



S.M. 3 OFFICES

MARIANISTI – AMMINISTRAZIONE GENERAL – Via Latina, 22 – 00179 Roma – Italia

#134

MARIANIST WORKS OF NON-FORMAL EDUCATION

A Little less than a month ago, I returned to Rome from Nairobi. André Fétis and I were visiting the Region of Eastern Africa, which includes the countries of Kenya, Zambia and Malawi. With this visitation, I have effectively, concluded my visits throughout the entire Society of Mary over these last 11 years.

Now, as I write these words, I can't help but think about our brother Timothy Mazundah. A little while ago, just a few days after our return, we received the sad news of his untimely death. It deeply saddens us. André and I were especially touched, since just a few weeks before, we were with him in the community at Karonga. There, we spoke with him about his role at Chaminade Secondary School and in the community, where he was director. He was very happy and optimistic. He was a religious educator who was very much appreciated for his conscientious dedication to the students. In all of the communities in which he lived, the brothers came to appreciate his example and fraternity.

In spite of these difficulties, we are confident that the Lord and his mother will accompany the Region of Eastern Africa, which became independent only a short while ago, on its way into the future. It is a very dynamic Region with a well defined mission that is concentrated in education and social action. This mission is carried out in the running of various schools, technical formation centers, and non-formal educational works.

In this document, it is precisely Marianist non-formal education which I would like to discuss.

Eastern Africa has plenty of experience in this area, but, of course, is not the only Unit to enter into this type of work. There are several Units of the Society that are involved in this field, one which is relatively new, and it is developing into an excellent form of ministry.



A NEW FORM OF MINISTRY?

Indeed, for a number of years now, the Marianists have developed various initiatives with regard to non-formal educational works, in a number of countries, and in a variety of ways. They have responded to the needs which call for educational work outside the traditional school setting, or where no school is possible. They constitute an example of the creativity of the Marianists, as well as the potential of our education to adapt to these situations.

But, is it really a new form, different than the traditional manner in which the Marianists have dedicated themselves to the mission of education?

You will recall that, from the very beginning, the Congregation founded by Fr.



Chaminade, and the Society of Mary, have been involved in works that today we would call *non-formal education*. Among these are we can point out the works of caring for the uneducated children of Bordeaux, or the "Friends of Wisdom," or the chimney sweeps (the *Auverneses*), those children who would come into the city in the Spring to do their work under horrible conditions. Father Chaminade, himself, took care of them with the fatherly care, and later, confided this work to one of the first Marianists, Fr. Collineau.

Later, and throughout its history, primary and secondary schools founded by the Society of Mary have always carried out numerous non-formal educational *activities* to complement those activities which are strictly scholastic: classes for students with difficulties, trips and cultural visits, sports, camping and other outdoor activities, etc. The "open door" scholastic culture and the attempt to break down the rigid walls of the classroom, have always been present in Marianist education. A good example of this, dating back to the earliest days, would be the pioneering experiences of Fr. Lalanne.

Nevertheless, beginning several years ago, this type of activity took on a special relevance as it became an actual form of work in its own right. This is what we mean today when we speak of non-formal education, even if these works happen to be sponsored by schools, universities, or parishes.

Throughout the documents of the General Chapter of 2001, in the section dedicated to *Our Apostolic Works In Communion with the Entire Marianist Family*¹ run numerous explicit references to these type of centers. Then Assistant General for Education, Thomas Giardino, dedicated a section of his report to *Our Apostolic Works In Communion with the Entire Marianist Family*. In it, he referred to this type of work with expressions such as "non-academic education," "technical-professional," "nontraditional education," or "non-structured education" noting that the names differ according to the countries in which it is carried out.



Brazil

In 2003, following up on the orientations from the Chapter, we conducted a survey throughout the entire Society of Mary about these educational experiences. It was an attempt to find out; for starters, what would be the current situation and/or plan for the immediate future. Unit Heads of Education responded to the questionnaire and, as a result, we were able to develop a general framework with basic information about each one of these works. I had the opportunity to present this information at various meetings and gatherings.

Sometime later, I thought it would be appropriate to convene a meeting of some representatives of Marianist non-formal educational works in order to reflect together on their characteristics, educational opportunities, and needs. It was an attempt to foster a greater knowledge of these experiences, to make them more effective, strengthen their Marianist character, and allow for greater awareness of the nature of this educational apostolate in the Society of Mary. We also wished to study and make some considerations and guidelines for the same.



Meeting on Non-Formal Education – Rome, 2010

The meeting was held in Rome nearly a year ago, at the end of November and beginning of December, 2010. It was preceded by a survey similar to that of a few years ago, which served to update the data. Various religious familiar with and/or responsible for these types of works participated in the meetings². To each of them I wish to reiterate my thanks for their contribution to the discussions that we had during this meeting and for each of their personal commitments, through a variety of responsibilities, to Marianist education in this field.

¹ *Sent by the Spirit*, 33

² Andrés Tocalini (AR), Rodrigo Betancur (CO-EC), Christophe Muyuka (CON), Callistus Jeje (EA), Prakash Kujur (IN), Felipe Melcher (PE), together with José María Alvira (AG)



The first observation that we can make is that not all of our experiences with non-formal education are known among us, beyond those people directly involved. The work in this area is not easy and requires a special strength – we need to remember that goodwill alone, is not enough – and it is good to communicate and organize with one another, not only for the shared experience, but simply to help each other in their work and, perhaps, help them to make it even better.

I will present below some considerations about Marianist non-formal education, taking as my starting point that which emerged during our dialogue and work at this meeting. I do so for the same reasons, as mentioned above, which were the motives for calling this meeting in the first place. In addition, I take this opportunity to express my sincere gratitude to the religious and lay people currently working in this field, and those who have worked in the past, for their dedication, courage and creativity.

CLARIFICATION OF TERMS AND CONCEPTS

It is not easy to articulate – and therefore, to define – what we mean by *non-formal education*. Even the term may not be entirely appropriate. During our meeting we entered into a very interesting dialogue which helped us to clarify the concepts. It was not, and is not now, a theoretical discussion, merely an academic exercise, but rather, an attempt to clearly define what fits in to this area of education so as to be able to provide guidance for those working in this field.

During our meeting, in order to initiate this discussion, we used as our starting point definition, explanations and examples proposed by the World Education Report in 2000:



“...we define non-formal education as any organized educational activity outside the established formal system – whether operating separately or as an important feature of some broader activity – that is intended to serve identifiable learning clienteles and learning objectives” (World Education Report 2000, 45).

In fact, the conceptual debate about what *non-formal education* means is not something new in the field of educational theory. The term “officially” arose following the International

Conference of World Crisis in Education, organized by UNESCO in 1967. Following the conclusion of this meeting, a book bearing the name *The Global Crisis of Education*³, was published. This book coins the term *Non-formal Education*, establishing its distinction with respect to *Formal Education* and *Informal Education*.

According to the classic definition, we would say that *Formal Education* is understood as a



highly institutionalized educational system, organized in chronological grades and in hierarchical structures, which extends from the first years of primary school until the last years of university study. Alternatively, *Non-formal Education* comprises all organized systematic and educational activity that is conducted outside the official system, in order to help educate particular portions of the population, be they adults or children. And, furthermore, *Informal Education* is a process that lasts one's whole life, and one in which people acquire and accumulate know-

ledge, skills, attitudes and modes of discernment by their daily experiences in the relationship with their environment, that is, at home, at work, during leisure and recreation, along with the example and attitudes of family and friends, through travel, the press and books, communication media and information technology, advertising, etc. In general, this type of education lacks organization and systemization, but represents the majority of the total learning throughout a person's life.

These three concepts are still used today, but there is increasing debate whether they are best suited to reflect the complex world of educational activities. We are not concerned, at this moment, about dwelling on this controversy (however interesting and enlightening in many respects that might be). There have been many definitions of the various types of education, attempting to point out the differences between them, according to various criteria – pedagogical, structural, legal and administrative, with reference to the systematic character of the process or its goals, etc. – with one or the other being favored depending on the office. The discussion is far from closed on this issue, and it is developing an extensive bibliography. I think the main reason for this has to do with the richness and complexity of the concept of *education*, as well as the flexibility of non-formal education whose main characteristic is the ability to adapt to very different situations and needs. It is precisely this quality that makes it almost impossible to set limits – one characteristic all agree upon – with regard to the concept of *non-formal education*.⁴ The boundaries between one type of education and another are becoming increasingly blurred and diffuse.

³ Coombs, P.H., *The World Educational Crisis*, Oxford University Press, New York

⁴ The same expression in the negative sense of the term is questioned by some sectors who propose terms like *open education* or, simply, *extra-scholastic education*.

The theoretical discussions surrounding non-formal education are not limited simply to defining how it is carried out. Also present in these discussions, and something that would be good to explore and study, is a reflection about the pedagogical approaches best adapted to the current situation and needs of those who will receive it. Non-formal education has its own methodology – and here, as well, there has been an evolution in the different currents and tendencies – requiring specific training for those educators who take on that mission. Moreover, all are essentially in agreement that teamwork, necessary in any educational endeavor, is essential in this modality.



These same reasons make it difficult to accurately establish a directory of Marianist works of this type: they spring up, evolve, are transformed, or even eliminated, as they adapt to changing situations. In some cases, you cannot say categorically whether a particular work should be classified in this category. I have placed, nevertheless, at the end of this letter, a



list of the main Marianist non-formal educational works, along with a very brief synthesis of their characteristics. It can give us some idea of this relatively new phenomenon, the causes that have led up to it, its distribution throughout the various Units, the commitment of Marianist to these works, as well as their needs and challenges. It was mostly compiled from the questionnaire that was sent to all Units just before convening the meeting in Rome, to which I referred earlier. As you can clearly see, we have more than forty centers, mostly in Asia, Africa and Latin America.

Some 6,000 persons attend these centers and there are about fifty Marianists working in them. Centers of formation, or those places used only occasionally are not included in these figures, nor are several other works carried out by individuals.

For our purposes, and keeping in mind our current situation, we can agree, as was established during our meeting, that Marianist presence in the field of non-formal education:

- is an **organized** educational activity which differs from informal education;
- takes place **outside the legally established school system** of each country, thereby differentiating it from formal education and permitting it to be carried out with greater flexibility;

- with the same reasons as mentioned above, **cannot bestow official certifications** nor, by design, is it orientated toward granting degrees or diplomas proper to the formal educational system;

- has expressly **educational** objectives (and here it differs with activities which are poorly charitable or social work);



Colombia

- can be carried out as **part of a larger activity** (social, pastoral,...) or **independently**;

- has a **clearly definable target** (such that it differs from activities directed towards a wider public audience, such as those carried out in the media, mass publications, the Internet, or those who benefit sporadically as in workshops, courses and seminars.);

- normally the recipients are persons possessing **clear needs or "poverty"** of various kinds.

A common feature among the recipients is **exclusion**. This most probably constitutes the most fundamental characteristic of these works. Indeed, all these works are aimed at people who are excluded from society, or are in serious danger of falling into that situation for several reasons:



Cuba

- Totally uneducated or insufficiently educated children, at times living and working in the street due to economic deficiencies, lack of schools in the area, poverty, family breakdown, etc. Such conditions impede supervision and force them to live on their own. They suffer from the effects of school failure or lack of motivation. They live in an environment that encourages drug use or crime. They lack adequate accommodations for

personal study or suffer from many different kinds of disabilities. In many cases, several of these causes occur simultaneously.

- Adolescents who are outside of the regular scholastic system, for reasons similar to those already discussed, and thus they require technical or vocational training in order to function in life.
- Adults: those who are not able to find dignified work due to lack of qualification; women in at-risk situations, particularly those prematurely

pregnant or abandoned by their families...

Our *non-formal educational* works try to lift these people out of their exclusion, helping them to be fully integrated in society. The goal is not necessarily to embrace the values of their society, often contrary to the principles of the Gospel or human rights, but enable them to fully develop as children or adults, to salvage their dignity and give them the



tools that enable them to participate, with all their rights, in the social framework (school, work, civic organization). In short, they try to provide a truly positive and humanizing social integration. For children, these works seek to arrive at suitable conditions whereby the child may integrate into the formal education system, thus benefiting from the education provided through it.

In many cases, the same situations that provoke exclusion require support to complement the strictly educational aspects of the work: food, hygiene, initial financial assistance to start a job.... This has led many of our works to create services that lead to more formative elements, so as to address these needs. A fundamental element to keep in mind is the treatment of special situations so that they may be provided spaces for psychological and personal counseling, which also need to take into account the family situation of those concerned.

In many cases, the same situations that provoke exclusion require support to

THE MARIANIST CHARACTER OF OUR NON-FORMAL EDUCATIONAL WORKS

Naturally, our non-formal educational works cannot be content with simply incorporating persons into society. Our motivations and possibilities go beyond that. We also try to convey values that are based upon the Gospel, precisely the same motivations that underlie our commitment to our other educational works. In this way we aim to assist their overall development by fostering change to activities that benefit the situations in which they live.

So, at our meeting in Rome, we also explored what aspects should concern us as Marianists and what characteristics should be common throughout our apostolic commitments in the area of non-formal education. We reviewed the document on the *Characteristics of Marianist Education* with this in mind we came to the conclusion that the same criteria expressed in the document, which were originally conceived from the context of formal education, were also valid for the non-



formal context. We wondered, in any case, if it would be useful to make some clarification or additions that take into account the characteristics of non-formal education.



We concluded that it would be desirable to add an article, in each section, devoted to this kind of education and, therefore we set about to discuss and edit specific texts. We offer them now as a supplement to the *Characteristics*, so that they may complement these from the perspective of non-formal education. These texts can inspire and guide those who are working in the Marianist ministries in this field.

Marianist Spirituality and Marianist Education

Mary proclaims in the Magnificat that God "raises up the lowly" (Lk 1:52). This was the attitude of Jesus toward the people who found themselves excluded by society: he approached them and helped them out of their situation by providing a horizon of hope for their lives.

Marianists also feel called upon to pay special attention to those who live in some kind of exclusion, or those who may be in serious danger of falling into such a situation: children who are completely or insufficiently educated, adolescents who are out of school, adults who Works of non-formal education can sometimes be the means through which Marianists are able to help these people. In doing so we are faithful to our origins and the very intuitions of our Founder.

Our non-formal educational works attempt to draw people out of their exclusion, help them become fully incorporated into society and enable them to fully develop as children or adults. They provide support, often indispensable, in the task of rescuing their dignity, while providing tools that allow them to participate, with all their rights, in social interaction.

FORMATION IN FAITH

In these Marianist works, all education whether it be basic literacy skills or professional competence, is always accompanied by an interior formation and values education according to the criteria of our Christian faith.

At the same time, our non-formal education centers, like all Marianist educational work, offer the possibility of carrying out the work of the evangelization



with those children, adolescents and adults who participate in its programs, respecting the socio-cultural situation in which they live, and the personal choices of each one. We are aware that, in turn, contact with the poor evangelizes us.

All religious beliefs encompass the search for the experience of God and the meaning of life, no matter the person's culture, race or traditions. Each one must be a firm believer in one's religion. Marianist educators openly share their convictions, respecting others, and also testify, by word and action, how their Christian faith gives full meaning to their lives and calls them to work for love and justice.

In a special way these works are called to raise up disadvantaged people by cultivating in them a hope based on the God who exalts the humble and fills the hungry with good things.



India

PROVIDING AN INTEGRAL, QUALITY NON-FORMAL EDUCATION

Non-Formal education aims to train the whole person, accompanying them through a growth process that facilitates their social inclusion and a respect for their dignity. Besides responding to their pedagogical needs and, eventually to their basic needs as well (food, clothing, health education), it attempts to form the whole person, promote participation in community associations and facilitate their insertion into a school or workplace community.

In order to achieve these ends, it is essential to provide quality educational processes which also involve providing opportunities for people to reduce the technological gap that they often experience.

This way of looking at the educational process helps to promote a certain resilience in these people, that is to say, the capacity to dig deeply into their inner resources in order to respond to their current unfavorable situation and develop a positive personality.

The fundamental teaching tool for non-formal educational endeavors is a significant presence of educators. Hence, its support must be comprehensive: these educators are authentically engaged in the reality of the recipient's current situation, while at the same time maintaining their proper role as educator.



Eastern Africa

FAMILY SPIRIT

The vast majority of people who come to our non-formal educational works lack a sense of belonging, both in their family and in society. Very often, they come from dysfunctional families, struck by poverty and violence and are marginalized due to insufficient health and educational services. Family Spirit, like that found in all Marianist educational works, becomes essential in these cases since the affective network and bonding they offer completely support the pedagogical process.



A hospitality that makes one feel welcome; healthy relationships; availability and empathetic listening; respect and confidence; dialogue and open communication are all characteristics that make these works a "second family" for participants. Thus, not only is their self-esteem enhanced and their dignity affirmed, but an important contribution to the reconstruction of the human family and the society in which they live is achieved.

Educators and administrators work to create a true spirit of family, creating an environment of teamwork, respect different opinions, open communication and shared responsibility at all levels.

EDUCATING FOR SERVICE, JUSTICE AND PEACE

One of the aims of non-formal education in the Society of Mary is the promotion of human dignity for every marginalized person, whether child, adolescent, or adult. With the elements acquired through education, that person may be able to collaborate in construction of a just and peaceful world.

A Marianist work within this context is, in effect, a privileged place for formation and experience regarding human rights, which not only seeks the full development of each individual, but also the creation of attitudes and behaviors necessary to avoid injustice and inequality.



The structures of the work itself are guided by these values, and its internal relationships are an example of justice and respect for the rights of all persons. Its leaders are attentive to following fair labor practices and obligations, so that their organization becomes an example of the very values it wishes to im-

part. Educators, employees and volunteers have ample opportunity to be properly trained, and receive ongoing training so that they may become active and responsible collaborators in achieving the objectives.

For the Society of Mary, non-formal educational works are a privileged means for working together with other individuals and groups, whatever their beliefs. They permit us to enter into communion and experience solidarity with other builders of a peaceful and fraternal world.



ADAPTATION AND CHANGE

Non-Formal educational works are, in themselves, a visible manifestation of the adaptability of Marianist education. They exist in order to deal with situations that require innovative ideas and their flexibility allows them to be shaped according to changing needs. They are open to creativity, adapting themselves based on the necessities of context and their recipients; this is area whose designs and plans constantly develop through continuous change.

In some cases, if circumstances dictate, they can be transformed into a formal educational institution, while maintaining, and even expanding, the purposes for which they were established.

Non-formal education keeps in mind the precarious situation of its recipients and their families. To children, they provide adequate means for completing school. For adolescents and adults, these schools are means of ongoing formation, enabling them to adapt their knowledge and skills to the changing demands of the workplace, while at the same time enabling them to take charge of their own development and assume the role in society that, on occasion, has been denied them.

ECONOMIC SUSTAINABILITY

One of the biggest challenges facing Marianist non-formal education is its financing. As evidenced by the survey of these works, all of them are only possible thanks to external assistance which comes from private donations, grants from public or private entities, or, in the majority of cases, funds from other Units in the SM. They have a dependency which, from time to time, casts serious doubts about their ability to continue. It is a question whose solution is not always easy, simply as a result of the milieu in which it is conducted. So, in the meeting in Rome we paid special attention to this matter and we dedicated ample time to its discussion⁵.

⁵ During our meeting in Rome, when we dealt with this theme, Edward Violett, Assistant General for Temporalities participated in the discussions.

We start with some findings - the most obvious, the general situation of economic deprivation to which I referred - and then reflect on possible solutions. In many of these works, a permanent feeling of insecurity prevails due to the difficulties of finding long-term financing. We can't forget that these works were established to serve poor people who, obviously, are not able to maintain the work themselves. The initial desire to serve these people is praiseworthy and, from the beginning tinged with a certain idealism. But, the reality is that these works cannot be sustained by themselves and, therefore, there exists the duty and concern, sometimes overwhelming, for those who direct these works, to search for support and assistance.

One cannot rule out external aid, but must find ways to avoid creating dependencies on sources that are unsustainable in the future. In addition the general economic situation when these works were established was, on all levels, better than it is today, amidst this current economic crisis. We need to keep in mind that, at this time, the resources of the Society of Mary are shrinking and it is difficult to ensure assistance in the future.

Naturally there exists neither a single measure, nor a magic formula capable of solving all these issues. Nevertheless, in our discussions there emerged a number of considerations and criteria:

- It is necessary to find a balance among the different kinds of ministries in each Unit. A solid financial situation in one or the other institution can help to cover those that run at a deficit. The mission of the Unit is common to all, and all the works are a concern for all members. Especially in these works of non-formal education, usually linked to social work, the offices of Education and of Temporalities need to work closely together. The unified and centralized management of resources also helps to better distribute these resources and strengthen awareness and common responsibility within the Unit.
- Aid for these works cannot only be based upon the resources of the Society of Mary. We must turn to other sources, whether public or private. We must take initiatives and be creative, not waiting for everything to be done for us, or relying only on those sources which require less effort. We must create and present projects, offer ideas to potential donors, appeal to the corporate social responsibility of local institutions, research and design possible ways of assistance such as twinning and sponsorship, either temporary or



ongoing (which, on the other hand, has value that goes beyond the merely economic level).

- To this end, it would be desirable to "professionalize" this research work, and perhaps be able to find the right contacts (public administration, international organizations, and companies, individuals) more easily. It would help to make the solicitations in the proper manner and provide accountability. The creation of organizations – foundations, NGOs – for this purpose, the opening of offices or departments dedicated to the management of resources, as well as the formation of people for this work (*fundraising*) are all good ideas⁶.



- We must be responsible and very careful with the assistance received. First of all, this means that it must be used strictly for the purposes for which the donors made the contributions and, secondly, that rigorous accounting for the use of this aid, through complete and open information on the progress of the work, be provided. Whether the assistance comes from the public or private domain, we must maintain credibility before them.
- The fact that the education might not be "formal," does not mean that it is carried out without rigor and professionalism. This applies to all aspects: curriculum and methodology, employee relations, economic-financial management, and provisions of auxiliary services. Education, as a corporate exercise of charity, requires serious organization.
- Along the same lines, we cannot forget that in these works we have a responsibility for people, especially children, who come to us. As such, we take on risks and civil responsibilities for which we must be prepared and competent.
- It is not enough to just simply generate or earn income. We must also streamline costs. The use of economic resources should be governed by the principles of simplicity and austerity, taking into account the objectives pursued. Its organization and administration must follow be governed by intelligence and prudence.
- Although it is difficult, and sometimes impossible, we must ensure that the students themselves, or their families, in some way contribute to the economic support of the work. It is not good to perpetuate a situation of total dependence.

⁶ As a matter of fact, several people have already participated in courses organized by other Congregations for this purpose.

- We must anticipate and assess the dimensions of each work. We must not fall into the trap of thinking that bigger is better. The size should always be adequate for the purpose, but also correspond to the real possibilities of the operation. The construction of facilities requires funds, the collection of which is more or less easy. But, we must have in mind, from the very beginning, how the ongoing functioning of the work is to be supported, along with the maintenance of buildings, furnishings and equipment. This calls for making short, medium and long-range plans. At some point it would be good to do a historical study of budgets and actual balances. Sometimes, it might be necessary to change the plans of the work and begin again.
- The involvement of institutions or persons is not limited to providing money. Although we have already spoken about the need to professionalize the work in these endeavors, we should not discard the possibility of having volunteers, whose work becomes another possible means to contribute to the development of the project. We already have a number of experiences in this regard. It would be essential to clearly determine the job description, as well as the profile of the volunteer needed. Also, there must be good coordination between whoever sends and whoever receives the volunteers. Volunteers must be willing to serve, work and insert themselves into the situation. Similarly, those who receive them should be welcoming, as well as familiar with and capable of fulfilling all of the country's legal norms regarding volunteer work. We must not disregard the possibility, as well, of involving local volunteers on a part-time basis (a few hours a week, for example).

BY WAY OF CONCLUSION

Our non-formal educational works approach the world of the poor and marginalized in a realistic and effective way, from a particular perspective, that of education, which we know well. Here, too, we can carry out preventive work, and not only solve problematic situations that already exist.

From the pedagogical point of view, they offer the opportunity to develop innovative experiences, with flexible psychopedagogical models concentrated on the resolution of concrete problems, using adapted methodologies that might be difficult to incorporate within traditional regular educational models.

It is interesting to note that reflecting on the concept of non-formal education even leads one to rethink the role of formal education, or traditional schooling, in our societies, and expand one's own possibilities and ways of carrying it out. For example, it reminds us of



the need to pay attention to, and provide programs for some students with special difficulties, so as to avoid their "exclusion" within the formal system.

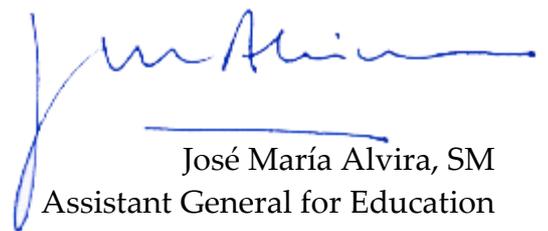
Beware, however, of the mythical image of non-formal education as the panacea to relieve and solve the "more human" problems of education. It would be a naïve mistake to simply dwell only on positive aspects of non-formal education, as opposed to the traditional formal scholastic method. One must keep in mind the differences in situations and solutions as well as the scant systemization and evaluation of these non-formal forms of intervention.

Nor, on the other hand can we think that non-formal education is but the only approach of Marianist education dedicated to the poor, or the best way that we, as Marianists, can approach the world of the poor and marginalized. We must remember that our scholastic institutions have been doing this for a long time. More than a third of current Marianist schools are serving the poor or very poor. Also, in all our schools, efforts are made to be open to students from any condition, as many of them work hard to provide social education that goes beyond theoretical reflection.

It has already been mentioned that to be an educator in the field of non-formal education is not easy. It requires a specific preparation. I believe that for those Marianists who are just beginning their work in education, a period of learning and experience within the more structured works can provide the best basis to prepare them for the needed work in other environments.

Non-formal education is not going to disappear since the formal education system cannot cover the diversity of all social contexts. Yet, the hope is that they will only continue as long as they are needed. Hopefully, when the recipients are no longer among the "excluded", we will happily employ our resources elsewhere, perhaps even in formal education. For many needy people education is an irreplaceable opportunity. For this reason, we attempt to provide them all with the best education in the best conditions possible and, normally, this is achieved through structured systems that are more formalized. We must not forget that the school is one of the prime locations where a person develops a social identity and legitimate standing as a citizen.

I have also mentioned that our non-formal educational works constitute an example of the creativity and adaptability of Marianist education, particularly for the great degree of flexibility that they offer in certain situations. May we be able to continue showing, in all areas of education, this same *creative fidelity* to which we are called!



José María Alvira, SM
Assistant General for Education
Rome, November 11, 2011

NON-FORMAL EDUCATIONAL WORKS

Society of Mary - 2010/11

COUNTRY (UNIT)	NAME	PLACE	Found-ed	RECIPIENTS	OBJETIVES	ACTIVITIES	S.M.	FUNDING	EVALUATION	NEEDS
ARGENTINA	- - Cachorros de Ninquihué (Ninquihué Cubs)	General Roca, Río Negro	1996	30 - 40 children and adolescents from the street	Assistance, containment, promotion and education of children, adolescents and youth in difficult circumstances. Training for job placement. Specialized training for educators. Generate economic resources.	Provide housing and day services (health, nutrition, education, training staff). Acquire daily grooming habits and personal care. Food. Educational, artistic, recreational, cultural, and educational support	Contact with members of the SM and FMI	Private donations, donations from social welfare organizations as well as businesses in the area. Local and provincial government subsidies	Serves a great need. Highly esteemed by the community; a benchmark for dealing with these types of issues.	El sostenimiento económico para la vida cotidiana de los chicos; un nuevo edificio; sostenimiento de honorarios profesionales
	- "Construyendo Sueños" (Building Dreams)	VILLA 3 Villa Soldati (Buenos Aires)	2004	At-risk children and adolescents with particular social vulnerabilities or past difficulties entering the work force. Those suffering from poverty and/or discrimination.	Prevention, support and recovery of at-risk adolescents, cultural space, recreation, growth in self-esteem and personal identity, support and advice to families with at-risk children.	Training workshops in office work, culture, recreation, academic support and sports as opposed to formal schooling. Psychological Guidance Team.	Id.	Private donations, donations from social welfare organizations as well as businesses in the area. Local and provincial government subsidies	It provides a fundamental place to help them avoid falling into drugs, alcohol, and crime. It is an and alternative to the street.	Economic support to the daily lives of children, support for professional salaries.
	- Talleres Frutos de Nueva Cosecha (Frutos de Nueva Cosecha Workshops)	General Roca, Río Negro	1996	360 children, youth and adults from rural areas with very low socio-economic status (some in extreme poverty), without education or training opportunities to improve their quality of life.	General training, arts and crafts, and overall growth. Strengthen self-worth and rediscover potential. Training in values of solidarity, cooperation, fostering personal and group growth.	General workshops (language, computer) and exposure to multiculturalism, arts and crafts, recovery of traditional skills and trades	Id.	Marianist Mission Foundation, business from the city and Parish charitable assistance (Caritas)	A very innovative approach: delivering workshops to people who cannot access them because of distance, limited media and who live in areas of great need	Costs of materials, travel, workshop fees, expenses for exhibitions of the work done in the workshops.
BRAZIL (ESPAÑA)	- Proyecto CANÁ (Cana Project)	Bauru	2008	200 children, adolescents and young adults, of both sexes, from the Favela Ferradura Mirim area.	Hospitality, training and personal growth. Supplement school education. Create an atmosphere of participation and collaboration, helping to transform the neighborhood.	Programs: Sports and Recreation, Ethics and Citizenship, Health and Environment, Reading, Youth and Culture, Computer Workshops: Ballet, crafts, theater, school learning support, Painting. Food. Family Guidance.	1	Agreement with the Government of Bauru (50%), promotion of events. Requests for assistance and support campaigns from the Marianist Family.	Good professional team of educators. Network of individual and institutions (schools, businesses, churches, associations)	Economic sustainability. Incorporating families and nearby schools more extensively. Consolidate the network of collaborators.
	- Proyecto Barracón (Barracón Project)	Marilia	2001	100 children and young people, ages 6 to 18 years in conditions of poverty, low academic performance index. Problematic familia situations.	Promotion of personal, relational, cognitive, productive, artistic, social, physical motor and health skills as well as psychological balance. To assist and guide families.	Popular stories, folklore and traditions. Language and other studies, youth concerns and the environment. Integrated sports program. Family care .	4	Help from Marianist funds, municipal funds, Loaning of civil teaching professionals. Promotional sales and other events.	Well organized in terms of physical facilities, equipment and staff.	Finding resources from the public domain and community in order to maintain financial sustainability.
CHILE	Casa Estudio Chaminade (Chaminade House of Studies)	Linares (Seventh Region of Maule)	2009	35 children and young people aged 8 to 17 years, outside the formal educational system (teen pregnancy, drug abuse, family dysfunction, school failure, criminal behavior,...). Those with a high degree of social vulnerability.	To contribute to the reintegration into basic education. Reinstatement of school skills and psychosocial skills for basic learning. Develop meaningful learning processes. Strengthen the exercise of the roles of parents, family and community.	Accompanied by tutors. Workshops in self-expression and sports. Pedagogical support: educational reintegration process. Collaborative work with the social network of the region regarding different areas: health (mental and physical), recreation, work, education.	1	Marianist Region of Chile (almost totality), SM General Administration, Fundación Santa María, Ministry of Education and private support.	Space for significant inclusion in the social framework of the Province of Linares. Commitment and closeness to the students and their families. Some students do not have a good percentage of assistance.	Increased availability of resources. Weaknesses: technology, daily diet for students

COLOMBIA (COLOMBIA-ECUADOR) (*)	-Library and Study Assistance	Lloró (Chocó)	2000 (?)	Children and youth of School age	Assistance toward integrated formation, completing the education received in primary or secondary School.			Parish. Other assistance from the Fundación Chaminade		
	-Centro Voz de Alerta (Voz de Alerta Center)	Bogotá	2000	85 children (ages 1-5) from the Marianist parish	Kindergarten	Pre-school activities Nutrition		Assistance from the Fundación Chaminade	Very positive	Economic sustainability
	- Centro Buenos Aires	Bogotá	2008 (?)	85 children (ages 1-5)	Kindergarten	Pre-school activities Nutrition		Assistance from the Fundación Chaminade	Very positive	Economic sustainability
	- Michel Kindergarten	Bogotá	2008 (?)	40 children (ages 1-5)	Kindergarten	Pre-school activities Nutrition		Assistance from the Fundación Chaminade	Very positive	Economic sustainability
	- Acadmic support romos (5)	Bogotá (in 5 sectors)	2008 (?)	Out-of-school youth	Remedial education	Reinforcement in core areas (math, Spanish language)			Very positive	Economic sustainability
CONGO (FRANCE) (*)	-Centre Chaminade (Chaminade Center)	Brazzaville (R.P.Congo)	1986 (±)	Youth without means (15)	Learning carpentry. Work projects and theoretical formation.	Work (manual and mechanical); Do-it-yourself installations	2	Workshop Production Donations: <i>Lorraine Union</i> ; Province of France, others	Excellent	Lack of adequate space; Cost of maintaining machinery and tools
	- Granja de VOKA (VOKA Farm)	Voka (R.P. Congo)	1996	Rural youth and adults	Training in agricultural production. Maintenance of the population, promotion of peace; Evangelization.	Farming Training sessions	1	Own production; Donations: <i>Lorraine Union</i> ; Province of France, others		
IVORY COAST	Saint Rémy Agricultural Farm	Abidjan	2004	Poor or out-of-school youth (for lack of funds) of the rural area around Akoupé, trainees ...	Comprehensive education. Technical support in rural areas, providing employment for youth, training of school youth; introductory or advanced courses. Contribution toward the autonomy of the Unit	There are three sectors: poultry, pig and fish farming.	2	Own resources, Province of France, Marianist Solidarity Fund	Gradually, the farm has been enlarged and built up. It will soon be independent. They are developing a pastoral plan.	The electrification of the farm. A library.
CUBA (ESPAÑA) (*)	Computer Education Center	Vertientes	2009 (?)	Adolescents (30)	Formation in computer technology; values education; pre-evangelization	Classes, training sessions.	1	Student contributions, other assistance.	Very positive evaluation; excessive external control.	
EASTERN AFRICA	- MIRACLE Technical Institute	Karonga (Malawi)	1999	200 young men and women (17 - 27 years) most of whom are orphans. Some have completed their secondary school and others dropped out at primary level or at some level in the secondary education.	Training grade two artisans. Molding trainees so they can make moral and responsible decisions. Producing graduates who are wage earners or self employed. Producing artisans with farming skills. Inculcating the culture of reading. Infusing business skills and entrepreneurial spirit. Encouraging them to share good values. Providing a glimpse of God's love.	Trade courses (Tailoring, Carpentry, Electrical Installation, Hotel-catering). Spiritual formation. Fundamental courses. Supplementary courses (agriculture and brick-laying). Loan program. Social services. Attachment (placement of trainees in places of internship in the last months of their training). Medical services.	2	Benefactors outside Malawi. The Marianists A nominal fee of US \$20 in a year (about 1.25 % of budget)	Initially it was set up to train orphaned youth. Later, trainees from all over Malawi were admitted. MIRACLE is not just a technical training school but also a renowned tertiary education centre, between secondary education and the job market. At present is moving from a local polytechnic to a national technical training college	Funding of the recurring expenditure. Almost all the funds have to be sourced outside of Malawi. The challenge is the turnover of staff who MIRACLE has already trained.
	- Marianist Development Project (MDP)	(Bombolulu) Mombasa (Kenya)	1998	125 youth. Young men and women between the ages of 15 and 25 years who are in situations of economic and social need.	To move youth from situations of destitution and dependency to situations of increased value. To assist youth find employment and thus lead lives of respect, dignity and resourcefulness	Trade skill and life skill training (metal, hair dressing, catering, carpentry); period of industrial attachment. Self-awareness, gospel / faith living and basic business knowledge. Sports. Service. Lunch. The JCP offers its services		4	MISEREOR; Marianists (Solidarity Fund and the Region); local fund raising activities; sale of goods produced at MDP	External evaluation of CO-RATAFRICA (2005): MDP is making notable impact in its area of service, enabling youth from poor family backgrounds to have vocational skills
							2			

	- IMANI. Maria House Women's Center (MH)	Nairobi (Kenya)	1986/1987	140 women 110 children in Early Childhood education	<i>"Empower needy women towards integrity by focusing on the future through active participation, respect for life, self-dignity and appreciation of self during and after the Vocational and Business skills training, enhanced through Christian formation". To help distressed women, often pregnant and abandoned, receive counseling and vocational skill training</i>	Trade skills (Dressmaking, Hair-dressing, Print Finishing, Machine Knitting). All the skills are production oriented. Counseling, sometimes small financial support, medical attention, economic empowerment, Family Life Group, monitor babies' growth. The centre also has early childhood Pre-unit and Nursery school, and an on-site day care centre	2	Misereor of German Catholic Church; Marianists (EA, USA, GA). Volunteering. Little fees. A few products sale from technical courses in Imani	All centers serve the slum dwellers. We provide holistic education skills that covers vocational training, religious and spiritual motivation for all and human development training including hygiene and safety precautions	Machines and equipment, Class-friendly premises. Marianists presence (many times Marianists are only in management but we will need Marianists who work at the ground)
	- IMANI: Chaminade Training Centre (CTC)	Nairobi (Kenya)	1989	125 female, 75 male	<i>To nurture the very needy people in Mukuru through counseling and vocational and business skill training towards self-worth and Christian/human dignity." It is also the hub of community activities.</i>	Trade skills: Dressmaking, Tailoring, Metal work/Fitter general, Carpentry and joinery, Electrical installation, Catering, Machine knitting, Hairdressing. Social case work (short term counseling). A host of interwoven community development activities. Other needy women are involved in making blocks under the economic solidarity support. Weaving project. It channels cases to other programmes (IMANI and other). Business Management Trainings for Mukuru clients	--	Misereor of German Catholic Church. Marianists (EA, USA and GA). Volunteering Some little fees. A few products sale from technical courses	All our centers serve the slum dwellers. Holistic education skills: vocational training, religious and spiritual motivation, human development training including hygiene and safety precautions	Machines and equipment. Class friendly premises. Marianists presence (many time Marianists are only in management but we will need Marianists who work at the ground)
	- IMANI: Job Creation Programme (JCP)	Nairobi (Kenya)	1989	About 500 new clients per year in the SMEs, i.e. small and medium enterprises and described below.	<i>To develop the needy into people of higher integrity in their human and Christian values through micro-enterprise development and that leads to the creation and preservation of job opportunities. Creating jobs in the informal sector and finding others in all sectors in order to give them the chance to become more independent. Job creation attachment and placement of trainees and graduates respectively, development of business skills and access to credit for business development</i>	Small scale business entrepreneurs are trained in business management skills and those whose businesses qualify for loans get funding. JCP carries out research in formal and informal sectors in order to identify the market needs. JCP facilitates the creation and finding of jobs for the graduates of CTC and MH. Trainees of Hair-dressing, Print finishing and Catering are sent on industrial attachment through JCP. <i>Business Management Courses Production and Marketing</i>	--	Misereor of German Catholic Church. Marianists (in Kenya, USA and GA) Volunteering Some little fees A few products sale from technical courses	JCP serves all the needy people in the Eastland's part of Nairobi city who find it extremely difficult to access credit from banks or other Micro-Financing institutions. Imani's entrance to this market is "character based", i.e. purely geared towards job creation only and not for profit but creation of jobs and their sustenance to keep the beneficiaries developing and earning an honorable income	More credit to provide for the many people in need of it. Real professionals and up to date monitoring which puts pressure on administration at all times. The programme continues to be formative for the growing numbers of professional men and women who seek weekly counseling and guidance
INDIA (*)	-REDS (Ragpickers Education & Development Scheme) (Various centers)	Bangalore	1992	Street children (3-18 años) (1000)	Personal development, academic and social integration of children and street youth	Prevention: school integration, call centers, self-help Reintegration: Presence on the streets, shelters and residence, learning and job aids, Play schools, Day Care Centers, Skills Training, Solid Waste Management, Self-help group; Help for formal education. Food. Residence.	8	Society of Mary, donations	Very positive evaluations	

	- REDS (Ragpickers Education & Development Scheme) (various centros) - St. Mary's Multi-purpose Training Institute - Chaminade Rural Development Project - Chaminade Vocational Training Institute	Ranchi Barh, Patna Binda (Ranchi) Patna	1997 1994 2006 (?) 2003	Street and working children (1500) 350 youth Rural youth 300 youth	Personal development, academic and social integration of children and street youth; societal awareness To prepare youth for employment To prepare youth for employment To prepare youth for employment	Preparing for school, nutrition, learning and job aids, household welfare. Play schools, Day Care Centers, Skills Training, Self help groups; Help for formal education Workshops: computers, mecanography, English, work with young Catholics. Self Help Groups, Micro finance, Chicken Farm, Rural development program; Tailoring Spoken English; Computer; Computer hardware and networking; Typing	4 3 4	Society of Mary; local donations and the Italian Foundation Tuition of participants Tuition of participants	Very positive evaluation Positive Evaluation	
ALBANIA (ITALY)	- Centro Santa Maria (St. Mary's Center)	Lezhe	2002	250 gypsy children	Integration and education through enrolment in public school and academic support. Following up with extracurricular activities and integration (courses, sports, theater ...)	It provides all the necessary school material and becomes a kind of contract with parents ("Pact for Your Child"): We guarantee assistance throughout the period of schooling for their children and parents send them to school each day. No begging is required of them, but they must attend the monthly meetings. Also, enrollment in state-sponsored kindergarten.	1	"Adoptions" by distant parishes, schools and fraternities in Italy, Switzerland and Austria. Centro Misionero of Trent	The program works very well, although the number of school children we try to educate growing increasing to much.	Well-trained, responsible animators and educators; financial support.
PERU	- Centro Thomas Helm (Thomas Helm Center)	Callao	1995	Street children (poor and sometimes abandoned)	Social, educational and religious re-integration of street children	Graduated primary and secondary education, comprehensive education, job skills, training in the faith and non-formal education	1	SM Region of Peru. Marianist Solidarity Fund, Financing projects	It responds to a great need among the children of troubled families in Callao	Stability of personnel, financing projects, Estabilización de personal, proyectos financiados, formalization of micro-enterprises.
PHILIPPINES (UNITED STATES)	- Foundation of Balay Pasilungan Inc	Davao City	1989	Street boys based at Davao City (age 7 yrs to 14 yrs)	To remove street boys from the street, providing them with shelter, food and accommodation, education and life skill. To facilitate the appropriate placement after the rehabilitation.	Hygiene: providing facilities for body care. Medical: providing medical therapy and availing the necessary environment. Nutrition and accommodation: food and sleeping facilities. Education/ life-skill formation: updating education basis, in-house and formal education tuition, providing several life-skills courses: slippers making, screen printing, bracelet making, baking, tailoring... Social: counseling and placement	3	Contributions from the foundation members/friends. PSCO (Philippines Charity Sweepstake Office). Committed friends Grant proposals Marianist Province of the USA	This ministry sees itself as an intervening agent for the many disillusioned boys in the street, potential candidates for drugs and criminal-related activities.	Funds for Operation: Salaries, foods, stationery, utilities funds, clothes and recreational facilities.

(*) Partial information, which would need to be confirmed. There was no response from the questionnaire, so information was obtained from other sources.