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# Lasallian Identity and Vitality Criteria



**“Draft”**



“

*The Lasallian family is characterized as being multicultural, where the diversity of our communities makes our world richer in the human essence. The objective of the Lasallian Identity and Vitality Criteria is to show a part of that diversity, illustrated by a hexagon; showing that we are different, but in the end we form the same figure in harmony and essence.*

”



La  Salle

## Credits

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## PRESENTATION

The Lasallian Identity and Vitality Criteria is a benchmark aimed at assisting our educational centers when they strive to develop the Lasallian identity of their members.

The International Council for Association and Lasallian Educational Mission (CIAMEL) has prepared this project request of the 45th General Chapter for an instrument to assess the vitality of Lasallians' corporate commitment to education, so "that the school runs well"<sup>i</sup> (Cf. Proposition 13).

To accomplish this task, CIAMEL used the criteria of missional vitality formulated by the same 45th General Chapter as a point of departure, and completed them to arrive at a comprehensive proposal by following these steps:

- a. Studying similar instruments from various Districts<sup>ii</sup> to consider their good practices.
- b. Reviewing a series of systematic studies written by Brothers who identify typical traits of Lasallian<sup>iii</sup> education.
- c. Asking Lasallians from different Regions of the Institute to measure up the first drafts against their local realities.

As a result, the proposed Identity Criteria and Lasallian Vitality<sup>iv</sup> are a practical point of reference allowing us to:

1. Analyze our educational practices and develop plans to improve them.
2. Identify typical traits of Lasallian education that can guide our work.
3. Have a clear vision on how to develop the Lasallian identity of an educational center.
4. Define new goals for all those who are involved in Lasallian education.
5. Keep in mind the essentials that cannot be neglected in a Lasallian work.

This document suggests a way to apply the criteria and certain **work guidelines, but each educational work, Sector, District or Region can adapt the criteria, expressions and methodology to their local circumstances.**

We hope this document proves helpful to you, and we place it in your hands knowing that the rich inheritance we have received from John Baptist de La Salle and the first Brothers has developed over the years thanks to the contribution of thousands of Lasallians who have turned their profession into a ministry.

**Fraternally,**

**The International Council for Association and Lasallian Educational Mission (CIAMEL)**

## 1. John Baptist de La Salle and the first Brothers.

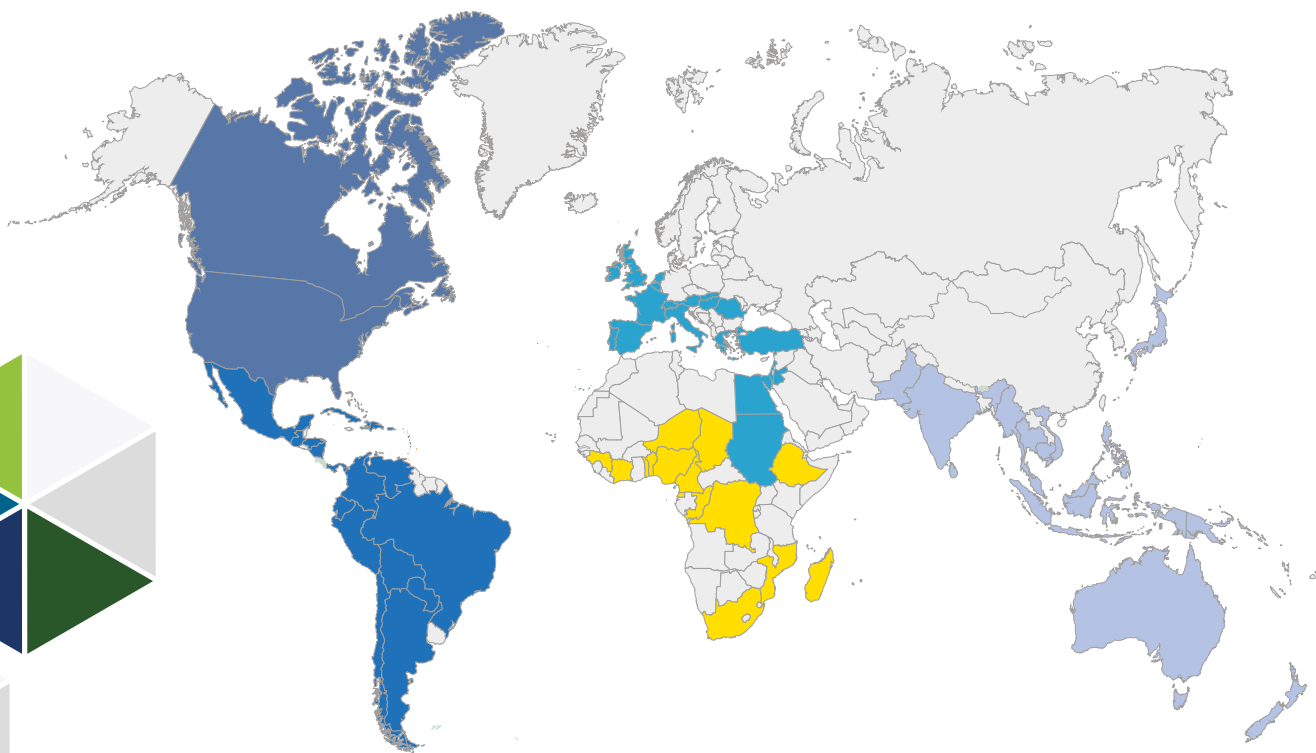
“Deeply moved by the way in which the children of the artisans and the poor were abandoned” and trying to respond to the divine plan they contemplated, John Baptist de La Salle and the first Brothers associated to establish free Christian Schools<sup>v</sup> aimed at relieving the needs of the poor.

Thanks to the educational action of these early Lasallians, students became aware of their own dignity as humans and Children of God, acquired basic skills to face life and, as a result, schools in the 17th century were transformed.

## 2. La Salle’s presence in the world.

Nowadays the Lasallian network spreads across all continents, levels of education, and types of educational works at the service of the most vulnerable: street children, single mothers, illiterate people, uneducated women, migrants, substance-dependent persons, untrained rural people, patients with mental disorders, marginalized ethnic minorities, disabled people, among others.

Men and women from different traditions, vocations and social contexts share this ministry. Gathered in ministerial communities, they promote the Gospel message, social transformation, the rights of children and young people, and the fight against different kinds of poverty.<sup>vi</sup>





### 3. Foundational insights.

De La Salle strived to form good Christian citizens. To achieve this, people linked to the Lasallian project live the spirit of faith, associate with each other, and are full of passion for education. These attitudes are part of a whole and develop by influencing each other.

In contrast with the educational practices of his time, John Baptist de la Salle discovered that education is not based on the exercise of vertical authority but on benevolence, respect and fraternal relations. He simplified this by saying “touch their hearts”. Other virtues joined this basic educational attitude, such as patience, prudence, and attention to each child. He wanted educators to master themselves, live a rich inner life, and deeply commit to their students.

At the beginning of the Lasallian project, the first Brothers used to share their best practices, which brought about quality teaching. Nowadays, we Lasallians face the challenge of improving our pedagogical practices by sharing our reflection and educational research, and by networking to find the right answers to the needs of our students.

### 4. Lasallian Identity and Vitality Criteria.

The Lasallian Identity and Vitality Criteria (or simply the Criteria) indicate the typical characteristics of Lasallian education and the way to embody them. They are divided into six categories - indicated by a check mark - regarding the goals and ways of implementing education.

This set of Criteria aims at helping Lasallian educational centers understand better what it means to be part of the La Salle Educational Network. They seek to guarantee our fidelity to the founding charism and ensure the vitality of Lasallians' corporate commitment to education, so “that the school runs well”.







# Lasallian Identity and Vitality Criteria





## A) Responding to real needs.

**1. Serving children, youth and adults, especially the most vulnerable.** Lasallian education is a creative response to the economic, family-related, affective, social, intellectual, and spiritual needs of the people it serves. It is organized according to these needs, within its context, following a specific educational style.

**2. Offering a holistic approach.**

Lasallian education develops every dimension of the person, as well as the awareness of their interrelation, limitations and potentials.

**3. Explicitly proclaiming the Gospel.**

Besides living and sharing the evangelical values, Lasallians strive to favor an encounter with Jesus of Nazareth. They adapt their methods and strategies to each socio-cultural context and to the profile of the people they serve.

**3.1.** Lasallian centers joyfully accept religious pluralism through the testimony of their openness, dialogue and unity in diversity.

**4. Promoting responsible citizenship.**

Lasallian educational communities aim to raise awareness regarding the roots of poverty and social injustice, and fight against them through education by promoting children's rights, social justice, human dignity and solidarity.

## B) Operating through educational communities

**5. Promoting fraternal relationships.**

Lasallian educational communities strive to dignify people by transmitting values such as prudence, justice, fortitude and temperance. Likewise, each member strives to develop an effective way of communicating with others.

**6. Living the teaching profession as a vocation.**

Lasallian educators carry out their work as thoughtfully as possible, knowing that they help to spread the Gospel through their educational endeavor. They get to know their students deeply, and they let their students know them.

**7. Fostering faith, prayer and service groups.**

Lasallian education encourages the formation of groups of students, teachers and parents aimed at deepening the life of faith, prayer and service. Through a process of formation and spiritual experience, these groups become communities that constantly attract new members.

**8. Experiencing association.**

Lasallian educators understand their educational work as a ministry they carry out in communion with other educators. They strive to live the spirit of faith and zeal they inherited from John Baptist de La Salle.





## C) Accompanying students in their development

**9. Fostering the active participation of students in their own formation process.** Lasallian schools promote the active participation of students in their own formation process and their commitment to it. School activities consider the local context and the participants' age, and always have a formative purpose.

**10. Being mediators of the students' self-development process.** Lasallian educators monitor how students develop their own inner life and acquire the personal, professional, social, and spiritual skills they need according to their age and context.

**11. Promoting an attitude of service.** Leading students to develop an attitude of service is a priority of Lasallian education. It makes students discover the richness of solidarity and the transcendent meaning of life.

**12. Offering programs and strategies to solve special needs.** Being at the service of every student, Lasallian education takes special care – through specific programs and strategies – of those who struggle to develop their own skills.



## D) Being energized by our Lasallian tradition

**13. Gathering around Saint John Baptist de la Salle's life and vision.** Lasallian educational centers share and spread the story and spirituality of Saint John Baptist de la Salle. They keep a strong bond with the Brothers – even more so if there are no Brothers on site. In addition, these centers display symbols recalling Lasallian ideals and the means to achieve them.

**14. Promoting the educational service of the poor.** Lasallian centers design policies, programs and strategies to make their educational ministry accessible to the poor. They strive to serve the most vulnerable and marginalized members of society.

**15. Building a culture of foresight.** To build a culture of foresight we need to know the students, exercise Lasallian vigilance, use long-term planning, and efficiently organize all educational activities.

**16. Keeping a positive relationship with the local church.** Lasallian centers, mainly through their leaders, promote a healthy relationship and establish good communication channels with their parishes and local Ordinaries.

**17. Building a culture of innovation and transformation.** An innovative culture can spot educational and social needs and turn them – in a creative and participative way – into opportunities to achieve dignified living conditions. Research and cooperation are important resources to carry out this task.





## E) Promoting the culture of quality education

### 18. Developing competencies.

Lasallian educational centers help students acquire the skills, insights and attitudes that enable their self-development and eventually lead to professional productivity, harmonious relationships, and the capacity to apply new knowledge to daily situations.

### 19. Becoming competent educators.

Competent Lasallian educators constantly improve their area of knowledge and know how to share it with their students in a respectful and personalized way. They also comply with administrative requirements.

### 20. Developing a formative assessment culture.

By periodically measuring up the center's activities, processes and results against its needs and goals we develop an evaluation culture, which highlights achievements and focuses on improvement.

### 21. Using updated and relevant teaching methods.

Updated and relevant teaching methods focused on the learning experience facilitate the achievement of educational goals. Such methods enable the active participation of students and promote the acquisition of significant knowledge.

**22. Promoting formation and development itineraries for educators.** Lasallian education pays special attention to the training and growth of its educators, especially regarding the pedagogical and Lasallian dimensions. It follows a systematic program guided by an efficient organization.

## F) Implementing a strategic management process

### 23. Establishing development plans.

Lasallian educational centers implement development plans in a participatory way. Such plans indicate in what direction the educational center is moving, and the way to achieve its goals.

### 24. Networking with other institutions.

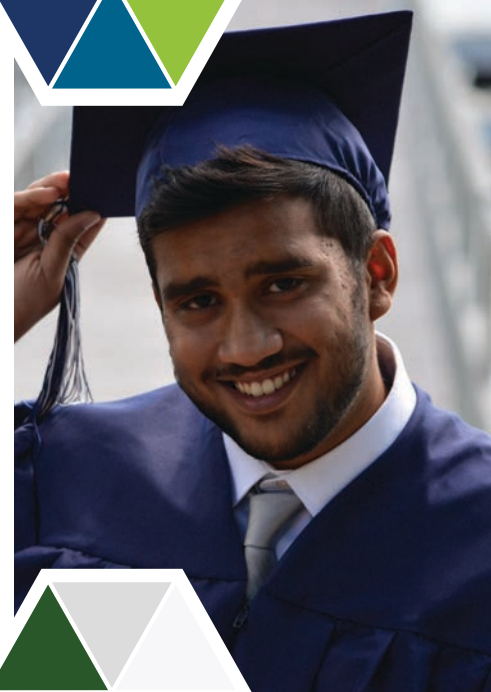
Lasallian centers collaborate with church and civil society organizations. They work together with other Lasallian centers in a special way (Sector, District, Region).

### 25. Implementing a Lasallian style of leadership.

Lasallian educators are leaders that make students feel at ease. Students, in turn, see their leaders as an example to follow.

### 26. Following updated policies and regulations.

Clear policies and regulations guarantee a well-organized and functional work, justice, the rights of children, and a safe and fraternal environment. Lasallian centers count on sufficient economic resources thanks to their own means or through external funding.





## Annexed

Given that the 45th General Chapter requested an assessment of the degree of belonging of the works to the La Salle Network, (45th General Chapter, 3.7) an application model of the present Lasallian Vitality Criteria is offered below. Notably:

**1.** The diversity of the Lasallian educational works is very wide, it is considered opportune that each work adapts the present material to the particular reality both in its expressions and in its criteria and application.

**2.** If the Educational Center considers that it is valid to use the present material as it is offered, it can be used as such.

Finally, we invite all Lasallians to take the necessary means, whether using this instrument or another, to promote the vitality and guarantee of the charism and mission that the Church has entrusted to us.





# Lasallian Project: Human and Christian Education

## Lasallian Identity and Vitality Criteria

Dear Lasallian,

With the desire to:

1. Analyze the educational practice and develop improvement plans in this regard.
2. Identify the Lasallian criteria that guide educational action.
3. Recognize the development of identity in the educational work.
4. Point out the expectations to be reached by all those who are involved in Lasallian education.
5. Remember what can not be neglected in a Lasallian work.

You are offered the following framework that allows you to assess the belonging and vitality of an educational work to the charisma and the Lasallian mission.

### Instructions

In a personal way:

1. Read the following Lasallian criteria.
2. On the right side write the evidence that indicates the experience of the criteria.
3. Based on the evidence and according to the perception you have about your educational center, rate the level of experience of each of the Lasallian Criteria.

Classify your reflection as follows:

1. No work
2. Development in the initial stage
3. In the process of consolidation
4. It is a strength

### In a group:

4. Share your results Which are the highest criteria and which ones lower?
5. Select 2 Criteria to improve.
6. Image what actions are needed to improve.
7. Select the actions that you consider relevant to improve.

A) Responding to real needs	Evidence	Weighing
1	<p><b>Serving children, youth and adults, especially the most vulnerable.</b>            Lasallian education is a creative response to the economic, family-related, affective, social, intellectual, and spiritual needs of the people it serves. It is organized according to these needs, within its context, following a specific educational style.</p>	<p>1</p> <p>2</p> <p>3</p> <p>4</p>
2	<p><b>Offering a holistic approach.</b>            Lasallian education develops every dimension of the person, as well as the awareness of their interrelation, limitations and potentials.</p>	<p>1</p> <p>2</p> <p>3</p> <p>4</p>
3	<p><b>Explicitly proclaiming the Gospel.</b>            Besides living and sharing the evangelical values, Lasallians strive to favor an encounter with Jesus of Nazareth. They adapt their methods and strategies to each socio-cultural context and to the profile of the people they serve.</p>	<p>1</p> <p>2</p> <p>3</p> <p>4</p>
3.1	<p>b. Lasallian centers joyfully accept religious pluralism through the testimony of their openness, dialogue and unity in diversity.</p>	<p>1</p> <p>2</p> <p>3</p> <p>4</p>



4	<p><b>Promoting responsible citizenship.</b> Lasallian educational communities aim to raise awareness regarding the roots of poverty and social injustice, and fight against them through education by promoting children's rights, social justice, human dignity and solidarity.</p>	1	
		2	
		3	
		4	
<b>B) Operating through educational communities</b>		<b>Evidence</b>	<b>Weighing</b>
5	<p><b>Promoting fraternal relationships.</b> Lasallian educational communities strive to dignify people by transmitting values such as prudence, justice, fortitude and temperance. Likewise, each member strives to develop an effective way of communicating with others.</p>	1	
		2	
		3	
		4	
6	<p><b>Living the teaching profession as a vocation.</b> Lasallian educators carry out their work as thoughtfully as possible, knowing that they help to spread the Gospel through their educational endeavor. They get to know their students deeply, and they let their students know them.</p>	1	
		2	
		3	
		4	
7	<p><b>Fostering faith, prayer and service groups.</b> Lasallian education encourages the formation of groups of students, teachers and parents aimed at deepening the life of faith, prayer and service. Through a process of formation and spiritual experience, these groups become communities that constantly attract new members.</p>	1	
		2	
		3	
		4	

\*\* Weighting: 1. No work 2. Development in the initial stage 3. In the process of consolidation 4. It is a strength

8	<p><b>Experiencing association.</b> Lasallian educators understand their educational work as a ministry they carry out in communion with other educators. They strive to live the spirit of faith and zeal they inherited from John Baptist de La Salle.</p>	1	
		2	
		3	
		4	
<b>C) Accompanying students in their development</b>		<b>Evidence</b>	<b>Weighing</b>
9	<p><b>Fostering the active participation of students in their own formation process.</b> Lasallian schools promote the active participation of students in their own formation process and their commitment to it. School activities consider the local context and the participants' age, and always have a formative purpose.</p>	1	
		2	
		3	
		4	
10	<p><b>Being mediators of the students' self-development process.</b> Lasallian educators monitor how students develop their own inner life and acquire the personal, professional, social, and spiritual skills they need according to their age and context.</p>	1	
		2	
		3	
		4	
11	<p><b>Promoting an attitude of service.</b> Leading students to develop an attitude of service is a priority of Lasallian education. It makes students discover the richness of solidarity and the transcendent meaning of life.</p>	1	
		2	
		3	
		4	



12	<p><b>Offering programs and strategies to solve special needs.</b> Being at the service of every student, Lasallian education takes special care – through specific programs and strategies – of those who struggle to develop their own skills</p>		1
			2
			3
			4
D) Being energized by our Lasallian tradition		Evidence	Weighing
13	<p><b>Gathering around Saint John Baptist de la Salle's life and vision.</b> Lasallian educational centers share and spread the story and spirituality of Saint John Baptist de la Salle. They keep a strong bond with the Brothers – even more so if there are no Brothers on site. In addition, these centers display symbols recalling Lasallian ideals and the means to achieve them.</p>		1
			2
			3
			4
14	<p><b>Promoting the educational service of the poor.</b> Lasallian centers design policies, programs and strategies to make their educational ministry accessible to the poor. They strive to serve the most vulnerable and marginalized members of society.</p>		1
			2
			3
			4
15	<p><b>Building a culture of foresight.</b> To build a culture of foresight we need to know the students, exercise Lasallian vigilance, use long-term planning, and efficiently organize all educational activities.</p>		1
			2
			3
			4

\*\* Weighting: 1. No work 2. Development in the initial stage 3. In the process of consolidation 4. It is a strength

16	<p><b>Keeping a positive relationship with the local church.</b> Lasallian centers, mainly through their leaders, promote a healthy relationship and establish good communication channels with their parishes and local Ordinaries.</p>		1
			2
			3
			4
17	<p><b>Building a culture of innovation and transformation.</b> An innovative culture can spot educational and social needs and turn them – in a creative and participative way – into opportunities to achieve dignified living conditions. Research and cooperation are important resources to carry out this task.</p>		1
			2
			3
			4
<b>E) Promoting the culture of quality education</b>		<b>Evidence</b>	<b>Weighing</b>
18	<p><b>Developing competencies.</b> Lasallian educational centers help students acquire the skills, insights and attitudes that enable their self-development and eventually lead to professional productivity, harmonious relationships, and the capacity to apply new knowledge to daily situations.</p>		1
			2
			3
			4
19	<p><b>Becoming competent educators.</b> Competent Lasallian educators constantly improve their area of knowledge and know how to share it with their students in a respectful and personalized way. They also comply with administrative requirements.</p>		1
			2
			3
			4

20	<p><b>Developing a formative assessment culture.</b> By periodically measuring up the center's activities, processes and results against its needs and goals we develop an evaluation culture, which highlights achievements and focuses on improvement.</p>		1
			2
			3
			4
21	<p><b>Using updated and relevant teaching methods.</b> Updated and relevant teaching methods focused on the learning experience facilitate the achievement of educational goals. Such methods enable the active participation of students and promote the acquisition of significant knowledge.</p>		1
			2
			3
			4
22	<p><b>Promoting formation and development itineraries for educators.</b> Lasallian education pays special attention to the training and growth of its educators, especially regarding the pedagogical and Lasallian dimensions. It follows a systematic program guided by an efficient organization.</p>		1
			2
			3
			4
<b>F) Implementing a strategic management process</b>		<b>Evidence</b>	<b>Weighing</b>
23	<p><b>Establishing development plans.</b> Lasallian educational centers implement development plans in a participatory way. Such plans indicate in what direction the educational center is moving, and the way to achieve its goals.</p>		1
			2
			3
			4

\*\* Weighting: 1. No work 2. Development in the initial stage 3. In the process of consolidation 4. It is a strength



24	<p><b>Networking with other institutions.</b> Lasallian centers collaborate with church and civil society organizations. They work together with other Lasallian centers in a special way (Sector, District, Region).</p>	1
		2
		3
		4
25	<p><b>Implementing a Lasallian style of leadership.</b> Lasallian educators are leaders that make students feel at ease. Students, in turn, see their leaders as an example to follow.</p>	1
		2
		3
		4
26	<p><b>Following updated policies and regulations.</b> Clear policies and regulations guarantee a well-organized and functional work, justice, the rights of children, and a safe and fraternal environment. Lasallian centers count on sufficient economic resources thanks to their own means or through external funding.</p>	1
		2
		3
		4

\*\* Weighting: 1. No work 2. Development in the initial stage 3. In the process of consolidation 4. It is a strength

*Indivisa Manent*

#SomosLaSalle

#WeAreLaSalle

#NousSommesLaSalle

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i Hermanos de las Escuelas Cristianas. Circular 469. Propuesta 13. P.22

ii Documentos de PARC

Furthering our ministry, deepening our association. A study of lasallian mission and association in LEAD. Agosto 2013.

Trends and shifts. Lights and shadows. 2016

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Documento para recoger información.

Informe de la evaluación institucional.

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Claves del II Instrumento de Evaluación Institucional.

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iii Chico, Pedro. Las características actuales de la escuela lasallista. En: [http://www.lasalle.mx/estrategias/biblioteca/lecturas/educacion\\_lasallista](http://www.lasalle.mx/estrategias/biblioteca/lecturas/educacion_lasallista)  
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Van Grieken, George. *Llegar al Corazón de los Alumnos. Rasgos de las Escuelas Lasalianas*. Ranchal, Agustín, traductor. Landover, EUA. Christian Brothers Publications. 2002, segunda edición.

iv Los Criterios son el resultado del principio de exclusividad de toda categorización por el que las variables deben ser mutuamente excluyentes. Morone, Guillermo. *Métodos y técnicas de la investigación científica*. En: [http://biblioteca.ucv.cl/site/servicios/documentos/metodologias\\_investigacion.pdf](http://biblioteca.ucv.cl/site/servicios/documentos/metodologias_investigacion.pdf)

v Hermanos de las Escuelas Cristianas. *Regla*. 2014. No. 13

vi Idem. No. 15, 17

vii Hermanos de las Escuelas Cristianas. *Programa Misión Compartida*. ARLEP 99 Volumen 1