dignity of his race by obtaining his professional degree as a teacher and then working among his own people;

...a Punjabi boy rescued from the streets of Karachi who has come out of the hell of drug addiction with his head raised high, aware of his illness and still more aware of the responsibility he has for his future;

...a Latin American adolescent in Chicago who has overcome the barriers of his inferiority complex to study in a language that is not his own and who has reached the same level of competence as his companions;

...a Jewish boy, a Muslim and a Christian: an unusual group of friends who on the school playground in Jaffa play on the same team and sit on the same bench while learning to appreciate their differences and to weigh the value of harmony;

...an African girl together with her friends, also immigrants, in a café in Montreal where, in addition to warm-

ing their hands and bodies with an aromatic liquid, find time for spiritual peace in a friendly atmosphere;

...a girl of unknown origin raised according to the laws of the urban jungle of Abidjan who knows the novelty of the word “welcome,” after having slept in a clean state in a decent bed for the first time in her life;

...a young girl destined to perpetuate the cycle of exploitation and poverty devised by the Neopolitan Camorra who instead breaks the vicious circle of her circumstances as she discovers her artistic intuition and creates beauty from the garbage in which her neighborhood is immersed;

...These isolated stories, small streams of water coming from disparate places of the planet do not seem, for the simple observer, to be the beginning of an overwhelming current. They are, nevertheless, inter-connected in such a way that they have the necessary potential to form a great current and to change profoundly the picture of injustice in which we live.

2. The challenge is to understand risk as opportunity.

The common denominator for these stories is not the type of problem but the way of approaching a solution.

We know that in examining the causes of a problem, calling things by name, defining them, is a fundamental issue. If the problem is not defined it will be impossible to determine the extent of the consequences. Mistreatment, abuse, negligence are all problems; all of them are different and complex versions of “the” problem: injustice.

But risk...is it a problem?

Risk is defined as the possibility of loss or injury. It would seem that the origin of the word comes from the Italian word “*rischio*,” which etymologically goes back to the Arabic “*rizq*,”² which can be translated as “*that which comes from Providence and from which profit is obtained.*” This, like any other definition, can only serve as a guide.

In fact, each situation is complex: persons, programs, institutions or movements revolving around the topic of boys, girls and young people at risk responding to circumstances in which there is not one, single, simple and clear response.



In any case, to be in an at risk situation is **to be exposed to...** detriment, hunger, conflict, abuse, neglect, exploitation, violence, ridicule, discrimination... the list would be as long as the list of evils that have battered humanity since its creation.

We Lasallians have vast experience in working with boys, girls and young people who are at risk. Nevertheless, this experience has not diminished our ability to be surprised constantly. We know of extreme situations where we have verified with joy the heroic resistance and ultimate success of boys and girls we thought were vulnerable. On the contrary, there have been times when we have seen, regretfully, children and young people who we thought were resistant but were more vulnerable than we had expected.

All of us have had the risk of planting something under the sun: some of the plants are killed by the sun while others are raised up by it. It would be a useless mission to try to diminish or neutralize the factors that cause risk; there is no effective, valid remedy to face them all. Our task has been and continues to be a mission of positive searching for initiatives that will aid our young people to assimilate risk and to make the most of it. We are talking about:

- **Human initiatives** that go beyond the initial palliation that

mitigates the lack of a roof or of bread and that really gives power to children and young people to build their homes and earn their living in a dignified way.

- **Community initiatives** where human relationships create a fraternal environment and spaces where there is adequate formation in the ability to communicate, dialogue, to express feelings, and where there is mutual respect. These are decisive elements that will allow the young to handle risks that they might find in the family and in society – risks involving the failure to adapt, exclusion or open conflict.
- **Spiritual initiatives** of transcendence that facilitate in children and young people an encounter with a God “*who has first loved us*”; initiatives that will help them to connect with others like themselves or who are even more needy and, through them, to help them to see God³.

3. In facing risk, where others stopped, De La Salle moved forward

It is difficult to “sell” our product. We are so accustomed to receive so much information of so many different kinds that images and numbers no longer say anything to us. Surely, it is not pleasant to think about scenes of poverty. The poor and the marginalized are bothersome; they bother us...because they call into question our way of living.

Curiously, in some cases, being more and better informed about the problem of poverty instead of *softening* one’s soul, may harden it. On one occasion, upon inviting a “daily Mass and Communion” person to accompany me to visit Lasallian works in favor of at risk children, that person answered me with an ironic “*Travel so far to see poverty? To do that it would be better if I turned on the television.*”

Yes, it is ironic, but true, all you need to do is to click to get that information...and another click in our conscience to wall ourselves in behind the numbers and to calculate how many children die of hunger each minute without our hearts being moved too much.

That is our tragedy: to know of the existence of vulnerable children, but who are “invisible;” to know that those kinds of dirty angels accompany us daily but that we have decided to ignore them.

De La Salle also knew of the existence of these creatures, but he did not stop there: where others decided to ignore or vaguely recognize the risk, he saw opportunity. He gave a name and some dignity to those “dirty angels.” To assure them of provisions, protection and participation in what they lacked humanly and spiritually, he decided to “*devote himself to forming schoolmasters totally dedicated to teaching and to Christian instruction.*”⁴

In the first of his Meditations for the Time of Retreat, John Baptist de La Salle sets out his plan of salvation for them: Because God is good, what comes from Providence (*rizq-risk*) for these children is the presence of persons “*who have sufficient knowledge and zeal to see they come to the knowledge of truth.*”⁵



With the language and the grammatical expression of his time, in the same text De La Salle describes later on our Lasallian labor as that of “*instructing, teaching, exhorting, encouraging those who are entrusted to your care, guiding them with attention and vigilance, in order to fulfill toward them the principal duty of fathers and mothers toward their children.*”⁶

Aware of the risks in which the youth of his time lived, he states this principle in many of his texts: “*You should look upon the children whom you are charged to teach as poor, abandoned orphans. In fact, though the majority of them do have a father here on earth, they are still as if they had none and are abandoned to themselves for the salvation of their souls. This is the reason God places them as if under your guardianship. He looks on them with compassion and takes care of them as being their protector, their support and their father, and it is to you that he entrusts this care.*”⁷

4. The vision that connects surface reflections with bottom reality.

There is a Buddhist parable that talks about the wind and the water. When the wind blows over the surface of the pond, the scene fragments into a myriad of lights and colors. The world is scattered in a mass confusion of images aimed in many directions. One who observes this phenomenon is lost in the complexity of a variety show which, although beautiful, prevents one from seeing what the pond contains in itself. Only when the wind abates and the pond surface returns to its original quiet state is it possible to see the bottom again. It is then when the observer is no longer distracted with the variety show on the surface that he can discern clearly what there is at the bottom of the water. Our Lasallian Mission reflects this parable.

Working directly in this mission or being actively informed about the different experiences in terms of the attention, care and service being given to children and young people who are at risk, we Lasallians sense the varied initiatives, stories and testimonies that, like the effect of the wind on the surface of the pond, provide us with detailed experiences, different impressions, eloquent snapshots or brief descriptions of a common work...But, at the same time, this brief recounting forces us to think about what there is at the bottom, underneath, in the pond water itself. What is the source that nourishes this pond? What is the vision that connects the reflections of the surface with the reality of the bottom?

The Biblical citation that preceded this article reminded us of the ancient story of Hagar and Ishmael; the story of an abandoned woman and her son: both abandoned to themselves, out of touch with everyone to die unknown in the desert. While the story is ancient, the circumstances surrounding it are not: we know that at this precise moment in time women⁸ and children⁹ continue to be the most vulnerable beings on our planet.

The sequence of the Bible story reaffirms Lasallian idea that God is good, listens to the cries of the weak, and proposes the necessary means for their salvation.

John Baptist de La Salle did understand this and that is why, going against the sarcasm of “sensible” persons, his work was marked with the seal of hope. The paralyzing threat of risk did not succeed in keeping him from going forward in search of the “Ishmaels” of his time and in bringing them by the hand to the welcoming embrace of a kind-hearted God.

Because he was convinced that God is good and wants all to be saved, he knew that God provides us with the means to work for a more decent world. Furthermore, De La Salle recognized in his call that he and his companions were the means that would contribute to the realization of that plan of salvation for at risk children and young people.¹⁰

What leads us to maintain our mission and to seek actively the education of children and young people is our conviction that the presence of this good God is what connects these surface reflections with the reality of the bottom of the pond. The stories told in this Bulletin reflect this: Lasallians who provide security and encouragement to those who have been entrusted to our care. The concrete activities that are done in so many admirable projects do touch the hearts of many children and young people who are at risk; with their works, and in each place, they recreate the message of the angel to Hagar: “Don’t be afraid; God has heard the boy’s cry in this plight of his.”

¹ A fictitious name is used here to protect privacy.

² “tutto ciò che viene da Dio e da cui si trae un profitto.” (Everything that comes from God and which brings with it a profit). Zingarelli Dictionary.

³ Cf. 1 John 4: 19 – 20: “We love because he first loved us. If anyone says, ‘I love God,’ but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God whom he has not seen.”

⁴ Cf. Rule 1.

⁵ Cf. Meditation 193.1-2.

⁶ Cf. Ibidem.

⁷ Meditation 37.3; see also Meditations 197 and 203.

⁸ Women’s nominal wages are 17 percent lower than men’s. Women perform 66 percent of the world’s work, produce 50 percent of the food, but earn 10 percent of the income and own 1 percent of the property. In some regions, women provide 70 percent of agricultural labor, produce more than 90 percent of the food, and yet are nowhere represented in budget deliberations. In Mexico, women in paid employment devote an additional 33 hours to domestic chores each week, while men’s weekly contribution is six hours. If the average distance to the moon is 394,400 kilometers, South African women together walk the equivalent of a trip to the moon and back 16 times a day to supply their households with water. In Arab states, only 28 percent of women participate in the workforce. (Facts and figures provided by UNIFEM, United Nations Development Fund for Women. October 2010).

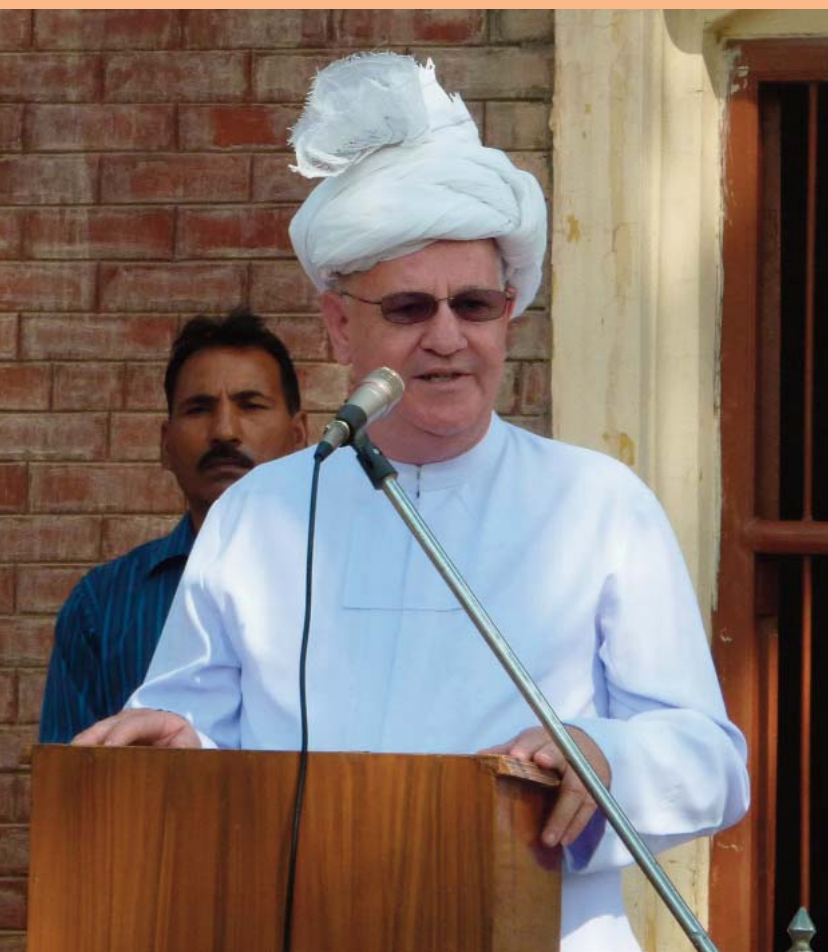
⁹ One child in 4 does not reach his or her fifth birthday in Afghanistan and Sierra Leone. Fewer than 15 percent of births are attended by skilled health personnel in Afghanistan, Chad and Ethiopia. Over the course of her lifetime, one woman in 8 will die in pregnancy or childbirth in Afghanistan and Sierra Leone. A typical woman in Angola, Djibouti and Niger has less than four years of schooling. On average, a girl in Swaziland will not live to see her 40th birthday. (Facts and figures provided by Save the Children. October 2010).

¹⁰ Cf. Meditation 193.3.

Lasallians in PARC: at the forefront of responding to the needs of children and youth at risk

Pacific-Asia Regional Conference (PARC) Singapore

**Br. David Hawke FSC,
General Councilor
for Pacific-Asia Regional Conference**



MEL Bulletin 41 published in March, 2010, with the catching title; *“World appeal to a new mobilization for childhood”* and this current edition of the Institute Bulletin are timely reminders of the top priority all Lasallians give to responding to the needs of children and youth at risk.

While this edition of the Bulletin focuses on selected innovations responding to the needs of people at risk in the Pacific – Asia Region, Districts and Delegations across the region have in the past and will in the future keep as a priority this important area of the Lasallian educational mission.

Brothers, Lasallian Sisters and other Lasallians have, using local resources and the funds contributed through the generosity of overseas donors from both within the Institute and beyond responded proactively through education to the increasing needs of children and youth at risk. In Lasallian schools at all levels there is a concerted effort to respond to the needs of *“the last, the least and the lost”* by *“touching hearts, teaching minds and transforming lives daily”* whether in kindergartens, primary schools, high schools, universities or colleges.



In addition to the educational response through schools, whether it be at La Salle Home, an orphanage in Sendai, Japan; the vocational training for the disabled in Nha Trang, Vietnam; Lasallian Education Services in the slums of Colombo, Sri Lanka; the Youth Centre in Mount Hagen, Papua New Guinea; the Learning Centre in Yangon, Myanmar; Boystowns in India and Sri Lanka; a drug rehabilitation centre in Pakistan; the Bahay Pag-asa programmes for juvenile offenders in the Philippines; learning centers in Thailand and Malaysia; Kids Helpline in Australia; specialist counselling in Singapore; Lasallian Centre, Changjiao, mainland China, to name a few, Lasallians in the region are at

the forefront of responding to the needs of children and youth at risk.

Increasingly, schools are conducting programmes to raise awareness among their students and wider communities of the importance that the Institute places on children and youth at risk. Volunteer and exposure programmes for students and alumni within and across the sectors of the Region serve both to educate the participants and also assist in development projects that benefit children and youth at risk. Various publications serve to keep before people the increasing needs and invite a response, not only from Lasallians but also the wider community.

**We Care. We Listen.
Any time and for
any reason**

**Kids Helpline - a place where
you can get help and connect**

Kids Helpline Brisbane (Australia)

**Br. Paul Smith FSC
Chief Executive Officer
of Lasallian Foundation¹**

Kids Helpline² was started in 1991 by the De La Salle Brothers in Australia as a service of BoysTown to provide a free confidential support and counselling service to children and young people in Australia. 20 years later Kids Helpline remains a much needed service. Since its founding it has helped more than 5.5 million young people work through many different challenges.

In 2009, Kids Helpline responded to more than 270,000 contacts with 725 leading to duty-of-care responses. That is where the young person is in immediate risk of harm and counsellors must contact an emergency service or child protection agency. This was an increase of 10 per cent from 2008, with protective actions taken by counsellors increasing by 56 per cent since 2004. Although many young people have great parents and other adults who offer help and support, there are times when this is not the case.



While **Kids Helpline** started out as a service for children and young people aged 5–18, the service now extends to young people aged 5–25 years. **Kids Helpline** assists young people to work on issues and empowers them to work through these with the help of their parents, friends and other support services.

Young people like Lucy³

Thirteen year-old Lucy had been contacting **Kids Helpline** utilising all mediums (phones, web and e-mail) and had two counsellors that she spoke with about ongoing family relationship conflict, friendship breakdowns, bullying and her difficulties in understanding and managing her emotions. Lucy had a very negative image of herself, experienced persistent suicidal thoughts and was engaging in deliberate self-harming behaviour.

Through counselling interactions that would often focus on Lucy talking about her feelings and emotions in detail and the impact these have on her and her view of self, and with her counsellors validating her experiences, Lucy has been able to decrease her self-harming behaviour. Recognising that she does want to live, together they have collaboratively developed a safety plan to utilise when she is having suicidal thoughts. With her counsellors' ongoing support, Lucy is increasingly recognising her internal strengths and resources and developing plans for an exciting future.

In 1999, **Kids Helpline** began email counselling and in the year 2000, became the first service in the world to offer real-time on-line counselling via the internet. The internet may be considered 'everyday' in 2010, but this service was truly groundbreaking 10 years ago. This online service now accounts for almost a quarter of all **Kids Helpline** counselling sessions.

Counselling is provided via the phone, web and email by tertiary qualified, paid professionals who undergo additional accredited training at **Kids Helpline**. Counselors respond to more than 5,000 calls each week about issues ranging from relationship breakdowns and bullying to sexual abuse, homelessness, suicidal thoughts, and drug and alcohol usage. One-in-five counselling sessions during 2009 were with a young person presenting either a suicide-related issue or self-injurious behaviour.

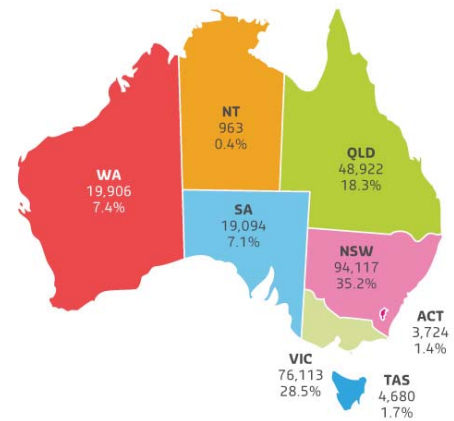
Kids Helpline is primarily funded by the BoysTown Lotteries. It is a work the DeLaSalle Brothers have every right to be proud of and it is recognised nationally as the most significant intervention for youth over the past decades.

¹ **Lasallian Foundation Asia Pacific** was established in 2004 by the De La Salle Brothers of Australia, New Zealand and Papua New Guinea, to help meet the growing needs of poor children throughout the region. Official website: <http://www.lasallianfoundation.org/>

² Official website: <http://www.kidshelp.com.au/>

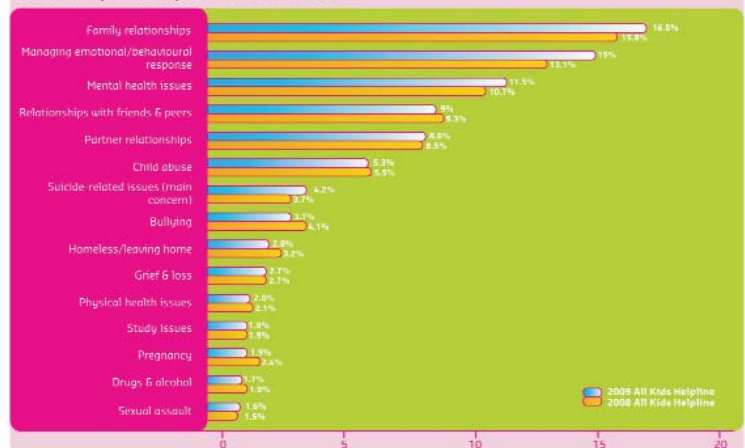
³ Real name changed for privacy.

Kids Helpline Contacts 2009



We care.
We listen.

Kids Helpline Top 15 Concerns 2009



When nobody claims them as their own

Caring for stateless children in the Bamboo School

Br. Victor Gil, FSC
Project Director

Origin

With the economic improvement in Thailand workers had to be imported from Myanmar (former Burma) to work in factories, rubber plantations and agricultural jobs. West of Thailand in the historical village called the Three Pagodas Pass a big rubber plantation has about one hundred families tapping the rubber trees, collecting the latex and working in the rubber factory. Three years ago, of the more than one hundred children in that village only a small number of them had any schooling. Mrs. Wirawan Wisetsing visiting that village and noticing the absence of schooling in that village started teaching some of the children under a tree on a voluntary basis. Some friends of Mrs. Wisetsing joined her and an NGO built four 12 square meters class-rooms with bamboo but offered no operating assistance.

In August 2008 Brother Victor Gil, working for the National Catholic Commission of Migration (NCCM), came to know about the situation of the school, of the teachers who had not received any salary for 8 months and informed the Brother's Bangkok Community and the Council of the Delegation of Thailand.

Involvement of the Brothers

Since then the Delegation of Thailand has assumed the academic and financial responsibility of the **La Salle Learning Center**¹. In spite of the small number of Brothers, within the next few years, an international community of 3 Brothers is expected to be



Numbers **500** The distance, in meters, from the **La Salle Learning Center** to the border with Myanmar. The school serves stateless children from Thai, Karen, Mon, Burmese, Lao and other ethnic groups.

established. Brother Superior General Alvaro and Br. David Hawke Councilor kindly visited the *"Bamboo School"* in February 2010 and gave their full support and encouragement for this initiative as answering the desires of the last General Chapter that the each region try to start a project for migrant children.

The children in the **La Salle Learning Center** are of different ethnicities: Thai, Karen, Mon, Burmese, Lao. About half of them have some kind of Thai documentation and the remain-

ing are children of Burmese workers living in Thailand. These children are stateless not being recognized as being citizens of Thailand or Burma. Many of them started schooling only last year at the age 10-12. They are but a small portion of the tens of thousands of children born to the 2 million Burmese workers (legal and illegal) working in Thailand. The **La Salle Learning Center** is completely gratuitous educational institution without State support.

If these children are not given the education that is their right, many of them are likely to turn to criminal behavior like prostitution and drug trafficking or they could be used by politically minded activists to create tension in the border between Myanmar and Thailand.

The Thai Ministry of Education has taken steps to have these children integrated in Thai society by recognizing the right to education of stateless children; but the process has just started. Schooling would be the best way of integrating them into Thai society.

The **La Salle Learning Center** is only about 500 meters from the border with Myanmar and the military have an important role to play in that area especially regarding national security; so besides having to follow the regulations of the Ministry of Education we have to comply with the requirements of the military who have shown great concern about the location of the Center.

We have about 200 students aged three to seventeen attended by ten teachers. We provide them with books, uniforms, milk and lunch every day.

Since August 2008 the *"Bamboo School"* has received great support from many sectors of the Institute: *Lasallian Foundation* of Australia, *Edificando* of Spain, alumni of Japan, Hong Kong and Malaysia as well a significant number of groups within Thailand. Groups from England and Spain have volunteered to help build class-rooms. Additional Contributions from Italy and Australia have been promised. To all of them we give our most sincere thanks and promise the payers of the children of the *"Bamboo School"*.

La Salle Learning Center also called the *"Bamboo School"*
Three Pagodas Pass, Border Myanmar - Thailand



¹ Official website: <http://www.bambooschool.tk/>

Touching Hearts, Educating Minds and Transforming lives in Papua New Guinea

Sacred Heart College brings quality education to Teachers from remote villages

**Sacred Heart Remote Teachers' College
Port Moresby, Papua New Guinea**

**Br. Bernard Cooper, FSC
Executive Director**



Numbers

7 Number of days needed by some teachers to arrive from their villages to the Sacred Heart Remote Teachers' College. They arrive only after having walked jungle paths, hiked up and down steeped mountains, canoed through rivers, crossed seas on ferries and hitch-hiked.

Papua New Guinea is a distinctive and remarkable country in diversity. Communities have over a thousand edible vegetables, more than anywhere else in the world. That's great when most (80%) of the population are living in rural or remote areas.

However the same cannot be said for the many children in the remote areas who miss out on Basic Education because of the shortage of trained primary teachers prepared to live in the remote villages. No teacher usually means no school and children at risk.

PNG seems unlikely to meet its commitment for the Millennium Development Goal of Universal Basic Education for All. Such a shame for PNG was one of the first countries to sign on enthusiastically for the Rights of the Child. Children are at increased risk when they miss out on basic education and cannot read or write.

The education story still needs the voice of a prophet, for policy and structure continue to exclude the remote and entrench from the urban and better resourced. This is a story helped through the ages by Giants like St John Baptist de La Salle, Blessed Edmund Rice, Nano Nagle and others. **Sacred Heart Remote Teachers' College** is this modern voice.

The new *'Achieving a better future through Universal Basic Education Plan 2010-2019'* has given a window of opportunity to **Sacred Heart Remote Teacher's College**. Changes to the entry policy to give a higher priority to connection and commitment to remote areas have opened possibilities in 2010 for 100 Grade 12 students who have not previously



been offered Tertiary Training. They have vast experience and much education knowledge. This is a story of great determination and commitment.

The opportunity for the new remote College came about through the Southern Region Bishops who experience the lot of the remote villages and children at risk through lack of education every day. They committed vital existing resources to fast track the College. The National Department of Education also gave support through national registration and allocation of salaried staff. The European Union provided the scholarships for the first cohort to study through graduation. And so a new vision for what can be is forming. *Touching Hearts, Educating Minds and Transforming lives through remote education* is our motto.

The benefits of training students from the remote areas, prepared to return to the remote schools are becoming clear. These students have the language and social resources to thrive in the remote community. They are sometimes disillusioned and underutilised when facing lack of access to tertiary studies.

The remote areas have very low disposable income. They find it hard to pay the tertiary fees in the PNG user pay system. This exacerbates access issues. Major contributions are needed for infrastructure improvements and scholarship support.



Regardless of their cultural and religious background

LCES improves the quality of life of poor and marginalized children in the shanties



**Lasallian Community Education Services,
Henamulla, North Colombo,
Sri Lanka**

Br. Rajan, FSC



Numbers **3/4** Fraction of the population of Greater Colombo who lives in shanties. In the Henamulla slum, the LCES' committed Lasallians care for 182 girls and 166 boys, aged 2 to 5.

Lasallian Community Education Services (LCES) commenced its services under the guidance and direction of the De La Salle Brothers in Colombo, Sri Lanka, in 1981. It is located in the capital of Sri Lanka near the slums, shanties and beach children of Colombo North.

Over 75% of the population of Greater Colombo lives in shanties. Most fathers are day labourers, fish mongers and vegetable vendors. Mothers also work, some overseas. A long lasting war, escalation of the cost of living and lack of parental education are contributing factors to: poverty, separation of parents and malnutrition of children. Lack of running water and electricity, overcrowded shelters, highly unhygienic conditions add to the misery of these shanty dwellers.

LCES is committed to improving the quality of life in the shanties through visits, supervision and guidance and counseling services. LCES's intervention has succeeded getting access to electricity.

LCES provides awareness programmes on substance and sexual abuse and offers Marriage and Family Counseling to parents to safe guard children who are at risk.

LCES works with:

- The Medical Research Institute through which doctors and nurses check on the health and nutrition of the children and provide dental and medical treatment.
- The Medical Officer of Hospitals to provide staff to train mothers to prepare healthy food for the children.
- Police, Religious authorities and Local Village Headmen, to carry on the services for the children at risk.

LCES Pre-School Education programmes

182 girls and 166 boys, aged 2 ½ to 5 attend one of LCES's three pre-schools. Teachers are paid, children given a mid day meal and provided with books and uniforms. The children we serve in our Pre-Schools come from poor and marginalized families belonging to a great diversity of cultures and religious affiliations: Muslim 42%, Christian 29%, Hindu 23%, Buddhist 6%. The goal of these pre-school institutions is to assist children in gaining admission to Grade 1 in Government schools.

With no access to public funds, we need to work with whatever these children and their families can provide for the running of LCES but, in fact, it is thanks to the generosity, good will and collaboration of everyone Lasallian from Sri Lanka, PARC and the Institute in general that we really can carry on our project.



29 Percentage of Christian children served in the Pre-Schools network of LCES. The other are: Muslim 42%, Hindu 23%, and Buddhist 6%. All of them come from poor and marginalized families

Opportunities for the weaker elements of society: women, children and youth

SJDT helps them to develop their potential for self-sufficiency

**St. Joseph's Development Trust,
Cuddalore, Dindigul, Kanyakumari,
Nagapattinam,
Pudukkottai and Theni Districts
Tamil Nadu, South East India**

**Br. I. Sebastian FSC
Executive Director**

St. Joseph's Development Trust (SJDT)¹ seeks to serve the weaker elements of society: women, children & youth, irrespective of caste, creed or religion. It offers them opportunities to develop their potential for self-sufficiency.

SJDT has programmes in 8 districts and 466 villages in Tamil Nadu in South East India with a staff of 181 full time workers and 256 part-time workers. These programmes include:

- *Women Development Programme* of Self-help Group Formation and Economic Development Activities.
- *Community Development Programme* through Cash for Work Programme, Livelihood Programme and Health Care Programme for Women and Children.
- *Children's Development Programmes* include:

Street and Working Children Programme

Street and working children are identified by our staff at bus stands, railway stations, temples, shopping places, etc. It is not easy to convince the children to come to our shelter because the children look at strangers and outsiders with fear and suspicion.

They are first brought to a short term shelter where they receive food, accommodation, play materials and recreation to secure their confidence and to make them feel at home. Here they are protected from anti-social elements and from the harassment of police. Counselling sessions begin here.

Lack of education is the cause as well as the effect of street and working children. If their parents were educated, in most cases, the present situation would not have arisen. Most of the street children have an aversion to education but some who were forcibly removed from school would like to continue their education. For children who continue to stay at our shelter, education starts informally in a recreational context. All children, during



Numbers

466

Number of villages in Tamil Nadu State, India, where SJDT has programmes. It has a staff of 181 full time workers and 256 part-time workers.



their temporary shelter, are given awareness and value education in areas related to: environment, health, hygiene and sanitation. 2,463 children benefit from this program.

Day Care Education Centres

Day care centres provide basic education to children aged between 2½ and 5 years. Specially trained teachers in Joyful Learning (Learning through play) are appointed to take care of the children in the learning process. It caters to the basic skills like reading, listening, writing, speaking and rationalization. Nutritious food is served in the centres at noon and snacks are provided in the evening. Sufficient time is given to rest and play. Health of the children is monitored periodically. Many children diagnosed

with anemia are given iron rich food. 1,435 children are currently in this program

Programme for Orphaned, Neglected and Abandoned Children

The children from various backgrounds and situations land up in the care homes run by **SJDT** as a final resort. These abandoned, stranded, orphaned and neglected children get emotional, physical, educational and social care and support in the homes run by **SJDT**. It has trained and experienced staff members in child care and management promoting equality and affinity among the children to grow in an atmosphere where love, compassion and equality are nurtured.

Apart from their regular school studies, moral education, health classes and social gatherings, the children are made to feel part of a community. **SJDT** is running 5 homes with 291 children.

Home for Physically and Mentally Challenged Children.

A special home & school for mentally challenged children was started in 2003 at Murugathuranpatty, near Pallapatty in Dindigul district in Tamil Nadu. In 2006, this programme won a Certificate of Excellence for its services to mentally challenged children and for providing special education for them. The Tamil Nadu government also continues to support this programme for the benefit of mentally challenged children.

Appeal

The Suffering, the deprived, the disgraced and the marginalised can find solutions to their problems themselves provided they are supported with guidance, proper atmosphere, equal opportunity and proper organized forums. This has been also our organisation's guiding principle in all our developmental interventions.



¹ Official website: <http://www.sjdt.in/>

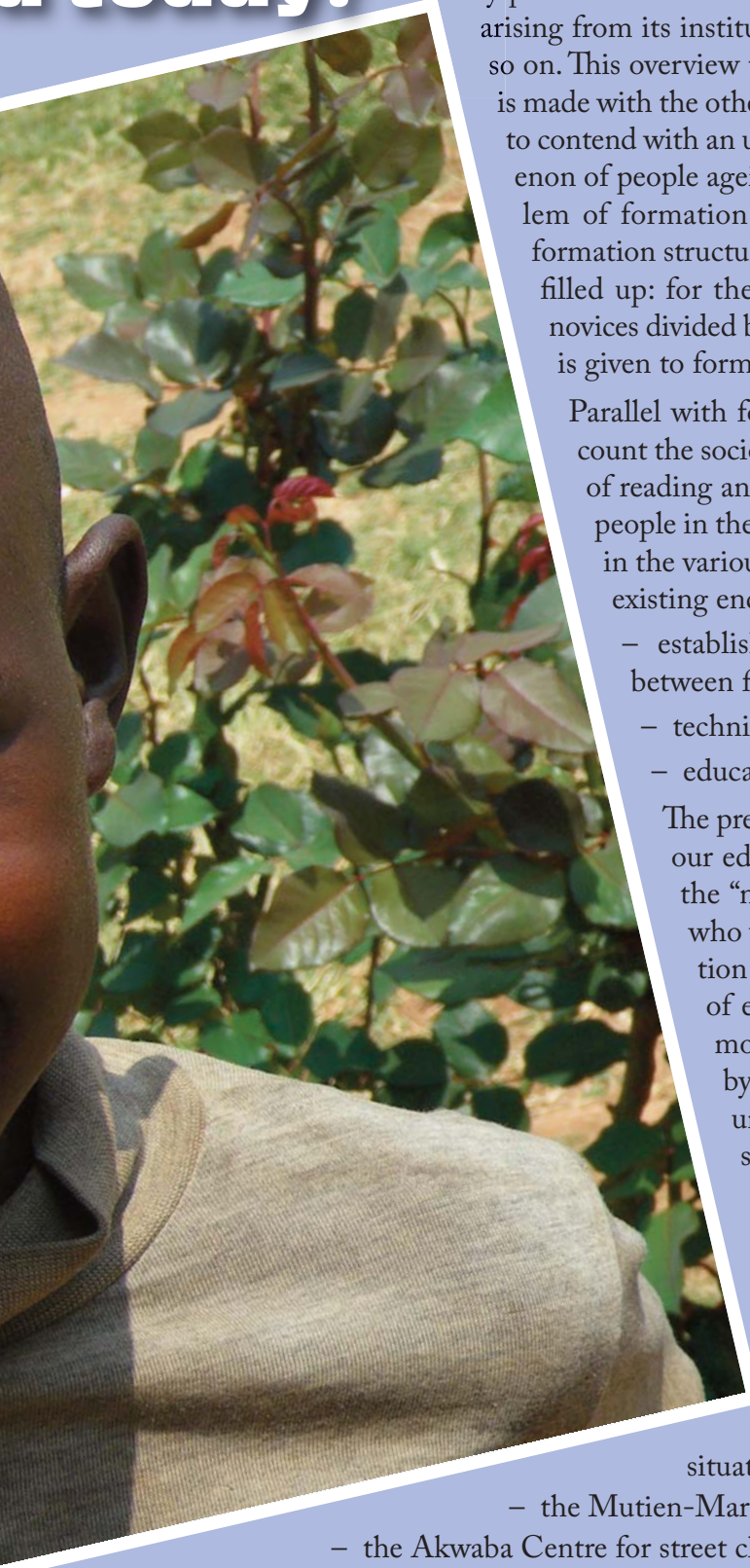
What educational policy for Africa

**Regional Office of RELAF (Lasallian African Region)
Abidjan, Ivory Coast**

**Br. Gabriel Somé, FSC
General Councillor for RELAF**



a today?



The Lasallian enterprise in Africa today is confronted as it is everywhere else by problems linked to its history: problems arising from its origins, problems arising from its institutional choices, problems linked to a growth crisis, and so on. This overview takes on its particular quality when a small comparison is made with the other Regions of the Institute: while a number of these have to contend with an unprecedented vocations crisis and the ensuing phenomenon of people ageing, Africa on the other hand has to confront the problem of formation because it has vocations. By way of illustration the formation structures of the **Lasallian African Region (RELAF)** are quite filled up: for the academic year 2010-2011, RELAF has some thirty novices divided between Bobo-Dioulasso and Nairobi. Priority therefore is given to formation.

Parallel with formation, educational endeavours should take into account the socio-political context in which they are operating. The level of reading and writing ability remains low and there are not enough people in the middle class which renders economic progress difficult in the various nations. It is this context which justifies the nature of existing endeavours within RELAF. There are:

- establishments offering general courses with huge numbers – between fifty and a hundred students per secondary class
- technical and vocational establishments, and
- educational centres for children, young people and adults.

The present article concerns the last group. For some years now our educational endeavour has been attempting to expand to the “non-formal” so as to offer more opportunities to those who were finding themselves excluded by the official formation structures which have become elitist. A certain number of experiments have been attempted here and there with more or less success. Most of the difficulties encountered by those promoting these endeavours can be summed up under economic aspects: how can educators effectively assist the marginalised when they themselves are poor?

There is no lack of initiatives attempting to offer an effective response to this question. We have chosen to present four of these because of their originality. Despite the desire to head determinedly towards self-sufficiency, these initiatives still need to be sustained or otherwise their duration will be very short. Unfortunately they are not the only ones in this precarious

situation. They are:

- the Mutien-Marie Centre in Mbalmayo
- the Akwaba Centre for street children in Abidjan
- the educational project for the Baká people of Lomié in Cameroon, and
- the Social Centre for the promotion of women at Anosibe in Madagascar.

Lay Lasallians working to relieve the misery of Antananarivo's poorest

An initiative of the Signum Fidei Fraternity

**Anosibe Social Centre for the Advancement of Women
Antananarivo, Madagascar**

Br. Michel Rasolondrahona, FSC



The Anosibe Social Centre for the Advancement of Women is an initiative of Signum Fidei, a fraternity of Laypeople of Madagascar in collaboration with the Brothers of the Christian Schools of the District of Antananarivo. This initiative finds its origin in its proximity to the Holy Family College of the District of Antananarivo - most of those involved being staff members of the college. The poverty of the Anosibe sector in the heart of the Malagasy capital has not left untouched those coming to work at Holy Family College. It is in this way that little projects to reduce the misery of those living in these surroundings began to see the light of day. Bit by bit these schemes have become more organised and for some ten years now a more developed formation plan has been offered to young girls, the target population of the Anosibe Social Centre.

The local setting: Anosibe is among the poorest sectors of Antananarivo. Population density is high and people live in very unhealthy conditions. Not having fixed employment they live by their wits. Most are small-scale vendors or re-vendors on the move. Items for sale are very varied, and sales are carried on street curbs or at the nearest bus station where delinquency rates are very high.

Anosibe is one of the big sectors of the capital. It is located to the south of the capital on a large swamp that has been partly filled in. The stagnant waters provide the ideal place for the proliferation of mosquitoes. There is a wooden footbridge for getting from one place to another. The sector definitely has no system of sewers and all waste water ends up in the swamp. There is an un-



covered canal which joins the Ikopa River but the water-flow is very sluggish because of the fact that the whole plain is practically level.

The houses are built very close to one another, with one storey at the most, because the ground is not solid enough. Between houses there is just a narrow space of about one metre. The houses virtually lack running water – a few taps here and there provide people with water fit for drinking. The few lucky ones have a tap in their yard. Fewer than 50% of the houses have electricity. During the wet season black mud makes its appearance in the little yards.

The **Social Centre for the Advancement of Women** has at its aim to give an education and a professional integrated formation, with delivery of a diploma, to deprived young girls of the Anosibe sector and surrounding areas so that they might prepare for their future, develop their potential and have contacts and relationships with other young girls of Madagascar.

Most of these young women, as is the case for their older sisters, have had no access to education. Since the **Social Centre for the Advancement of Women** came into existence things have changed notably in the area of human relations and with the environment. These young girls are attempting to share what they have learned with the people surrounding them. However the limited possibilities and lack of infrastructures of the centre do not permit the enrolling of more young girls.

The illiteracy rate in the sector is relatively high. However the young people rarely have the time to further their education because they are living from day to day. Many are unemployed and prefer to roam about idly with all that this entails. Others are in disguised unemployment selling items cobbled together at street curbs or undertaking little short-lived enterprises. Within the sector the **Social Centre for the Advancement of Women** is the only place offering professional formation and allowing young people to ascertain that poverty is not fatal, and that access to studies and to formation can change families' lives.

The Centre opened 10 years ago with about twenty young girls and since then enrolments have not ceased increasing. At the present time one hundred and fifty (150) girls aged from twelve (12) to nineteen (19) come to get an education and to prepare a future for themselves by practising professional skills. More than 655 girls have acquired knowledge at the Centre. In 2007 the girls began sitting for the official examination. The results were remarkable because all students passed the exam.

The course lasts three years. The form of the course derives its inspiration largely from the Women's Development programme organised by the Diocese of Antananarivo. After their studies the girls graduate with a Diploma of completion of Women's Development Formation, recognised by the State. Those who do not get diplomas can continue working at the Centre's workshop which offers them work in this way so that they can contribute to their needs.

The specialisations taught are: tailoring, embroidery, sewing, knitting, and housekeeping. This last is divided into three parts: food hygiene and health, home economics, and child-care. To these subjects are added: human education, good manners, civics, introduction to French, dancing, and religion. As such, a formation is offered that is fairly complete for the well-being of these young girls.

This formation is one of the first organised activities that the TSIRY-Signum Fidei Association set up. This Association began in view of coordinating the various activities of Lasallian groups. The group formators are part of the Association as is also the Brother Supervisor. The Association is under the direction of Mr Philippe Philibert Andriamanehoarivony, Signum Fidei Coordinator.

A more organised scheme was begun under the responsibility of Mrs Raholisoanirina, Head of the Centre, and Mrs Delphine Marie Andriamanantena, Bursar and Administrator of the Centre. These leaders have had prior experience in the domain. Unfortunately this project is still at pilot stage for lack of funds.



In Defense of the Rights of the Street Children of Abidjan

Living in a family environment at the Hogar Akwaba helps children change the way in which they relate to others and prepares them to return to their families of origin

**Foyer Akwaba
Abidjan, Ivory Coast**

Proyde



Psst, psst... Listen, listen little boy... Would you like to make some money? The child notices how skillfully the young boy, who is speaking to him, handles the roll of filthy bills, which he has just taken out of his pants pocket. His eyes sparkle. The attraction of money for a child who is barely ten years old is almost irresistible.

What do I have to do? Nothing... it's easy, just bring me two cell phones.

The child has done it before. It's easy to do. All he has to do is to go to the crowded Plateau (the heart of the financial district of Abidjan) select a passer-by, who is too distracted in conversation to notice his surroundings and grab the cell phone at a run, losing himself in the crowds.

The child has made his living for the day. He can sniff coke in peace with other children he knows, eat...and feel powerful and good about himself. He now has money and no longer remembers how difficult it was the day before yesterday, when he had to go to Cocody-Riviera, the rich district of Abidjan and make advances to a rich man who took him to a small hotel room and frightened him by threatening to denounce him to the authorities unless he did his bidding for money. In the end, he lost part of this money to an older street bully. With this money in his pocket, he doesn't even remember how lonely he has felt and how much he misses his mother. Such is his life today. He is merely one of the thousands of street children in Abidjan.

Stories like this one are routine for children, between the ages of eight and sixteen, who seek refuge at **Hogar Akwaba**. For most of them, it all begins with a Brother who approached them while they slept on a table in a sordid bar, offering them a way out of the streets. Many of them accept the offer in order to spend the night somewhere else, or to try something new. But they are suspicious and invariably ask the same question... Will I be allowed to leave when I want to go? Yes, yes of course. You are coming to the Hogar of your own volition and are free to leave when you wish to go. The door is always open. (The door is only locked at specific times to prevent the older street boys, who choose to remain in the streets, from entering and exploiting the younger ones).

From this point on, a new horizon full of hope opens for these boys and girls with the final goal of reuniting them with their



families. All the boys and girls know that in their first week at Hogar Akwaba, they are required to tell their teachers the whereabouts of their families. If they do not comply with this requirement, they are required to leave the Hogar. Although this may seem harsh, it is necessary in order to reunite them with their families as well to comply with the legal requirements of the Ivory Coast.

The road for these children is not easy. They must learn to live according to a schedule, take on responsibilities and relate to each other in a manner that they are not accustomed to doing on the streets. In order to accomplish this, each boy and girl who comes to the Hogar, must integrate himself/herself into a group according to their age. They live together in the same “casita” (small home) sharing the cleaning, house responsibilities and have a small job (that does not violate child labor laws), in order to help support themselves.

Besides this, they are invited (according to their grade level), to resume their schooling by returning to the course of studies they abandoned, or to learn a trade at local shops that have a special arrangement with Hogar Akwaba. There is also a literacy program for the children who are illiterate.

Returning to school is no easy task for these children. Nevertheless, it has proved essential to their rehabilitation as persons. When one of the children from Hogar Akwaba returns to school, they are usually viewed with suspicion by the other children and by their teachers... They have to earn respect. Most of the children are successful, with the assistance of the teachers from Hogar Akwaba, and when they achieve this goal they feel (and are truly) reborn! Their childhood is restored.

As a result of family living at Hogar Akwaba, the listening skills of their teachers, recreational activities and sports, etc., each child begins to change his or her way of relating to other children and preparing themselves to return to their families. There is a level

of friendship and mutual confidence which makes the children feel loved.

What are the fruits of all of this?

- Hogar Akwaba welcomes 70 street children at a time.
- The team works with 900 children each year. These children receive basic assistance; while around 100 others are in the process of being educated.
- Every four months, an average of 14 boys and girls are reunited with their families. Nevertheless, there are isolated cases of children who abandon their families again.
- Hogar Akwaba also welcomes a small number of boys and girls from neighboring countries: Burkina Faso, Mali and Niger.
- Hogar Akwaba also serves poor children from the barrios who are in grave danger of ending up on the streets or forced into child labor.

Hogar Akwaba’s commitment to children stretches far beyond the barrios in which the children live. The De La Salle Brothers are in constant contact with other shelters and children’s services throughout the country and they are leaders in the *Forum des Associations d’Aide a l’Enfance en Difficulté* (The Association for Assistance to Children in Difficulty), which is a network through which different entities coordinate their work. Their labor, together with thousands of Lasallians worldwide, work to assist children and youth who live under the constant shadow of being ignored by official statistics and thereby condemned to an “invisible” existence. They are “visible” only to those who have their eyes wide open and their hearts set afire.

* Official site of «Le Forum des ONG et associations d’Aide a l’Enfance en Difficulte, Coalition Ivoirienne» on the Web: <http://www.forumongenfance-ci.org/>

Numbers

14 Number of street children who go back permanently to their families of origin each quarter of the year. The House welcomes an average of 900 boys and girls each year.

Former students serving those worst-off by offering a holistic and human formation

Lasallian Volunteers of Cameroon coordinate and run the Centre while providing the lessons themselves

**Mutien-Marie Centre
Mbalmayo, Cameroon**

**Mr. Davy Tenefogne
Director of the Centre**

The Mutien-Marie Centre is situated some 45 K from the capital of Cameroon, Yaoundé, in a former colonial town, Mbalmayo. The centre is a social work offering a holistic and human formation to young people, especially those worst-off, and also to adults seeking employment.

Among the young people received at the Centre priority is given to “social cases”, in particular orphans abandoned by their families as also children marginalised by society and seeking acceptance. There are also young people unable to continue in the usual schooling process and who are obliged to make their way to the Mutien-Marie Centre which is their last chance.

Our preferential option for poor young people means that we take on all of them, those at elementary school level and even those not at this level but whose age does not permit them to remain in elementary classes. We offer these young people to stay at the Centre as long as they can to reach the level that they need in order to succeed. Others are redirected into other strands when we become aware that they did not start off on what was the right track for them.

In a spirit of Brotherhood and of piety they receive a human and holistic formation.

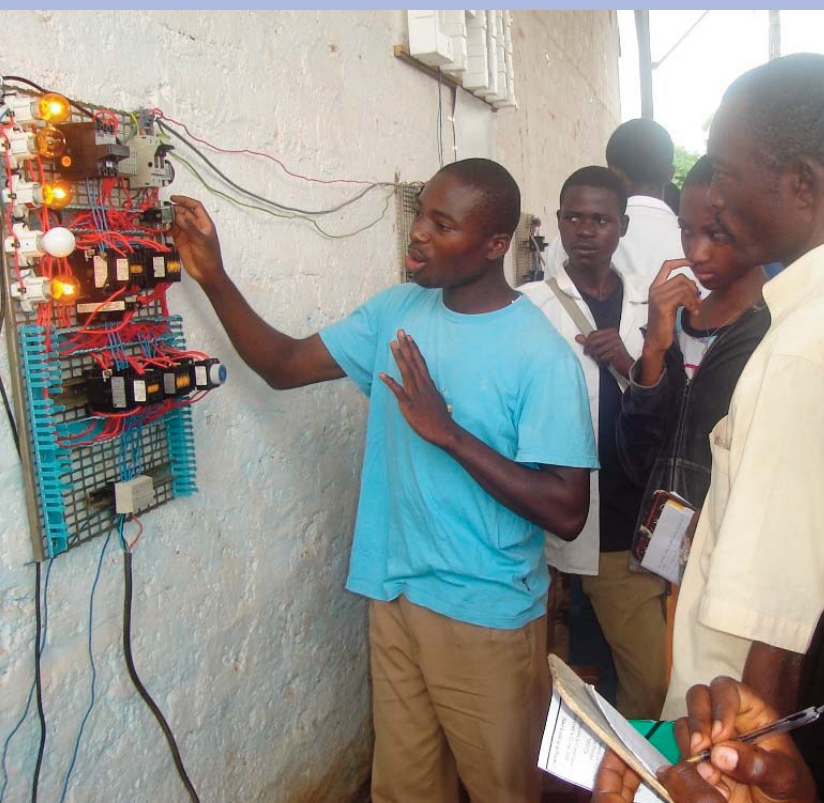
Professional formation

Their formation in Electrical Equipment and Office Procedures lasts four years, at the end of which they sit for a Professional Aptitude Certificate which is a national examination. This allows them to return to the second cycle of the usual course at the end of which they can get their baccalaureate. Others, the girls especially, are trained for two years. They follow courses in Information Technology “Office Procedures” overseen by the Ministry of Employment and Professional Formation.

Other young people seeking quick employment attend in the afternoons and follow courses in branches of IT for six months. These courses are recognised through a national examination of the Ministry of Employment and Professional Formation. The trainers at the Centre follow the progress of these young girls up to their employment by finding academic work experience for them and this generally results in finding jobs.

Formation for life

The rhythm of life at the Centre is regulated by Lasallian principles: welcoming and listening to the children by the teachers, fra-





ternity, recollection, catechetical formation, help to those most in need, prayer at the beginning of each class, preparation for the sacraments, weekly hymns and prayers by the whole educational community, celebration of fraternity. “The educational community is small and so everyone knows everyone else.”

Lasallian Volunteers of Cameroon

We cannot talk about the Mutien-Marie Centre without talking about the Lasallian Volunteers of Cameroon¹. Launched in 2001 by Brother Eugene VAN LY, fsc, the centre is currently the work of the Association of Lasallian Volunteers of the Cameroon (VLC). The Association brings together former students of De La Salle College Douala, the Mutien-Marie Centre and all those wishing to follow in the steps of St John Baptist de La Salle. It is a member of UMAEL and is recognised by the Ministry of Territorial Administration of the Cameroon, the Ministry of Employment and Professional Training, and the Ministry of Social Affairs. The Association is one of the showpieces of the District of Douala: “Former students called to Serve”. The District is the moral and pastoral authority for the Association.

The Lasallian Volunteers of the Cameroon (VLC) coordinate and run the centre and at the same time provide the lessons themselves. They form a little fraternity of five or six persons per year living at the Mary Mother of Hope Home, with arrivals and departures every three years. One item of obligation in their com-

munity life is morning and evening prayer. They follow Lasallian formation courses during their time at the Centre, and take part in retreats and sessions provided by the District. They participate in pastoral activities of the diocese and form part of the life of the diocese. The VLC receive a great deal of encouragement from the District and from the Institute in general.

A school at the service of youth

The Lasallian history of each VLC begins with a gift of self and this is followed by a commitment. It is then that very beautiful and interesting adventures take place. The most beautiful adventure is that produced in the soul of the children in their care, that of touching their hearts.

This is where the adventure begins for the VLCs, an adventure not centred on themselves. The VLC are not the centre of their mission. The centre of their Mission is the young people, the children whom God in his love has called them to serve. Witness is essential. As one educator used to say: “The children don’t copy a lesson, they copy the master.” From morning till evening the VLC are with the young people so as to lead them towards Jesus Christ.

¹ Facebook link:
<http://fr-fr.facebook.com/group.php?gid=107353115987396&v=info>

“O.R.A.” Observe, Reflect, Act

An effective method of educating the Baka

Education Base Centers Between Abong-Mbang and Messok Lomié, Cameroon

The Baka (pygmies) are an African ethnicity that live in the virgin forests that today belong to Cameroon, Equatorial Guinea and Gabon. They live in tropical jungles and forests, which they share with other ethnic tribes: the Badjoue, Nzime, Kako, Maka Bulu, Fan and Zaman. The last two tribes are partially sedentary since they are located close to dirt roads or trails in small groups no larger than 400 people.

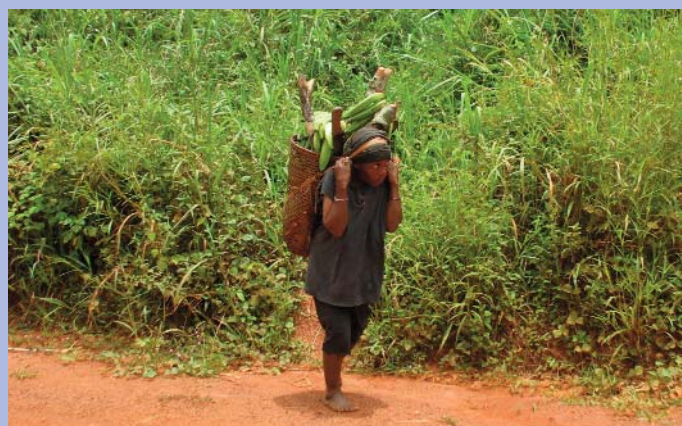
The Baka on the other hand, have been hunters and gatherers in these equatorial jungles for centuries. Traditionally, they live in small encampments in the interior of the jungle. Their fragile huts can be seen in a variety of places in the same week. They live a day-to-day existence.

Under pressure from corporations that are exploiting the timber of their forests, the Baka are being forced to move out of their forests and into small encampments as their natural resources become more and more scarce. Nevertheless, they continue to gather and hunt whatever they can find in the jungle.

This manner of life makes it difficult for the children of the Baka to have access to education. For this reason, the De La Salle Brothers have been working with them for the past 35



Proyde



years. In 1995, they helped create the L'AAPPEC (The Association for the self-advancement of the people of eastern Cameroon). This association is the result of various organizations coming together for this common task. Due to financial constraints, this organization disappeared in 2007.

But the spirit of this organization never died. In 2007, the Brothers of the District of Douala met in order to discuss, approve and initiate a project committed to the education of the Baka. The Bishop of Doume – Abong Mbang turned over to the De La Salle Brothers the Education Base Centers that are located between Abong-Mbang and Messok (250 kilometers of forest track). The Brothers' community is located in Lomie, halfway between the farthest Baka encampments.

Since the 2010 – 2011 school year, the Brothers and 19 of their partners have been administrating 14 Education Base Centers in which 640 students between the ages of 4 and 7 attend. 86% of these students are Baka, and 49% of these are girls.

Although the Baka adapt well to education, it is difficult for them to remain in public primary schools and even more difficult for them to complete their secondary education. In order to address this problem, the Education Base Center has opened a residence school for 21 students, who come from the farthest encampments, where they can receive their secondary education or vocational training. This is an important step when one considers that no Baka has ever attended a univer-



sity and only a few, to date, have been able to complete their secondary education.

In this school year, Brothers Emmanuel Benounga and Jean Marie Fouqueray, of the District of Douala, are in charge of this educational enterprise. They work in collaboration with other entities committed to the training of teachers and the development of the **ORA** Method of teaching (an acronym which stands for Observe, Reflect, Action), which permits them to begin learning French, literature, writing and mathematics based on the realities with which they are most familiar (fruit, hunting, fishing, etc.).

This unique method of education, created by the De La Salle Brothers, constitutes an innovative method of pedagogy of the highest level for this ethnic minority. Their semi-nomadic way of life and traditional numerical system, which is not based on our own decimal system, makes it difficult for the Baka to access and adapt to public education in Cameroon as well as other countries where the Baka are found. The **ORA** method of education has proven its effectiveness by allowing the children of this devalued and persecuted minority to successfully complete their schooling.

The **Education Base Centers** exist thanks to local support and support from other countries, which help publish educational material specifically designed for the **ORA** method of education, as well as for the salaries and training of teachers. Since the Brothers who work in this project do not receive salaries, the Institute of the Christian Brothers helps to underwrite the cost of this project by paying for the Brothers board and the rent of a modest residence.

Geographically, **Education Base** network extends throughout an entire jungle region that is connected by roads and trails. The work of the educational supervisors is essential to this endeavor. These supervisors must travel 60 to 80 kilometers a day to supervise and accompany the teachers involved in this ed-



ucational network. Sometimes, they must travel over 120 kilometers per day. In this way, they are able to guarantee that this educational service is effectively responding to the needs of this dispersed and semi-nomadic people.

“Harambee (Let Us Work Together) spirit produces fruit”

The simple mix of a regular High School with a Child-care institution in Nyeri, improves motivation among disadvantaged children in a most significant way

**Saint Mary’s Boys High School and
Saint Mary’s Child Rescue Center
Nyeri, Kenya**

**Br. Dominic Jordan, FSC
Development Director**

Saint Mary’s Child Rescue Program caters for over 200 children who are housed, fed and, most importantly, loved and given the chance for an education. Each is rescued from the slums or desperate family situations and given the opportunity to break the cycle of poverty into which he was born. Some begin with us as young as four years old while others come later. All, however, are with us until they graduate from Saint Mary’s Boys High School where they are integrated into a normal Secondary school with children from stable families. Because the school has an excellent academic and moral training environment, the vast majority will be accepted into the free public University. The remaining few, due to the widespread excellent reputation of the school for discipline and character formation, will qualify for other educational and ca-

reer opportunities. We are able to do this at a total cost per year for each child of \$500, which is a small price for a child’s future. We are able to be so cost effective since we network with the free local public primary schools in giving the children their basic education and with the local public hospitals for free Aids-related treatments.

How We Do It – Unique Character of St.Mary’s!

- 1) *“A brother helped by a brother is like a strong city”*: A child from the streets has been living out of garbage dumps, stealing or hanging out in gangs for as much as two or more years. When he comes to Saint Mary’s either by being brought by relatives, neighbors or the police, he is as *“undisciplined”* as one can imagine. After mixing with the older, highly motivated and disciplined high school students, the child “responds to his environment and “gets with the program.” Thus, the need for employing a large adult staff to care for over 200 children is obviated because of the influence of 450 “older brothers.”
- 2) *“Harambee”(Let Us Work Together) spirit*. Students are responsible for all cleaning, maintenance and farm work needed before and after school each day which includes dorms, classrooms, toilets, kitchen pots, pans and dishes. In addition, a small farm is maintained by the students so that cows are milked and pigs slaughtered to sustain the school in a “self-help” model that not only cuts costs of operation but gives character formation in accountability and responsibility.
- 3) *Work Ethic of the Poor*: Saint Mary’s students, coming from desperate backgrounds, know they only have one chance at succeeding in life and work toward that achievement with





great dedication and appreciation for this chance given by others. Long hours of study both during the day and rising very early each day to get extra time, they pursue their studies with a vengeance. Many of them have to play “catch up” with their education since they were out of school some years and come from families little interested in education. Competition to get into the free public university is fierce with only 0.5% of a typical high school class making it. The average Saint Mary’s class qualifies nearly 80% of its graduates for this opportunity - evidence of their hard work and the effectiveness of the Lasallian school.

4) *Continued Extension of this Outreach to the Poor:* A new dormitory to accommodate another one hundred children in our Rescue Program is undergoing construction plus four new classrooms to be able to enroll an additional two hundred students in the High School Program which will increase the scope of Saint Mary’s program from its present size of 700 to over 900 children. This is no small step in addressing the social needs of this area. The building will be constructed as a two-story building with a foundation suitable for additional stories.

A program that works!

Saint Mary’s tries to embody the Lasallian Mission: To provide schools with dedicated and trained teachers, in which

Teaching means Caring and hence is a true “Vocation” for lay and religious alike and that these schools are “accountable” for the religious, social and practical skills attainment of the students entrusted to them and, in particular, should be primarily concerned with the special educational needs of the poor, orphans and abandoned, and those most in need.

Saint Mary’s is ideally situated for a program of this nature since the school is located right in the middle of a big town and many of the children come from the slums there. Many of these children had been hanging out on the streets, eating out of refuse bins, begging or stealing or were orphaned by AIDS-related family problems. The older High School students are a most positive “peer-influence” on them and provide a caring, disciplined environment for them. It is a very well known fact that children respond to other children in a most significant way. If that environment is a good one, the children in it will be distinctly motivated to copy what they see. By this simple “mix” of a regular High School with a Child-care institution, limited resources of staff and facilities can be cut to a minimum but also each part will be enhanced by the presence of the other.

Lasallians in Latin America: Fully committed to the promotion of the rights of children and young people

**Lasallian Region of Latin America (RELAL)¹
Bogota, Colombia**

**Br. Edgar Nicodem FSC
General Councillor for RELAL**



For several years now Institute events involving reflection and decision-making have insisted on the need to respond to the new forms of poverty, exclusion and marginalization which involved children and young people the world over.

Taking up this important call again, RELAL established concrete actions designed for a direct and tangible defense and promotion of the rights of children who are vulnerable, exploited and discriminated against.

Inspired to provide spaces and to create formative strategies and social visibility that will allow children and young people to recognize one another and to be recognized as individuals with rights, the Region has implemented three long-term commitments, as follows:

1. Subscription to the Lasallian Regional Agreement for Children and Youth², a commitment to education, inclusion, and rights:

This is the fundamental agreement made by the Brother Visitors of the Region, at their meeting with Brother Álvaro Rodríguez E., Superior General, which took place at San José, Costa Rica, from November 10 to 14, 2009.

This important document contains eight key points in which a clear agenda is outlined on the new role and commitment that Lasallians have in Latin and America and the Caribbean as regards the defense and guarantee of the rights of children and young people. The text provides a general framework of guidelines in which attention to children and young people at risk goes beyond the mere assistance level in order to gain access to a level based on the recognition of rights, citizenship





and education as vital aspects for the exercise of explicit democracy.

2. The creation of a Lasallian Educational Observatory for the Rights of children and young people³:

This strategy intends to make visible, promote and network Lasallian institutions within the Region and to develop projects and concrete activities that are focused on preventing, looking after and guaranteeing the rights of children and young people who are at risk. In accord with the intention of creating dialogue between persons, institutions and experiences, such as those presented in this Bulletin, the Observatory diversifies its activities in four different areas: Intervention, Research, Management, and Formation, each of these articulated in a solid work strategy with other national and international bodies, such as BICE (International Catholic Children's Office) with whom different joint projects have been done.

3. Application of a strategy for the direct attention and formation of children and young people, in terms of rights:

With this strategy we hope to gain direct access to children and adults who, through projects of international cooperation, will be offered opportunities for psycho-social attention for the prevention of child mistreatment, the defense of their rights, and the creation of a good institutional culture.

We trust that these and other activities, on the Regional, District and Delegation level, will continue to be improved for the purpose of creating awareness about this fundamental topic, namely, the defense of the rights of children and adults on our continent, in different educational institutions.

¹ Official web site: <http://www.relal.com.co>

² The original document can be downloaded at:
<http://www.observatoriorelal.org/es/quienes-somos/noticias/83-documento-del-pacto-regional-lasallista-por-la-infancia-y-la-juventudq.html>

³ Official site: <http://www.observatoriorelal.org>



La Salle Youth Home in Buenos Aires: A Lasallian Educational Center OF Young People, not FOR Young People

...it is really more a HOME than a "center"

**La Salle Youth Home
González Catán
Buenos Aires, Argentina**

**Mr. Gustavo Solana
for the Team of Educators**

This is the first experience in non-formal education for us Lasallians in the District of Argentina-Paraguay. We began this venture in an urban area of Buenos Aires, the capital city of Argentina in the González Catán neighborhood. This is a poor area of the city. Up to now our journey has confirmed that this experience has been, as our Founder said, of great necessity.

It is a CENTER in the sense that it is a social institution, a public entity that "intervenes" with other social institutions. Here are seven of the institutions with which it intervenes: **the family**, or what passes as a family, since many times the family is very diminished or even non-existent; **the formal educational system**, made up of schools, educational centers, academies, formation programs in offices, etc.; **the world of work**, which includes also those doing odd jobs¹, temporary workers, or those who have obtained a true "first" job; **the judicial system**, which includes issues of documentation, juridical causes or alternative means according to the juvenile penal law; **the health care area**, which includes primary care, births, prevention, psychological and addiction treat-

ment, etc.; **the social organizations for intervention** in neighborhoods such as promotion agencies, clubs, networks of organization and mobility, etc.; **the civil society in general**, neighbors, the street, the "corner store"², internet cafes, etc.; finally, there is **the State**, legislation, citizenship and public participation.

It is EDUCATIONAL in terms of its work in non-formal education; therefore, it is not nor should it be a school and neither is it a therapy center. On the other hand, it is a Lasallian educational center because in it the Mission of the Founder is lived – to procure the salvation of all through education in the Church by means of educational communities in service of the poor.

It is educational also because this new project of popular education is given starting from practical reflection and organization, where theory and experience are established in order to learn and thereby to attend to this reality of violation which is so widespread among children in the society of the 21st century.

It is a Lasallian educational center of young people and not for young people, because we see to it that the team of teachers and young people (up to 50 men and women between the ages of 14 and 20) day by day builds a community where we teach based on a sense of belonging in which the La Salle Youth Home is ours (it belongs to everyone and not to one person in particular).

On the other hand, we believe that the activities are aimed at youth who are vulnerable due to situations of structural poverty, exclusion and expulsion in which they live, since the capitalist system is structured in such a way that these kids, even before they are born, are outside the current social system; they are the "invisible," the leftovers, and therefore they must remain outside or they fulfill the role of an enemy of the system.

There are many reasons for their exclusion: because of their failed experience in school, because they never went to school, because





they repeated academic years, because they were abandoned, because their age is against them, because they never attended a school institution that was adequate for them, because of their family situation, the social context in which they live, or because they do not have the competence or the even the minimal possibility of entering into the work force.

All of this means that these young people have very limited potential in being inserted into civil society, in the work force and this brings about the imminent risk of falling into situations of exploitation, crime, promiscuity, addiction, depression, violence and subjugation. This makes their rights even more vulnerable.

It is a **HOME** because beyond the physical environment it represents for them their first type of socialization which means belonging, containment, a point of reference and of departure since from birth the socialization of the majority of these young people has been cut off or annulled. This is what will endure their entire lives in terms of their social essence and their need for their own space and territory.

What is done in the **La Salle Youth Home** has to do with space and time for young people who can “break out” in some way from the sense of expulsion that they suffer. The **Home** “acts as intermediary” with institutions for their reinsertion and planning. From the arrival of the young people at the **Home** their aspirations, dreams and plans are reflected in the project which includes free time, television, internet availability, playing ping-pong, showers, conversing while drinking “yerba mate”³, taking naps, that is to say, everything that being in a home might mean.

In the **Home** we take turns preparing breakfast and snacks and we have lunch daily. Our strong foundational slogan “*Hunger is a crime: not one child*”⁴ more should suffer from it,” is recited at each meal and this goes beyond material hunger. Our mission so that not one child more should suffer is what impassions us and en-

courages us to serve young people participating in this project with no self-interest.

Both in the morning and in the afternoon we have two hours for work when the young people alternate between “Space-Time Study” projects and space-time UPA/SEPA (productive units of learning/productive learning services). The first has to do with the objectives of re-insertion and support in the school system or literacy for those young people who do not attend school. The second with learning about the requirement of the world of work and collective financial income which is distributed periodically among the young participants.

All of these programs for street intervention, school graduates, insertion into the work world and different activities are completed. Some of the activities include: a program of days of solidarity and exchange, outings, retreats and camping, social presence and participation, the presence of God and significant celebrations which may include those of religion, culture and social skills.

Finally, based in the founding inspiration of Saint John Baptist de La Salle, we are hopeful that the **La Salle Youth Home** will be a vital space for the recognition, development and promotion of young people who participate in their different activities, taking into account accompaniment, guidance and contributing in building life projects based on their dreams and hopes that, day by day and with effort, may become reality.

¹ These jobs are generally of a temporary nature, very common in small jobs.

² Commercial establishments of little importance, usually selling food and drink items.

³ The infusion of yerba mate which is usually drunk alone although it is occasionally accompanied by medicinal or aromatic grasses.

⁴ The word “kid” or “youngster” could be used here.

Adolescent Mothers who, while building a good present, dare to dream of an even better future

A clear option with a gender perspective

Proactive Adolescent Mothers Barrancabermeja¹, Santander - Colombia

Br. Cristian J Diaz Meza, FSC and Martha Luque

The Proactive Adolescent Mothers project responds directly to the fundamental options taken on by the Lasallian Latin America Region that are aimed at giving priority attention to children and young people who are threatened by at risk situations, social exclusion and infringement of their fundamental rights. Concretely, the fundamental proposition of this project is to develop, with a group of 30 adolescent mothers from Commune Number 1, a social area of Barrancabermeja, Colombia strongly impacted by poverty, violence and indifference, a process of psycho-social care accompanied by training in productivity.

The psycho-social care is aimed at creating in the participants the recognition of themselves who have rights, as well as the collective ability to identify and face critical aspects that are connected with low self-esteem, family violence, child abuse and inadequate guidelines for child rearing.

In this way, using workshop methods, a team of professionals



along with the girls themselves, develop a set of formative strategies that allow them to build their identity according to their importance and the fundamental role of women, mothers and young people.

Among the topics involved in psycho-social care are the following:

- Affective connections.
- Care of self and others.
- Preventive health and care issues.
- Adolescents and children: their rights.
- Play and recreation.

Empowerment for productivity, on the other hand, is focused on the training of some manual ability that will allow the adolescent mothers to get involved in some type of activity in order to earn income for the nuclear family.

In this sense, the participants are protagonists of their own empowerment, making their own tools for activity in the near future which will benefit them both personally and collectively.

Among the topics that constitute the empowerment for productivity are the following:

- Productive tools.
- Economic stability and empowerment.
- Beauty issues: hair cutting, hair styling, manicures, pedicures and cosmetology.
- Costume jewelry: basic skills, necklaces, anklets and bracelets.

The program is made up of two phases that are intertwined and provide feedback for each other. It should be pointed out that the group of 30 adolescent single mothers was divided into two sub-groups in such a way that the formative work is more participatory and personalized. Here is a description of the phases:

PHASE ONE: is made up of two stages of identification, characterization and making the public aware of the program. It is then possible to contact possible participants and encourage them to get involved in the project, assign them to a group of adolescent mothers.

PHASE TWO: has to do with the formal empowering of the adolescent mothers; it consists of the three stages made up of psycho-social empowerment, business awareness and specific arts. All these components have as their finality to train, guide and organize the participants so that they can develop productive activities which will benefit their families financially.

In general, the process has had a favorable response on the part of the participants; they have achieved a clear awareness in recognizing themselves as a person with rights, at the same time creating an atmosphere of fraternal sharing that makes the group a cohesive unit with active participation and the explicit desire to become agents in their own formation.

One important aspect during the project development was the creation of family support networks that interact with govern-



ment institutions through with the adolescent mothers can have access to health and primary care services, business advice and family protection. In this way they become aware of who they are and how persons can benefit from social entities and how they can be assertive in demanding their rights.

Participation in the project has aided adolescent mothers to play a vital role in the care of their children, protect them, and treat them well. Communication must be fluid and assertive and guidelines for child rearing need to be applied in order for development and growth to occur.

In this same sense, the prevention of child abuse was one of the other relevant aspects of the project. It should be noted that many of the adolescent mothers were mistreated which could lead them to replicate that behavior. Nevertheless, by means of different formation strategies and accompaniment, they were successful in becoming aware of the physical, psychological and moral strategies that might cause the continuation of this vicious circle.

One can see how the mother-child link can be mediated by gestures of affection, recognition and care, fundamental elements in the psycho-social strengthening of the participants. As they improve in this area it is seen that their relationships with their parents and companions are strengthened, thus allowing for greater self-esteem.

Finally, convinced that the girls are motivated to continue actively in carrying out this initiative, with the idea of being able to transform their lives with personal, family and social planning, we continue to opt for initiatives like this one that defend the rights of children and young people from the perspective of a clear option for a gender perspective. Certainly, as the slogan says, we are building a good present in order to dream of an even better future.



¹ Barrancabermeja is a city of some 200,000 inhabitants and it is the site of the largest oil refinery in Colombia.

200 children and young people find an answer to their situations of being orphaned, abandoned, living in extreme poverty and being failures in school



**Guadalupana Boarding School for Children
Mexico City, Mexico**

The **Guadalupana Boarding School for Children** was founded in 1954 in order to rehabilitate a small initial group of children and young people who were in trouble with the law. At that time they were called minor offenders. In 1984 the De La Salle Brothers took up the work and immediately they looked to reorganize and improve the facilities, seeking support from a group of former Lasallian students known as "*Friends of the Boarding School*." Together they decided to have a financial campaign in order to construct the current facilities which were finally inaugurated in 1996.

This work, over the course of time, has gone through many trials and in doing so, it has emerged better and stronger because currently it cares for some 200 children and young people who came from high-risk situations such as having been orphaned, abandoned, who were living in extreme poverty, were failures in school, who came from dysfunctional families or who were living on the streets. They were offered housing, psychological, spiritual and medical services so that they could be successful in their education and become better human beings.

Our model includes primary and secondary education, pre-university and university education as well as job training in workshops such as carpentry, automotive mechanics, electricity, plumbing, plastic arts and making bread. All of these activities are carried out in a context of spiritual accompaniment in addition to sports and other recreational activities. The entire process is structured in steps from the time the minor is identified and welcomed until his or her reintegration into society. Throughout the history of this home, its ability to promote and maintain integral education on an ideal level has been made clear with a structured and well-designed life plan.

Although education is thought about on all levels for children and young people served by the institution, it is worthy of mention to keep in mind the point of departure, since if it is true that minors have the possibility for self-education, their emotional condition and their psychic stability are fragile, given the violence they have undergone. The education offered by the **Guadalupana Boarding School for Children** is key in resolving these deficiencies; there is a prevention program and treatment for addictions, a program to order and structure legal status of the child or young person, as well as training in personal hygiene and personal well-being. The boarding school pays special attention to inculcate within the young people the motivation to participate actively in tasks that can contribute to their formation so that later on, thanks to the habits and virtues they have acquired, they will not abandon what they learned in the institution.

We can say that the school is an educational-humanistic model, whose purpose is the development of the child or young person within a positive environment. To do that, it is important to generate conditions that will allow recently-arrived minors to adapt to the life system. All of the formation received by the students is aimed at their personal development and well-being since they were mistreated. Effort is made to influence each of the students in a personal way and, in doing that, both teachers and authorities are counselors. The model envisions skill development so that the

students learn a trade and have the means to support themselves. In addition, students who need it are given psychological support.

The boarding school has competent and committed personnel as well as a suitable infrastructure which allows for authentic efforts in human rehabilitation. In the majority of cases negative attitudes in the children, occasioned by various situations, have been able to be reversed, making it possible for each one of them to live quality lives, preparing for their own self-development and, at the end of the process, providing the conditions that will help them to value themselves, and thereby having impact on the personal and social levels.

It is important to note some of the issues of identity in our work that give meaning to its reason for existence and how we understand our mission. These are the values that we foster in our activities:

Mission:

We are an institution of Christian inspiration that cares for children and young people who come from high risk situations. We provide an educational model of integrated attention and accompaniment that furnishes the tools for a renewed lifestyle.

Values:

Human Dignity

This is the principle that gives foundation to all human rights and it consists in recognizing the value of the human being in and of itself and the good treatment that others deserve for the mere fact of being persons.

Transcendence of being

This is the attribute that motivates people to go beyond their natural limits, leaving a positive mark over the course of time and space. For all those involved in the Guadalupana Boarding School for Children, Christ and Saint John Baptist de La Salle continue today to be the inspirations for activities in favor of others.

Professionalism

This personal trait is evident in all the activities proper to the person in charge in the way they use all the resources, knowledge and ability to carry forward their task to which they are engaged.

Generosity

This is the virtue of giving disinterestedly in order to rectify the behavior of those who have been socially disadvantaged, motivated by higher values.

Respect

Acceptance of the value of all human beings, giving them the place they deserve in the universe and the awareness of their rights.

Consistency

A logical and coherent relationship, practicing the principles to which we are committed in everything we say and do.

TO THINK, DECIDE AND ACT always in accord with our institutional mission, vision and values.

Mrs. Mari Carmen Sánchez Rangel

Lasallian former students put into practice what they learned about social justice

When the reality of the poor obliges you to go beyond “giving”

**Hope House Foundation
Santa Julia, Comuna de Ñuñoa
District of Santiago de Chile**

Mr Jorge Deveglio

“But when you give alms, do not let your left hand know what your right is doing, so that your almsgiving may be secret. And your Father who sees in secret will repay you” (Matthew 6: 3 - 4).

In 1981 a group of former students from Colegio De La Salle La Reina, in Santiago de Chile, who used to be on the pastoral ministry team, began a type of social work with a group of children and young people who lived in the town of Santa Julia.

We began modestly on Saturday afternoons from 4:00 to 6:00 when we played games, helped with educational tasks and with clothing and food; at the beginning we thought that that would be enough. But as time went on some deeper questions began to surface such as the dramatic contrast between the realities of our

different families – its certain comforts, food, educational level, and, of course, affection; then there were the other families who lived in merciless poverty. Food? Sometimes it was available and often it was obtained by begging or by raiding trash bins; there was scarce formal education due to the fact that children from those families often quit school in order to work; there was also physical or sexual abuse within the family and sometimes no family at all.

Facing this reality every time we could hear in our consciences what Saint John Baptist de La Salle said to us through the Brothers, and what the Church was telling us through pastoral letters or encyclicals: How to opt for those who, like us, merited the same opportunities?



How to agree on an option?

After a couple of year or work in which we only went there on Saturdays and then returned from the missions, we decided – two of us former students – to live among the children and young people we got to know. We got some money together along with some of the school's teachers and we rented a house and became a distinct type of family but one that would deliver affection and be able to cover basic needs. On April 7, 1984, we began to live in the house – 25 persons in total! Little by little we managed to organize a support network along with Brothers, teachers and agents which allowed us to respond to this great challenge. After three years of living together informally, towards the end of September 1987 and with the support of Lasallian professionals, we obtained legal status and our small work of Lasallian service was called the **Hope House Foundation**¹. After renting for several years, we established ourselves in “La Florida,” thanks to the Brothers who gave us 4 hectares of land, and we built our permanent home where we have lived since 1990.

Some years passed when we were living with thirty-three children and young people but we always had one or two infants who had been abandoned, a reality that began to surpass the number of applications for children up to the age of three years, exceeding the available quota that we had. In 1999 we decided to take a second step: the construction of a house with the capacity for twelve infants, a property that became our second home and that we still maintain today with much determination. The original house is now called “La Casa Grande.”

In order to understand our work with the boys, girls and young people we need to post a question, namely, If your son or daughter had to live in our house, what would you most like for them to receive? Obviously the response would continue to be the same since we began this project: love, security and everything that the boy or girl would require for his or her integral development.

We have no doubt that this Lasallian life option could be replicated in different places in Latin America and the Caribbean since regrettably we can find children whose rights have been gravely infringed upon, who are abandoned, poor, who have been physically or sexually abused, or who are dependant upon drugs or alcohol.

Lines of Action in working with boys, girls and young people

1. All boys and girls enter with a measure of juridical protection in the name of the **Hope House Foundation** with the objective of effectively protecting them.
2. The realization of psycho-social intervention for the purpose of establishing in an objective way whether the boy or girl in question is a good candidate to be reintegrated into their family of origin or whether to begin the process of adoption.
3. Realization of psychiatric and psychological intervention for the purpose of repairing the damage caused by different types of lived experience.



4. Formal education from the age of two in kindergarten, basic education, middle education, professional technical education or university education in accordance with the capabilities of each boy or girl. The objective is also to socialize the boy or girl as soon as possible using different resources.
5. Association with different Lasallian schools which would provide scholarships so that our boys and girls can attend classes like other Lasallian students.
6. Medical and dental insurance coverage for all our boys and girls.
7. Proper nutrition in accord with the ages of the boys and girls.
8. Clothing and shoes for each boy and girl.
9. All of this makes sense only if it happens within a family, a caring environment.

Our successes over the course of 30 years of history

- 1,813 boys and girls cared for.
- 950 placed in families.
- 412 placed back in their families of origin.
- 160 supported in education.
- 180 adopted.
- Of 75 young people who left Casa Grande: 70% of them completed their professional, technical or university education. The other 30% have acquired a trade.
- 99% of the young people who left the Casa Grande have stayed with their own children, that is to say, the change that was envisioned did happen.
- 36 infants, boys, girls and young people live permanently in our two houses.

We would like to invite all Lasallians to build a society that is more just, equal and fraternal for all those boys and girls from Latin American and the Caribbean who, for various reasons, need concrete responses of affection and protection; a fundamental value would be humility and fraternity.

¹ Official web site: <http://www.bogaresperanza.cl>



Initiatives taken by certain were touched

The Lasallian mission towards young people in difficulty still



The European-Mediterranean Lasallian Region (RELEM) is made up of all the Districts situated in Europe and the Middle East. The majority of the countries which make up these Districts are found in one of the richest areas of the world. Only Sudan and Palestine could be considered poor countries. Nevertheless the Lasallian mission to young people in difficulty has managed to retain all its necessity and present-day relevance in RELEM, just as in less favoured parts of the world.

There are, in fact, phenomena which affect the continent of Europe and the Middle East and contribute to weakening or even marginalizing many young people materially, culturally, psychologically, socially, morally and spiritually. The major ones are:

- broken families: tensions, separations, divorces, RECOMPOSITIONS more or less lived and accepted.
- difficulty finding employment: in the European Union the young are those most affected by unemployment.
- migration: many young people from Eastern Europe, Africa and Asia come to get away from poverty or wars in their countries and to try their luck in the European El Dorado.
- violence which children are subject to even within the framework of the family.

One could add to this the ordeals which science has not yet managed to eradicate: illness, handicaps.

For the Lasallians of RELEM, both Brothers and Lay Lasallians, the mission *'to form Man and Announce God'* therefore keeps all its present day relevance and demands all their energy.

The initiatives are diverse according to the country. They depend on history, the priority accorded to this or that situation, the



**RELEM Regional Office
Paris**



in pioneers whose hearts by an appeal

retains in RELEM all its necessity and present day relevance

means available, the initiatives taken by certain pioneers whose hearts were touched by an appeal or call. This bulletin presents four that respond modestly but effectively to needs of the present life and the future of the children and young people who benefit from them: the schooling, the acquisition of professional skills, socialization, being listened to and being welcomed.

In RELEM there exist lots of other initiatives aimed at helping children, young people and also adults to form themselves, to regain confidence in themselves and in their future, to be able to find their place in society and there to be active and responsible citizens. Here are some:

- Reception centres for children and young people separated from their families by the justice system: they exist in Poland, and in Spain.
- Centres for children who suffer from physical or mental handicaps: they exist in Poland, Egypt, Lebanon...
- Catch-up classes which try to reconcile young drop-outs – that is to say those who have given up on schooling – with the education system: I have seen these in France, Ireland and Spain.
- Spiritual centres where young people can take stock of their lives, find adults who will listen to them and help them to take a critical attitude towards slogans, false values which imprison their spirit and their hearts: Britain, Ireland and France offer examples.

This list is incomplete but nonetheless it shows that the spirit of John Baptist De La Salle remains very much alive in RELEM.



**Br. Jacques d'Huîteau, FSC
General Councilor for RELEM**

Eliminating illiteracy: not only a second chance for basic education but also an opportunity

The centre for literacy for young workers and daughters of caretakers contributes to the development of their person, their families and as a result of their society

St. Joseph's School, Khoronfish, Cairo, Egypt

Br. Regis Claude Robbe, FSC and Mr. Michel Choukry

Having arrived in Egypt more than one hundred and fifty years ago, the Brothers of the Christian Schools have always been keen to promote the education of children from working class areas, alongside their establishments.



In all the schools they were always concerned to take in young people from the neighbourhood in the afternoons and on public holidays, to allow them to develop through collective games and being accompanied by adults. These meetings were also an occasion for human and religious formation for all. Very quickly the schools began, in the evenings, to run literacy classes for workers, young and old, boys and girls, Christians and Muslims. The Brothers participated actively in the launching of the ecumenical committee for literacy.

50 years ago the Brothers grouped together at the site of St. Joseph' School Khoronfish,¹ the five gratuitous schools which they were running in the Egyptian capital.

Why literacy?

In Egypt, the illiteracy rate is very high, with 45% of the total population unable to read or write. This is due, firstly, to the high demographic growth (1 million every 9 months): the classes in public schools are overcrowded. Secondly, the lack of funds is felt and school buildings are too few. Illiteracy has always been linked with poverty. Literacy, on the other hand, is not only a second chance for a basic education but also an opportunity for the young and adults, to improve their level of life and to acquire the



annie2008cairo.wordpress.com

Numbers

14

The number of hours per day, 6 days a week, which many children from 6 - 8 years of age work in the little workshops of the Cairo markets. Thanks to the intervention of some Lasallians, more than 300 of these children have been able to pursue their studies.

necessary skills for present day life so as to contribute to the development of their persons, their families and as a result their society.

Many poor people who have not much to live on and have many children, prefer to make them work from an early age to bring in some money, rather than to send them to school.

Having said this, since many of these young people can neither read, write nor add and have not mastered any trade, they end up working as office-boys in small workshops, making tea, sweeping and cleaning. Furthermore they have no insurance and they are badly exploited, having to work six days a week and twelve hours a day. The rights of the child are far from being applied and they are often beaten by their employers.

Literacy for young workers:

During the 1990s, a Brother was struck by the number of child workers who were walking along our road in the mornings around 11 o'clock. In fact, from the age of six to eight these children are working in small workshops in the 'suks' of Cairo. The hours are terrible – basically from 11 in the morning till 1 o'clock the next morning.

Following a visit to the owners in their workshops and after several meetings with them, we succeeded in fixing timetables outside work hours. They come three days a week from 7.00 in the morning till 10.00 before going to work. They are offered breakfast. On Sundays which is their rest day, they come to the centre from 10.00 in the morning till 3 o'clock in the afternoon. There are sessions for reading, writing and arithmetic in the Arabic language. The programs for these subjects are put together and adapted by the monitors and the person in charge. In addition they have sessions for sport, music and practical work. The monitors hold evaluation meetings each week. There are also courses about life to help them express themselves and to teach them about human rights.

There are seven monitors apart from the Director of the Centre



and the social assistant. They each have their own work and are given a symbolic sum for the courses they give. The majority are past pupils of our establishments who have participated in children's' movements within the framework of M.I.D.A.D.E.² They follow an initial formation in specialized centres before teaching the young workers. Later ongoing formation is organized for them. The monitors have also to make regular follow-up visits to the young in their families and at their places of work.

There are regular medical visits to these young workers by Georges, a doctor who is a past-pupil of **St. Joseph's Khoronfish**. After the fifteen years in which this centre has been running, we think we can say, quite objectively, that this service to these young marginalized in society, remains very valuable. More than 300 young boys and girls have benefitted from this service. Some of these young people have continued their studies and earned technical diplomas, while others have become owners of workshops and encourage their workers to follow the courses in the centre.

We have also had the joy of seeing former beneficiaries becoming in their turn monitors. After going through the centre, many of these young people join movements and activities of young people in the service of improving their area of the city. They are also part of the linking of these movements with the past pupils of the school.



¹ The official site:

http://www.ecole-stjoseph-khoronfish.com/pages/hist_ecole_fr.html

² MIDADE: International Movement for the Apostolate of Children.



To Look, To Dare, To Dream

**CasArcobaleno (Rainbow House)
Quartiere Scampia - Naples, Italy**

Br. Enrico Muller, FSC

To look, to dare, to dream are the three verbs which the Lasallian community of Scampia wish to conjugate by bringing the ministry of educating “to the place where it was born: the frontiers of dehumanization” (Br. Alvaro Rodriguez Echeverria).

Looking at the reality as a fundamental choice: Scampia, on the northern outskirts of Naples, is defined as the area with the greatest number of young people in Italy, but also with a very high percentage of dispersion and dropping out of school; it is also Europe’s biggest open air drug market – about 4 square kilometers for 100,000 inhabitants and 700 Rom...for years the Camorra¹ has been imposing its laws of violence, oppression and illegality...

From September 2007, a community of Brothers (2 Brothers from the District of Italy and one Brother from Valencia-Palma in Spain) has taken up the invitation of the 44th General Chapter to set up “an inserted community, committed to working against situations of marginalization” to be with and like the poor.

To look: the majority of the young here have stories marked by ignorance, family violence, illegality; even today the women become mothers too early (between 8 and 14 years of age)...there is little experience of honest, legitimate work, many children are never treated with tenderness, the Camorra occupies entire buildings and transforms them into illicit trading areas, making people’s lives unlivable and subjecting everything to violence. The experience of prison touches the majority of families and the media stigmatize the area and the people...

To look: the Brothers spent a year meeting people and putting themselves in touch with the educational, ecclesiastical, social and institutional reality in order to understand which service might be most useful and necessary for the abandoned young people of Scampia.

To look: Enzo is 17. His father is in jail and he lives with his mother and two brothers. He left school at the age of 12 after hitting the headmaster. He spends his days doing nothing and his nights carrying out petty theft; it is not easy to invite him; he

has a notable need for affection and care; he is inconsistent and terribly demanding on others; he won’t accept rules, requires constant attention, lots of loving words and continual affective ‘rimandi’ (reinforcement). He finds in **CasArcobaleno**² a new home, in the education team a new family...he changes...his dad gets out of jail and promises him a different life. Then a few days before his birthday, his dad takes off, taking with him the Camorra money...everything collapses. What can we now do for Enzo? How can we dream with him?

To look: Susy lives in the building where our community lives. She is timid but decisive but has never approached **CasArcobaleno** even though her brother attends. When she is invited by the school she is delighted to accept the invitation. She gets involved, loves the French and English languages. She wants to succeed but she still has the sense of failure and inconstancy which she breathes in at home. She passes her exam, comes back to **CasArcobaleno** and asks “to go to school at **CasArcobaleno**” because for her it is important...how do you dream work and formation with Susy?

To dare: discernment has led the community to choose to serve young people who have abandoned school before finishing the course; for this purpose they founded “**Occhi Aperti**” (with open eyes), a social cooperative, and the volunteer association “**Arrevu-tammoce**” (Let’s turn upside down) as instruments for involving the people of the area in the Lasallian education mission.

To dare: in the area it is important to “snatch” public territory from the control of the Camorra. For this reason the community decided to transform an abandoned building into an educational space adapted to children: this is how **CasArcobaleno** was born and through its beauty and functionality it is becoming a precious place for many people from the area and from other parts of the city.

To dare: CasArcobaleno is open every afternoon to receive school drop-outs (14 – 18 years old); every year 18-20 young people are taken in for a course which combines periods for fellowship and

formation, for sporting and cultural activities, classes and laboratory periods for different levels of ability. The young people are entrusted to us by state schools and by the social services.

To dare: the community of Brothers has been transformed into a Lasallian community, with two Italian Brothers, a Brazilian Brother and a Signum Fidei so that a more human face of God may be seen in the different vocations.

To dare: the community, in order to respond better within a network to the educational emergency and to the needs of the area, has found in the Sisters of Providence of St. Luigi Scrosoppi an important partner both from the community point of view and the spiritual point of view. In the same way collaboration actively involves the Jesuits and other associations involved in social life so that education ministry is carried out in a network with others.

To dare: the ministry of the **CasArcobaleno** is shared by volunteers who, each year during the summer holidays period come to spend some weeks of insertion, service and faith. Inviting young people to live in the house and in the neighbourhood is an important sign because it allows us to forge links and to build bridges between persons, histories, countries and wisdom and proposes a path of education in effective justice which leads to changes in the hearts of persons.

To dream: education and work are the keys for a different future. For this reason the new projects are:

- in the morning **CasArcobaleno** will be open to women in order to give them a welcoming space for being listened to, for formation proposals and for emancipation;
- following the example of the French Lasallian experience, a mobile 'truck school' will go around the Rom camps of the area to give literacy classes to the adults;³
- the cooperative will look for funds to provide work scholarships so that the young can have a positive experience of work and of apprenticeship so as to be able to build a different future for themselves and others.

To look, to dare, to dream: three commitments for living the Lasallian education Mission, open to all, starting out from the bottom and from then poor.

¹ The Camorra is a Mafia-like criminal organization, or secret society, originating in the region of Campania and its capital, Naples, in Italy. It finances itself through drug-trafficking/distribution, cigarette smuggling, people smuggling, kidnapping, blackmail, bribery, prostitution, toxic waste disposal, construction, counterfeiting, loan-sharking, money laundering, illegal gambling, robbery, arms smuggling, extortion, protection, political corruption and racketeering and its activities have led to high levels of murder in the areas in which it operates. It is one of the oldest and largest criminal organizations in Italy. (Wikipedia. English Edition).

² Blogsite: <http://lasallescampa.blogspot.com/>

³ Cfr. Article "Une réponse lasallienne à un besoin éducatif de notre temps – L'instruction des enfants du Voyage".



Elkarbanatuz

By sharing¹ we involve ourselves in that which we want to transform

**The Elkarbanatuz Association
Bilbao, Spain**

**Mr. Borja Doval
Director**

In October 1998 the members of the Lasallian Christian Community of Bilbao set up the **Elkarbanatuz Association**² to cooperate in the building of a society that is more just and more united, giving special attention to young persons and to people who are at risk of being excluded.

Elkarbanatuz is a social intervention organization with legal status and it carries out its activities in the education of minors and young people, in social intervention in housing and in socio-labor intervention.

Our mission statement says:

“The Lasallian Christian Community of Bilbao has formed the **Elkarbanatuz Association** which is linked to the Lasallian Educational Mission to work towards the construction of a more just society by incorporating within it groups of the disadvantaged and the promotion of responsible citizenship, paying special attention in all of its activities to the transformation of structures that generate injustice.”

Our values are:

A Christian point of view: Faith in Jesus inspires us “to look upon nothing except with the eyes of FAITH, to do nothing except with a view to God and to attribute everything to God.”³



In service of the needy: We are moved to focus on the person in need and to work for their service.

Solidarity: We accept the cause of persons who are poor and deprived, and we commit ourselves to fight for them, in the hopes of a just society of all and for all.

Fraternity: We believe in relationships based in truth, equality, acceptance and mutual respect.

Co-responsibility: We are an Association that respects and fosters the potential of the persons who make it up, seeking co-responsibility for its members.

Effectiveness: We want to work by using the abilities and resources available to us in an optimal way, without wasting anything.

Cooperation: We want to work autonomously but cooperating with other public and private entities and organs.

In the area of educating young people our efforts focus on those who find themselves in vulnerable situations due to complex family and financial situations which positions them in various levels of poverty. In this area, we try to offer an environment in order to develop potential, space and alternatives for values education and financial, psychological and educational assistance that will



Numbers **80** The average number of immigrant young people who are accompanied each year in their transition from legal guardian to an autonomous adult life in the Emancipation Program.

both aid the minors and their families in finding personal and social improvement.

Among the different projects which **Elkarbanatuz** is involved in for its mission to serve minors we would highlight The Baikaba Center.

All of us who are involved in this program for minors and their families are committed to an educational process that aims to improve their quality of life.

- By offering formation and follow-up programs to the minors and their families.
- By offering alternatives for free time and leisure time at the Baikaba Open Center and in the areas of La Salle schools as well as projects that foster values formation.
- By offering financial assistance (for food, housing, clothing, etc.) in addition to the other services.

Due to the economic crisis in which we live the aid and services offered by the Center have been increased. More than 200 minors and their families have received over 400 grants in the form of food, subsidies for housing, school and infant hygienic supplies and, eyeglasses, overnight camping, school tutoring, healthy free time activities, etc. We also provide psychological support, both for individuals and for families.

Elkarbanatuz promotes, as far as possible, family involvement in the processes for the minors, considering this to be a very important tool in obtaining good results. We want to make the minors main players in their own process and its evolution, and in order to do that we involve them in the project itself. They are involved in the design and the evaluation of the Center through monthly assemblies with the professional and volunteer educational team that accompanies them every day. This experience has shown that greater involvement in the project on the part of minors makes for quicker and more positive results.

We also work with those minors who come to our cities from different countries, who may be having difficulty with the immigra-



tion process and who are unaccompanied by adults. For those minors the local authorities have educational and tutoring programs. Once the tutoring on the part of the local administration has been complete, **Elkarbanatuz** accompanies these young people by providing residential resources and individualized education, helping them in their transition to autonomous adulthood for a period of between one and two years. This effort is carried out in 7 different places with an average of 80 young people per year and a professional team who accompanies them on a daily basis.

As Brother José Román Pérez says: *“The transformation of society does not need uniform responses; what is absolutely indispensable is to build jointly using some key shared criteria and values that transcend each activity and that connect each theme, each problem, each activity in order to give them coherence.”*

It is for them that the effort we carry out and the responses we try to contribute are done in coordination with other organizations and institutions and individual persons, seeking to multiply results by joining forces. We share the words of Brother Oscar Azmitia when he says that: *“Others are not a problem, they are an opportunity.”*

Social transformation is an essential part of our mission. We want to transform society away from those areas and structures that generate injustice.

We work for a transformation that is born of social participation, getting involved in that which you want to transform. We work for personal and social transformation – a transformation that is only carried out by and for persons, based on those and for those who are most vulnerable and in need.



¹ Elkarbanatuz means “sharing” in Euskara, the language of the Basque Country.

² Official web site: <http://www.elkarbanatuz.org/es>

³ Common Rule of the Brothers of the Christian School, Chapter II; Paris 1718.



A Lasallian response to an ec

'Gitane' Community - Toulouse, France

Teaching 'Trav

1968-1982: Brothers at the service of Itinerants

Up to the present time the schooling of gypsy and traveler children has remained a problem both for the families and for the school institution. The latter, created for the settled community, creates fear for this cultural minority, the object of stereotyping and of age-old rejection. Besides, the continual expulsions to which the Travellers are regularly subjected, along with the notorious lack of 'parking' sites, make all normal schooling and follow-up impossible. The result: the illiteracy rate among the children of itinerant families can reach 80%. From this arose the challenge, taken up by the Brothers, of inventing mobile classes for teaching these children - excluded from access to knowledge and deprived of teachers - where they live, on the sides of roads, in industrial zones, in the car parks of abandoned factories or even on fallow land, not to mention rubbish dumps...

Doubtless we need to go back to the origins of the foundation of the Institute to understand and present this original initiative which, having started in the 1970s, grew substantially from the 80s on and continues to this day.

Thus it was that at the end of the 1960s, Brother Etienne Pierre¹, accompanied by a team of young Brothers and students, felt profoundly called upon by the initiatives and writings of the Founder concerning poor children who could not find teachers to teach them:

"Consider that it is a practice only too common for the working class and the poor to allow their children to live on their own, roaming all over like vagabonds as long as they are not able to put them to some work; these parents have no concern to send their children to school [...] God has had the goodness to remedy such a misfortune by the establishment of the Christian Schools..." (2nd Meditation for the Time of Retreat)

"It seems to me that this area of the city where you can give instruction to poor children who lack it, is much better than being in a house..." (Letter to Gabriel Drolin dated August 13th 1704).

"God wills not only that all come to the knowledge of truth, but also that all be saved. He cannot truly desire this without providing the means for it and, therefore, without giving children the teachers who will assist them in the fulfillment of his plan." (1st Meditation for the Time of Retreat).

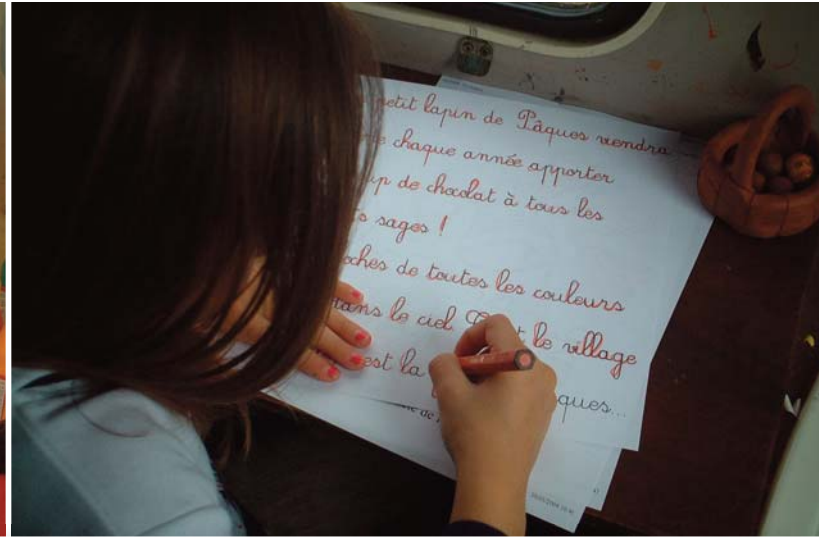
It was precisely in this line that Br. Etienne Pierre understood updating the Lasallian charism by putting it totally at the service of teaching and making literate the Traveller children of the suburbs of Nantes, a mission officially conferred on him by the District of Nantes from 1969.

Ten years of trial and error, adjustments, failed experiences also, would be necessary before arriving - at the beginning of the 80s - at a type of school well adapted to the specific needs of Traveller children, and this was at the end of a series of stages:

- Literacy classes for Travellers in a bungalow in Nantes.
- The opening of a class for Traveller children within an ordinary school.
- An abandoned project for building a school reserved for gypsies in the eastern suburbs of Paris.
- The drawing up, in 1969, of a dossier entitled: *"For a true service of instruction for Itinerants"*, with a view to calling upon the national Ministry of Education.²
- The production of a method of rapid learning for reading [The KIKO Method].
- The recognition, in 1979, as a priority creation-foundation, of a team of Brothers responsible for the mission of Teaching Service for Travellers (Itinerants) {S.I.G.E.V.O.} with a view

Numbers

35 Number of mobile classes (truck-school) in the Lasallian network which receive each year almost 3500 Traveller children in order to teach them *where they live*, in the road, around big cities. The illiteracy level among children of itinerant families can reach 80%



Educational need of our times

Traveller' children

Br. Camille Véger, FSC

to the creation of an itinerant school. Br. Francis Frezel, profoundly attentive to the needs of backward or 'dropout' students, would be one of its most dynamic animators.

- The cooperation and unfailing encouragement of the Brothers Visitors and Regionals of France, notably Bros. Jean-Marie Thouard and Nicolas Capelle, in providing help and comfort to these pedagogical initiatives in favour of itinerant children.³

On October 17th 1979, a providential appeal from the National Chaplaincy for Gypsies⁴ and from the A.S.E.T.⁵, addressed to Br. Michel Sauvage, Regional of France, with a view to obtaining Brothers to teach itinerant children, allowed for making concrete this project for a mobile class, a pedagogical innovation non-existent up till then.

The acceptance of this project by the academic authorities allowed two volunteer Brothers from the group S.I.G.E.V.O., Bros. Camille Véger and Léon Cote, to take charge of the first two Antenna mobile schools⁶ in the suburbs of Paris, as teachers of itinerants. This was an immediate success which set off, over the course of two decades an uninterrupted series of openings of new classes.

Nowadays, 35 mobile classes, for the most part attached to the Lasallian network, welcome nearly 3,500 Traveller children each year from around large towns and cities such as: Pantin, Reuil-Malmaison, Sarcelles, Villeneuve d'Ascq, Toulouse, Lyon, Grenoble, Bordeaux, Lure and Granville. In all, about 15 Brothers and dozens of lay teachers have been involved in this work.

2003-2010: New Commitments

At present lay teachers have taken over from the Brothers, but the Brothers are still involved in the National Catholic Cha-

plaincy for Gypsies and Travellers, either in the domain of pastoral animation, catechesis or school support among those not in formal education, notably Romanian gypsies. Let us mention as examples:

- The appointment, in 2009, by the Bishops' Council of France, of Br. Daniel Elzire⁷ as National Chaplain for Gypsies and Travellers, for a period of three years, renewable.
- The appointment, in 2004, of Br. Jean Vrain, as animator, catechist and secretary of the Chaplaincy for Travellers, of the Paris region.
- The involvement in the literacy service for Itinerant and Romanian gypsies in the Paris region and in Toulouse.
- The participation in these works of young Lasallian Volunteers from France and Latin America.

¹ An ordinary primary school teacher who was passionate about teaching reading, writing and maths to young educationally retarded or illiterate children. He created for them a rapid method of learning to read and write (the KIKO method) as well as a small calculating machine (Calepp) which he copyrighted.

² The 26 propositions of this dossier would constitute one of the basic reflection supports on the schooling of gypsy and Traveller children, at the National Congress of Primary School Teachers, organized by the Management of Schools in Dijon in 1980.

³ The first 'lorry-school' would be financed by the District of Paris, while the seven following were looked after by the Region of France through the Gabriel Drolin Association.

⁴ In the person of Fr. André Barthélemy, Chaplain General.

⁵ ASET: Aid for the Schooling of Gypsy Children.

⁶ Two classes which would be attached respectively to the school of the Brothers at Pantin and to that at St.Germain-en-Laye, in 1982 and 1983.

⁷ He was, in 1988, the first person to create and direct, in the south, a mobile class attached to the school of St. Jean in Perpignan.

Preparing the underprivileged children to take their place in society

The Lasallian project in the United States-Toronto Region



United States-Toronto Region, Headquarters in Washington DC, U.S.A.

The ministry to at-risk youth in the United States-Toronto Region¹ parallels the early arrival of the Brothers in Canada and the United States with the massive immigration wave in the second half of the 19th century.

In his history, *The Christian Brothers in the United States*, Brother Angelus Gabriel notes of the early years of the Brothers' in this region:

By the direction of orphanages and homes, protectories and reformatories, agricultural and trade schools [the Brothers] sheltered the homeless and friendless, reclaimed the wayward and delinquent and prepared the handicapped and underprivileged children to take their place in life.²

Today there are 100 ministries in the United States-Toronto Region. While the secondary schools (55) and universities (6) com-

prise the majority of these institutions, ministries directly serving at-risk youth continue to be a vital part of the Lasallian mission.

The well-known San Miguel School movement began in 1993 when the first school opened in Providence, Rhode Island in the then Long Island-New England District (LINE). Today there are 14 San Miguel-type Schools. In conjunction with the establishment of San Miguel Schools, the growth and development of the Lasallian Volunteer movement has been an important source of personnel and support for these schools.

There are also 14 court adjudicated programs and alternative education centers. Several of the court-adjudicated programs can trace their roots back to the time of Br. Barnabas and the Catholic Protectories of the late 19th century. Brother Barnabas Edward (1865-1929) was nationally known for his innovations in the care of orphans and juvenile delinquents. In 1909 he was appointed

Numbers **61.982.845** Amount of US Dollars totaled by the financial assistance from the elementary, middle and secondary Lasallian schools of the United States - Toronto Region during the school year 2009-2010.

to a special commission by President Theodore Roosevelt “to study the means of ameliorating the condition of juveniles confined to institutions”³.

It should be noted that the needs of at-risk populations are also reached through community service programs and Lasallian youth activities in our schools and universities. In addition these institutions provide significant financial assistance for young people of limited financial means so as to receive a quality education. In 2009-2010 financial assistance in the elementary, middle and secondary schools totaled \$61,982,845. We also note the increased networking among our schools and universities with Lasallian institutions and others programs that work directly with at-risk populations.

While not explicitly in the category of “at-risk youth” two international collaboration projects of the Region should be noted: the Twinning program with the Lwanga District⁴ and Bethlehem University in Palestine. In the late 1980’s, at the request of then Superior General Brother John Johnston, the Region launched a twinning relationship with the sector of East Africa. A commitment was made to provide personnel and financial resources to help firmly establish the Lasallian presence in Kenya and to organize the English-speaking countries of Africa into the future district of Charles Lwanga. The relationship continues today on several levels: a) U.S.-Toronto Brothers serving in the ministries and houses of formation of the Lwanga District; b) twinning of schools in the region with schools in Lwanga; and c) an endowment established by the **United States-Toronto Region** to annually provide funding for formation and administration within the Lwanga District.

Bethlehem University was jointly established in 1973 by the Vatican and the Institute of the Brothers of the Christian Schools to serve the needs of the Palestinian people. Since its foundation Brothers from the Region have served as faculty, staff and administrators. The only Catholic institution of higher education in the West Bank, Bethlehem University has graduated 12,000 students to serve the needs of its people.

As called forth by the vision of the 2005 Regional Mission and Association Assembly, Partners and Brothers in Lasallian ministries of the **United States-Toronto Region** are “committed and empowered educational faith communities that form their members as educators who provide a quality human and Christian education and who seek out those who are abandoned by society and to advocate for justice, leading them to the salvation God has meant for all... These ministries also include a diverse variety of non-traditional education outreach programs to help young people receive an education and a place in society”⁵.

¹ Official website: <http://www.lasallian.info/>

² Angelus Gabriel, FSC, “*The Christian Brothers in the United States: 1848-1948*”, The Declan X. McMullen Company, Inc. (1948), p. 237.

³ Idem p. 251.

⁴ The Lwanga District is formed by the English speaking African countries where the Lasallian mission is present: Eritrea, Ethiopia, Kenya, Nigeria and South Africa.

⁵ The U.S.-Toronto Regional Assembly, Salt Lake City, Utah. “*The Final Report*”, (2006), p. 7.



Br. Robert Schieler, FSC
General Councilor for
United States-Toronto Region

San Miguel High School, Tucson, Arizona - United States of America



In 2004, **San Miguel High School (SMHS)**¹ in Tucson became both the first Lasallian School to open in the State of Arizona and the first Cristo Rey Network School in that state. At the invitation of Bishop Manuel Moreno and the Diocese of Tucson, the District of San Francisco agreed in 2002 to sponsor and to help open a new Catholic high school for children of the working poor on the south side of the city. The students, families and teachers came together as an act of faith: there was no school building, no history, no graduates to serve as evidence of success, only the humble promise of education that would prepare students for college, career and a Christian life.

Today, **SMHS** is an accredited institution whose graduates are often the first in their family to complete high school and therefore the first to attend college.

San Miguel High School was intentionally founded in the heart of Tucson's south side to serve students from families of limited financial means. 95% of students are members of minority populations: 85% Hispanic; 10% Native American; the rest are Anglo, Afro-American or Asian. These are groups that have serious difficulties with school completion in the Tucson Unified and Sunnyside Unified school districts. Hispanic students who attend public high schools in the Tucson's south side have a drop-out rate of 60-70%; Native American students drop-out ninety percent of the time. These numbers are mind-boggling; without a high school diploma, poverty thrives. With increased education, students who would otherwise remain in poverty are moving toward careers that allow them to become contributing members of their community and to break the cycle of hardship.

As a member of the Cristo Rey Network of more than 24 schools in the United States, **SMHS** employs the corporate work-study model to make available a college and career preparatory education. Cristo Rey Network Schools value education as the most important element for disadvantaged youth to escape poverty. Through the school's Corporate Internship Program (CIP), **SMHS** partners with over seventy businesses and organizations in the Tucson community; students are employed in job-sharing teams that staff full-time entry-level work positions.

Corporate Internship Program partners provide the important link between academic and career goals. Students learn job skills that are transferable to other settings. They develop relationships with professionals who serve as mentors. These experiences allow students to focus on their educational and career goals which require both long-range planning and personal sacrifice. The salary paid to CIP is allocated to the school to offset a large portion of the cost of education for each student. In turn, CIP partners strengthen their clerical staff and receive the satisfaction of knowing that they are directly helping needy students become tomorrow's able workforce. **SMHS** students attend a full schedule of classes four extended days a week, while working for their corporate employer on the fifth day.

The full tuition rate – or cost of education per pupil – at **San Miguel High School** is approximately \$9500 annually and includes all books and fees for the academic, corporate internship and athletic programs. Each family contributes \$200 to \$2600 annually.

Numbers **95** Percentage of students at **San Miguel School in Tucson, Arizona** who are members of minority populations. 85% are Hispanic and 10% Native American. Students who would otherwise remain in poverty are moving toward careers that allow them to break the cycle of hardship.

ycle of Hardship

“Somos Familia,” is quite literally true

**Mr. Gery Short,
Director of Education San Francisco District**

San Miguel High School students are recruited from local private and public schools throughout Pima County. A number of the students are entering SMHS without the academic skill-base other private institutions would expect. Our mission allows us to accept these at-risk students and work with them to bridge the academic gap they bring to their freshman year and build upon their strengths. Our faculty is committed to guiding our students to economic success using education as the foundation. Students with academic deficiencies are provided tutoring and other forms of academic support that build confidence and create broad-based understanding within subject areas.

At the heart of San Miguel High School is the college preparation program. Students are not asked if they want to go to college, rather they are asked which college they wish to attend. Everything is done to prepare students for the college experience. SMHS’s curriculum meets or exceeds university admissions requirements. Small class sizes permit teachers to focus on each student’s education needs.

Students are required to apply to multiple colleges and universities, in-state and out-of-state and opportunities are sought for students to attend summer programs on college campuses throughout the country. The focus on rigorous academics and college preparatory courses combined with college counseling assists with making the college experience a reality both for SMHS students and for their families.

An example of the positive impact of the San Miguel High School experience is expressed by recent graduate, Anthony Soto:

At San Miguel I found teachers who care and opportunities to grow as a person. I began high school thinking I wanted to become an engineer, but after working at Texas Instruments, I wanted to broaden my horizons. For the past two years, I have worked at The University of Arizona Bookstore. I have developed a strong interest in businesses management which has influenced me to pursue a double major in public administration and economics when I attend the University of Arizona.

San Miguel takes young people from Tucson’s Southside, young people like me with unknown potential. With time, students are able to succeed and give back to the community. San Miguel offers hope where, sadly, there is very little. To the public eye, San Miguel is about academics, work, and success.



What most people don’t know is how San Miguel is here for us on a more personal level. For me, San Miguel has filled the void of an absent father. *“Somos Familia,”* we are a family, is quite literally true.

Today, I am a confident person with a bright future. After college, I hope to become a police officer and one day, to own my own business. I know that there is much hard work ahead of me, and I am excited for those opportunities.

“Had it not been for San Miguel High School, I believe I would either be locked up in a jail cell, or perhaps I would not even be alive at all.”

¹ Official website: <http://www.sanmiguelhigh.org/WS3/index.php>



La Salle School: An Agent of Heo

“La Salle School: An Agent of Healing, Founded in 1854”. These words are inscribed in the granite that forms the sign along Western Avenue in Albany, NY, that identifies the campus from which La Salle School¹ has served troubled young people and their families since the decade prior to the American Civil War.

This statement says a lot about La Salle. We believe strongly that along with their families, young people who have suffered trauma can heal - we know they can recuperate. Our work can be thought of as salvation, not only in the religious sense but in the root of the word *salve*, which means to remedy, to preserve, to soothe, and to heal.

The core of La Salle School's programming is its Residential Treatment Center. Up to 80 adolescent boys from eastern New York state live on campus, participate in treatment and attend the highly regarded School, earning equivalent public school credits and, when possible, High School diplomas. Youth and their families are also served in a variety of community based programs, including Family Empowerment Services and an innovative, Evening Reporting Center designed for youth on probation.

La Salle School is best characterized as offering niche programming, where specialized treatment is child-focused and family-centered. Our most recognized programs include our work in the areas of substance abuse, anchored by our Chemical Dependency Out-Patient Treatment Clinic; and our work with numerous youth and their families in a post-residential placement, after-care program using a model we've developed called Community Connections. La Salle is especially respected for its quality work with youth who have severely problematic sexual behaviors. This complex treatment usually

includes the family. Steadily, La Salle has expanded its capacity to work with older youth in foster care, who in many cases are 18 years of age and up. Our approaches with older youth, and our investment in Supervised Independent Living Programming (SILP) are an example of the theme Children and Youth at Risk: A Lasallian Response.

La Salle School benefits from the employment of individuals who, at one point, were youth in the care of the agency, and also from having former residents serving on our board of trustees. As we designed our response to the increasing number of older youth in residential care for whom a discharge to their families or a lower level of care was not practical, we had an especially strong voice among staff and trustees who had themselves faced exactly that experience.

First, one campus residential division, Hubbard Hall, specializes in programming for older youth. The division's staff has taken extraordinary steps to develop an environment that supports the independence these youth in particular, are working toward. Personal touches de-institutionalize the space, and the boys themselves help paint, decorate and make it their home. Schedules are adjusted to accommodate jobs and a variety of other activities that take place on campus. The ongoing treatment needs for each young person remain a priority and treatment sessions are altered and customized in order to insure the best opportunity for growth.

Second, knowing that Hubbard Hall was not enough, the board of trustees and agency leadership decided to secure housing in the neighborhood near the campus. This property supports the transition of the older students to greater independence, allowing them to attend college, work, and prepare to live on their own. The unusual element of this decision



aling

La Salle School, Albany, New York - United States of America

**Mr. Bill Wolff,
Executive Director**

was the agreement of everyone that La Salle should own the house.

By owning a multi-family property, we believed that better decisions, tailored to each youth's needs, would be possible. Knowing that young people make mistakes under the best conditions, we all agreed that we wanted to create an environment that would give our SILP participants the best opportunities possible to learn, even from their mistakes, without derailing their future. It has worked for the boys!

The shared decision making process and its results are examples that any organization should strive for. Concern on the part of staff and board members for the future of the older youth in our care has been solidified. Our boys feel that they will not be pushed out before they are ready. Staff experience the satisfaction that can be realized when a long term investment in a young person pays off with their success. Board members are meaningfully engaged, having a true investment in the services designed to assist these older youth.

Innovation is one characteristic of high performing organizations, and our terrific colleague agencies within the Lasallian Association of Youth and Family Services of The District of Eastern North America have rich examples of exceptional and creative programming for youth and families. The other agencies are: the Martin de Porres Schools and Group Residences, the Martin de Porres Group Homes, the St. Gabriel's System, Tides Family Services, and Ocean Tides². What we share that is invaluable is a contemporary mission that emerges from the legacy of the Brothers of the Christian Schools.

In thinking about the origins of this ministry, St. La Salle succeeded in convincing skeptics that much could be gained by caring for and educating young people who were the least, the last, and the lost of that day. What we do today at **La Salle School**, are recognizable variations of what De La Salle and the early Brothers did at St. Yon, over three centuries ago. And what is not at all surprising to us, is that it still works!

When troubled youth are accepted for whom they are;

And when God is seen in the eyes of each of these young people;

And when all who are in service to these young people are confident that their work has purpose and meaning;

And when the work is informed by the best practices and science available so that innovation and excellence will naturally follow;

And when the devotion of St. John Baptist de La Salle and the legacy of the Christian Brothers is an inspiration to all...

It is then you are assured of finding, a Lasallian response to children and youth at risk.

¹ Official website: <http://www.lasalle-school.org/>

² See related article "Tides Family Services, a ministry without walls..." in this same publication.

Tides Family Services, a ministry without walls...

Br. Michael Reis, FSC



**Tides Family Services
Rhode Island, United States of America**

Nestled in the Lasallian Association of Youth and Family Services (LAYFS), a group of Lasallian ministries of the District of North Eastern America, is a unique Lasallian agency solely dedicated to home and community-based family preservation services for marginalized youth. While most of the Lasallian Youth and Family ministries serve their clients within a residential or alternative school setting, **Tides Family Services**¹, located in Rhode Island, takes a home-based, family systems approach to working with a similar population.

In 1975, Br. Michael Reis, FSC, co-founded the Ocean Tides School; a Lasallian center that has become one of the most successful residential programs for court supervised youth in

the country. During his tenure at Ocean Tides, Br. Michael recognized the significant benefit in removing these high-risk youth from their chaotic, crisis-oriented families, and away from the realities of severe multi-generational economic and educational poverty, substance, physical, and sexual abuse, violence, and trauma, and putting them into a highly structured, predictable and safe setting. However, what happened to these youth once they were sent home? If nothing had changed in their family and community systems, the success that they had found in the highly structured, safe, and predictable residential setting was often likely to erode once they were back in their chaotic home settings.

At the end of his term as President of Ocean Tides in 1982, Br. Michael, recognizing the clear need for more support in marginalized youths' families and communities, decided to take on a new challenge. Br. Michael designed a program that would work to preserve youth in their families and communities, thereby providing the support and services they needed directly to the family and community systems where the problems evolved. Thus, in 1983, Tides Family Services was born.

Since then, Tides Family Services has continued to provide marginalized families with a broad array of evidenced-based, clinical and educational services including advocacy in the juvenile justice and public education systems. The communities in which families live are plagued by poverty, violence on the streets, lack of appropriate educational services, and a loss of hope that there is a way out of their current circumstances. Services are based on the premise that young people need a safe, predictable, and nurturing environment in which to grow and flourish, increasing the chance of breaking patterns of unhealthy behaviors within the family system and community itself. The staff of caseworkers, behavioral specialists, and clinicians are out in the communities and homes of

Numbers **74%** Cheaper than similar programs which try to do the same on residential placement basis



clients day and night, identifying the natural resources and individual strengths of each family, responding to crisis, helping to break cycles of unhealthy behaviors and choices, and supporting family members to feel empowered in their role as parents and role models to these young people. As Br. Michael states,

Youth who grow up in an atmosphere of abuse and violence often fall into patterns that professionals call abuse reactive behaviors. Simply put, as soon as they are able, these kids flee from uncomfortable situations, whether it is abuse in the home, difficulty in school or fear of potential violence in their neighborhoods. Our reliance on institutionalizing these youngsters...does nothing to change the family dynamics. What they need is nurturing and understanding. I am reminded of a 16-year-old client who came to us with a history of sexual and physical abuse. Referred to us as a truant and runaway, she is typical of our clients who begin a pattern of failure in school and running away from home. Because of this disruptive behavior, the schools didn't want her. Her mom — a single parent — was reliving her own abuse as a child and failure in school. Today, with Tides help, this young woman is a high school senior with college ambitions. If you were abused as a child, can you imagine the trauma of discovering that your child has suffered from the same fate and you were unable to protect her/him? If you never graduated from school, would you know how to help and encourage your child? Instead of blaming the children and their families, we help them.

Frequently, Br. Mike² will ask a youngster, *"If I were born into your family and you were born into mine, who would be counseling whom?"* When kids are connected to their families and are in a healthy school environment, they don't have the time or the

inclination to commit crimes. The low recidivism rate demonstrates that community care works.

In 2007, **Tides Family Services** actively sought to develop services that were designed to take youth who were placed in long-term residential programs, group homes, hospitals and detention centers and begin to provide service to them in their homes, giving necessary supportive services to help rebuild their relationships with their families and communities. For those families, **Tides Family Services** has been successful in averting additional out-of-home placements in 85% of the referred families. Not only is this method considered a best practice, it is cost effective. **Tides Family Services'** costs are, on average, 74% lower than residential placement.

Since its incorporation, **Tides Family Services** has grown into a family of its own, a new generation of dedicated and energetic outreach workers, social workers and clinicians alive with the spirit and Mission of St. John Baptist de La Salle. Throughout its growth, **Tides Family Services** remains true to its mission in developing programs that meet the needs of a very specific population. An agency "without walls", Tides' staff can be found on the streets, in schools, in Family Court, in homes and at the neighborhood basketball courts. Wherever kids gather, Tides follows. *We never give up on a kid...never.*

¹ Official website: <http://www.tidesfs.org/index.htm>

First-Generation Scholarship makes the Dream of College a Reality

**First-Generation (FGI) and Countdown to College (C2C) Initiatives
Saint Mary's University of Minnesota
United States of America**

**Mrs. Elizabeth Moors Jodice
Communications Specialist at the
Christian Brothers Conference**

Growing up in a tough neighborhood on the west side of Chicago, DeKeshia Horne did not know if her dream of going to college would come true. Despite working hard and being a class leader, the process of applying to colleges – and paying for the education – was daunting.

DeKeshia was valedictorian of the first graduating class at San Miguel School Gary Comer Campus in Chicago. She graduated from Fenwick High School in Oak Park, IL in May and again spoke at San Miguel – this time, as the school's youngest keynote speaker.

Still, her future was uncertain. DeKeshia thought she might have to take a year off after high school and work to help her single mom, while saving for college. Instead, her dream is coming true. The 18-year-old is now a freshman at Saint Mary's University of Minnesota (SMU) on a full scholarship called the **First-Generation Initiative**¹ (FGI).

FGI is the brain-child of SMU president, Brother William



Mann, former vicar general of the Institute of the Brothers of the Christian Schools. To help make his dream a reality, Brother Edmund Siderewicz, co-founder of the San Miguel Schools in Chicago and former president of La Salle Education Network, came on board at SMU as special assistant to the president. Together, they formulated the program with the support of the faculty, staff, trustees, and benefactors. After a year of planning and fundraising, SMU opened its doors to the first batch of FGI scholars this fall.

The program provides scholarships and academic support to students who are the first in their families to go to college. Preference is given to those who have attended Lasallian high schools, Cristo Rey, San Miguel and Nativity schools. Up to 15 scholarship grants of \$35,000 will be awarded each year with a total of 60 scholars in the program at full capacity. Funding is completely from donations with a cost of \$2.1 million a year. The four-year scholarship package provides each student with tuition, room and board, books, a computer, spending money, and one semester of study abroad.

Bro. William announced his scholarship dream at his inauguration as Saint Mary's president in September 2008. It drew the loudest applause during his speech. His vision blossomed as a result of the changing demographics of college students, the growing Latino population in the Church, the interest of Saint Mary's Board of Trustees in diversity, and the story of St. John Baptist de La Salle.



Bro. Ed saw the potential in the program and tackled it with passion. *"This is what De La Salle wanted – reaching out to these kids,"* he said. *"I think what we have today is a Lasallian university that is being deliberate and intentional about who it is and where it came from and it does connect us back to the Founder, back to De La Salle and the children of the artisans and the poor."*

Bro. Ed personally told DeKeshia – who he knew from San Miguel – that one of those scholarships was hers. *"I was so happy,"* DeKeshia said. *"I was so surprised too. I was just so grateful. It came as a shock to me."*

While DeKeshia is nervous about moving away from home, she is excited to experience a new place, new people, and a college education. She plans to study psychology and become a psychiatrist or family therapist.

The **First-Generation Initiative** is more than simply money for students with great potential; it comes with extra support. The goal is to shift emphasis from giving students access to college to making sure they graduate in four years.

The students have a reading specialist and mentoring, which includes eight hours of weekly tutoring. They also have a space just for them – in the suite at Bro. Ed's office. *"You don't want to classify these kids or want them to feel uncomfortable or feel like their experience is anything abnormal from any other kid,"* said Bro. Ed. *"So, you really want integration there, but at the same time they have to have their own little family."*

DeKeshia welcomes the extra assistance. *"I think, with the added attention, I will be able to succeed much faster than I normally would if I didn't have as much help,"* said DeKeshia. *"I think knowing that someone cares would actually boost my hope and belief in myself which would help me succeed also."*

DeKeshia is not the only student from San Miguel Gary Comer taking part in a special program. Three students are participating in another creative initiative at Saint Mary's called **Countdown to College (C2C)**, a new summer academic program to prepare high school students for college.

C2C started over the summer with 25 students and will accept 25 incoming freshmen each year to grow to 100. Students from the Nativity and San Miguel networks will attend each summer of their high school years. A teacher or staff member from each participating school co-teaches with university instructors to help them better understand how to prepare students for college. A generous donation of more than a half million dollars is covering the first four years of this program.

Saint Mary's wants to start identifying students for C2C in the fifth and sixth grades, develop relationships with them, and help prepare them for college. C2C students will receive preferential consideration for First-Generation scholarships.

This year's FGI recipients are from De La Salle High School in Minneapolis; San Miguel Schools in Chicago and Minne-



apolis; Cristo Rey, St. Patrick High School, Fenwick High School, and Resurrection High School in Chicago; Totino-Grace High School in Fridley, MN; International School of Minnesota; and San Miguel High School in Tucson.

Bro. Ed appreciates the generous support and donations the project has received. *"Humbled, very humbled,"* he said. *"Inspired. Because by investing in these young lives they also are investing in their dreams and what they believe in. There's a sacred link here, there's a bond."*

He is also energized by what the students will teach the campus – not just the impact the campus will have on them. He calls it a "community of learning." He hopes this excitement continues to flourish at Saint Mary's and that it inspires other schools to develop creative ways to respond to the needs of the poor.

While focus is on the future, it is also on the present and the 15 students who are beginning their college careers. For DeKeshia, this next step has special meaning since she is returning to a Lasallian institution after her middle school experience. *"I still feel like I have another community of family that I can depend on and who will develop a close relationship with me and I can learn in that environment better,"* she explained.

¹ More information at: <http://www.smumn.edu/fgicaseforsupport.aspx>; or in the article "SMU's 'Countdown' program makes dreams happen for inner-city kids" at http://www.winonadailynews.com/news/local/article_3179cc30-a815-11df-a089-001cc4c03286.html

² See more information on these Lasallian Schools in the article "Increased education makes children move toward breaking the cycle of hardship – making the college experience a reality for minority students" in this same publication.

³ Brother Edmund Siderewicz FSC.

Numbers 2.100.000

Amount of US Dollars per year needed for the funding of 15 scholarship grants of \$35,000 awarded each year at Saint Mary's University in Winona, USA, with a total of 60 scholars in the program at full capacity. Funding is completely from donations.



Looking and acting in the Saint Michel

The Lasallian Centre offers to immigrant children conditions which

The picture of poverty in the St-Michel area of Montreal is comparable to that of the large North American cities while possessing its own specificities: a multi-ethnic and multi-religious area in a bilingual estate in a French-speaking region, Quebec, which is in a country that is officially bilingual - Canada.

Every new immigrant arrives here looking for the “American dream” and finding himself in a poor area of his new city is his first delusion. He quickly dreams of the suburbs in order to get away from the urban misery (pollution, noise, violence) and as soon as he can he migrates there.

Montreal lives this constant migratory movement, which affects its collective richness and its urbanization. For some years now the central areas have become ‘gentrified’ with the arrival of people with good income, pushing towards the periphery zones people with lower income, while the suburbs remain the domain of the middle class. St-Michel falls within the category of the periphery zones, uninteresting for the rich and middle class because it suffers cruelly from the very bad urbanization carried out in the 1960s by a ‘shady’ municipal administration. There one finds few parks, cramped housing development and a multi-coloured neighbourhood of industries and residences. But the area suffers above all geographically from two immense holes left by the exploitation of quarries and by their transformation into municipal rubbish dumps.

Fortunately, in recent years, the political authorities have decided to reinvest in the area. The dumps have been transformed - one into a park, the other into a commercial zone - and cultural installations have been developed there, especially ‘Le Cirque du soleil’ (Circus of the Sun).

The school authorities, for their part, have decided to offer activities and school support to the young: welcoming classes, pro-

grams of sport-study and art-study. The schools of this area have been classified as the most disadvantaged by the Montreal School Commission and for this reason receive supplementary financial aid. All the schools have welcoming classes for the children of new arrivals. There are, on average, about four of these per primary school while in the secondary schools there are about fifteen.

The Lasallian Centre of Saint-Michel was started in the northern sector of the area between the two quarries, in the basement of the parish church, which is beside the two primary schools. The demographic and linguistic characteristic is that only 34% of the immigrants speak French, these being mainly from North Africa and Haiti.

Region Origin	%	Countries of Origin
Europe	23.6	Italy
Caribbean	25.4	Haïti
South East Asia	13.8	
Africa	11.2	Maghreb (French North Africa)
Latin America	15.6	Central America

Since the migratory movement in the area is regular and large - whether it is a departure towards the suburbs or a community regrouping in another area - it affects the organization of the schools: lots of pupils leave and lots of pupils arrive. The St-Michel area is a place where the new arrival ‘disembarks’ and which he leaves as soon as he can. One of the special characteristics of the place is that 41% of the population of the sector has not got a secondary school diploma while the average in Montreal is 21%. There is, however, one exception...that of the North Africans. This community is strongly schooled, but the non-recognition of their diplomas and the corporatism of some professions in Quebec prevents them from getting well-paid employment.

Numbers **1/3** Only one third of the immigrants in the Saint Michel district, Montréal, speak French. This center offers French language courses to parents, so that they can communicate with the school network.



t-Michel area

h favour their success in school

**Lasallian Centre of Saint-Michel
Montreal, Quebec - Canada**

Br. Pierre Girard, FSC

Looking and acting

It took nearly three years for the team to set up the project and choose the fields where it would intervene. Luckily, contact with parish and diocesan authorities was rapid. Since then, several members of the team work in catechesis and in parish animation, which had facilitated their integration into the local environment. For the other members of the team their integration has come through the 'Maison d'Haiti' (Haiti House), a centre for regional aid for this community which helps with homework.

It has also been necessary to participate in meetings of the community area organizations. By being part of this we have been able to establish contacts with all the organizations of the area, mainly the Schools Commission. This contact is so close and so open that we are now recognized as an official partner, with a seat on the council of the neighbouring school.

The education team is made up of six Brothers and one Lay Associate. It constitutes the central nucleus which is joined by volunteers, young and less young. The Centre is a place of welcome, of help and of formation, whose activities and relevance are more and more recognized.

Supported by the characteristics of our Lasallian charism, **what kinds of poverty have we discovered?**

1. The French of the parents is very weak and their income is low;
2. The children have little help from the family by way of school support;
3. The children have little space for facilitating study since their lodgings are cramped;
4. The children have to live with tensions in the family since there is a conflict between the culture of the host country and the family culture.

5. The parents are reluctant to confide their children to strangers, except where they have already lived near religious communities.
6. The children know very little about their host country and reality outside Montreal, which complicates their integration into their surroundings.

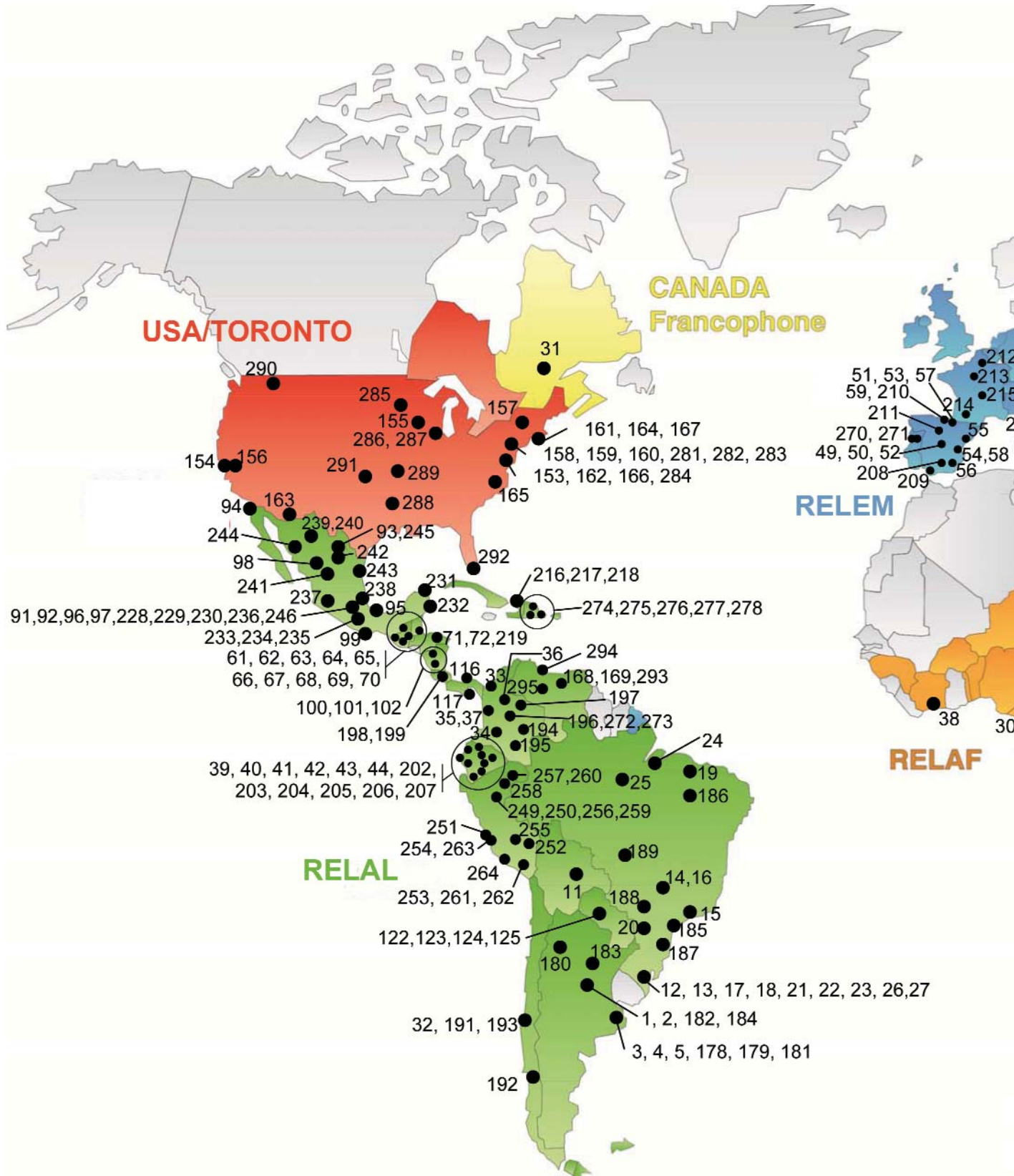
Obviously this portrait varies from one family to another and from one community to another. This is why we work to create favourable conditions for the children so as to favour their school success and their integration into Quebec society. In order to achieve these objectives it seems important to us to offer stimulating activities and an environment conducive to development.

How do we respond to this poverty?

1. By offering French language courses to the parents so that they will be able to communicate with the school network;
2. We remain attentive to the needs of the young and of their families and we never hesitate to try out new services;
3. Each child is entrusted to a tutor and works in a small group. This allows the child to have a better follow-up in a calmer environment;
4. We remain attentive to the behaviour of the children and we communicate regularly with the school to underline their progress and their difficulties;
5. We offer to some young people the opportunity to live some experiences in our two summer camps. There he/she comes in contact with a wider reality than in their own area, life in the fresh air - this proximity and the wide open spaces are a characteristic of life in Canada - and there is also a positive confrontation with other values. This "departure" experience is formative both for the young and for their parents.

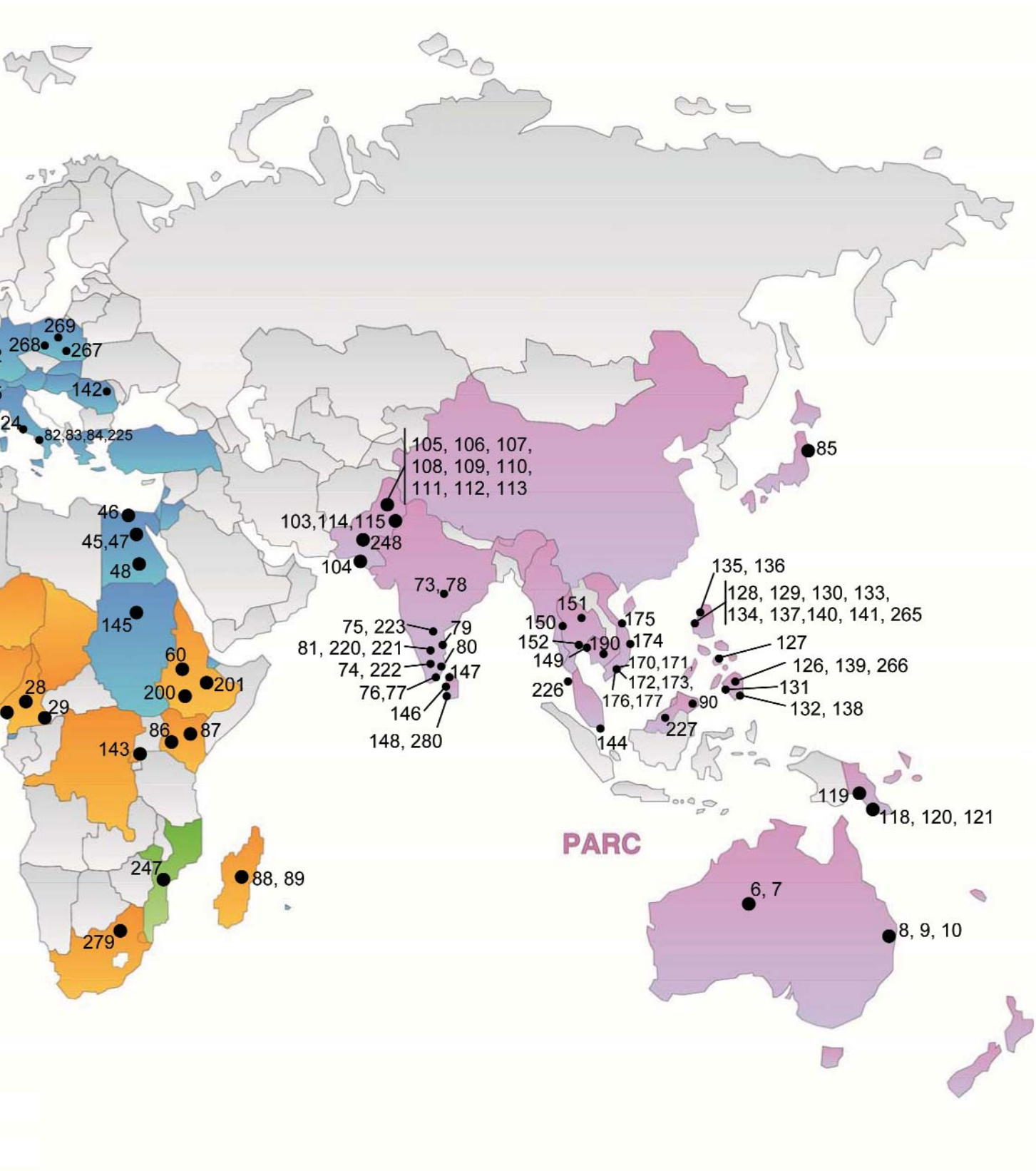
CHILDREN AND

A Lasalian



YOUTH AT RISK

Response



Projects Worldwide

Lasallian Schools provide educational services at the primary, secondary and tertiary levels to 857,819 students in 917 schools across 79 countries. Our traditional schools offer counselling services, assisting children and youth at risk within student services and employ social workers to support both children and their families. Many traditional Lasallian schools facilitate innovative in-school programs assisting “students with special needs”. Furthermore, students are taught key principles of Lasallian Education, Catholic Social Teaching, Social Justice and Human Rights.

REGIONS	RELAF Africa	PARC Asia Pacific	RELEM Europe- Near East	RELAL Latin America	USA TORONTO - CANADA Fr	TOTAL
Countries	18	15	24	20	2	79
Schools	79	75	406	274	83	917
Brothers	356	474	2.189	1007	857	4.883
Lay Teachers	2.791	12.043	22.775	30.494	11.001	79.104
STUDENTS	43.848	158.494	259.498	325.640	70.339	857.819

In addition to our traditional schools we have projects assisting children and youth at risk. These works number almost 300 specific projects worldwide.

The Lasallian Solidarity and Development Secretariat classifies projects assisting “Children and Youth at Risk” under the following categories:

1. Educationally excluded children
2. Disadvantaged girls
3. Street Children
4. Orphans
5. Victims of child abuse
6. Drug-addicted youth
7. Physically disabled children
8. Children with a mental illness
9. Migrant and refugee children
10. Children affected by HIV/AIDS
11. Child Victims of War
12. Juvenile Offenders
13. Victims of Child Labor
14. Victims of Child Trafficking
15. Children and Youth from marginalized ethnic minorities

	Staff	Beneficiaries	Boys	Girls	Age	Annual Budget in USD	Categories	Webpage
Argentina								
1. Adolescentes con Necesidades Especiales	43	94	49	45	13-19	\$76.238	1,7,8	www.lasallerosario.com.ar
2. Centro para Adolescentes en Riesgo	5	-	-	-		\$2.340	1,7,13,14	www.lasalleterciario.com.ar
3. Educación Secundaria	30	63	32	31	13-21	\$572.000	1,7	
4. Escuela San Martín de Porres	120	1.500	740	760	2-18	\$2.000.000	1,2,6	
5. Escuelas 1377 y 3155	50	139	89	50	6-21	\$400.485	1,5,7	www.lasallejobson.edu.ar
Australia								
6. Balgo Hills Aboriginal Community	3	16	10	6	18-30	\$752.000	15	
7. Balgo Hills Luurnpa Catholic School	10	104	52	52	3-14	\$2.022.926	15	www.luurnpa.wa.edu.au
8. Boys Town Brisbane	36	90	78	12	0-30	\$7.343.700	2,3,12	www.boystown.com.au
9. Kids' Help Line	102	350.000	105.000	245.000	4-25	\$4.070.300	2,5,8,10	www.kidshelp.com.au
10. Parent Line	20	1.200	200	1.000		\$144.430	2,8	www.parentline.com.au
Bolivia								
11. Instituto José Mercado	10	150	150	0	12-18	\$450.000	1,4	
Brazil								
12. Aprender con Alegria	4	30	12	18	6-13	\$6.763	1,15	
13. Arte & Expressão Corporal	4	85	52	33	10-16	\$7.540	15	
14. CEPLAS Botucatu	33	213	107	106	0-5	\$573.459	1	
15. CEPLAS Niterói	28	110	51	59	2-6	\$0	1	
16. Cidadania na Praça	7	157	76	81	6-14	\$29.983	3,5,13	
17. Ciranda do Conhecimento	5	123	62	61	7-10	\$9.750	2,5,6,13	
18. Encantando	5	87	37	50	6-14	\$8.450	5,6,13	
19. Escola Assistencial LaSalle Ananindeua	5	180	90	90	14-18	\$10.400	1,6,15	
20. Formação De Lideres Juvenis	3	42	24	18	13-18	\$6.240	9,15	
21. Grupo De Teatro Quebra-Galho	3	80	42	38	7-16	\$5.850	5	
22. Mais Cidadania	7	75	55	20	8-14	\$6.175	5,6,13	
23. Musicando	6	152	75	77	7-18	\$6.365	5,15	
24. Oasis da Esperança Altamira	11	286	125	161	7-18	\$20.800	5,15	
25. Oasis da Esperança Uruará	8	295	128	167	7-18	\$20.091	5,15	
26. Pão dos Pobres	5	252	203	49	11-17	\$12.670	5,13,15	
27. Projeto Infante Cidadao.	38	324	177	147	4-14	\$450.000	1	www.lasallesp.org.br
Cameroon								
28. Centre Fr. Mutien-Marie	14	123	62	61	10-18	\$19.727	1,2,4	http://vlccameroon.blogspot.com
29. Centres d'Education des enfants Bakà	25	682	341	341	5-18	\$65.986	1,15	
30. College De La Salle- Douala	8	73	73	0	14-28	\$50.354	1,3,4,12	www.delasalledouala.com
Canada								
31. Centre Lasallien de Saint-Michel	9	30	28	2	7-17	\$65.840	9,15	
Chile								
32. Fundación Hogar Esperanza	20	40	20	20	0-24	\$357.500	4,5	
Colombia								
33. Colegio San José de Turbo	-	1.400	700	700	5-18	\$350.000	1,2,15	
34. Institución Educativa Ginebra	-	100	50	50	5-18	\$75.800	1,7	
35. Internado Lasallista de Istmina	15	15	15	0	11-18	\$17.500	1,15	
36. Madres Adolescentes Proactivas	34	30	0	30	15-18	\$75.246	1,2,9,11	www.observatoriorelal.org
37. Normal Superior San Pío X	75	1.220	610	610	5-18	\$80.000	1,2,15	
Cote d'Ivoire								
38. Foyer Akwaba La Salle	16	100	70	30	8-15	\$55.900	1,2,3,5,10,11,14	www.lasalle.es/benin/ivoire/inicial.htm
Ecuador								
39. Colegio Vespertino Hno. Miguel	14	117	117	0	12-15	\$35.000	1,2	
40. Cooperación Pedagógica	12	400	200	200	5-12	\$10.000	1,2,15	
41. El Cebollar La Salle	32	417	267	150	5-18	\$20.000	4,9	
42. Escuelas Rurales Palopo Contadadero	8	200	200	0		\$5.000	1,2,15	
43. Instituto Técnico Textil Hno.Miguel	23	476	371	105	5-15	\$137.000	7,15	
44. Proyecto Coca	7	-	-	-	13-15	\$30.000	1	
Egypt								
45. Centre d'Aphabétisation Khoronfish	9	25	18	7	13-17	\$12.000	1,2,13	
46. Centre de Vie, Alexandrie	29	48	28	20	4-18	\$97.636	7	www.saint-marc.ws
47. Centre de Vie Meilleure, Le Caire	29	110	61	49	6-18	\$100.000	7	www.lasalle-eg.net
48. Ecole parallèle Bayadeya	35	374	118	256	7-17	\$18.800	1	

	Staff	Beneficiaries	Boys	Girls	Age	Annual Budget in USD	Categories	Webpage
España (Spain)								
49. Adinre	3	8	8	0	14-15	\$39.000	1,9	www.servidor1.lasalle.es/ alucinos www.elkarbanatuz.org www.lasalle.es/alucinos http://servidor1.lasalle.es/ /projecteobert/ www.comtal.org www.izangai.org http://servidor1.lasalle.es/ /projecteobert/ www.hazbide.org
50. Alucinos La Salle San Fermín	24	545	197	348	6-50	\$0	1,2,3,6,8,9,15	
51. Asociación Elkarbanatuz	35	1.000	600	400	0-55	\$1.690.000	2,9	
52. Aula Abierta	18	60	60	0	6-16	\$70.645	1	
53. Comunidad Iturburu	4	8	4	4	18-59	\$0	3,9,12	
54. Comunidad Projecte Obert	-	12	8	4	7-18	\$614.250	4,5,7,8,9	
55. Fundació Comtal	117	305	155	150	5-18	\$1.560.000	1,4,12	
56. Hogar De Menores La Salle	7	10	10	0	12-18	\$195.000	1,3,4,5,6,9,12,15	
57. Izangai Elkarte	33	697	697	0	18-65	\$1.300.078	3,6,8,9,12	
58. Piso Emancipación	6	5	4	1	18-25	\$23.790	4,5,7,8,9	
59. Proyecto Artizar	43	56	34	22	5-16	\$118.170	2,9,15	
Ethiopia								
60. St John Baptist de la Salle School	59	647	290	357	2-19	\$98.150	1,2,4,5,10	
Guatemala								
61. Casa Indígena Hno.Santiago Miller	4	65	65	0	14-19	\$60.000	15	
62. Colegio San Juan Bautista	13	264	136	128	5-16	\$30.000	15	
63. Escuela La Salle-Tierra Nueva	19	251	130	121	5-13	\$30.000	1	
64. Escuela Maya - La Salle	12	203	124	79	5-13	\$50.000	15	
65. Instituto Indígena Santiago	16	65	65	0	16-19	\$100.000	15	
66. Instituto La Salle Santa María	43	257	132	125	16-19	\$43.000	15	
67. Instituto Madre Miriam Simon - La Salle	13	207	95	112	12-16	\$91.000	15	
68. Jornada Nocturna Colegio La Salle	5	55	44	11	15-19	\$30.000	1	
69. Prodesa	105	15.000	7.500	7.500	0-55	\$2.300.000	1,9,15	
70. Residencia Indígena - La Salle	2	35	35	0	12-19	\$30.000	15	
Honduras								
71. Centro De Desarrollo del Niño	28	763	367	396	5-12	\$137.000	1	
72. Instituto San José La Salle	22	530	267	263	14-19	\$130.000	1	
India								
73. Bishop Joseph Thumma Project, Keesara	33	342	229	113	15-21	\$97.778	1,3,4,5,6,7,9,12	www.lasallebjt.org
74. Boys Village	10	70	70	0	8-16	\$26.667	1,3,4,8,15	
75. R.C.M HS, Mosavadi	14	213	158	55	6-17	\$48.889	1,2,4	
76. St. Joseph HS, Keelamudiman	30	768	439	329	10-18	\$48.889	4,7,8,9	
77. St. La Salle HS, Tuticorin	66	1.541	1.541	0	11-18	\$60.000	4,7	
78. St. La Salle School, Keesara	22	571	335	236	4-15	\$38.778	1,2,4,9,13,15	
79. St. La Salle, Nagapattinam	9	204	104	100	4-10	\$15.556	1,2,4,7	
80. St. La Salle Pudumanam Industrial School	15	147	126	21	16-24	\$20.000	1,2,3,4,6	
81. St. Pius X Boys Town	19	100	100	0	16-21	\$53.333	4,5,6,9,15	
Italy								
82. Arrevutammoce	3	10	5	5	14-18	\$26.000	1,9,15	www.occhiapertionlus.org www.vivalasalle.it
83. CasArcobaleno	8	20	10	10	14-18	\$81.900	1,2,9,15	
84. Centro Accoglienza Semiresidenzial	10	160	100	60	5-18	\$0	1,2,3,4,9,13,15	
Japan								
85. La Salle Home	37	80	64	16	25-18	\$2.639.000	4,5	
Kenya								
86. Child Discovery Centre	5	90	75	15	9-24	\$36.000	1,2,3,4,5,10,12	stmaryslasalle.org
87. St. Marys Child Rescue Centre	15	235	235	0	4-20	\$125.000	3,4,5,6,9,10,12	
Madagascar								
88. Centre Lasallien Hanitra	3	130	50	80	6-18	\$2.334	1,2,3,4	
89. Centre Social de Promotion Féminine	4	90	0	90	6-18	\$7.470	1,2	
Malaysia								
90. Asrama Butitin, Nabawan	4	70	35	35	12-18	\$60.000	15	

	Staff	Beneficiaries	Boys	Girls	Age	Annual Budget in USD	Categories	Webpage	
Mexico									
91. Bachillerato Vespertino	-	176	68	108	15-19	\$58.000	1	http://delasalle.uls.edu.mx/cdsc/ lasalletijuana.com www.ayahualulco.webulsa.com www.internadoinfantilguadalupano.org.mx www.lasalleacapulco.edu.mx	
92. Brigadas Comunitarias Interdisciplinarias	38	1.572	797	775	5-18	\$3.840	1,15		
93. Casa Hogar San José	32	80	80	0	6-18	\$230.185	1,3,4,5		
94. Centro de Formación Integral La Salle	121	1.685	253	1.432	16-90	\$87.000	9,12		
95. Escuela Albergue Campesino	34	415	200	215	11-18	\$606.876	2,13		
96. Escuela Preparatoria La Salle	20	117	50	67	14-18	\$151.930	1		
97. Internado Infantil Guadalupano	59	200	200	0	7-22	\$1.280.000	1,3,4,5,6,7,8,9,15		
98. Preparatoria Nocturna IFL	111	152	83	69	15-20	\$31.955	1		
99. Escuela Vespertina Bernardo Zepeda	13	152	75	77	12-15	\$239.639	1,4,13		
Nicaragua									
100. Escuela La Salle de León	20	486	259	227	5-13	\$188.000	1		
101. Escuela Monseñor Lezcano	18	659	306	353	5-13	\$68.000	1		
102. Instituto Politécnico La Salle	30	505	445	60	18-23	\$626.000	1		
Pakistan									
103. Alban Boys' & Girls' HS	3	135	68	67	5-18	\$14.506	2,3,13,15		
104. Don Bosco Home	16	65	65	0	5-18	\$24.506	3,4,13,15		
105. La Salle HS, Gokhuwal	4	105	60	45	4-17	\$15.075	1,15		
106. La Salle HS, Khushpur	3	170	170	0	10-17	\$14.870	1,4		
107. La Salle HS, Mallkahanwala	3	57	57	0	10-17	\$13.930	3,13,15		
108. La Salle Hostel Khushpur	2	25	25	0	12-18	\$15.869	1,4		
109. La Salle, Railway Colony	1	100	50	50	4-10	\$12.090	2,13		
110. La Salle Sant Singh	7	121	50	71	4-17	\$16.600	2,3,13,14		
111. La Salle Urdu	-	90	60	30	7-16	\$16.724	1,2,3,13,15		
112. St. Benildus Boys' Hostel	2	25	25	0	9-18	\$12.869	1,4,15		
113. St. Catherine's Primary	2	25	10	15	4-10	\$10.700	2,3,14		
114. St. Vincent's Boys' Hostel	2	35	35	0	5-18	\$11.506	3,4,13,15		
115. St. Vincent's HS	5	136	136	0	8-17	\$13.606	2,3,13,15		
Panama									
116. Centro San Miguel, La Feria	40	960	423	537	6-18	\$250.000	1		
117. Centro San Miguel, Nuevo Tocumen	24	840	371	469	6-18	\$180.000	1		
Papua New Guinea									
118. Hohola Youth Development School	50	540	300	240	18-25	\$441.173	1		
119. Mainohana Catholic Secondary School	60	560	280	280	16-22	\$392.329	15		
120. Rebiatul Youth Centre	4	50	25	25	3-18	\$93.748	9		
121. Sacred Heart Teachers' College	12	170	100	70	30-40	\$3.749	1		
Paraguay									
122. Capacitación Profesional	5	155	23	132	15-20	\$15.695	1,2	www.lasalle.org.py www.lasalle.org.py	
123. Educación no Formal	5	584	292	292	6-15	\$13.830	1,2		
124. Escolarización Básica del Chaco	21	147	48	99	6-16	\$416.340	1		
125. Internado Escuela San Isidro	21	307	141	166	6-16	\$110.000	1		
Philippines									
126. Alayon Pre-School Education	5	24	15	9	4-8	\$8.947	1	www.delasalle.ph/LSVP/ www.usls.edu.ph/bahaypagasa www.dlsud.edu.ph www.lsudefschool.blogspot.com www.dlsud.edu.ph www.delasalle.ph/jhis/ http://www.dls.csb.edu.ph	
127. Bahay Pag-asa	8	20	20	0	10-21	\$112.523	1,3,4,5,12		
128. Balik Aral Project	2	180	90	90	12-60	\$2.500	1,3		
129. Basic Literacy Program, Toledo	3	20	14	6	5	\$434	1,3		
130. Br. Martin Simpson Laboratory School	14	492	185	307	4-15	\$298.469	1,4		
131. De La Salle John Bosco Sunday HS	34	99	37	62	14-20	\$4.880	1,7,12		
132. Education For The Deaf Project, Ozamis	3	45	19	26	5-25	\$10.446	1,7		
133. Green Hills Adult Night HS	52	877	406	471	18-53	\$38.741	1,3,4,13		
134. HAPPY Project	14	240	120	120	17-25	\$5.000	1,3		
135. Jaime Hilario School	11	166	83	83	6-14	\$80.000	1		
136. Kaakibat Pre-School Project	4	63	39	24	4-8	\$9.689	1		
137. LINGAP	1	108	51	57	12-17	\$100.000	1		
138. La Salle University Night HS, Ozamiz	33	180	71	109	13-25	\$10.772	13,15		
139. Night HS of La Salle, Iligan	27	584	265	319	11-18	\$70.474	3,4,5,7,13,15		
140. Program for Former Street Children	3	10	10	0	12-20	\$6.000	1		
141. SDEAS School of Deaf Education	48	173	83	90	16-45	\$860.000	1,7,15		

	Staff	Beneficiaries	Boys	Girls	Age	Annual Budget in USD	Categories	Webpage
Romania 142. Camin La Salle	8	17	17	0	13-18	\$65.000	1,3,4,5	http://www.lasalle.ro/marcos/lasalle_iasi.html
Rwanda 143. Centre Intiganda	14	129	129	0	10-26	\$50.241	3	http://intiganda.blogspot.com
Singapore 144. Hope House	4	16	16	0	16-21	\$0	4,5,12	
Sudan 145. Activités d'Enfants Déplacés a Khartoum	53	912	352	560	7-20	\$20.000	1,2,4,5,9,11,12,13,15	http://dc-lasalle-brothers-in-sudan.blogspot.com/
Sri Lanka 146. Diyagala Boys Town 147. Home for War Children 148. LCES	35 25 63	200 25 572	200 25 285	0 0 287	14-18 15-18 1-25	\$281.268 \$15.000 \$100.365	15 11,15 1,2,5,11,15	www.diyagalaboystown.org.lk www.lasalle.lk
Thailand 149. Center for Children Chantaburi 150. La Salle Center Bamboo School 151. La Salle House Nakhon Sawan 152. Miguel House	5 - 5 3	40 250 75 30	40 125 40 30	0 125 35 0	3-7 4-17 3-19 14-19	\$30.000 \$70.000 \$50.000 \$30.000	1 15 3,4,15 1	www.bambooschool.tk
USA 153. De La Salle in Towne 154. De Marillac Academy 155. First Generation Initiative 156. LEO Center 157. La Salle School, Albany 158. Martin De Porres School 159. Martin de Porres GH Bridges 160. Martin de Porres Group Homes 161. Ocean Tides School 162. San Miguel Camden 163. San Miguel High School, Tucson 164. San Miguel, Providence 165. San Miguel School, Washington 166. St. Gabriel's System 167. Tides Family Services	36 23 1 - 220 266 15 21 78 13 46 15 10 370 131	275 115 15 160 455 480 25 15 105 599 332 64 60 475 1.247	275 61 8 160 425 400 12 15 105 599 135 64 60 475 745	0 54 7 0 30 80 13 0 0 0 197 0 0 0 502	14-18 9-14 18-19 11-20 11-21 7-21 7-17 14-19 11-15 13-19 10-14 10-19 9-21	\$3.260.537 \$2.300.000 \$525.000 \$340.080 \$13.000.000 \$22.000.000 \$120.000 \$1.200.000 \$5.500.000 \$825.000 \$2.636.223 \$1.150.000 \$936.450 \$30.000.000 \$8.000.000	12 1,2,3,4,5,6,8,9,12,15 1 1,2,9,15 1,3,5,6,7,8,10,15 1 4,5,8 1,3,4,8 1,5,6,12,15 1,15 1,9,15 3,15 1,9,15 12 2,3,5,6,8,12,15	www.demarillac.org www.theleocenter.org www.lasalle-school.org www.mdp.org www.mdp.org www.mdp.org www.oceantides.org www.sanmiguelhigh.org www.sanmiguelprov.org www.sanmigueldc.org www.stgabrielssystem.org www.tidesfs.org
Venezuela 168. Atención Del Embarazo Precoz 169. Sinite Parvulos Venire Ad Me	7 69	20 1.919	0 1.919	20 0	12-17 6-15	\$152.991 \$69.829	2 1	
Vietnam 170. Centre pour handicapés 171. Centre pour les enfants de la rue 172. Centre Professionnelle Duc Minh 173. Centre Professionnelle Phu Son 174. Ecole du Primaire Truong Vinh Ky 175. L'atelier Motocyclettes de Hue 176. Literacy Class 177. Tram Chim Scholarships	6 10 8 5 4 1 3 5	14 130 162 17 25 20 11 50	6 65 162 17 15 20 2 20	8 65 0 0 10 0 9 30	17-25 6-16 15-30 12-18 6-12 7-12 7-19	\$32.500 \$5.000 \$6.000 \$24.000 \$6.500 \$1.500 \$500 \$2.000	8 1,3 1 1,3,12 1 1 1 1	www.lsvn.info

Total 177/295 Projects	4.581	411.654	139.930	271.724		\$132.921.920		
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Here below we list the Lasallian projects from which we have not received more details at the moment of the present publication.

Argentina

178. Casa Joven La Salle, Gonzalez Catán
www.fundacionarmstrong.org.ar/casa-joven
179. Centro Educativo La Salle, Malvinas
<http://lasallemalvinas.wordpress.com>
180. Escuela La Salle, San Salvador
181. Escuela San Héctor Valdivielso, Malvinas
182. Escuela Vespertina del Colegio La Salle, Rosario
183. Escuela Vespertina del Instituto La Salle – Jobson, Santa Fe
www.lasallejobson.edu.ar
184. Profesorado Bakhita - Instituto La Salle de Rosario

Brazil

District de São Paulo

185. Centro Educativo e de Assistência Social La Salle, São Paulo
www.lasallesp.com.br
186. Centro Estadual de Educação La Salle, Augustinópolis
187. Colégio Estadual La Salle Curitiba
188. Colégio Estadual La Salle, Pato Branco
189. Colégio Estadual La Salle, Rondonópolis

Cambodia

190. Cambodian language school for children of Vietnamese refugees

Chile

191. Colegio San Gregorio La Salle, Santiago
192. Escuela Francia, Temuco
193. Escuela San Lázaro, Santiago

Colombia

District of Bogota

194. Escuela La Salle para la Paz y la Vida, Villavicencio
195. Institución Educativa Dante Alighieri, San Vicente del Caguán
196. Institución Educativa Juan Luis Londoño, Bogotá
197. Institución Educativa La Inmaculada, Casanare

Costa Rica

198. Escuela Lady Gladys, Alajuelita
199. Escuela Vespertina de la Universidad La Salle, San José

Ethiopia

200. Girls Residence, Meki
201. Street Children Program, Besrate Gabriel School-Dire Dawa

Ecuador

District of Ecuador

202. Centro Técnico San Benildo, Guayaquil
203. Chamanga, Manabí
204. Colegio San Juan Bautista De La Salle, Loja
205. Escuela Juan Bautista Palacios, Ambato
206. Misión de Aguarongo, Cañar

Hermanas Guadalupanas De La Salle

207. Construyamos un sueño, Latacunga

España (Spain)

Sector Andalucía

208. Centro Socioeducativo Estrella Azahara. Córdoba
www.estrellaazahara.com
209. Hogar La Salle, Jerez
www.lasalle.es/hogarsallejerez

Sector Bilbao

210. Proyecto Txantxangorri, Sestao

Sector Valladolid

211. Comunidad La Salle, Managua
www.lasalle.es/managua

France

212. Centre Avenir Jeunes, Reims
213. Collège Oscar Romero, Garges-les-Gonesse
214. Communauté « Gitanie » pour les enfants de Voyage
215. Institut des Jeunes Sourds Plein Vent, St Etienne

Haiti

216. École Marie Consolatrice, Port de Paix
217. École Saint Jean Baptiste de La Salle, Port-de-Paix
218. École Saint Miguel, Port-de-Paix

Honduras

219. Escuela Nocturna del Instituto La Salle, San Pedro Sula

India

220. Girls Village, Madurai
221. Reaching the Unreached, Madurai
222. Saint Joseph's Development Trust
223. Saint Joseph's Secondary School, Mosavadi

Italy

224. Associazione Bambini+Diritti, Roma
225. C.E.L.U.S. Associazione di Volontariato, Scampia-Napoli

Malaysia

226. La Salle Learning Centre, Penang
227. Lasallian Rural Education Service, Sarawak

Mexico

District Antillas-México Sur

228. Capacitación para Niños y Jóvenes con Discapacidad Visual, Ciudad de México
229. Comunidades de Aprendizaje y Desarrollo, Ciudad Nezahualcóyotl
230. Comunidades de Aprendizaje y Desarrollo, Distrito Federal
231. Escuela De La Salle, Cancún
232. Escuela Pelópidas-La Salle, Playa del Carmen
233. Programa “Aprendiendo Juntos”, Cuernavaca
234. Programa “Caminando Juntos”, Cuernavaca
235. Programa de Prácticas Profesionales en asistencia a niños autistas y sordomudos, Cuernavaca
236. Servicio Social en Instituciones de Asistencia Social, Distrito Federal

- 237. Servicio Social en Instituciones de Asistencia Social, Morelia, Michoacán
- 238. Telesecundaria y Centro de Bachillerato Tecnológico La Salle, Alpatlahua

District of México Norte

- 239. Centro de Formación Integral San José, Chihuahua
- 240. Centro de Formación Integral San Miguel, Chihuahua
- 241. Preparatoria Técnica Guadiana La Salle, Durango
- 242. Preparatoria Vespertina Colegio Regiomontano Contry, Monterrey
- 243. Preparatoria Vespertina José de Escandón-La Salle: Cd. Victoria,
- 244. Preparatoria Vespertina La Salle, Ciudad Obregón
- 245. Preparatoria Vespertina La Salle, Saltillo

Hermanas Guadalupeanas De La Salle

- 246. Kinder Santa Cruz, Distrito Federal

Mozambique

- 247. Escola João XXIII, Beira

Pakistan

- 248. Drug Treatment Program, Sinjoro

Peru

- 249. Centro Educativo Primario Secundario, Requena
- 250. Centro Educativo Técnico de Producción Manos Unidas
- 251. Colegio Fe y Alegría N° 43 La Salle, Zapallal
- 252. Escuela de Educación Especial Hermano Jaime Hilario, Abancay
- 253. Escuela de Hermanamiento San Miguel Febres Cordero, Arequipa
- 254. Escuela Manos de Dios, Lima
- 255. Instituto Superior La Salle de Urubamba, Cusco
- 256. Instituto Superior Pedagógico Fray Florencio Pascual Alegre Gonzáles, Requena
- 257. Instituto Superior Pedagógico Público Iquitos
- 258. Instituto Superior Pedagógico Público Loreto
- 259. Instituto Superior Tecnológico Público Manos Unidas, Requena
- 260. Proyecto Tiéndeme la Mano, Iquitos

Unión De Catequistas De Jesús Crucificado y María Inmaculada

- 261. Climática de Camaná Pio XII, Arequipa,
- 262. Escuela de Caridad de Artes y Oficios, Arequipa

Fraternidad Signum Fidei

- 263. Colegio Signos de Fe – Manos de Dios, San Juan Lurigancho

Hermanas Guadalupeanas De La Salle

- 264. Colegio Fe y Alegría N° 77, Pisco

Philippines

- 265. Brother Rafe Donato Night High School, De La Salle Zobel
- 266. Pre-school Education Program of the LSVP Community, Iligan

Poland

- 267. Dom Pomocy Center for disability and mental illness.
www.dps.przytocko.pl
- 268. Residence and centre for severely disabled and mentally ill youth, Zawadzkie.
- 269. Residence for disabled and mentally ill youth, Uszyce

Portugal

- 270. Programa de apoyo a jóvenes de familias disfuncionales del Colégio La Salle, Barcelos
- 271. Casa Hogar São Caetano, Braga

RELAL (Región Lasallista Latinoamericana)

- 272. Gestores de Cuidado y Buen Trato, Colombia
- 273. Observatorio Educativo Lasallista para los Derechos de la Niñez y la Juventud en América Latina y el Caribe

Republica Dominicana (Dominican Republic)

- 274. Centro de la Juventud y la Cultura, Santiago de los Caballeros
- 275. Centro Comunitario De La Salle–Florida, Higüey
- 276. Centro Comunitario Dra. Evangelina Rodríguez, Santo Domingo
- 277. Escuela Hermano Paquito, Higüey
- 278. Escuela San Juan Bautista de la Salle, Higüey

South Africa

- 279. Saint Joseph's Mission, Phokeng

Sri Lanka

- 280. Signum Fidei Educational Service, Colombo

United States Of America

District of Eastern North America

- 281. De La Salle Academy, New York
www.delasalleacademy.com
- 282. George Jackson Academy, New York
www.gjademy.org
- 283. Highbridge Community Life Center, Bronx New York
www.highbridgelife.org
- 284. San Miguel Schools: La Salle Academy, Philadelphia
www.lasalleacademy.net

District of the Midwest

- 285. San Miguel Middle School of Minneapolis, Minneapolis
www.sanmiguel-mpls.org
- 286. San Miguel School Back of the Yards Campus, West 48th St., Chicago
- 287. San Miguel School Gary Comer Campus, North Leamington, Chicago
- 288. San Miguel School De La Salle at Blessed Sacrament, Memphis
- 289. San Miguel School De La Salle Middle School at St Matthew's, Missouri
www.delasallems.org
- 290. San Miguel School La Salle Blackfeet School, Blackfeet Indian Reservation, Montana
www.dlsbs.org
- 291. San Miguel School Tulsa Oklahoma

District Antillas - México Sur

- 292. Centro Educativo San Juan Bautista De La Salle, Homestead Miami, Florida

Venezuela

- 293. Centro de Formación no formal San Juan Bautista de La Salle
- 294. Colegio La Salle Baloche, Puerto Cabello.
- 295. Escuela Granja El Baúl, Fundación La Salle.



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When troubled youth are accepted for whom they are; and when God is seen in the eyes of each of these young people; and when all who are in service to these young people are confident that their work has purpose and meaning; and when the work is informed by the best practices and science available so that innovation and excellence will naturally follow; and when the devotion of St. John Baptist de La Salle and the legacy of the Brothers of the Christian Schools is an inspiration to all... It is then you are assured of finding, a Lasallian response to children and youth at risk.

(Mr. Bill Wolff, Executive Director, La Salle School, Albany, N. Y.)

