HIGHER EDUCATION IN HAITI, 1958-1988: AN ANALYSIS OF ITS ORGANIZATION, ADMINISTRATION AND CONTRIBUTIONS TO NATIONAL DEVELOPMENT

DISSERTATION

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By

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The problem of this study was the status of higher education in Haiti. The purposes were to analyze the organization, administration, and contributions of higher education to national development from 1958 to 1988 and to provide background information from foreign literature which might assist in the improvement Haiti's system of higher education.

In an effort to locate information necessary to achieve these purposes, a computer search was conducted. A survey of available literature in French, Creole, and English and personal and telephone interviews were also conducted.

The results of this study reveal that, in the past three decades, higher education in Haiti has merely functioned as a symbol of social prestige. Haiti's system of higher education exhibits no apparent direction, purpose, of long-term goals. With more than 90 percent of its professors part-time and ill-prepared, its curriculum unrelated to the needs of Haitian society, and its student body in revolt for the past three years, higher education in
Haiti is urgently in need of radical reform. Any contribution made to national development by the system of higher education is weak at best.

The small but oppressive elite group that dominates the economic and political realms in Haiti has proved to be a stumbling block to educational reform. The prospect of the establishment of an adequate system of education depends heavily on the establishment of a democratic government.

The State University, which is the prominent instrument for higher education, must be reorganized and strengthened so that it can meet the basic academic standards of a university. This reorganization must include the redesign of the curriculum and the retraining of current professors. It is urgent that the qualitative aspects of higher education be given attention. Higher education should also develop a working relationship with industry in order to prepare individuals who are qualified to fulfill the country's technical needs.
I wish to express my deepest gratitude to the following individuals who have contributed to my successful completion of this work: the members of my dissertation committee, Dr. Bill Miller, chairman, Dr. Douglas Crowder, Dr. Ron Newsom, Dr. Earl McCallon, and Dr. Donald Vidrine; Claudette Stuppard Bernard, my wife, who is my best friend, the mother of my beloved children (Jacob Claude, Joseph, David, Samuel and Rachel) and who has done more than her fair share in my continuing education; Annacia Suprilus Bernard (Mance), my mother, whose memory inspires faith, love, and sacrifice; Elius Bernard, my father, who taught me the art of hard work on the farm and the value of education; Emilienne, Marie-Anne, Joseph and his wife, Eliana, Lourde and her husband, Lemeck, my siblings; Jeanne Multy Jean-Baptiste who had the greatest spiritual influence on my Christian life; my special relatives and close friends who are too numerous to name; my 6,000,000 Haitian brothers and sisters whom I hope to serve in the future; and my Heavenly Father, who made me everything that I am or will ever become.
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CHAPTER I

INTRODUCTION

The importance of education has been proclaimed and supported in most societies throughout history. Many writers believe that education in the twentieth century has reached a peak never attained before. Meyer expresses this widely-spread conception as follows:

The twentieth century is unique in educational history and represents the most significant period of the centuries in the evolution of formal education. The turn of the century brought notable changes. The School, as an institution, as well as the methods of instruction, had become definitely formalized. The theory of formal discipline dominated the curriculum, the method of instruction, and whole educational procedures. . . . The twentieth century, then, represents the essential innovations of modern education. (Meyer 1939, vii)

Despite the long-standing importance and continuous progress of education, however, many countries have failed to organize and administer educational systems which contribute to the personal development of citizens as well as to nations as a whole. Effective organization and administration are vital if education is to contribute to national development. Though some social scientists and economists question the relationship, others take a firm stand in sustaining that a positive relationship exists between education and development.
As Alexander states, "there is a perfect correlation between the amount of education given to all the people and the economic and social stability of the nations" (Alexander 1954, 167). It is taken for granted that the more technologically and economically advanced a society is, the greater the level of education it provides for its citizens. This reflects the prevalent belief that the well-being and future of a nation depend heavily upon its educational system. "If a society can afford it, everyone should be entitled to as much higher education as he needs or wants. Everyone is certainly entitled to facilities for continuing education at different periods in his life" (Kapur 1977, 6). Havinghurst and Levine affirm that,

education has become the principal avenue of opportunity in the twentieth century. . . . Parents have encouraged their children to go further and further in school. . . . The amount of education is a good indicator of socioeconomic status, from lower-working class up through upper middle-class, for education leads to economic opportunity. (Havinghurst and Levine 1979, 36)

Developed as well as under-developed countries have consistently been encouraged to increase investments in education with the belief that the rate of return is proportional. As the result of his comparative study of highly-educated and less-educated countries in the 1950s, McClelland illustrates how secondary and higher education are related to economic development. It is his contention that "as for higher education, we are on somewhat surer
ground" in estimating the rate of return of various levels of education; but secondary education has a greater rate of return. The study reveals that

(1) countries investing more heavily in education have tended to develop more rapidly; (2) the return on higher education investments may be as high as 12%, compounded annually, under average conditions; and (3) adequate educational goals for underdeveloped countries to set for rapid economic development are 20 students in secondary school and 2 students in higher education for every 1,000 inhabitants in the country. (McClelland 1966, 278)

Some writers contest this position; however, informed individuals cannot ignore the fact that a society can only progress to the extent of the development of its human potentialities. Underdevelopment of human and natural resources by nations which fail to educate their people has always produced adverse consequences. The progress of individual citizens goes hand-in-hand with the progress of nations. According to Fafunwa,

every society, whether simple or complex, has its own system for training and educating its youth, and education for the good life has been one of the most persistent concerns of men throughout history. However, the goal of education and the method of approach may differ from place to place, nation to nation, and people to people. (Fafunwa 1982, 9)

As the last decade of the twentieth century approaches, individuals as well as nations are seeking to improve through education. As Curle suggests, "Any government which desires to promote development should . . . select, train, pay, and provide for . . . education . . . more lavishly and efficiently than is the rule" (Curle, 1963, 148).
Experience has also proven that the more education people have, the more they want. Education is contagious. Therefore, it is important that underdeveloped countries learn quickly that the secret of getting ahead is education. This education must be planned and its objectives clearly stated. Maliyamkono, who studied higher education and development in Africa, found that

some societies have planned education in order to foster social transformation, while other societies consider education a tool for removing social ills. Still other societies have used education to maintain the status quo and to support the ruling class.
(Maliyamkono 1982, 27)

Throughout this study, the survey of literature shows that higher education contributes to national development, if it is organized and planned for that purpose.

Statement of the Problem

This study involves the analysis of organization, administration, and contributions of higher education to national development in Haiti from 1958 to 1988.

Purposes of the Study

The purposes of this study were to (1) describe the historical organization and administration of higher education in Haiti, (2) analyze its contributions to national development, and (3) provide some background information through foreign literature that is useful in improving higher education in Haiti.
Research Questions

In order to fulfill the purposes of this study, the following research questions were formulated:

1. How is higher education in Haiti organized and administered?

2. To what extent does higher education contribute to national development?

3. Is higher education well-documented in Haiti? (See Appendix A for more questions from an interview schedule.)

Definition of Terms

Haiti means high, mountainous land.

Gourde (G) is a monetary unit. The official rate in 1988 was 5 gourdes equal one United States dollar, but on the market the gourde value averaged 32 percent less during the summer of 1989.

Maitrise is the equivalent to a Master of Arts or Master of Science degree in the United States.

Le Moniteur is the official newspaper of the State.

Licence is the equivalent to a Bachelor of Arts or Bachelor of Science in the United States.

Faculté is an institution of higher education within the university that awards degrees at all levels. It can be public or private.

Normal school is a teachers' college.
Lycées are public secondary schools. Colleges are private schools of elementary and secondary levels.

Baccalauréat is the national examination taken at the end of the twelfth and thirteenth years of school.

Créole is the national language that all Haitians speak. It is composed of French, English, Spanish, African and Indian words.

French is the official language, since 1918, but is spoken by less than 10 percent of the population.

Minister of National Education is the Secretary of the State of Education.

Saint-Domingue is a former name of Haiti, before independence.

Université d'État d'Haiti (UEH) is the State University of Haiti.

Higher education describes a formal, organized process of education beyond the grade (baccalauréat second part or class of philosophy) level corresponding to twelve years of education in the United States.

Historical research is "the systematic search for facts relating to questions about the past, and the interpretation of these facts. By studying the past, the historian hopes to achieve a better understanding of present
institutions, practices, and issues in education" (Borg and Gall 1989, 806).

**Background of the Study**

Higher education in Haiti needs to be analysed by the Haitians in order to make available to the public an account of its organization, administration, and contributions to national development. This study, to some extent, contributes to the satisfaction of this need.

Borg and Gall suggest several reasons for the importance of historical research "The findings of historical research enable educators to learn from past discoveries and mistakes; to identify needs for educational reform; and to a certain extent, to predict future trends" (Borg and Gall 1989, 805).

The educational system of Haiti, having been caught in the vicious cycle of irrelevancy, remains somewhat static and backward. In 1988, Haiti had a population of about six million and an illiteracy rate of approximately 75 percent. A generational confrontation is necessary in order to break Haiti from its recalcitrant past, so that the educational system may reclaim, or simply claim, the original purposes of its mission. The following is the mission statement of the State University of Haiti as noted by Simmons

1. to improve the quality and facilities of university education in Haiti;
2. to increase the number of students admitted and to open the University to the broader population;
3. to adapt higher education to the "national realities and fundamental values of Haitian society"; and

4. to increase the level of research being conducted by the University's departments.
(Simmons 1985, 43)

Educators and administrators within the educational system must assume full responsibility in order to provide a greater contribution and better commitment to the molding of the minds of young students and to insure the success of a well-organized educational system and the nation's development.

**Significance of the Study**

This study is significant in that it helps stimulate social reform, identify flaws, and encourage a break from an unproductive past. Additionally, it is significant because of the focus on current practices, problems, and procedures, and its contribution to the existing body of literature in higher education. In psychotherapeutic language, Cohen expresses the purposes and importance of historical research within a tenacious educational system which is reluctant to face its present state as follows:

To Freud, neurosis is the failure to escape the past, the burden of one's history. What is repressed returns distorted and is eternally reenacted. The psychotherapist's task is to help the patient reconstruct the past. In this respect the historian's goal resembles that of the therapist—to liberate us from the burden of the past by helping us to understand it . . . . The past exists in its own right and demands to be understood on its own terms. (Cohen 1976, 329-330)
This study explores past, and present factors contributing to Haiti's system of higher education.

Delimitations
The following delimitations apply to this study

1. The study is concerned with the analysis of the higher education system in Haiti for the time period from 1958 to 1988.

2. References to preceding periods are made only for the purpose of shedding additional light on the study.

Limitations
The following limitations apply to this study

1. The State University of Haiti is the leading public institution of higher learning in the nation. In the late 1950s and throughout the 1960s it accommodated approximately 96 percent of all students in public higher education. In 1988-89 it accommodates approximately 70 percent, with a total enrollment of 5,342 students and a budget of 19,669,900 gourdes or $3,933,980 (Alexis, 1988).

2. In cases where indigenous literature was unavailable, or not extant, foreign literature was carefully used and supported by interviews with Haitian educators in order to provide the necessary background.

3. Many valuable documents and statistics were not available due to an extremely loose organization and administration of higher education in Haiti. The Department
of Ministry of Education could not provide statistics from 1958-1988, despite repeated visits and continued requests. Appendix B contains a letter of support regarding the lack of statistics in Haiti.

4. The system of higher education in Haiti has less than 10,000 students in 1988-89, including both public and private sectors. It is limited in all respects.

Assumptions

It was assumed that higher education in Haiti is well organized and administered. It was also assumed that a direct relationship exists between higher education and Haitian society and that it has made a positive contribution to national development. Finally, it was assumed that all documents taken from documentary sources were authentic and accurately reproduced.

Methodology for Collecting Data

The methods of acquiring data include the following:

1. A computer search of Education Research Information Center (ERIC), was conducted using descriptors such as Haiti, Haitian Government, Higher Education, and Haiti History, Development in Haiti, and Education in general.

2. Documents study. Primary sources comprise the major part of the data. These consist of diaries, presidential speeches, Haiti Constitutions, government
records, interviews, books, newspapers, and periodicals. As Moore points out, "Primary source material is important in historical research in order to establish the authenticity and credibility of the findings" (Moore 1983, 181).

Letters were sent to Haiti requesting educational interviews with Haitian officials, such as the current Minister of National Education of Haiti, Rector of the State University of Haiti, Minister of Agriculture and Natural Resources, Minister of Commerce and Industries, Minister of Finances and Business Economics, Minister of National Promotion, and some of the ex-Secretaries of Education and Rectors. Letters were also mailed to individuals in the private sector in order to provide a balanced view. Some letters were mailed with a return-receipt requested to insure that they were received. Appendix C contains a sample of the letters sent to Haiti.

Time was spent at major libraries in Haiti, searching for original data relevant to this study. While in Haiti, a number of personal taped interviews was conducted with prominent figures in the Haitian educational system, as well as in other areas of national development. An interview schedule was used as a guide throughout the process. A questionnaire was also mailed to important individuals who otherwise could not be contacted.

While in Haiti, additional individuals in relevant professions were identified and contacted for interviews.
Educators and administrators in Haiti were generally cooperative and their assistance was of vital importance. Many unpublished documents were made available. Individuals in the public and private sectors expressed interest and actively supported the study.

Documents and interviews were recorded by taping, note taking, and photocopying. Bailey emphasizes that,

if good data are available, historical research can serve as an effective complement to generalized scientific research by documenting a unique historical event. . . . Further, if one is interested in learning how some contemporary event or institution came into being, a historical approach is indispensable. (Bailey 1982, 325)

Original documents that were translated into English are treated as original. Selections of secondary sources were based upon their pertinence to the study and the unavailability of primary sources.

After returning from Haiti to the United States, follow-up telephone calls were made to Haiti for clarification and validation of data collected. The telephone interviews supplied additional data.

Methodology for Analyzing Data

Sowell and Casey describe the goal of historical research as "the description, explanation, and interpretation of past events through a careful analysis and evaluation of the sources of historical evidence" (Sowell and Casey 1982, 343). This is an historical study. Data
collected were analyzed descriptively and qualitatively following a chronological or topical order of events. This process facilitates the comparison of different versions of an event and the verification and validation of the findings with a greater degree of credibility. The data collected were scrutinized objectively and submitted to both external and internal criticisms. According to Moore, "External criticism is the process of determining the authenticity of the sources. How, when, where, and why did the document or relic originate? The possibility of recording errors and perpetrating frauds or forgeries must always be considered" (Moore 1983, 181). Wiersma points out that "internal criticism in historical research evaluates the meaning, accuracy and trustworthiness of the content of the document" (Wiersma 1986, 224).
CHAPTER II

HISTORY OF HAITI, AND HIGHER EDUCATION
PRIOR TO 1958

Historical Overview of Haiti

Haiti covers 10,400 square miles on the island of Hispaniola, which it shares with the Dominican Republic. Haiti was discovered by Christopher Columbus on December 6, 1492, and was colonized by the Spanish until 1697, by the French until 1804, and then occupied by the United States from 1915 to 1934. (See Appendix D.)

Haiti is a small country, but its history is full of heroic exploits. Though there are flaws and discontent at the national level due to the autocratic system of government in Haiti, Haitians are generally proud of their nationality. The lasting memory of the independence victory that the forefathers won over the French constitutes a fountain of pride and confidence for Haitians. Haitians prefer internal strife to foreign masters. Some Haitians, however, are embarrassed by their nationality and feel that a brighter future cannot be envisioned for a nation with recurrent political anarchy. According to Rotberg and Clague (1971), Haiti has been caught in a vicious cycle of poverty as a result of the poor quality of its government.
and the failure of the elite group to justly recognize the peasants as the major source of government revenues. Because of this, many Haitians have adopted foreign nationalities, and some have refused to visit Haiti, especially during the last thirty years, under the Duvaliers' regime and its legacy that remains today.

In the midst of all its trials, Haiti must not be considered as a lost cause. It is stated that

Haiti is one of the poorest countries in the world, but it is not in a hopeless situation. Its assets include a remarkably enterprising population . . . [and] a strong desire for education. . . . It should be able to decently feed, clothe, and shelter its people. . . . The obstacles are primarily political, not economic. (Weinstein and Segal 1984, 136)

Haiti's best days are yet to come. The hope exists that through a conscious and optimistic minority group of present and future leaders, the masses will be led to reclaim their inalienable rights that were lost after the war of independence. Some common problems include the current state of education, political anarchy, absence of human rights, health care, job opportunities, and personal security. In other words, the basic ingredients for a well-organized educational system and national development are missing. It is accepted that the elite group that forms the successive governments has no interest in the welfare of the Haitian masses. Therefore, successive governments have generally failed to implement policies that would lead to a progressive democratic and educated society. In such a
critical situation, education is generally expected to play a major role in improvement. Higher education, in particular, can make substantial contributions by supplying successful government leaders.

Before the independence of Haiti in 1804, the land was called Saint-Domingue, where France held the Negroes in slavery. Although the slaves aspired to liberty for a long time, they waited for the right time, event, place and leader to initiate a revolution that would lead to liberty. On the night of August 14, 1791, a voodoo priest named "Boukman" led a group of slaves in an African ceremony. In order to unify words, thoughts, and actions, a pig symbolizing French colonizers was killed. All of the slaves drank the pig's blood as a sign of determination to follow their leader in fighting, and even killing, their common enemies until freedom was won.

The Frenchmen heard about the determination of the slaves, but paid no attention. Slaveholders could not understand that oppressed people cannot remain oppressed forever. The yearning for freedom eventually manifests itself. . . . Something within has reminded him of his birthright of freedom, and something without has reminded him that it can be gained. . . . If his repressed emotions are not released in nonviolent ways, they will seek expression through violence; this is not a threat but a fact of history. (King 1963, 91)
Freedom is an inalienable right of man that physical oppression is unable to reduce to a state of suppression. Sooner or later this sentiment is realized, for nothing on earth can stop man from feeling himself born for liberty. Never, whatever may happen, can he accept servitude; for he is a thinking creature. He has never ceased to dream of a boundless liberty whether as a past state of happiness of which a punishment has deprived him, or as a future state of happiness that is due to him by reason of a sort of pact with some mysterious providence. (Weil 1973, 83)

Many of the first leaders of the revolution were killed in the battlefields, and others were captured by treachery. Clark reports a typical case

General Leclerc ... succeeded, finally, in defeating the Haitian armies and through an act of shameless treachery he captured Toussaint, shipping him to France to die. As if in retribution Leclerc himself was soon smitten and carried off by the yellow fever. (Clark 1959, 135-136)

But the fight continued, for the slaves were convinced that their freedom must be then or never. The French armies fought back. The Frenchmen sought to prevent the liberty of the slaves at all costs. The English Gentleman who visited the United States describes bluntly the attitudes of slaveholders when he states,

it is astonishing that the slave-holders will not take warning. Like Belshazzar, they cannot, or will not, read the writing on the wall. Many indeed must be aware of the danger; but hoping probably that the evil day will not come in their time, they indulge in the weakness of procrastination. But Slavery is a cancer, the cure of which becomes more dangerous, the longer the means of cure are delayed, and which at last cannot be eradicated without causing death. (English Gentleman 1969, 207)
It is the view of Herskovits (1937) that it is common knowledge that slavery not only affects the slaves but also the slaveholders. He believes that slavery has a great influence over the developmental stage of young people in Haiti. In this sense, quick-tempered, outward ostentation becomes the rule in the leadership role in Haiti. Usually slaveholders justify their stand by judging the value of a man on the color of his skin rather than on his moral character, or intrinsic capabilities. Lewis suggests that slaveholders, in their irrationality, seek refuge in the unfounded assumption that "an African was in some sense not completely human and therefore not entitled to the same rights as other men. So began the massive flow of racist literature. It peaked in the United States at the end of the First World War" (1985, 6). In the hope to gain social approval, Biblical writings were interpreted by the slaveholders to mean that "the black colour is the mark of Cain, and that consequently Slavery is just, right, and agreeable to the Almighty" (English Gentleman 1969, 207).

Some writers contend that slaves who grew up under the influence of merciless masters developed the tendency to exert the same harsh treatment over their fellow men in later times. It is generally agreed that,

the historical experience of a nation determines its self-consciousness. It shapes the attitudes, beliefs, and values of statesmen and the foundation of public policies. Among the most important events in national history are those that surround the origin of the
state, and the beliefs that evolve from these often serve as the core ideology that molds the political behavior of individuals and groups. (Plummer 1988, 15)

"Unfortunately, . . . the history of Haiti came to be a history of revolutions, and successive rulers, whether or not they called themselves presidents, were often military adventurers . . . [who depended] on force to maintain themselves" (Balch 1927, 9).

Since nothing could convince the Frenchmen of the degrading effect of slavery on both sides, the fight continued. As more slaves were killed in fighting, those remaining became more determined to kill or be killed. For them, the plea was to "live free or die."

Métraux, speaking of the revolutionary period, points out that, after a long struggle, "this liberty had been dearly purchased: for ten years, blood had not ceased to flow, nor buildings to burn. Dessalines summarized his strategy in a celebrated phrase: 'Boulé kay, coupé têt'" ("Burn the houses, cut off the heads") (1960, 18).

Though the African slave trade was a reality long before the Spaniards reached the Americas, the slaves of Saint Dominque were determined to break their vicious cycle of servitude. They wanted to let the imperialistic world know that a man's liberty can be stolen from him only for a limited period of time. The message was spread to fellow slaves throughout the world, that one cannot expect liberty to come free. It is a costly possession. However, no price
was too high, not even life itself. Freedom is an inalienable right of all persons, not a privilege for a few. According to Stott, Lord Palmerston stated in the House of Commons on July 21, 1849 that "Opinions are stronger than armies. Opinions, if they are founded in truth and justice, will in the end prevail against the bayonets of infantry, the fire of artillery, and the charges of cavalry" (Stott 1973, 14). With that kind of opinion and conviction the Haitian armies fought what was the final blow against the French armies on November 18, 1803. A great number of Haitians died, but the battle was won. The French slaveholders had to give up the land.

Things went from bad to worse for the French and to the world's amazement, Leclerc's successor, General Rochambeau, was soundly beaten in battle by Dessalines, Christophe, Petion and other black generals, avenging their former leader's [Toussaint] death. He surrendered outright to Dessalines, who then became president of the new Republic of Haiti. (Clark 1959, 135-136)

After the decisive battle and never-to-be-forgotten victory over the French at Vertières, on November 18, 1803, Haiti proclaimed its independence on January 1, 1804. In doing so, it became the first free black republic in the world and second free nation after the United States in the western hemisphere.

Blanshard states that "Haiti has one glorious achievement to its credit: it was the first Negro slave nation in the world to throw off the yoke of white supremacy
and emancipate itself. That achievement has been an inspiration to men of color everywhere" (Blanchard 1947, 310). And as the first Chief of State the army made the choice of "Jean-Jacques Dessalines, general in chief of the indigenous army, [who] was proclaimed, by his comrades, governor general for life of the young State of which he was the founder" (Janvier 1886, 28).

The new independent nation had to face a moral fight against the imperialist-capitalist countries that were slave holders. Haiti was considered a threat, a bad example. The Haitian leaders took great pride in being the first free black nation in the world. They wanted to be a model, an inspiration, a challenge to fellow blacks around the globe. They intended to help liberate as many slaves as possible. As expressed in this view

The great slave-holding powers of the region, England, France, Spain and the United States, looked with disfavor upon her declaration of emancipation in 1804. Her shortcomings were exagerrated and the excesses committed by those who had sought to put down the insurgents were condoned. (Jones 1919, 129)

Logan agrees that "slaveholders dreaded that the final victory of the Haitians might serve as an additional incentive for slave uprisings in the United States" (1941, 154).

Morally speaking, Haiti could not compromise. The Haitians knew from personal experience what constitutes slavery. The concerns of the imperialist nations were not
imaginary. Haiti acted out its conviction that slavery was wrong, and immoral, and that it was necessary to set men free. Davis gives a concrete example of the Haitians' actions by stating that

Indeed, the free government of Haiti was a threat to the established order in the Americas. The Haitian government infuriated the European powers by actively supporting revolutionary struggles that vowed to eliminate slavery. Simon Bolivar, for example, was both sheltered there and also funded before he liberated Gran Colombia. In a more symbolic gesture, the government purchased shipments of slaves en route to the United States only to grant them freedom. (Davis 1988, 28)

Brutus says that "Avant d'être un homme, l'haïtien fut un héros—Prior to being a man, the Haitian was a hero (Brutus 1948, 27). The implication might be that Haitians are not intimidated by threats. Racial prejudices kept the great nations from recognizing Haiti's independence for a long time. Jones states that "Haiti has few friends. Almost from the beginning of her history she has been an international outcast" (1919, 129). Burns (1954) notes that recognition of Haiti's independence by France, Great Britain, and the United States was a difficult process. In 1825, France agreed to recognize the independence of Haiti in return for great compensations for properties destroyed during the war. However, official recognition did not occur until 1838. Britain gave recognition in 1826, but the United States did not officially recognize Haiti until 1862.
One can easily understand the United States' motives for not recognizing Haiti's independence until about sixty years later, for her former slaves and those still in bondage were forbidden to have any form of education, especially in the South. Anderson (1988) relates the experiences of a former black American slave as being linked to laws forbidding slaves to learn reading and writing. Slaves who learned to read or write were to have the forefingers cut from their right hands. In spite of this severe punishment, many slaves became literate.

Anything that could be done to make Haiti look undesirable was tried without regard for objectivity or fairness. Haiti was even blamed for killing her colonizers and destroying their properties. Jones (1919) states that the French colonizers committed heinous acts against the blacks. French admirals put scores of blacks in the holds of ships and then suffocated them by burning sulphur under tightly closed hatches. Bloodhounds were imported to bait blacks in the public squares. Acts such as these are equivalent to the treatment of the blacks toward the colonists during the war.

It should be remembered that these negroes came from Africa to slavery. They had no opportunity for social interaction, intellectual emancipation, or religious enlightenment. They were deprived of all that could make a person reasonable. Based on their experiences, they felt
fully justified in dealing with their enemies in any way they thought was best, especially when the masters were merciless.

Though Haiti has been a free nation for almost two centuries, Haitian leaders seem to be incapable of treating fellow countrymen as equals. Their treatment of fellow countrymen is harsh and their personal interests have priority over national duty. Political instability effects everything that Haitians attempt to do. Sixty years ago, Davis (1929) studied the political and social situation of Haiti in relation to prospective changes through education for a better future. He emphasizes that Haiti is not an example of a democratic government since the majority of its population remains illiterate, uninvolved, and uninformed of what is taking place in the decision-making process of the country. A small group of the elite run the country at the expense of the masses.

It has been said that everything in Haiti is tied to the political system and nothing can be changed until this system has changed. Leyburn points out some of the most important characteristics that have dominated the field of politics in Haiti. They are:

1. Complete dominance of political life by the president. Strong men seem to be necessary to rule ignorant masses.
2. The inferior position of cabinet ministers, and
3. The unimportance of the legislature.
4. The undemocratic nature of the vote.
5. The subservience of the courts to the president.
6. The pliability of "constitutional rights".
7. Militarism.
8. The separation of the masses from government.

It need hardly be repeated, after a reflection upon these apparent permanencies of political life that Haiti is not a democracy. (Leyburn 1941, 231-233)

McCrocklin points out that "the history of Haiti has with minor exceptions been that of a series of dictatorships in which the army influence named a man to power, kept him in power, and determined his successor by either revolution or control of election" (1956, 6). This is even more true today in Haiti.

President François Duvalier and his legacy are the most concrete examples of dictatorship in recent Haitian history. During the electoral period of 1957, François Duvalier managed to overcome opposing presidential candidates Louis Déjoie, Clément Jumelle, and Daniel Fignolé. Because Duvalier was the least favored to win the elections, he eliminated Fignolé, who was interim president and a prospective winner, by secretly sending him into exile by a military coup. Heinl and Heinl describe the event as follows:

a group of officers led by General [Antonio] Kébreau . . . marched off the president before even he could utter a word . . . Daniel Fignolé, in the manner of Toussaint, had a last look over the stern at the dimming view of his former Capital. . . . Kébreau thereupon invoked an iron-handed state of siege, which continued without further disturbance until election day, set at last for 22 September . . . for a vote that had been thoroughly organized by the army. . . . In "the perfect peacefulness of fixed bayonets" . . .
Duvalier candidates made a clean sweep of the Senate and won two-thirds of the deputés (Heinl and Heinl 1978, 583-584).

Thus, Duvalier became president through treachery, fraud, and the use of bayonets on October 22, 1957 for a six-year term. He usurped the presidency against the will of the people. Déjoie and Jumelle went into hiding and died shortly thereafter. Fignolé lived in exile in New York for twenty-nine years and returned to Haiti only a few months before his natural death in 1986. People in many parts of the country went on strike against Duvalier.

Duvalier disregarded constitutional law and gave himself a second six-year term in 1961, before his first term expired. Then, in 1964, he proclaimed himself president for life. In 1971, when Duvalier was dying, he made his teenage son Jean-Claude (Baby Doc) his successor for life. On February 7, 1986, the Haitian nation forced the young Duvalier into exile. Since that time he has lived in Paris on the millions of dollars stolen from Haiti.

Before leaving Haiti, Duvalier turned the government over to General Henri Namphy as interim president. However, Namphy managed to stay in office for two years. Then he organized a fraudulent election in favor of Professor Lesly Manigat as president of Haiti on January 18, 1988. Within four months (June 18-19), Namphy made his own revolution and took over control and sent Manigat into exile. Three months later, on September 17, another revolution brought Namphy
down and sent him into exile and Prosper Avril took control. On April 1, 1989, President Avril was arrested to be exiled, but was rescued by his loyal soldiers. It is unfortunate that throughout the history of Haiti these power struggles have kept Haiti from making progress toward development. It is the contention of Millspaugh that a vicious political system is set in Haiti. He states that,

it is true that revolution and civil war have played a part in the evolution of more advanced nations; but in Haiti the tendency was for the end of one revolution to mark the beginning of another. Politically, the country appeared to be drifting steadily toward chaos. (Millspaugh 1931, p. 13)

During the first century of independence, things were no different. Davis (1929) has statistics to demonstrate how unstable the successive Haitian governments have been. He reveals that out of twenty-four executives holding office in 108 years, only two were able to retire peacefully from office, and eleven served less than one year. The six predecessors of President Dartiguenave (1915-1922) averaged about six months each.

Until today, Haitians leaders have failed to understand that "independence does not end with taking a seat in the United Nations and having a President, nor with a 21-gun salute. Political freedom is an instrument with which you start the process of liberation" (Nyerere 1983, 283). Not much has changed in Haiti since its independence in 1804. Within the Haitian political system human values, education,
health, and plans for development take a back seat. Appendix D provides a chronological list of events that have affected the social and political life of Haiti as a nation from 1492 to 1988.

Overview of Foreign Influences Over Haiti

Man, as a social being, needs relationships with fellow men to survive. Social relationships provide opportunities for growth and development. The same is true for nations. Nations need relationships with other nations for their own benefit as well as for the continued progress of humankind. This interdependence is especially valuable in education. Altbach expresses it well when he states that,

No nation or culture is truly independent in terms of its intellectual life, and all depend to some extent on an exchange of knowledge. The more "modern" a nation is in terms of involvement with technology, industrialization, and current political and social thought, the more dependent it tends to be on an international network of creation and distribution of knowledge. (Altbach 1978, 301)

In entering such an exchange, it is important that a nation be careful to avoid an invasion of identity, be it cultural, social, political, economic, or educational. Third world countries are sometimes victims of such a counter effect.

Almost all developing countries have been under the influence of developed nations. Haiti is ranked as one of the most underdeveloped nations. Because Haiti was colonized by Spain and France, and then occupied by the
United States, the country seems to have never experienced the reality of the freedom for which the former slaves fought and died. In the areas of education, politics, economics, and culture, Haiti has always been heavily influenced by France and the United States.

France

After the war of independence was won against France, the independent republic of Haiti was isolated by imperialist nations. France was among the first to deny recognition to the State of Haiti without great compensation for the loss of properties resulting from the war. The early Chiefs of State were uninterested in establishing any type of relationship with France. King Christophe's feelings for France are expressed by Brutus:

It is easy to understand how Christophe, who decided to thwart the plans of France, had proclaimed, to strengthen the Haitian desire not to fall back under the sovereignty of the former mother country, the necessity of cutting off between France and us all contacts of the intellectual and religious order by removing the memory of it from our spirit, allegiance to it from our heart, their customs from our ways, and from our mouth its language. (Brutus 1948, 47)

However, after the death of Christophe, the successive governments that ruled Haiti adopted a more moderate position vis-à-vis France. Jean-Pierre Boyer, who ruled Haiti from 1818 until 1843, took the initiative to establish a relationship with France by paying the exorbitant sum of money demanded for destroyed properties during the war of
independence. This indemnity was paid, but produced a long-term financial strain on the part of Haiti. Hoffmann (1984) believes that the present-day financial instability of Haiti can be traced back to the large sum of money that was paid to France as compensation for destroyed property during the War of Independence. Despite the consequence of this heavy financial strain, Haitians generally do not resent French exploitation.

Despite the many injustices brought upon Haiti by the French people, the Haitian elite maintain a remarkable attachment to France. Steward states that,

> although the powerful nations looked on the Black Republic [Haiti] with disdain, the people of that infant republic did not turn away from the language, customs, and learning of civilized men. They accepted and taught in their schools the French and Spanish tongues of their former oppressors, and sent their sons to France to win honors in her academies. (Steward 1914, 270)

The trend continued and reached its apogée under the government of Geffrard in the signing of the Concordat with Rome. Many contend that France specifically used that deal to influence the minds of students. As pointed out by Weil et al. (1973), the signing of the Concordat in 1860 marked a significant point in educational development by leading to the assignment of many young teaching clergy to Haiti. Although education was already a function of the church, the arrival of additional priests made the Roman Catholic Church's influence even clearer. The new, mostly French,
priests were inclined to promote the rapprochement between the two countries. As teachers, they were quick to direct their efforts toward the elite of developing urban areas and to contrast France's greatness with Haiti's inadequacies. According to Barros,

the Concordat was violently contested by the Haitian intellectuals. . . . The agreement provided a means of putting the country under the domination of the whites. Independence was compromised from within. The clergy constituted a State within a State. As for education, it seized their minds. (Barros 1984, 215)

On the other hand, some took the extreme opposite position by defending France as a positive contributor to the educational system and to the minds of young Haitians. Pompilus, a linguist, former dean of the Normal School, and a student under the French professors beginning in secondary school in Haiti and then in higher education at the Sorbonne University, states that,

I have never felt at any moment as a student that the French professors were trying to make a Frenchman out of me. They always have tried to make a man out of me instead. We must understand that as Haitians, we invited them to come to our country to help us. They have come and they brought with them what they had. And they gave it to us. It is up to us to use the education that they gave and to adapt it to our own reality and needs. It is our responsibility to have our feet on the ground of our country. We have to know who we are, and not deny our identity. We must not accuse the French educators. (Pompilus 1988)

Some are convinced that the Concordat also opened the door for France to influence not only the elite, but the whole country, specifically through the church. Millspaugh contends that "Catholicism was the established religion of
the State; the archbishop, bishops, priests and teachers in the church schools came from France and exercised a strong and civilizing influence on the masses" (Millspaugh 1931, 20).

The minds and culture of Haitians are so dominated by French influence that they come close to being paranoid at the approach of any other foreign influence that might jeopardize or challenge French influence. Baber and Balch, who investigated the American Occupation in Haiti in the late 1920s, described the attitude of the Haitians toward France and the United States in these terms:

Haitians, so far as we talked with them, dread American influence on their educational system, fearing that if it is "Anglo-Saxonized" it will be turned away from the French cultural tradition and given a materialist and purely utilitarian trend. Their sense of distress is acute. It is as if their soul itself were in danger of being tampered with by an alien hand. (Baber and Balch 1927, 104)

Hoffmann contrasts the Haitians' concept of France with their concept of the United States:

The French are tolerant, Americans are racists; the French dislike violence, Americans exercise it blindly; the French are cultured and well-mannered, Americans are ignorant and boorish; . . . In fact, emphasizing the French qualities of Haitian culture allowed the Haitians to affirm their superiority to the "Anglo-Saxon barbarians" under whose domination they suffered. Francophilia became a form of patriotism. (Hoffmann 1984, 64)

France has left a fingerprint on the Haitian culture. The French language has been the written language from the beginning of independence; though it became legally the
official language only in 1918 during the American Occupation. The French Institute continues to propagate French culture in Haiti. French teachers, priests, and nuns, who came from France after the Concordat was signed in 1860, have continued to make contributions to Haitian society. Today, French schools are among the best and most successful ones in the nation.

The French have influenced the educational system more than any other country. This is because most of the textbooks from primary school to higher education have been written and printed in France. In many schools in Haiti, French is the only language spoken, and students who fail to express themselves in French are punished. This practice has changed through the protest of some parents who understood the deeper purpose of these schools. A large number of Haitian educators are educated in France and continue to receive higher education there. Therefore, the French influence upon the educational system of Haiti seems natural and inevitable.

Despite the long-term influence of France over Haiti, many observers have witnessed a constant decline in that influence. De Ronceray says that "the influence of France on Haiti was much stronger until the 1960s. Her influence has been in decline" (De Ronceray 1988). In the same context, Snare adds that "the reason for this decline is
that since the 1950s, Haitians have a tendency to emigrate in a greater number to the United States than Europe" (Snare 1988). Many believe that most Haitians emigrate to the United States for economic and educational opportunities.

France, competing with the United States over Haiti, seems to take practical steps to make sure it continues to play a major role. One such step is the recent visit of Madame Danielle Mitterand, wife of the current French President, to Haiti. An indication of France's desire to have an increasing influence in Haiti is noted in this excerpt from the *Haiti-Observateur*, 17-24 March 1989

For a long time, France, in rivalry with the United States, has striven to reinforce its presence in the cultural sector. . . . France wants to influence the political game. Benefitting from a certain "anti-Americanism" that prevails in Haiti, French diplomacy is more aggressive. It is playing the high cards from its hand. By means of direct aid from certain organizations (O.N.G.), it exerts an influence on the decisions and political orientations of the whole sector. Moreover, France appears like the "good guy" in the story while the "bad" American is suspect in all that he undertakes.

Following the visit of the First Lady of France, a monetary gift was given to Haiti which had political implications, as mentioned in the *Haiti-Observateur* 24-31 March 1989

France has accorded Haiti a grant of 7 to 9 million French francs, which is equivalent to about $1,250,000. But if the visit to the country of the wife of the French president is allowed to give an idea of the role that France wants to play in Haiti, this free grant, no matter how small the sum, had the value of a political message. Socialist France wishes to show its good will and thus shows up its strong rival.
Although France may experience conflicts in its influence over Haiti, the great number of French educators, religious leaders, and the French Institute, assure that the propagation of the language and culture will remain strong for years to come, especially when France is taking steps to insure its continued influence. Weinstein and Segal (1984) state that the most significant French influence is clearly cultural. The Institut Français D'Haiti is a leading cultural center. French influence is still marked in the elite secondary schools, the older faculty at the University of Haiti, and in Catholic church circles.

United States

If the independence of Haiti was a threat to any country, it was to the United States. In the early 1800s, the United States Congress adopted a rigorous and biased policy toward Haiti. It was supported by the majority of the legislative body, and Senator Robert Hayne of South Carolina is believed to have been a leading force in implementing this unfavorable policy in dealing with Haiti. In the Register of Debates in Congress, March 1826, it is pointed out that the United States' policy allowed trade with Haiti, but no diplomatic relations (U.S. Congress. Senate 1826, 330). The Register notes that mulatto, black consuls, and ambassadors were not permitted to establish
themselves in American cities. Such measures were taken against Haiti due to fear that Haitian independence might become an inspiration for black Americans who were still in bondage to revolt. Logan explains that,

> In the United States where the growth of cotton capitalism had increased the number of slaves to some two million, safety seemed to lie in keeping the question as quiet as possible. But Haiti remained a constant reminder that slaves might revolt. American statesmen, therefore, sought to ignore Haiti except when it became necessary to trade with her or to denounce her as a threat to the "peculiar institution." (Logan 1941, 210)

In 1865, sixty-one years later, the United States finally recognized Haiti's independence. It was an opportunity for Haiti to be dominated and exploited. The American government successively influenced Haiti in political, economic, educational, and social areas to the extent that Haiti became a moribund State at the mercy of the United States. The American government went so far as to create unfavorable circumstances so that Haiti was forced to compromise her independence. Parry and Sherlock state that,

> Knox, however, while Secretary of State, pursuing a policy of transferring the foreign indebtedness of Caribbean countries from European to American creditors, had persuaded the National City Bank of New York to take a part of the stock of the Haitian Bank. Thus the United States government had financial excuses for intervention . . . in Haiti. (Parry and Sherlock 1957, 260)

Great numbers of Haitians were killed in the resistance to the United States intervention in Haiti. The United
States imposed its "big brother" policy upon Haiti from 1915 to 1934. Wilgus (1934) states that a group called Caco provided the key resistance to the American occupation in Haiti. Their revolt was suppressed by the American marines at the cost of thousands of Haitian lives. The United States Senate expressed no concern for the Haitians who were killed, though many who were executed were non-combatants.

The United States viewed their interference as helping to establish democracy in Haiti. Informed individuals, however, can hardly reconcile policies and facts in light of what actually happened. Wilgus (1934) further states that the American occupation in Haiti was as mysterious as voodoo itself. Under the cover of humanitarian assistance, the American marines indiscriminately slaughtered thousands of peasants. The impetus for the American action was the hope of great wealth.

Leyburn (1941) states that Woodrow Wilson, the so-called high prophet of the democratic world, ordered the occupation of Haiti with the intention of introducing political democracy. However, it was the Americans themselves who chose the Presidents that would rule Haiti according to the wishes of the United States. During this period of nineteen years, the American influence was unequaled in all aspects of Haitian life. Millspaugh (1931) explains that the Americans used coercion to deprive
Haitians of their rights in popular elections. The
government took the form of a dual dictatorship. In other
words, the United States and its selected Haitian candidates
ran the country against the will of the majority. They
elected and re-elected their chosen presidents.

Theodore D. Roosevelt jokingly expressed the dependence
of Haiti on the United States during his vice-presidential
campaign when he disrespectfully bragged about his personal
influence in Haitian matters in the New York Times

You know I have had something to do with the running of
a couple of little republics. The facts are that I
wrote Haiti's constitution myself. . . . Haiti and
. . . Central American countries . . . all regarded
Uncle Sam as a guardian and big brother. (New York
Times 1920, 15)

Although Roosevelt's constitution was never respected by the
majority of Haitians, it was voted in and accepted by the
legislative body in Haiti. Wilgus states that
"constitutional arrangements in Haiti have been a thin mask
for military oligarchy, for most people have voted as they
were told to do, whether by American marines, or by someone
else who seemed to mean what he said" (1934, 125).

The whole process of running the Haitian government was
designed to give the United States an upper hand in the
decision-making process and the selection of certain
presidents who would unquestionably satisfy their wishes.
Levine (1987) states that the goal was not a democratic one,
but one which would be in accord with the wishes of the
United States. As a result, a racist contempt for mulattoes and blacks impaired any efforts toward development. Balch states that,

The methods employed by the United States in Haiti to force acceptance and ratification of the treaty framed by the United States, namely, the direct use of military, financial, and political pressure, violate every canon of fair and equal dealing between independent sovereign nations and of American professions of international good faith. (Balch 1927, 163-164)

The oppression and arrogance of the United States were justified under the cover of humanitarism. Despite their unfounded rationalizations, Wilgus (1934) explains the selfish motives of the United States as being based on the Calvinistic beliefs of Wilson. He believes that it is his responsibility to restore order in his neighbors' homes if they are in disorder. Theoretically, the Americans occupied Haiti to restore order, but in reality they encouraged and created disorder.

Throughout the years, the American government has practiced politics of double standards—a democracy at home and dictatorship abroad.

For a century and a half, the Monroe Doctrine served to keep foreign governments from occupying any new territory in Central and South America—all foreign governments except the United States. . . . Since 1900, the United States has used military forces in Central and South America more than 40 times to influence or alter the government of another country. (Vellela 1988, 39)

They helped François Duvalier usurping power in 1957, and assisted him in proclaiming himself president for life in
1964. In 1971, he assigned his teenage son as his successor against the will of the nation. Barros describes the subordination of the Haitian government to the United States regarding presidents François Duvalier and his son Jean-Claude thusly:

The Haitian government exists only as long as the United States wishes to tolerate it. The Caribbeans are sometimes their "third frontier," sometimes their "backyard allies" and they watch them with vigilance. . . . The United States has accepted the installation of the son as they have favored that of the father, but they support him because they do not know how to replace him. (Barros 1984, 207)

It is common knowledge that the Duvaliers' regime of anarchy could never have survived without the constant support of the United States. Castor and Pierre-Charles (1984) state that under the Duvaliers' autocratic state, the use of violence to resolve affairs only portrays the power they acquired through the indispensable assistance of the United States in providing modern means to crush opposing forces. The values that it produces enervate the whole social system. Pierre-Charles himself supported this view a decade earlier when he contended that "Duvalierism is preserved thanks to support from the U.S.A., without which the dynasty which was imposed on it could not be imagined" (1973, 198-199).

It is amazing to see how slow the American government is in learning not to interfere in other nations' internal affairs. Castor and Pierre-Charles contend that "Haiti is a
possession of the United States. The 'marines' officially departed in 1934, but in fact they never left the country. . . . Washington must understand that the world is changing, that people demand another system of international relations" (Castor and Pierre-Charles 1984, 36-37).

The United States has also exerted its influence over Haiti through literature, television programs, and geography. Many of the universities use textbooks from the United States, specifically, in the scientific and business fields. The textbooks are less expensive to buy and easier to obtain than those from other countries. The major business investments in Haiti have come from American industries. From a religious point of view, American missionaries have made a distinguished and unequaled contribution, mainly in the rural areas. They have helped in basic education and the promotion of the Creole language in literacy programs.

From an educational point of view, organizations such as Fulbright, Latin American Scholarship Program of American Universities (LASPAU), United States Agency for International Development (USAID) and the United States Information Service (USIS) continuously make a considerable impact upon the educational system by giving scholarships, sponsoring workshops, producing and publishing a great deal of information and English-teaching materials. They also
provide consultants for various workshops in the area of teaching. A large number of Haitians have a family member residing in the United States. According to Snare,

The influence of the United States over Haiti will continue because of the good relationship that exists between these two countries. And within Haiti, English has become a skill for social upward mobility. Because of the political system of Haiti, many young people, unfortunately, see no hope in Haiti. The English language will make their migration easier. (Snare 1988)

The continuous influence of the United States over Haiti seems to be unquestionable with approximately 1,500 Haitian students who study yearly in American universities. In addition, some of the 600,000 Haitians of the diaspora who reside in the United States are continuing their education, with the hope to return to Haiti in the future. Consciously or unconsciously these students will transmit some American values to Haitian society.

France and the United States exert the greatest control over Haiti's educational system. However, other countries have some influence. For example, Canada's influence is becoming stronger. Canada has influence over the educational system through the establishment of Canadian schools in Haiti and political and economic assistance to the Haitian government.

Foreign influence over Haiti and its educational system is a fact that cannot be denied. According to Alexis,

There is in general a definite foreign influence over Haiti. The budget of the Republic of Haiti is seventy percent funded by foreign governments. And since
nothing is given for nothing, therefore, the foreign governments make sure that their influences are felt, and specifically, in the educational system. As the successive Haitian governments never have definite policies of education, the foreigners just fill the void. Education is organized according to the wishes of those who are in power. (Alexis 1988b)

As it is well-known that "education is one instrument by which colonial powers sought to maintain and strengthen their domination over dependent areas . . . education therefore is a subject of crucial importance" (Aparna 1978, 53).

**Historical Overview of Higher Education**

**Prior to 1958**

The concept of higher education was a familiar one in Haiti even prior to her independence from France in 1804. A private university existed in Santo Domingo for elite groups. However, no public schools existed for Frenchmen or slaves. The white men could barely read and write (Saint-Méry 1797, 61). "Toussaint Louverture learned to read and write when he was fifty years old. Jean Jacques Dessalines, the founder and first Chief of State, could not read or write" (Bellegarde 1936, 11). Dessalines is accused by writers such as Leyburn as not valuing education:

A glance at Haitian history will also help to explain the sorry state of education. In 1804, of course, there was not a single school in the country, and Dessalines was too much preoccupied with other affairs to give the matter a thought; besides, being illiterate himself, he may well have thought learning unimportant, or at least, embarrassing. (Leyburn 1941, 280)
This view of Dessalines seems to be inconsistent with the fact that his interest in building a public school in each of the six military districts throughout the land is mentioned in the 1805 constitution of Dessalines' government. "In 1805, there were six schools in Haiti. A sense of general uneasiness was upon the whole population due to the eventual possibility of France to return to reestablish slavery. Therefore, the maintenance of the liberty of Haiti became the top priority of Dessalines at all costs" (Vincent and Lhérisson 1898, 8). And after independence,

for a long time, Haiti was nothing more than an isolated encampment in a perpetual state of emergency. The 1805 Constitution declares "At the first shot of the warning cannon the towns will be razed and the nation will rise in arms." That gang and army discipline marked the political manners and outlook of the Haitians is therefore hardly surprising. (Métraux 1960, 22)

It must also be understood that "when Saint-Domingue became Haiti, the country was but an immense ruin. Many fields were burned or destroyed. During these painful stages, public instruction was almost forgotten, especially when the colonizers had feared intellectual emancipation and not preached education by example" (Bonneau 1862, 12-13). Therefore, Haiti had to build an education system on the physical, financial, and cultural ruins of the war for emancipation and independence (Logan 1968, 161).
Thus, without condoning Dessalines' lack of priority in education, it becomes evident that the whole picture needs to be objectively considered. Dessalines was a former slave, who had led his people through the shedding of blood, sweat and tears to freedom. Who would give priority to education at the cost of this newly acquired freedom? Of course, the ideal would have been that conservation of freedom and education go hand-in-hand.

After the death of Dessalines on October 17, 1806, Henri Christophe became Chief of State of the northern part of the country on February 18, 1807. He proclaimed himself King in 1811. "He had no education and even when he was an absolute monarch he could barely manage to scrawl the name Henri on royal proclamations and letters" (Clark 1959, 135). Christophe, though illiterate, had no lack of intellectual ambition and vision for his people. It is stated that he strongly believed in education. He made every effort to make education a priority. Brutus points out that "Christophe never used his financial and other difficulties as an excuse not to declare war against ignorance. He devoted himself to it until the day of his death" (1948, 45). For example, within the second year of his government, concrete action was taken to provide higher education in many parts of the country.

In 1808, a series of laws was enacted, establishing three military schools of health in the north, west, and south regions of the country and charging their
officers with treating the sick, enforcing public health ordinances, and promoting the general health of the soldiers and peasants. These schools were the forerunners of the modern Haitian College of Medicine. (Improving the Efficiency of the Education System 1987, Vol. 3, 8-5)

"He founded a military school in 1811 and founded the first lycée in 1813. With the help of William Wilberforce, he also obtained a few English teachers and appointed men educated in France to important positions, but they stayed only a short time and had little influence" (Logan 1968, 161).

By 1815, King Henri Christophe had established in the northern kingdom the foundations of the Royal Academy which grouped schools of medicine, surgery, pharmacy, arts and trades, and the embryo of a school of agriculture. (Improving the Efficiency of the Education System 1987, Vol. 3-8)

Despite his harshness as a king, Christophe distinguished himself as a Haitian political leader who kept his promises. Brutus contends that Christophe was not lying when he promised, in his February 18, 1807 inaugural speech, that "Education, second only to religion and liberty, is the most precious treasure to men. It will be morally revived, supported, honored and revered among you" (1948, 43).

Thus, the illiterate king who could barely scrawl his first name rightly became the "father" of higher education in the new republic. Illiteracy cannot be equated to ignorance, especially when it is the result of a lack of opportunity.
The French planters had a definite reason for not building schools in Saint-Domingue. Leyburn sheds some light on the Frenchmen's motives for keeping the slaves illiterate:

"The safety of the whites demands that the Negroes be kept in profound ignorance," said one of the governors in a message to France. This sentiment, perfectly expressing the conviction of the majority of planters, not only prevented any secular education of the blacks, but actually kept many of them from instruction in catechism, creed, or any part of the Catholic faith. (Leyburn 1941, 116)

What was done in higher education was still a very small beginning. Higher education was still in the process of being defined. According to Bunn and Gut, "It was not until 1823 that higher education was formally inaugurated by the Academy of Haiti, which offered instruction in medicine, law, literature and astronomy. The Academy had a brief existence, but medicine continued . . . without interruption" (1946, 75). Progress was slow and education was not given proper attention by the successive governments, despite practical examples set by Christophe and President Alexandre Pétion in the South. The lack of success did not prevent Leyburn from recognizing their efforts as he states: "Christophe and Pétion showed an exemplary zeal for education, although the results accomplished by them seem small enough" (Leyburn 1941, 280).

In the middle of the nineteenth century a short-lived educational revolution took place under President Fabre
Nicolas Geffrard. His priority for education was greater than that of his predecessors in establishing schools and opening the door to education for all groups. Leyburn affirms this by stating that, "Geffrard encouraged education, with the result that almost 20,000 children received some kind of schooling" (1941, 281). Fagg uses laudatory terms in describing Geffrard and the value he placed on education. He says, "Geffrard, himself full of intellectual pretensions but wise, began to send selected youths abroad on scholarships. His aid to education and his vision of a Europeanized Haiti made Geffrard one of the most respected of the nation's rulers" (1965, 127).

Geffrard made another great move to boost education and religion by signing the Concordat with Rome. The restoration (it had broken previously) of this relationship made Roman Catholicism the dominant State religion. In 1988, 90 percent of Haitians were Roman Catholic. However, a great number are not practicing Catholics, and many pledge allegiance to both Catholicism and voodooism.

The Concordat was a controversial matter, however, with supporters and critics. Jérémie contends that "The signing of the Concordat was a triumph for us. From every point of view, the result of the negotiations in 1860 between Rome and Haiti was a success" (1951, 19). Those who welcomed the Concordat saw in it an opportunity for France and Rome to send educators to Haiti to establish schools and teach the
Catholic faith. That was part of the agreement between Haiti and Rome. Others saw in this deal an opportunity for France to exert influence over Haiti and opposed it vehemently. Rome and France, soon sent educational and religious representatives. The relationship currently remains strong.

There was, of course, some progress, but there was no sense of continuity. Burns notes that "with the downfall of Geffrard [1867], President succeeded President in rapid succession . . . the economy quickly deteriorated, [and] education practically ceased" (1954, 694).

No significant steps were taken for the improvement of higher education, either qualitatively or quantitatively, during the Geffrard revival. There are records that some institutions of higher education were started, but were short-lived due to continued financial and political instability. Some suggest that "before the U.S. occupation in 1915, Haiti had four major institutions of higher education; these were the schools of medicine, pharmacy and dentistry, law, engineering and agriculture" (Daudet and Blanc 1984, 306).

Whether United States Occupation made a contribution to higher education during the years from 1915 to 1934, remains a conjectural matter in Haiti. At this point it is appropriate that American researchers' views be examined.
Parry and Sherlock state that Americans were not effective in the area of basic and adult education (1957, 261). In the same context, Baber and Balch contend that "in general the American Occupation has done little or nothing for education in Haiti" (1927, 93). They also state that "little or nothing is done to improve the old time education as it existed before the Occupation. In practice the overwhelming mass of the population remains illiterate" (Baber and Balch 1927, 95).

Although little was done in basic education, it is generally admitted that Americans built the Schools of Agriculture and the Military. Haitians continue to resent American aggressiveness in taking the School of Medicine over by constraint. It is important to note that the military school was closed in 1934, because there were enough trained military men. The Military School was reopened in 1939 (Gagneron 1941, 35, 66). The prevailing view seems to be that the American occupation did little for higher education. Bunn and Gut point out that "in considering higher education in Haiti . . . the American Occupation slowed down educational advance, except in the field of medicine" (1946, 76).

Until the 1940s, higher education consisted of a group of loosely-related institutions which were developed independently. Elie Lescot, President of the Republic, issued one of a series of decrees on March 31, 1943 that was
intended to lead to the standardization of higher learning under one head—the University of Haiti—under the control of the government (Le Moniteur 1943, Art. 2). This decree led to the official establishment of the University of Haiti on December 23, 1944 in Port-au-Prince, the capital of Haiti. During the period from 1943 to December 1944, a University Council was created by a presidential decree in an attempt to centralize and unite the facultés of higher education. The council was authorized to regulate examinations and raise the general standards of higher education in the country (Bunn and Gut, 1946, 80). "After 1944, the administration of the University was in the hands of the University Council. This council was composed of the Rector as presider, the deans of different faculties and the directors of the affiliated schools or institutes" (Bunn and Gut 1946, 80).

According to Pompilus (1988) the decision made by President Lescot in 1944 to unify the different facultés of higher education under one administrative body has yet to be realized. Each faculté still maintains its initial independence. The regular meeting of the deans with the rector is more or less an academic matter.

In the years succeeding 1944, higher education was not considered to be outstanding; however, progress was slowly made. Alexis states that,
before 1957, the concept of a full-fledged university was not yet developed in the Haitian mind. For example, the School of Agronomy was part of the Ministry of Agriculture; the School of Medicine and Odontology of Public Health; and the Engineering School of Public Works. (Alexis 1988b)

Consequently, higher education before that period was a loosely-organized institution with little autonomy or understanding of what the organization and administration of institutions of higher learning should be.
CHAPTER III

THE ORGANIZATION AND ADMINISTRATION OF
HIGHER EDUCATION IN HAITI
1958-1988

Organization and Administration

With Duvalier in power, a new and different era began in every area of Haitian life—political, social, economic, cultural, educational, and religious. For the next thirty years, education suffered. In 1958, an unprecedented sense of insecurity prevailed over Haiti. Duvalier declared war against the intellectuals who did not support his fraudulent election. The great and continuing emigration began. Mintz states that "there has been a significant loss of professional people . . . through migration and exile, especially since 1958. Haitian doctors, dentists, and other professionals are widely scattered today . . . [in other] countries of the world" (1966, xxxiv).

It is customary for Haitian people to leave the country voluntarily to practice their profession or improve their knowledge. Many prefer to return to serve the nation; however, with the changes brought about by the Duvaliers, this option has become less attractive. Never in Haitian history have so many people been forced to leave the country as in the late 1950s and 1960s. This was especially true
for educators, professionals, and elite groups who provided the human capital of the nation. This "brain drain" affected higher education more than any other factor. Higher education was permanently changed by the departure of so many of the nation's intellectuals. Weil et al. (1973) believe that education at the postsecondary level was often inferior to that available in the best secondary schools. As a result, children of elite parents sought higher education in the United States, France, or Canada. These researchers believe that declining enrollment in the 1960s was due to inadequate facilities, and unqualified teachers. These conditions resulted in discontentment throughout the educational system. This necessitated new legislation from Duvalier, which would enable him to have complete power and strict control over higher education. The partial autonomy that higher education had enjoyed in the past was no longer possible.

**Major Legislation of 1960**

The Duvalier Decree of 1960, stipulated that the choice of the rector, deans, and directors of the State University be made by the president of the Republic upon the recommendation of the Minister of National Education (1960 Decree, Art. 4-5). In 1960, the university students went on a strike which was led by students from the School of Medicine. To solve the problem, Duvalier closed the
University of Haiti, using reorganization as an excuse. In actuality, the closing was a political move to eliminate the strikers and to insure that only his supporters who would inform him of any dissidents held key positions. In his 1966 introduction to Leyburn's *The Haitian People*, Mintz states that "the Duvalier regime . . . invaded such institutions as the National University . . . and maintains close surveillance over any individuals it regards as politically suspicious. Loyalty oaths are required at the university" (1966, xx). In order to retain his power in the 1960s, Duvalier was willing to imprison, exile, or kill anyone who seemed suspicious. He not only attacked the university, but families and friends of striking students as well. Even the church was not exempt. Abbott states that he

continued to pursue the Church and intellectuals, expelling priests and cowing, imprisoning, and killing teachers and their students. . . . When university students struck against his government, he declared martial law, jailed parents of strikers, filled vacant places with hopelessly unqualified Duvalierists, and restructured the university, placing it under state control and ending its independence (Abbott 1988, 105).

Many students and professors emigrated to foreign countries in order to spare their lives. There was no guarantee of remaining alive for the strikers. It was considered a mortal sin to criticize Duvalier. Under his reign of darkness and fear higher education suffered tremendously. Duvalier, though he was an alumnus of the university, sought to destroy its qualitative aspects by
allowing mediocrity to become the rule rather than the exception. He traded academic excellence for ineptness. Critics may be correct in stating that,

the university studies in Haiti in the area of social sciences suffer from serious deficiencies. . . . In practice, the only thing higher about higher education is its title, to the extent that neither the available means nor the methods used meet minimal university requirements. (Daudet and Blanc 1984, 307)

The University of Haiti was reopened under the presidential decree of December 16, 1960 as the State University of Haiti. There was no specific attention given to the modification of previous decrees, except the preamble in which Duvalier forbade the doctrine of communism in all its forms (Decree 1960). It is important to note that a communist was defined as any person who disagreed with or opposed Duvalier. Anyone who participated in a strike against Duvalier was considered a communist. Marx-Lenin's doctrine served as a cover-up for Duvalier's purpose. Dalencour, a former Minister of National Education, states that "the 1960's law was a trick that Duvalier used to let out those who were challenging him and let in those who would support him. It was a political trick to solve a political problem" (Dalencour 1988).

Under the new decree, all enrollments were cancelled and students who were currently enrolled at the State University had to be re-registered for the current year.
This procedure was designed to insure that no strikers or communists were accepted in any of the facultés. Gaillard (1988), a well-known writer, former Rector, and long-time professor at the State University states that there was an entrance examination as usual for everybody. But, we all know that the admission list came from Duvalier directly. This was so, especially for the schools of Medicine and Agronomy. Duvalier appointed everybody—Minister of Education, Rector, Deans, Directors and many of the professors in all the faculties. At times, the men appointed were not the best qualified for the job. Alexis (1988a), an agronomist and former Dean of the School of Agriculture and Veterinary Medicine, agrees that academic competence was not important to Duvalier in appointing leaders of the State University. He states that leaders and professors were chosen for their allegiance to the Duvalier regime rather than for their academic quality. As a result, it is common to find people occupying university chairs who have no qualifications for teaching at that level.

Professor Pierre-Charles describes the admission requirement in these terms: "In 1960-61, during the strike of the students, admission to the University was contingent upon a profession of faith to the Duvalier regime instead of upon an entrance examination" (1973, 80-81).

The new registration plan at the university opened the admissions door to a great number of students who had
previously failed the entrance examination. Many of these students were accepted and became spies for Duvalier among the student body.

According to Alexis (1988b), "The State University represented from 1958 through the 1960s, approximately 96 percent of all students in higher education." It is the contention of Alexis (1988b), Joseph (1989b), and others that it is an indisputable fact that higher education in Haiti had reached its lowest point that could ever be possible in the 1960s--more specifically 1960-1964.

Minister of National Education

The Minister of National Education is directly chosen by the president of the Republic of Haiti. Many ministers hold an earned doctorate, usually from France or Canada. However, a doctorate is not generally required, and some of the best ministers have not held such a degree. The minister's role is to oversee all areas of education and training. The Department of National Education is divided into divisions of university education; vocational and professional training; literacy and community education; curriculum, orientation and evaluation; culture and planning; and others. The minister oversees the State University and its appointments (Simmons, 1985, 5, 44).

The length of time ministers remain in office depends upon the political atmosphere. "From 1958-1988, fifteen
Ministers of National Education have held office. Thus, an average of two years of service" (Alexis 1988b).

Rector

The Minister of National Education submits the names of his three best candidates to the President of the Republic. The President appoints one as rector.

The rector is the chief administrative officer (University president in the United States). He is the chairman of the State University Council which is made up of the deans and directors of the various faculties (colleges), schools, and institutes affiliated with the university. He is the liaison between the President of the Republic and the State Secretary of Education and the deans and directors of facultés. He prepares the Central administrative budget of the university together with the deans and directors. With the assistance of the deans and directors of schools, the rector assures that all national and foreign diplomas earned by Haitians are registered (Decree 1960, Art. 6).

Past rectors have not generally fulfilled the prescribed responsibilities. Many of the deans have expressed disappointment regarding the role. According to some influential persons in the education system, the rectorate is almost an honorary position. The deans do not have to obey the rector (Alexis 1988b). Romain (1988)
states that the rector is the chief administrator of the State University in theory, but not in practice.

Most observers and members of the student body feel that the rectorate is without substance. De Ronceray (1988) states that "the Rectorate is the shadow of itself. . . . A group of people sitting down with crossed arms waiting for the time to go home. They have nothing on file, even the list of the professors teaching at the university. The rectorate is the right image of the university." The rectorate is composed of a rector, two vice-rectors, one accountant, a general secretary and three typists. At the time this study was conducted there was no rector in office. The selection of a rector is currently a difficult task for the Minister of Education who is under pressure from the student body and faculty members to provide more participation in the administration of the State University.

It should be noted that De Ronceray's description of the rectorate was found to be accurate. Several visits to that office in December 1988 yielded no statistics or records for the time period from 1958 through 1988.

**Dean-Director**

Until the downfall of Jean-Claude Duvalier (Baby Doc) as President of Haiti on February 7, 1986, the position of dean-director was filled by the president of Haiti. After that date, changes were made in response to pressures from
the student body and faculty for more participation. Although the titles dean and director are sometimes used interchangeably, the term dean is often used for the head of a faculté (College) and the term director often refers to the head of an institute. The term dean is more prestigious than director in Haiti.

The dean or director is the head of a faculty or institute which may have one or more departments. He is such a powerful individual that he has been described as "a cacique in his own domain--a local academic boss who does his own things his own way. Problems can be foreseen for any type of change" (Dalencour 1988).

If a faculty has more than one department, each department is chaired by a tenured professor, selected by the dean and fellow professors but appointed by the Minister of National Education.

**University Council**

The University Council is composed of the rector, the deans of the facultés, and the directors of schools and institutes. The rector presides over the council under the direction of the Secretary of State of National Education. The council meets quarterly (Decree 1960, Art. 4). According to Romain (1988), the director of the Institute for African Studies and Research, "this council is the
the executive power while the rectorate is the central administrative power of the State University."

The Professors

The council of each faculty currently has power to hire whomever they feel is most competent to teach in their schools. There is no outside pressure. Things have changed in this respect. Generally, a licence (equivalent to Bachelor of Arts degree or Bachelor of Science degree in the United States) is the minimum requirement for a teaching position in higher education. The majority of professors hold a licence, some hold masters' degrees, and only a few hold earned doctorates. Most of the master's and doctorate holders are usually graduates of universities in France, Canada or the United States.

Of the 1,081 professors involved in higher education in 1987 in Haiti, 926 were males and 155 were females, 988 worked part-time and 75 worked full-time, and 59 were from other countries. Most of the full-time professors were from other countries. Approximately 74 percent of the professors held bachelor's degrees, 18 percent held master's degrees, and only slightly more than 8 percent held doctorate degrees (Romain 1987, 41-43).

Appendix E contains a detailed background of all higher learning institutions with the dates of foundation, number of years of study and diplomas awarded, teacher-student ratio, State University past budget, enrollment figures for 1988-89 and distribution of professors.

The teaching profession is considered unattractive in Haiti. Students who cannot meet requirements for the
schools of medicine, business, or agronomy, choose teaching as a last choice. Gaillard (1988), speaking from personal experience suggests that career professors cannot make a living by just teaching in higher education. They just cannot meet ends to provide for their families decently. They have to be teaching in at least three different institutions to survive. Or, they may have to have a second job in another field. Gaillard believes that reform in higher education will never take place until and unless the professors are better remunerated. As Taylor points out, "if we are to have first-rate education, we must have first-rate teachers, and we will not get first-rate teachers until we bring into the teaching profession the very best among our young people" (1960, 18).

In order for a professor to motivate students, he must be deeply interested in the subject he is teaching. According to Morgan, "The most brilliant teaching will not greatly change motivation as to life purpose unless the teacher infects the student with that motivation and he seldom can infect the student with what he does not have himself" (1960, 115).

It seems evident that the treatment given to professors in Haiti must be reconsidered if higher education is to become an inspiration to the young generation. In order for quality education to be realized, a solution to the
financial difficulties of professors is essential. Teaching in Haiti requires sacrifices and commitment. Many professors are willing to pay the price, but even dedicated educators have limits of sacrifice. The government must re-evaluate the priority of education. Unless education is first, the basic needs of the people of an underdeveloped country remain unresolved.

Many believe that the government of Haiti has misused large amounts of financial resources for personal gains and that not enough funds are left to develop human potential. There seems to be a consensus that money is being misused. However, the current Minister of Finances and Economics of the Republic, states that the government of Haiti is in favor of development and devotes a large portion of the budget to education. The national budget for the year 1988-1989 is 1,334,000,000 gourdes or $226,800,000. A good portion of this goes to higher education (Thelusma 1988). This statement by Thelusma is supported by Pintro, the Minister of Health and Population. To justify the good intentions of the government toward national development, he states that,

The problem with education and development is not a lack of priority, it is an economic problem. Presently, we have a number of doctors, plus 282 nurses and 415 auxiliaries looking for jobs and we have nothing to offer them. Meanwhile, we have 60 out of 132 communes without any medical personnel. (Pintro 1988)
Pintro goes on to explain that "the national budget for health in 1989 is 137 million gourdes (27 million U.S. dollars). Eighty-six percent of this budget goes to pay for personnel, and fourteen percent remains to maintain fifty different medical institutions throughout the country" (Pintro 1988). Government leaders emphasize that they have done the best job possible under the circumstances. The fact that professors in higher education and other professionals are not financially rewarded is a reflection of the state of the economy as a whole rather than a lack of priority. However, Azael (1988), an agronomist with the Interamerican Institute for Agricultural Cooperation (IIAC) contends that "in spite of economic problems there is an absence of priority in education in Haiti. Because there are no policies on higher education, things are done in an unorganized manner, even at the level of the rectorate."

Gourgue (1988), President of the Haitian Human Rights Organization, former Minister of Justice, and one of the current presidential candidates, agrees that "the treatment given to professors in Haiti is unfair. It is unfortunate that simple technicians in other fields are making more money than professors. We forget that professors are professional in their own right." It is obvious that the governmental sector holds a different view of the problem of education from the private sector.
Although there are more medical doctors from Haiti in Montréal than there are in Haiti, Haiti is not short of medical personnel; the problem is that the government does not have adequate funds to pay them. This is the viewpoint of government officials. However, those outside the government, especially in education, are convinced that the problem is one of governmental priorities. They admit there is an economic problem, but believe it is caused by the political situation.

Professors in higher education in Haiti have been manipulated under the 1960's decree. They suffered quietly until the downfall of the Duvaliers on February 7, 1986. Until that time they played almost no role in the administration of the university.

Professors should play a major role in higher education. It is unfair to expect them to have a positive influence upon the student body when they are dissatisfied in the teaching field. It is important to recognize the need for professors to be fairly compensated for their services. Without a sense of pride and commitment as professors, the whole teaching process is negatively affected. This negative feeling is communicated to the students; therefore, students are not inspired or motivated to enter the teaching field. Because of this situation, Haiti continues to suffer from a shortage of well-qualified teaching personnel. Students are looking for fields that
will meet their future needs with a realistic salary. Teaching does not offer this promise. Because of their financial difficulties, professors are faced with the problem of not having enough time to meet with students and provide a positive influence. Kantasewa (1973) believes that the major obstacle to quality education is economic hardship. Teachers do not make enough money to lead normal lives. As a result, they are ashamed to be teachers.

Effective professors are those who have their basic needs met. In order for Haiti to attract proficient professors, the country must develop a sense of moral responsibility that inspires them to express a caring attitude toward students. Haiti needs many competent professors.

College professors need to show their enthusiasm to students in order to infuse within them the desire to seek the truth. Not only do the students need the opportunity for a quality education, but college professors need to improve and update their own education. It is unfortunate that even the Teacher's College in Haiti is not adequately educating prospective teachers. Trouillot-Lévy (1988) points out that, "At the Normal School, the students are not taught how to teach as it is expected. The students graduate without knowing how to teach. This school needs to be improved as well as the others." Education in Haiti has remained at the same level for many years. Trouillot-Lévy
explains that she left Haiti and spent 15 years in foreign countries. Upon her return, she was shocked to witness that no change whatsoever was taking place at the State University for the best. Developed countries also have problems within their educational systems, and the United States is not an exception; however, the difference is a willingness to face the problem, and take steps to solve it. As pointed out, "schooling in America is in serious trouble; and higher education has a responsibility to help solve the crisis it has, through neglect and inadvertence, helped create" (Boyer and Hechinger 1981, 31). More recently the United States Secretary of Education, Lauro Cavazos, states that "the good news is that the schools are not worse; the bad news is that we are not making progress" (Garcia 1989, 1A). Education seems to be at a standstill, and has been this way for the past three years. Money does not seem to be the key to the educational deficiency. Even though the United States spends more money per student than foreign competitors, students continue to fall behind those of other nations. Cavazos calls on school administrators, teachers, and parents to help do what money cannot do. In contrast, higher education administrators and government officials in Haiti fail to recognize that a problem exists.
Since teachers are the first to try to improve the quality of education, Wallace believes that some of the most important steps are:

(1) to set the highest possible standards for our teachers; (2) to lift the burdens from the teachers of political meddling; and (3) to compensate our teachers in a way appropriate to their role as society's most productive workers. (Wallace 1988, A-19)

Many Haitian professors have an autocratic attitude in dealing with students. They hold outdated ideas from their former professors and believe the best method of teaching is lecturing. They give examinations and expect students to recite the notes dictated word-for-word in order to earn a passing grade. In their very conventional view they act as though they know everything and must fill the heads of students as they would fill empty containers. They do not require any input or feed-back from students. Students are, therefore, hindered from original thinking or creativity which would promote growth and development of their natural potential. Freire calls this the "banking system," and describes it as follows:

the teacher teaches and the students are taught; the teacher knows everything and the students know nothing; . . . the teacher talks and the students listen--meekly; . . . the teacher is the subject of the learning process, while the pupils are mere objects. (Freire 1970, 59)

Many professors refuse to accept questions from students. In most classes dialogue is uncommon and participation is restricted, especially if the classes are
taught in French. In such cases, students only listen passively to lectures. The teaching styles of professors are generally inflexible. Freire asserts that in such cases,

education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits. (Freire 1970, 58)

In order to be effective, a professor must be an open-minded learner while teaching. This kind of positive attitude generates positive reactions from students, and inspires them to go beyond what professors have to offer. Pinner (1962) states that education for a teacher is "an act of self-revelation." Rather than simply stating information, teachers should show students how to deal with problems. Education for the student should also concern self-revelation.

Whether consciously or unconsciously, professors exert some influence over their students. Students appreciate professors who make it a priority to establish relationships with them or give encouragement and support, either in words or in deeds. It is Crosen's belief that,

the impact of the personality of the instructor on the student cannot be overlooked nor should it be. This emphasizes the importance of instructional personnel who have convictions, who believe that values can and must be brought into the thinking of the students.
There should be reinforcement of values from instructor and from field to field. (Crosen 1952, 126)

Positive relationships between professors and students help make college more meaningful. Unfortunately, due to political instability, insecurity, autocratic spirit, and corruption in Haiti, students and professors are usually not close. Institutions of higher education sometimes become the starting point for political influence. Depending upon the political connection of professors or students, a play of power can undermine mutual respect. There is widespread agreement that until the dictatorial form of government changes to a democratic one, nothing can change in Haiti, including the organization and administration of higher education.

**Students**

Students of higher education in Haiti have been deprived of any first-hand participation or experience in the process of decision making. In many ways, this is also true of the entire population in matters relating to social, educational and political realism. The first chance in many decades for Haitians to express their political choice toward a presidential candidate occurred on November 29, 1987. With voting ballots in hand, however, many were gunned down by the order of General Henri Namphy and his associates who inherited from Duvalier the presidency of
Haiti against the will of the people. Many voters were killed and even more were wounded.

Students of higher education in Haiti have, with unusual aggressiveness, requested their rights of participation. After witnessing higher education institutions which have become the seatbelts of political maneuvering, students have decided on a style and method for taking matters into their own hands to get higher education back on track. Since they believe they have been manipulated by the school system in the past, they now want to be sure that their requests are heard and that the administration allows fair hearings and opportunities for participation. Husen argues that,

"young people will take over the society of tomorrow. By investigating what they hold to be questions of vital importance, we can arrive at a broader understanding not only of what they as young people accord top priority, but also of what they may be expected to consider most essential in their adult years." (Husen 1974, 194)

The current student body feels that the time is right to be heard. They want to end the conventional system that prevents their participation in the educational system. Sawadsri believes that "for life to have meaning it must be dynamic" (Sawadsri 1973, 91). To students, this idea means changing popular customs and expressing ideas. Only in this way can students develop meaning for their lives.

An important problem is that students in Haitian higher education have lost the capacity to trust the administrators
who were imposed by the government upon the system. These administrators often typify the governmental anarchy through their autocratic style in dealing with the administrative affairs of higher education. There has been little open communication except in a unilateral sense. Schwartz (1969) suggests that students' demand for power tests a university's humaneness. Granting such power is an expression of trust. Rejecting it only widens the inherent gulf that exists between administration and students. This lack of trust and communication often results in the censorship of any protest on the part of the students by the administration. Most Haitian administrators believe in imposing their views on others and expect submission on the part of the larger group. Henderson and Henderson firmly believe that universities should allow students "to engage in nonviolent protests and demonstrations" (Henderson and Henderson 1974, 177). They believe that this kind of participation allows students to become effective as leaders in educational reform and social action.

In their narrow vision, closed-minded attitude, and lack of understanding of graduate students' abilities, Haitian higher education administrators are unable and unwilling to take an objective view of the root of the problem and to determine what is required to bring about a solution. Therefore, students are forging their own
solution. Schwartz (1969) suggests that when leaders, both in society and in the university, resist change, students resort to acquiring power to change things themselves. The university should grant students a certain amount of power in order to express their personal conviction. By doing this, a university shows that it is concerned with student issues. Dalencour (1988) expresses disappointment in that students in Haitian higher education wasted two full years in a futile strike instead of looking for constructive ways to solve the problem. During this period of time the public institutions of higher learning were closed. The strike lasted from April 1986 to July 1986 when the students demanded the dismissal of the Minister of Finance and Interior. From May 1987 to February 1988, they struck again requesting the reinstatement of Rector Gaillard, who was dismissed. In the interim, Rector J. B. Romain was dismissed at their pressures. The conflict continues and as of the summer of 1989, the rector's seat remains vacant.

In a similar vein, it is suggested that "when students provoke a closing of the school, the people responsible for keeping the schools open have to invent new ways to do their job. They may have to do things that in other times and places were simply not possible" (Chesler 1970, 108).

Leaders in higher education in Haiti committed the error of resisting student demands instead of analyzing the situation and offering a compromise. The system has
neglected or forgotten its role in such a conflict.

Thompson suggests that,

The purpose of a school is to study revolt, not to participate in revolt; to study social reforms, not to carry them out. The central objective of a school or a university is to study every possible question but to fight for only one cause, freedom of inquiry and openness of thought. (Thompson 1970, 39)

In the face of a number of dissatisfactions, such as boring lecture methods, memorization, irrelevant curriculum, total absence of community and student services, it was easy for a negative relationship to develop between the administration and the students. In such a situation ignorance or misinformation can do much harm. The United States Education Mission to Japan expresses the following in their report:

The ballot in the hands of the citizens long deprived of its independent use can be a danger if it is not made a blessing. Young persons who have known too much regimentation, suddenly set free, need help in approaching new conceptions of liberty. They need to learn that the privilege of sharing the fruits of freedom imposes the obligation to contribute to the common welfare. (Report of U.S. Education Mission to Japan 1946, 46).

Could it be that the students in higher education in Haiti were deprived for too long of their human rights and now they want to make up for lost time? Decentralization, depolitization, and autonomy in education is the consensus request of the students and faculty members to the Haitian government. Education in Haiti is centralized to the point that the key administrators and academic personnel are
appointed by the central government. Outsiders are not given an opportunity to have direct input into the system. It is closed to any group such as local or national independent education boards.

**Teaching, Research and Service**

It is generally believed that any university worthy of its name must be involved in teaching, research and service to the student body and the community. In the case of Haiti with only one state university, research is especially important. Fletcher explains that university teachers become research workers. They are involved in all aspects of research, so that "research is therefore an essential function of higher education" (Fletcher 1971, 47, 56). Because of this, teachers must be researchers, as well as being interested in all aspects of the humanities. Even developed nations make use of the three functions of a university. Although not all universities are involved in research, most are geared toward stimulating their students and professors to do research. It has been stated that "American universities usually have three main functions: teaching, research, and public service. All three are thought to be equally important, yet emphasis is placed on teaching and research" (Carnegie Commission on Higher Education 1972, 69).
The initiation and implementation of research into Haiti's curriculum of higher education could provide students with a broader view of learning than the book method. However, the teaching situation must first become more relevant and practical.

Unless students become involved in such a teaching-learning experience during their university years, learning cannot make them useful to the real world in which they will participate as citizens and leaders.

Many Haitian educators believe that the only issue of concern in the Haitian higher education system is teaching. It seems apparent that Haitian educators believe learning can primarily take place from the use of books, and that the rewards of learning are found, not in stimulating the mind or personal accomplishment through new discovery, but rather, through memorization and recitation. This approach to education leads to a diploma which more often than not is useless in Haiti. Fletcher (1971), in speaking of a situation like the one in Haiti, states that university courses emphasize memorizing facts instead of developing one's own ability to think. Most courses are based on the lecture, which dates from an early time when learning came through oral communication. In today's modern university, dialogue plays a lesser part.

Generally speaking, research is nonexistent in Haiti. Educational leaders need to initiate a policy of research
and develop a priority in that direction. Many hope that the creation of the Center for Research and Agricultural Documentation (C.R.A.D.) which is now in the full phase of planning will provide improvement (Azael 1988). Alexis states that there is a minimum of activity in research and service at the School of Agronomy. That is an exception in the whole system of education in Haiti (Alexis 1988).

A great weakness of higher education in Haiti is that it is not research oriented. Verdier (1988), a pediatrician who works with AIDS children, reports that Higher education in Haiti is far from being a reflection of the Haitian reality. Theories are learned in medical school that can never be applied in the laboratory. Many of the theories taught are not applicable to Haitian needs. Interns must rely on their own resources since most of the experienced medical doctors are busy in private practices. The government should sponsor full-time doctors to assist in research. Teaching methods at the medical schools are strictly theoretical, except for the experience gained from dealing with patients. Verdier learned to do research while working at the National Institute of Laboratory and Research, which is a private organization sponsored by Cornell University. Dalencour (1988) states that student services are unknown in Haitian higher education, except in the Agronomist School where transportation and a cafeteria
are provided. Research is totally absent. Nothing is done
to recruit or retain students. Even when students drop out
no one bothers to find out why. Service to community is
unheard of.

Libraries

While there is consensus that higher education in Haiti
is geared mainly toward teaching, it is worth noting that
libraries are not available to do research. According to
the director of the National Library, Thybulle (1988), there
are practically no public or university libraries in Haiti.
Some of the faculties have a meager library that is totally
restricted to students. Even these poorly furnished
libraries are under-utilized, because the professors prefer
to rely more on memorization than giving assignments that
will require the students to do research. She continues:

It is amazing to see how our graduate students in the
School of Medicine would rely on memorization. A good
library was given to this school by the World Health
Organization, but it is not truly used. It is not
conceivable that graduate study can be productive
without research, especially in the field of science.
(Thybulle 1988)

Alumni and medical staff in the community are not allowed to
use that library. It is strictly reserved for the students.

The National Library is reported to have a seating
capacity of fifty, but this appears impossible in such a
small room. The library has about 1,500 to 2,000 visitors
per month. The lights are so dim that a reader must sit as
close as possible under the suspended bulbs. At times, students have to sit on the floor. The books checked out can be used only in the library. However, the director is flexible enough to give special permission to researchers to check a limited quantity of books out on a day-to-day basis. The library does not have a computer, therefore everything is done manually. The director of the library holds a master's degree in library science from Columbia University and is the only professional librarian at the National Library. She supervises a staff of sixty full-time employees for the eleven branches throughout the rural areas.

The first library budget was in 1987, for 1,000,000 gourdes or $200,000. For the year 1988-1989, a budget of 3,000,000 gourdes or $600,000 was submitted to the State, but only 2,000,000 gourdes or $400,000 was approved. It must be noted that the National library is one of the largest libraries in the nation, with 5,800 cardholders. The library has approximately 10,000 national volumes, and 3,000 foreign books, 40 Haitian Weekly Reviews, and 50 foreign titles. The director states that each Haitian author is required by law to submit to the National Library five copies of each book published within 30 days after publication. This is done for conservation purposes of all published Haitian works. She also says that there is a plan
for enlargement of the library and a promise from UNESCO to provide some computers (Thybulle 1988).

In light of the status of the library, one can easily understand what Gaillard (1988) says about neglectful attitude of the Haitian government in providing books: "Haiti has invented something that no other country has ever achieved--education without books, even text-books. Memorization of professors' notes is all that it takes"
This is a common problem in Haiti and it is no different in other areas of education. It is most evident and crucial at the level of higher education. De Ronceray explains that,

At the university level, the professors come and dictate their notes to the students. The students copy their notes down, word for word, then the professors leave expecting the students to memorize them and give them back on exam day as it was dictated to them. (De Ronceray 1988)

It is the viewpoint of Altbach (1978) that third world countries like Haiti need to give serious consideration to providing the necessary equipment to propagate knowledge. This can be done through the means of books, mass media, educational institutions, religious agencies, and oral tradition. Unless these things are provided, it will be difficult to master the production of knowledge and participate in the international intellectual community. Except for the schools of agronomy and medicine, no faculties in higher education have a library (Dalencour
Bonneau expressed deep regret in 1862 that Haiti had failed to provide public libraries for the progress of education as was common in other nations. He pleaded that Haiti take action to provide for this indispensable educational need. More than a century has passed since his writings, and Haiti remains without a public library.

**Autonomy**

Since the overthrow of Duvalier's dictatorial government regime, a democratic atmosphere seems to appear in every corner of the country and in every area of public and private administration. With this new and long-awaited opportunity, the student body and some faculty members in public higher education have seized the chance to express their perceived and felt needs regarding autonomy and academic freedom issues and the role of the State.

Through investigation in the field, it is readily apparent that the academic society has not yet fully realized the difference which exists between autonomy of higher learning institutions and academic freedom. The terms are often used interchangeably. McConnell (1987) does not equate academic freedom with autonomy. He believes that a high degree of intellectual independence is necessary to maintain academic freedom. Even subtle efforts to influence teaching, learning, and research may endanger it.
Berdahl (1971) warns that there is conflict between higher education and the government, and that it is important to distinguish between a state's role concerning academic freedom, and its role in university autonomy. He believes that these two roles are related, but not equivalent. The state's role concerns controversial speech or action by faculty members. The university's autonomy concerns its efforts to govern itself.

Henderson and Henderson (1974), who substitute the term intellectual freedom for autonomy, contend that intellectual freedom means academic freedom, the right to speak and assemble, and intellectual integrity. Other writers suggest that there are three indispensable freedoms to the life of a university: the freedom of the teacher to seek and teach truth in the field of his specialty; the freedom of students to learn; and the freedom of the public to criticize (Kent 1941, 2-3).

Berdahl suggests that "academic freedom as a concept is universal and absolute, whereas autonomy is of necessity parochial and relative, with the specific powers of governments and universities varying not only from place to place but also from time to time" (1971, 9). Many educators, administrators, students, and government officials in Haiti apparently disagree on the subject due to the fact that education at all levels is totally free of charge. Alexis (1988) says "the government pays it all to
the extent that some students graduate from the State University paying less than $100 in total fees for four years combined." Berdahl (1971) points out that a major source of friction between the state and the university is overprotection. Those in academics overprotect academic freedom for fear of losing it. The government overprotects its control of the university for the same reason. Berdahl believes that academic freedom and university autonomy are not synonymous and that government control in certain areas of university life is justified. This assertion may be correct in the case of Haiti. De Ronceray, an educator in the system and reputed sociologist, expresses his concern that,

until now, the students in higher education do not have a clear concept of autonomy. They repeat what other Haitians who come from the diaspora say which bear no relation to the Haitian reality. The students think they can manage the State University. They do not truly know to what extent go their rights, privileges, and responsibilities" (De Ronceray 1988)

The Haitian government has always managed everything with an iron hand and the education system is no exception. As a result of past experience, certain educators resent the influence of the government which they believe has impeded the autonomy of higher education for many years. Gaillard (1988) contends that "public higher education must be totally independent from the government. Though it is fully funded by the State, a government agent has no
business interfering within the administration of higher education." Realizing that public higher education needs to be kept accountable, Gaillard goes on to say that "On a regular basis, the State University will give an accounting to the State." Pompilus (1988) recognizes that students and some administrators fight for total autonomy and suggests that "one cannot have full autonomy without being completely independent financially." Dalencour (1988), with some reserve, supports the autonomy concept with the condition that things are done in conformity with the laws of public finance and under the control of the court of accounts as it is done in other administrative fields. He does not see how the State, in a country like Haiti, can finance anything without having the right to be informed of what is being done.

In reviewing the issue of autonomy in public colleges, Dressel contends that "there never was a period in which universities were completely autonomous. Neither was there ever a period in which the scholars within them either had complete autonomy or complete academic freedom" (Dressel 1980, vii). He goes on to state his position on the necessity of autonomy in a relative sense as well as the need for accountability as follows:

A degree of autonomy is essential if a university is to responsibly perform its functions in the service of society. . . . It is imperative that the essential nature of autonomy be understood and that it be recognized that autonomy cannot, and never should, be
absolute. Rather, it always depends upon fulfillment of social responsibilities and demonstration of accountability in using resources for this purpose. (Dressel 1980, introduction)

The Report of the United Education Mission to Japan (1946), in analyzing and commenting on the role of the state over higher learning institutions, suggests that government control of an institution of higher learning be kept to an absolute minimum. The report states that such institutions should be entirely free to organize and govern themselves in the manner they deem best.

Butcher and Rudd (1972), in summarizing the rights of the English government and the autonomy of the universities in the Robbins Report, conclude that some governmental control over universities is to be expected. Those who wish the government to bear the burden of finance but at the same time relinquish all control over financial disburse are being unrealistic. Apparently, the only solution is a compromise which seems highly improbable in the case of Haiti. Henderson and Henderson offer the idea that,

The solution must be found in properly distinguishing between matters of public policy and those of educational policy. The state has to formulate public policy within the state. But institutions of higher education should have a large degree of freedom from detailed controls over what they do and how they do it. (Henderson and Henderson 1974, 232)

This idea is supported by Berdahl (1971), who suggests that a sense of reciprocity should exist in university-state relations. The state's recognition of the university's
claims of academic freedom should be balanced by the university's acceptance of the state's right to participate in some decisions regarding its development. In this partnership, both parties would do well to know where to draw the line in protecting the welfare of society and safeguarding higher education's proper right. Berdahl continues,

The problem is to determine which interferences by the state constitute necessary safeguards of the public interest, which constitute marginal safeguards of the public interest, and which constitute actual threats to the essential ingredients of autonomy. (Berdahl 1971, 10)

The possibility of abuse remains a reality on both sides. In the case of Haiti, the students and some administrators seem to want too much. De Ronceray states that,

of course, the students have some rights in the administration of higher education. But they think autonomy means total independence and wish to have the State University for themselves and not be held accountable to any agency as though the university is an isolated entity from the rest of political life. Even the Minister of Education in unwelcomed in the business of the State University. (De Ronceray 1988)

He goes on to say that "The university is fully supported by the State, and the professors are State employees."

It will take the cooperation of all parties involved to understand and accept the rights of each group to work together to consolidate autonomy in its proper perspective. Berdahl (1971) agrees that the state has a legitimate role to play in determining policies in higher education. He believes that the state can protect the public interest and
at the same time preserve university autonomy. When this becomes reality, Haitian educators, administrators, and government officials can say, with Thomas Jefferson, that,

Our University goes on well. . . . We studiously avoid too much government. We treat them [students] as men and gentlemen, under the guidance of their own discretion. . . . Our professors, too, continue to be what we wish them . . . and all is well. (Jefferson 1940, 372)

**Academic Freedom**

Academic freedom is defined as "a policy that protects a faculty member in his search for truth, and in teaching or disseminating his findings irrespective of their conformance or nonconformance with prevailing information and beliefs" (Henderson and Henderson 1974, 168). This is not a new concept in education. "The right of the professor to follow an argument whithersoever it may lead either in his research or in his teaching is a claim at least as ancient as Plato" (Brubacher and Rudy 1968, 307). The absence of this freedom paralyzes the progress of true education, for in Nature and Needs of Higher Education, it is stated that,

Freedom of thought and expression is essential to one's effective teaching and to productive research. This freedom in our colleges and universities should be vigorously upheld by our society in general, and jealously guarded by trustees or regents, teachers, and students in particular. (Nature and needs of higher education 1952, 28-29)

Wallace (1988) affirms that learning can only occur when controversial ideas and strange ideologies are confronted. One cannot eliminate controversial material
from education. Thus, the necessity of academic freedom is affirmed. Academic freedom should be jealously guarded, for it can be detracted by opposite forces. According to Berdahl, "academic freedom must be firmly defended wherever and whenever it is threatened" (1971, 6).

Academic freedom exists so that individuals can express thoughts and confront status quo concepts that impede universities from functioning to their fullest capacity. Conant states that "without scholarly controversy, a university ceases to be a suitable place for education for the professions, however satisfactory may be the training offered" (Conant 1956, 68). Openness to frank discussion and opportunity to challenge and be challenged—the respect of the will of students to accept or reject what is offered—is indispensable if the university years are to be useful and profitable. Sawadsri (1973) suggests that university life can only be meaningful to students if there are disputes, and students are allowed to speak freely and support their own views. Only in this way can a university education be meaningful and encourage students to make their own decisions.

The Language Dilemma

Haiti has two languages, Creole and French. Creole is the native tongue of all Haitians. French, the inherited colonial tongue of the former seventeenth-century masters,
is spoken by the elite. Most Haitians do not understand French. The use of two languages was a controversial issue, even prior to Haiti's independence in the colony of Saint-Domingue. It is probable that controversy existed between the masters and the planters, for the slaves could only speak Creole. Moreau de Saint-Méry, as a reminder to the Creole critics, states,

I do not deny that the Creole language received numerous criticisms . . . but it must be avowed that . . . there are many expressions that would not easily be translated into French, many voluptuous images that could not be painted with French, but which the Creole language expresses or renders with a refined grace. (Moreau de Saint-Méry 1797, 65)

After almost two centuries, the language problem has taken on greater proportions and remains unresolved. In some ways, Haiti is divided into two worlds: the masses and the elite. To some Haitian educators and linguists, the issue is far from being rooted in the languages, but rather is based in the mentality of the elite group. Price-Mars (1919), a promoter and defender of Haitian indigenous literature, reveals the wish that some day the elite would come to admit the reality of their origin and the value of their native language in comparison to French. In his opinion, the Haitian elite consider themselves to be colored Frenchmen or Haiti as a spiritual province of France. This attitude was inherited from the colonial servitude. The fact that Haiti was a French colony and that the language
was kept and cultivated does not justify the rejection of the Haitian ethnic African origin.

Dejean (1975), a Haitian linguist, also supports the idea that the root of the controversy goes far deeper than the two different languages. The problem is a tension and conflict of interest between the elite and the masses. The masses make up 98 percent of the population and speak only Creole. They are oppressed by a minority of 2 percent of the population who speak Creole and French. The oppressive 2 percent impose upon the majority the rule that education must be in French.

Others are strong proponents of a bilingual situation. Météllus (1987) believes that the French language has nothing to do with keeping the large majority of the population in ignorance and the school system in mediocrity. He believes that the Haitian government is the problem. He considers the clergy's French approach to education successful because they have the willingness to succeed. He charges that successive Haitian governments have chosen to keep the population in obscurity. He even believes that the promotion of Creole at the expense of French would upset the educated Haitian of good intention. It is Price-Mars' opinion that the Haitian elite refuse to admit that the French language is a foreign language for them and that Creole immensely influences their linguistic and mental formation. He emphasizes the impracticality of the methods
and the consequences of teaching French in Haiti as one would teach a dead language. He states "Alas, we learn French as we learn Greek and this fact contributes in creating a tendency toward hollow verbalism in our young people" (Price-Mars 1919, 71-72). This attitude of the elite group seems to remain unchanged and persistent. Vernet (1988), the Director for the Center of Applied Linguistics, believes that the problem concerns the false belief that Haitians were born French-speaking. As a result, no adequate means has been developed to teach French to Haitians. Many Haitians receive baccalauréat diplomas without mastering French. In fact, every practical aspect of teaching French to the populace is neglected. Consciously or unconsciously, some Haitians seek to perpetrate the belief that French is their native language, though sometimes they can barely express themselves in French. Hoffmann states that,

Many Haitians point out that to call their country "French-speaking" when the overwhelming majority of the citizenry neither speaks nor understands French is wishful thinking at best and hypocrisy at worst. They further point out that even for the educated minority it is seldom considered the mother tongue but rather a painfully acquired one. (Hoffmann 1984, 69)

The use of French in the Haitian classroom has declined at all educational levels. According to Gaillard (1988), students in secondary school use a minimum amount of French and its use continues to decline. Meanwhile, Creole is
increasingly used in the classroom. Pompilus (1988), one of the proponents of the French language, admits that Creole has already won its case in secondary education. The need is to let it make its way throughout the whole system.

Professors and students in higher education experience the same frustration because of the inability of graduate students to express themselves fluently in French. In order to temporarily cope with the situation professors such as Trouillot-Lévy (1988) use Creole in all courses. She explains that because many students do not master French, there is a lack of participation in classes taught in that language. After deciding to teach several of her classes in Creole, the percentage of class participation rose dramatically. According to Bernard (1988), the promoter of the 1979 Reform with the emphasis on Creole as the instrument and object of education in the fundamental school, Creole has experienced many difficulties. It was formerly fought against, but various sectors of the population have come to realize that Creole is necessary if Haitians are to be truly educated rather than "just filling the brain." Bernard, in his optimism toward a general acceptance of the promotion and future success of Creole at all levels of education in Haiti, states that,

At the primary education level, the matter is settled for good, I think. For the decisions made are in the process of being carried out. At the secondary level, the preparation of teachers to teach in Creole in the public and private schools has already begun. At the
higher education level, it is beginning. From my viewpoint, within the next five years [1994]) the Creole problem will only be history; because Creole will become an essential part of our educational program at all levels. (Bernard 1988)

While the promoters of Creole are making progress, however, the French defenders continue to promote the use of French in education. The elite continue to hold the key to knowledge and to prevent the masses from having opportunities for education. Dejean suggests that,

the people must be educated in their native language; they need to learn to read, to write, to do basic mathematics, basic hygiene, and agriculture, etc., in their own language. The people must be addressed in their own language so that they can be informed of their rights and modern techniques. These are some of the objectives that would contribute to progress. This will be the opposite of those exploiters who use the French language in order to maintain the people in poverty, ignorance, superstition, and sickness. (Dejean 1975, 37)

Weinstein and Segal (1984) believe that the true national language of Haiti is Creole. The refusal to use it in schools and government documents is a symbol of "disdain for peasant culture" and maintains ignorance. The former Minister of National Education, Joseph C. Bernard, in his speech to the consortium regarding the use of the Creole language in education, refers to other developed nations who have used their native language to teach their youngsters. He states,

I hope that your learned assembly will know best how to make those who oppose teaching in the vernacular understand the controllable and controled fact that the young North American of 6 or 7 [years old] does not begin to read in French or Greek but in American, his
first language; the young Frenchman of 6 or 7 learns to read and write in French and not in Spanish or Creole. Why not then admit that the young Haitian should also begin to read in his own language, Creole. (Bernard 1980, 7)

It is obvious that the use of Creole in the classroom is to the advantage of the masses. Weinstein and Segal suggest that "inevitably the promotion of Creole is identified with the interests of the lowest strata while use of French is identified with the interests of the government and rich urban elites and middle classes" (Weinstein and Segal 1984, 67). Mathelier (1980), one of the most outspoken defenders of the Creole language, believes that teaching in Creole is the only way the educational needs of the great majority of Haitians can be met. Many third-world countries have used European languages as their central medium for intellectual exchange at the expense of their native ones. This process of adopting a foreign language has not aided the development of the larger portion of their population, because the language becomes sine qua non for upward social mobility. Altbach states that,

Ruling elites also find it useful to continue to use European languages in part because these languages help to maintain their monopoly over power. In multilingual societies the choice of an indigenous language as a national language is often a politically difficult decision. (Altbach 1978, 307)

The elite Haitians imposed these conditions for their own sakes. Thus, the vast majority of people in Haiti are dependent on the minority. Commenting on this situation
among Haitian people, Paquin (1983) points out that only 10 percent of the population write and speak French, while 90% speak Creole. This larger portion is considered illiterate because it does not know the official language. Since all legal and business documents are written in French, the Haitian who does not know French is at a great disadvantage and becomes easy prey for unscrupulous businessmen.

The elite, who object to the implementation of Creole in education, are confronted with questions such as "Is it more important to turn the peasant into a Frenchman with a consciousness of the problems of the outside world or to equip him to cope with the problems of his own environment by his own means?" (Rodman 1954, 33). The reason usually given by the French promoters, is that the use of Creole would prevent students from participating in the larger world. Creole is geographically limited. In answer, Dejean contends that "Haiti is a country of Creole-speaking people because the whole population expresses itself in Creole and 98 percent of its inhabitants understand only Creole" (1975, 36). Although Haiti is a Creole-speaking country, the elite seem to have a hard time accepting the reality of the situation. Weinstein and Segal (1984) maintain that the language question is complicated on one hand by the fears of the elite group who perceives its knowledge of French as a guarantee of its status and on the other hand by the fears of the masses that the chances of their children in life
will be limited by their ignorance of French. In the same context, Paquin adds that "whether one likes it or not, Creole is the genuine vehicle of Haitian thought. It is characteristically Haitian. It is the cement among all Haitians" (Paquin 1983, 236).

The use of any language other than Creole in Haiti as the central medium will become a hindrance to the general population. Mathelier (1980) suggests that if, after almost two centuries of using French as the language of education and business, Haiti has no more than 3 percent of its people who speak French and 90 percent continue to speak strictly Creole, it is probably time for the educational system to take a serious look at what the Creole language can do to eradicate this vicious cycle of illiteracy which serves to prevent any form of national development. (Mathelier 1980, 47)

The French revolution of 1789 changed the occidental world, but has not modified the relationship between France and its subordinate countries. In fact, according to Joseph (1989a), that relationship has been perfected. In the area of culture, language, and literature, France has continued to exert an influence over the intellect of Haitians. The negative impact of this cultural colonialism has prompted the Haitian elite to refuse the authenticity of the national culture and the acceptance of the Creole language. A current concern is that the promotion of Creole, the national culture, and the total liberation of the people
will be endangererd. In promoting national development, one of the alternatives suggested by Thompson is,

to promote as far as possible the use of mother tongues rather than common national languages in education. This would reduce the extent of the differentiation problem without fully removing it, but would have the added advantage that, as educationists have long argued . . . children will learn more effectively in their own language and develop qualities of originality in their work which are often absent where children are learning in an alien language. (Thompson 1981, 312)

In the face of such a dilemma, higher education cannot be neutral. In fact, it is responsible for encouraging the upper class to scorn the native language. The United Nations Educational, Scientific, and Cultural Organization reports that the "decolonization of education continues to remain a major problem. Much of its content is emulative; many of the academic styles are borrowed . . . for they have little if any bearing on the problems of the country" (1985, 69). Higher education currently needs reform that would benefit the majority of the people so that they experience personal achievements and contribute to the nation as a whole. Dejean believes that "barely 2 percent of Haitians are bilingual. . . . However, the educational system of Haiti is designed for French speakers. Haiti holds the record for illiteracy and the lowest educational level in the two Americas" (1975, 49-50).
Every educational system could benefit from some type of reform. The need for reform is usually discovered through research, evaluation, internal dissatisfaction, or outside critics. Because the word "reform" is intimidating, it is generally resented in educational organizations. Reform disturbs the routine, and challenges conventional thinking. However, reform is sometimes inevitable if institutions of higher education are to survive and progress. The effects of educational reform can be either positive or negative. People fear and resist change. Husen suggests that "educational reforms, irrespective of whether they aim to bring the educational system in line with social and cultural transformations, are often running against well-established and deeply entrenched institutional forces" (1974, 142). Weinstein (1983) states that the pace of technological development requires educational that institutions change with the times. If the educational system cannot train students for the jobs created by technology, then education has little relevancy. Thompson adds that "the point is that change is taking place and, whether we like it or not, will continue to take place; that much of this change is unplanned and uncontrolled; and that no change is likely to be equally acceptable to all sections of the population" (1981, 5). Theoretically, reform in the Haitian educational system is a familiar expression, for
many reforms have been attempted in the past. Some educators believe that all attempts at reform before the end of the 1970s were ineffective.

Vernet (1988), who has participated in the educational reform movement, points out that "many reforms have taken place in the Haitian educational system, but they were all alike and superficial. From my viewpoint, there has never been a profound reform. We had to wait until 1979 to have the current reform—a profound one."

In 1979, a long-overdue step was taken by the Haitian government to reform the educational system which had been caught in a vicious cycle of mediocrity for almost two centuries. Part of the problem, according to Pompilus (1988), was that the Haitian school system was not sufficiently Haitian. The curriculum at all levels was irrelevant and unrelated to the needs of society. In other words, a negative relationship between education and society continues to exist.

In presenting the first written document on the goals of the reform, Bernard sought progress, as he expresses,

Henceforth, education in Haiti should be a mold to be fashioned, no more unemployed or disoriented workers, but conscious Haitians, attached to their country, capable of assuring socio-economic development and of participating viably in its influence. (Département de l'Education Nationale 1982b, 5)

The preamble of the decree for the reform includes two important statements. They are:
(1) Whereas, the government of the Republic expresses the will for a global reform of the educational system so that it can become one of the basic instruments for the economic and social development of the nation.

(2) Whereas, the necessity to organize the educational system in order to provide equal educational opportunity for all and to reflect the Haitian culture. (Département de l'Education Nationale 1982a, 4)

In a speech on May 20, 1979, Bernard expressed confidence in the government's will to promote reform. He said "The government of Haiti has accorded a proprietary place to education in the national plan of development, beside other essential sectors of the life of the country" (Département de l'Education Nationale 1982b, 14). One of the key elements of the reform was the promotion and introduction of Creole in the educational system, primarily in the first four years of the fundamental school, with the hope of continual progress throughout the system. He continues:

Our national language, Creole, becomes an instrument and object of teaching in the courses of the four-year fundamental cycle. There again, it is a question of a reflective choice, dictated not by simple common sense, but flowing from inquiry, research and analysis of the causes of waste. (Département de l'Education Nationale 1982b, 37)

The reform was quickly contested by the elite, who control and dominate the political and economic power of the country. Weinstein and Segal state that,

Even though the reform did not touch the Duvalier interests directly, the ruling family wants to ensure the loyalty of the urban elites and rural middlemen and women. Pressures from these elements forced Duvalier to stop the Creole program in June and July 1982....
the president dismissed [Bernard] the talented minister of education and withdrew his support for the Creole program. (Weinstein and Segal 1984, 70)

It is evident that anyone who attempts to reform education in Haiti must face opposing forces. Bernard refuses to blame the President of Haiti, Jean-Claude Duvalier, for his dismissal. He still believes that the president acted in good faith in sponsoring the reform, but some people around him were against it. Bernard (1988) states that "in all honesty, I would not accuse the president. I want to believe that he had a feeling of good will toward the reform, but his constituency had not always seen the problem as he had, and it was they who caused his misfortune".

After ten years of reform, not much has been achieved, as Alexis affirms,

the lack of conviction on the part of political decision makers, the reactionary character of the so-called elite of the country and the deleterious environment created by the dictatorship around the school have not permitted the [1979] reform to be realized. (Alexis 1988a, 4)

It seems apparent that the government has no real desire to reform education. Governmental leaders do not realize the need to include education as an instrument in the developmental process of the nation. There is no real concern (Dalencour 1988; Azael 1988; Alexis 1988b). True reform in Haiti's educational system is a difficult task, but is possible with the government's promotion. This can
be accomplished only by placing priority on the needs of the majority of the people rather than on the minority. Kelsey, who understands the mentality of the Haitian upperclass, suggests that "the fundamental reform needed in Haiti is a change in the attitude of the upper groups" (Kelsey 1922, 128).

The fact that reform is a slow process in Haiti must not be allowed to prevent its continuation. Only through reform can development take place. It is the contention of Dartigue that "without an adequate national system of education, Haiti cannot expect to develop a national consciousness and a national culture and, therefore, a system of really democratic self-government" (Dartigue 1942, 246).

Things must change. This has been the common theme of the Haitian people since the downfall of Duvalier. Men must change also. The State University understands it, and the people hope for it. It is in this general context that the problem of reform of higher education must be considered, where human capital is considered as the main resource available (Alexis 1987, 6).

One of the purposes of the reform was to improve the quality of higher education, specifically at the State University. According to the Département de l'Education Nationale (1982a), higher education must be reorganized to more closely meet the needs of the nation by diversifying its disciplines and by presenting several types of studies. Reform has failed to achieve its goals, however, even for primary schools. Higher education remains untouched by
reform efforts. There are still no laboratories for empirical research. Since students are not trained to think or observe, excessive emphasis continues to be placed on memorization (Departement de l'Education Nationale 1982b).

Berube (1984) believes that the lack of a national will is responsible for the failure of educational reform. Deep-seated reform must be expedited by the participation of concerned parents, civil rights groups, labor organizations, and the citizenry at large.

Higher education in Haiti can change only when society comes to understand the necessity for its improvement and the importance of its role. It is not enough to center the argument on higher education. The issue involves social life, as well as the future wellbeing of society. Katz (1972) explains that reform in American schools must begin with a redistribution of power and resources so that changes occur in the organizational structure of the educational system. In this way, new purposes can develop.

If the Haitian school system is to be significantly changed, equal emphasis must be given to the improvement of the daily life of families and communities with a sense that people are important, and that the best investment is to inspire the minds of all students. In this way, students can achieve their potential in becoming productive citizens. It is the belief of LaRouche (1988) that the root of the
problem in government policy is the condition of the family and communities. In order to promote educational reform, a change in selecting elected officials is necessary so that the conditions of the family and the community are most effective for the young people. He continues that education is basically linked to the political, social, and economic aspects of a society. It cannot neglect the poor, blacks, women, or other minorities.

One problem in Haiti is the critical condition of higher education. Administrators and educators are unable to evaluate their achievements, without the availability of evaluation guidelines. Miller suggests that,

Institutions, universities, and institutions of higher education must become more self-critical, asking themselves what improvements in old instruments are required, what new ones are needed, if a growing proportion of educated people is to emerge in society as an understanding constituency. (Miller 1970, 154)

According to Meyer (1949), the school in the past has played the role of reflecting social order. Today, educators are beginning to view the school as a means of improving society. Opposition to reform of higher education comes both from outside forces and from within. Faculty members and administrators have become so comfortable that any change constitutes a threat to their stability. Altbach suggests that,


Obstacles to reform come from many sources. Lack of understanding of the nature of a reform proposal may engender opposition from one of the relevant constituencies. The development and implementation of
reform is inevitably a political process, and the involvement of so many groups leads to confusion, compromise, and opposition. (Altbach 1980, 12-13)

However, if institutions of higher education are to survive, they must change. He believes that "change is inevitable in higher education, and it is not whether change will occur that is in question, but rather how academic institutions, governments, and societies will deal with change" (1980, 43). In Haiti, students must adjust to the system even though most of their needs are unfulfilled. This may be the reason why students in higher education have been on strike for the past three years, refusing to continue to collaborate with the traditional system. McConnell (1980), speaking in favor of a diversified learning system, advocates more flexibility in higher education in the United States. Educational institutions must break away from traditional structures. Instead, they must be adapted to the characteristics and potentialities of students.

Some people in Haiti believe that students should be more patient in waiting for the government to be able to afford to implement a satisfactory program in higher education. However, time alone without concrete action, remains inadequate to solve educational problems.

**Private Sector Phenomenon**

There has almost always been private education in Haiti. From the early days, many private schools were
founded for religious purposes. Many of these schools were the result of the Concordat of 1860. In 1921, Notre Dame Seminary was established for the training of national priests. Young men entering the Catholic priesthood were accepted after completing the Baccalaureat II. During the 1988-1989 school year, the enrollment was 237. Though a variety of subjects are taught, such as church history, anthropology, canon law, and philosophy, the two main areas of study are theology and psychology. This seminary is supported by the Church of Rome and subsidized by the Haitian government (Pierre 1989).

What concerns some educators is a new trend toward private institutions of higher education. Many see this trend as merely an opportunity for the founders of schools to become prosperous with no real desire to correct and improve the system (Azael 1988). In the past 10 years, some Haitians have taken an unprecedented interest in establishing private universities. According to Dalencour (1988), the government has no law for establishing private schools. Private education has never been under any law because the problem was never considered. Private education has existed with no judicial ruling. Higher education is headed toward the same situation that exists in primary and secondary education, where 80 percent of the institutions are private. A person is free to build a school without
meeting any requirements. The State has no control because of the lack of legal restrictions.

**King Henri Christophe University**

The King Henri Christophe university was named after King Henri Christophe, who ruled the northern part of the country in the early 1800s. The schools he founded were the forerunners of some of the present Haitian institutions of higher learning, especially in the field of medicine.

This university was established in the fall of 1980 by Louis Noizin who, according to many reports, was forced to leave Haiti for political reasons. According to Executive Secretary-Administrator of the King Henri Christophe University Rémy (1989), the university is under the leadership of a council. The school was closed during the fall semester of 1988 for political unrest and about 200 students were expected to be enrolled for the spring semester of 1989. The university functions on almost the same calendar as the State University—the school year begins in October and ends in June. Although it is a private school, it is subsidized by the government. Graduates receive a bachelor's (BA or BS) in civil engineering or business administration. The professors teach part-time and few have earned higher degrees.

Simmons reports that the King Henri Christophe University Center began offering classes in 1981-82, with an
enrollment of forty-three. That number increased to 112 the following year. The growth of Henri Christophe is restricted by its inadequate physical resources and funding as well as the limited financial resources of students from the area (1985, 70-71). Despite limited educational opportunity, the northern part of Haiti has a tradition of producing political leaders and distinguished intellectuals. It has been said that the north is the center of Haitian intellect. Appendix F contains a table of enrollment figures for the academic year 1984-85.

American University of Les Cayes

The American University of Les Cayes opened its doors in November 1985 with an enrollment of thirty-seven students. The student population grew to 250 during the spring semester of 1989. A total of 450 students have taken some classes at this university. This is a complete university which is oriented toward scientific principles and understanding, agriculture and applied sciences, fishing, and health, but there is no plan for a medical school. According to the Chairperson of the Board of Trustees, there is a plan for a master's degree in health (primary care) comparable to the master's degree in public health in the United States, which will allow doctors and nurses to take the master's degree courses together (Smrcka 1989b).
The university's mission statement describes the school as a "medium-sized, independent, secular and non-profit urban institution of higher education, whose aim is excellence in undergraduate, graduate and postgraduate teaching and research" (American University of Les Cayes 1988, 2). The university serves those who seek education in English. It is dedicated to counteracting superstition by an examination of natural laws and science.

This university is unique in that classes are taught in English and only six hours of French are required. All students whose first language is not English are required to take the TOEFL examination. The use of English as the medium for education raises some questions in Haiti. It is believed in some sectors that this university is established with American funds to promote the United States' influence in Haiti. Confronted with this issue, the Chairperson of the Board of Trustees states that "no energy should be wasted in false accusations. Haiti needs to be developed. The people must be educated and the language used for that purpose is not important. It is important to zero in on the positive and the constructive" (Smrcka 1989b). The American University of Les Cayes is affiliated with, and receives financial, academic, public relations, and auxiliary assistance from, the University of Maine. Many organizations in the United States also generously contribute in some way to the advancement of the American University of Les Cayes.
Despite these helping hands, the American University of Les Cayes' enrollment is held down by shortages in physical and human resources (American University of Les Cayes 1988, Vol. IV, 1, 2).

Convinced of the need for higher education in Haiti and the opportunity for growth, Chairperson Smrcka (1989b) states that the school's long-term enrollment goal is to have 18,000 students. The plan for this expansion is reflected in the building construction project. It must be noted that the American University of Les Cayes brings a new dimension in physical comfort to the classroom setting. The following statement reflects that new dimension:

The AULC College of Health Sciences building of 61,200 sq. ft. (120 ft. x 170 ft.), following completion of the roof. This is the only building of that size in Les Cayes. This is the only building of that size in Haiti used for education. . . . This is also the first education building in Haiti that will be fully air-conditioned and sound proofed. (American University of Les Cayes 1988, 8)

In a Judeo-Christian tone, a request is made by the administrators of the American University of Les Cayes to pray for the success of AULC in providing a higher education that is accessible to all academically-qualified Haitians and in offering a variety of academic programs that will make a positive contribution to the development of Haiti (AULC 1988, 4). Appendix G illustrates enrollment figures for the last four academic years.
College Universitaire Caraibe

The College Universitaire Caraibe opened its doors in the fall semester of 1988 with sixty students and ten part-time instructors. Courses in management, computer science, the science of education, social science, and chemistry are taught. A program of adult-continuing education is also planned for the future. For those who have not completed their baccalauréat I and II, a General Education Development (GED) program is offered to assist students to full admission at the College Universitaire Caraibe, according to the director and program coordinator of the school. The College Universitaire Caraibe plans to establish a close relationship with business and industry in Haiti. Applied research is one of the goals. Student services are also part of the education program (Trouillot-Lévy 1988).

In the future, Haiti will experience a continued growth in the establishment of new universities. One likely to open its doors soon is the Quisqueya University which is under the leadership of an impressive group of Haitian educators. There is consensus in Haiti that there is a social demand for private higher education in Haiti. Every year more than 20,000 students are candidates for the baccalauréat I and II. The sole State University graduates only about 400 students yearly and accepts an average of 1,500 of the 5,000 who seek admission. It is suggested that research show that by the year 2000, approximately 100,000
students will seek admission to higher education. The State University and other existing institutions cannot satisfy this need. Beside the quantitative aspect of the problem, there is also a qualitative one. The present system of higher education is not tailored to meet the needs and realities of our society. Azael (1988) and Alexis (1988) agree that the objective of Quisqueya is to respond positively to the needs of the Haitian society. The private sector must get involved. The State should not be expected to meet all the needs of higher learning.

An ambitious mission of Quisqueya is to redress the Haitian higher education system through research that is relevant to the needs of society and through a teaching-learning experience that satisfies the curiosity of the students. It will surely be a challenge to the State University.

Haitian Institute of Electronic Technology

The Haitian Institute of Electronic Technology is a non-university tertiary level school which offers a Bachelor of Science degree. It was created by Noël in response to a lack of credible technical schools in the country. Noël returned from the United States and met the need for a credible school by establishing the institute in November 1977. The purpose of the institute is to direct youth from politics to technical subjects so that they are able to
participate in the implementation and development of high technology industries and thereby provide better job opportunities in Haiti. The school provides technicians for some of the largest companies in Haiti, such as Telecommunications of Haiti, SAM, Electricity of Haiti, National Radio and Television of Haiti, and Tele Haiti. A positive relationship definitely exists between the institute and the industrial world (Noel 1989). Appendix H contains a letter from the president of the school.

Despite the apparent success of this school, however, only seventy students can attend the school each year due to lack of space, though over 200 applicants apply. Accredited by the National Department of Education of Haiti and recognized by the University of New York, the graduates of this institute enjoy a rare opportunity to further their education at the graduate level.
CHAPTER IV

ADULT EDUCATION

It is well known that Haiti is one of the poorest nations in the world and that it has an extremely high illiteracy rate. According to the World Almanac and Book of Facts, "Haiti is the poorest nation in the Western hemisphere with a 23 percent literacy rate, [a] life expectancy at birth [of] 51.2 [for] males, and 54.4 [for] females. The unemployment was estimated at 50 percent in 1987" (Hoffmann 1989, 681). Some individuals within Haiti believe the literacy rate is approximately 30 percent, which still leaves the country with a 70 percent illiteracy rate. Vernet (1988) contends that a "70 percent rate of illiteracy in a country means that the education system has not performed in the sense of national development. Development begins by eliminating illiteracy [for the majority]." The illiteracy problem has always been a concern of Haitian educators. The Haitian government, however, seems to ignore the problem. Almost a century ago, Vincent and Lhérisson advocated the accessibility and compulsion of basic education for all citizens when they said that "it is useful, from every point of view, for primary education to be widespread in a society, that it be accessible free to
every citizen, and imposed in the name of the State by obligation" (1898, 19). Haiti seems to move slowly in taking steps to improve or expand its educational system. Half a century later in the 1940s, the need for improving basic education remained a low priority. In consideration of the high illiteracy rate and cultural and economic retardation in Haiti, Dartigue, one of the foremost Haitian Ministers of Education, expresses the following:

One may easily imagine the tremendous need for adult education in this country. This phase of the educational problem has been terribly neglected. Except for a few night schools maintained in Port-au-Prince and in a few larger towns that are designed to teach only reading, there is practically nothing in the way of adult education in the urban centers. (Dartigue 1942, 241-242)

Maguire offers a more recent figure for adult illiteracy in the northern part of Haiti "Le Borgne is representative of underdevelopment in Haiti. . . . In education, 78 percent of the adults were illiterate; 61 percent never went to school; the closest secondary school is 28 miles away in Cap-Haitien" (1979, 33). Educational opportunity is scarce in Haiti at all levels, but it is worse in the area of adult education. According to Dalencour (1988), Gaillard (1988), and Pompilus (1988), adult education programs in Haiti do not exist.

It is important to remember that the sole State University in Haiti does not offer a program that is geared toward preparing graduates to fulfill the need for adult
education. Alexis (1988b), who believes that much human potential is being wasted, states that "the rural areas which comprise 80 percent of the population are the most affected. There are no nurses, medical doctors, agronomists, teachers, and so on. Those professionals were molded to live in the cities where they have more comfort."

Weil et al. suggest that,

the lifestyle of the rural Haitian has remained virtually unchanged throughout the history of the republic. His technology has not evolved much beyond that of his African ancestors, and the social structure of his community is reminiscent of the slave society. (Weil et al. 1973, 48)

Recent statistics show that life in Haiti is deteriorating and that no effort is being made, no steps are being taken to end this condition. Bazin reports that,

58% of infant deaths before the age of 5 are due to severe malnutrition. Every 15 minutes, an infant dies in Haiti. Around 240,000 women get pregnant each year. 4 out of every thousand die during pregnancy. 20 out of every thousand babies are stillborn. Nearly 15% of new born babies are underweight at 2.5 Kg.  (Bazin 1988,14)

Adult education can make a difference. Unfortunately, even the definition, values, and roles of government and higher learning institutions to adult education must be sought from outside Haiti. Since illiteracy is a worldwide problem, it is hoped foreign literature could shed some light on Haiti's path and prompt the Haitian government and educators to recognize the urgency to initiate and promote valuable programs of adult education.
Definition

Adult education implies a variety of meanings which are based on specific needs. One belief, according to DeVries, is that

Adult education is usually defined in the traditional sense as an investment and its success is measured primarily in economic returns. In the humanistic sense, education is viewed as a liberating process and success is measured as individual freedom and increased knowledge and awareness. (Devries 1973, 128)

It can also include the ability to read and write. In the case of Haiti, more than just reading and writing are required because skills for functioning well in society must be taken into consideration. Hunter and Harman (1979) suggest that the difference between conventional literacy and functional literacy is perception. Both involve the ability to read and write. Conventional literacy allows one merely to function in society, while functional literacy allows one to fulfill his life's objectives.

It is the general consensus that for a nation to be strong and productive, its citizens must be educated to contribute to national development. Freire believes that the dialogue and problem-posing method in adult education is best because it equips the adult learner to become a participant in shaping his environment. Also, the learner is seen as one who masters his or her world prior to or during the process of learning. He contends that "the act of learning to read and write has to start from a very
comprehensive understanding of the act of reading the world, something which human beings do before reading the words" (Freire 1987, xiii).

However, in Haiti, citizens are deprived of their rights to speak since educational opportunity is not provided. In such a situation, Lloyd comments on Freire's conscientization by stating that, "illiteracy is the mark of men robbed of their words, who exist not for themselves but for another, the oppressor" (Freire 1972, 9). Great intellectual disparity exists among Haitian adults, based on their social status. Orr and Pulsipher (1967) contend that education that is politically controlled must serve the interests of the politicians. If educational reform in behalf of the disadvantaged is to succeed, it must consider the political factors involved.

**Curriculum**

Many researchers and adult educators concur that unless the methods of teaching can be related to the experience and daily life of the adult learner, the investment of money, time, and energy is doomed to failure. Peers adds that, "Nothing is more certain than that, unless adult education can be related to the needs and conditions of the present, the sense of purpose will be lost and the movement will become ineffective and moribund" (Peers 1952, 87). Adult educators and administrators must currently pay attention to
the curriculum they use in teaching adults. There seems to be a consensus that learning is not valuable unless it reflects the experience of adult learners. It is Brookfield's contention that "as a rule, . . . they [adult learners] like their learning activities to be problem-centered and to be meaningful to their life situation, and they want the learning outcomes to have some immediacy of application" (Brookfield 1986, 31).

Certain critics believe the curriculum and programs used do not meet the needs of the adult learners. Speaking of the Highland Folk School in Tennessee, its founder states that, before his involvement with the Highlander Folk School,

most of what passed for education did not grow out of the needs of the people who were being educated. Often education worked actively to the disadvantage of poor adults. Curricula were imposed on them, both children and adults, with little sympathy for their individual or age differences or personal needs. (Adams and Horton 1975, 15)

Personal experience with the Highlander School led to the conclusion that "if teaching had any real place in bringing about social change . . . [Horton] would have to teach within the experiences . . . rooted in the life of the people" (Adams and Horton 1975, 35). It was believed that their high rate of success in teaching adults at the Highlander Folk School was due to problem-related instructions. Chang supports this idea when she asserts that "assessing the abilities of students, establishing the
suitability of materials, and choosing instructional method
[---] . . . to ignore these reading-related problems is to
ignore the critical relationship between reading and
learning" (1985, 6). Apparently, this new concept in
teaching adults to meet personal and social needs has gained
general support. According to Bloome (1986), literacy is
now considered an inherently social process rather than a
process that occurs in a person's head.

In an effort to lower the high drop-out rate in adult
learning programs Norman and Malicky (1986) report that
curricula are now being designed as functional programs to
meet the daily needs of adults in the areas of reading and
writing. Students are allowed to assist in the selection of
materials to meet those needs.

At this point it becomes apparent that the curriculum
in adult education programs cannot be too inflexible.
Adjustment must to be made in order to meet the needs of
those who are to be educated. Knowing that teaching adult
learners is very different from teaching children is
important.

According to some writers, the contribution made by
basic literacy instructors is superior to that of any other
instructor. Raymond believes that literacy is the key to
all education. The teacher contributes significantly by
allowing students entry into the "privileged world of literacy" (Raymond 1982, 75).

In order for an adult to learn the atmosphere must be conducive to learning. Unconditional acceptance is important to the learner. The autocratic and superior attitude that permeate the Haitian educational system must be drastically changed to a spirit of camaraderie and brotherhood. Laubach and Laubach (1960) advise educators not to teach people who they dislike. An illiterate cannot read but he does know human nature. Disapproval undermines a teacher's efforts to educate.

Politics and Adult Education

Education cannot be separated from politics. Both are so closely linked that they resemble two sides of the same coin. This fact seems to be established throughout surveys of literature that reveal the correctness of Freire who states, during an interview with McDonald, that "all education is by nature political . . . no education is neutral. It is in that philosophical way that educators are 'politicians'" (McDonald 1986, 18). Doyle, writing on the social purpose of education quotes Crossman as saying, "education is a far more revolutionary force in the long run than are political organizations. It creates the mental atmosphere in which political change is possible" (Doyle 1986, 154). Mwanakatwe (1970), in support of the positive
relationship between adult education and politics, asserts that adult education is a factor in promoting all forms of development including political development. Its effect is particularly noticeable in newly developed countries. The relationship between education and politics is generally indisputable. Could that be the motive behind the Haitian government's decision not to provide for adult education at all?

**Adult Education and Society**

The issue of disadvantaged groups in the educational system raises many ethical and moral questions. These groups are considered and treated in many instances as an embarrassment by affluent groups. The Haitian elite continue to wonder about the learning ability of the masses as they have always done in the past. Weil at al. (1973), who have studied the Haitian educational system, point out that at the end of the nineteenth century it was insignificant because no president had seen fit to introduce universal education and the elite expressed doubts regarding the ability of the masses to learn. The contention that the poor are uneducable is not supported by empirical research, for Brundage et al. affirm that "recent works in fields related to adult education indicate that adults of all levels of intelligence, all ages, and all stages of development up to the moment of death are capable of
learning" (Brundage et al. 1980, 10). People who live in low levels of poverty were found capable of learning by Havinghurst and Levine. "In my experience, the people who live in slums, even in small ones, show a great deal of heterogeneity in income, literacy, education, political sentiments, and life styles" (1979, 49). Jefferson offers the following words:

I know no safe depository of the ultimate powers of the society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education. This is the true corrective of abuses of constitutional power. (Jefferson 1940, 338-339)

It is unfortunate that a number of educators, government officials, and members of the elite Haitian society hold misconceptions about the disadvantaged masses. Tiffany et al. mention one of these misconceptions as "the belief that the disadvantaged are expected to make an upward social movement into the working class without difficulty" (Tiffany et al. 1970, 114).

Social stratification is a reality in educational and the social system in Haiti. Disadvantaged groups are forced to tolerate it, in many instances, for life. Unfortunately, this problem has existed for centuries. Havinghurst and Levine, in quoting Kressman, maintain that,

social inequality is as old as human history, as universal as human societies. Everywhere and in every epoch there has existed some form of stratification with those at the top holding more privilege, power, and enjoying more rewards than those at the bottom.
Inequality has been the predominant social rule by which most men at most times have lived. (Havinghurst and Levine 1979, 6-7)

Despite the gloomy picture drawn of the poor by the higher class, there are adequate empirical studies to support the masses' abilities to move up the social ladder if opportunities are presented. The poor are deprived of privileges that should legally be theirs. Should they be blamed for the unfortunate situations imposed upon them by stronger arms—the oppressors that rule over their lives?

Here again, there is no consensus as to what purposes adult education serves. This point in itself can be broadly defined, with no lack of critics and defenders. In that context, Nyerere gives the following purposes:

[Adult education should] inspire both a desire for change, and an understanding that change is possible . . . [It should help] people work out what kind of change they want, and how to create it . . . . [It should incorporate] anything that enlarges men's understanding. [It] is the key to the development of free men and free societies. Its function is to help men think for themselves, to make their own decisions, and to execute those decisions for themselves. (Nyerere 1976, 11-12, 16)

In a similar line of thought, Devries contends that "adult education's basic aim is to develop people so that they will be able to solve their own problems . . . its primary function is cognitive and psycho-social development. It is a process of developing a better understanding of one's self and one's situation" (Devries 1973, 238-239). DeVries recognizes the fact that adult education would
increase productivity, but such is not a primary role of education. Bayliss (1967) believes that adult education must train the labor force to insure economic health. Adult education becomes the actual preparation for certain types of economic policy. Fordham (1986) expresses the view that adult education should encourage individual and social change. If it does not focus on poverty, inequality, and unemployment, then adult education would be meaningful only the a well-education minority.

With underdeveloped countries like Haiti in mind, Attygalle (1958) asserts that the educator and the technician should join forces in attacking ignorance, poverty, and disease. The aim of both should be for the individual to exercise responsibility. He implies that education will raise the standard of living and enable citizens to exercise their responsibilities toward themselves and society. Verner (1953) brings a new dimension to the danger of the educated few over the uneducated masses. He contends that the function of education is to help people adjust to their society so that they can participate in what's happening within. When only a few control the learning processes, education becomes a way for those few to manipulate others.

Peers (1952) took a retrospective look into history in order to demonstrate that adult education advocates
different goals according to society's current trends. He found that adult education in the early nineteenth century emphasized reading and writing. Later, it focused on vocational education. Finally, there came social and political unrest. In describing the goals or purposes of adult education, Peers (1952) notes that adult education in the past filled gaps from deficiencies in other areas of education, but now must serve more difficult problems in society.

In order for the need for adult education in Haiti to be resolved, educators must first admit the reality of its urgency and then take the costly steps to alleviate injustices against the illiterate masses. Despite the abilities and sincere desire of the illiterate to learn, they are prevented from benefitting from educational and social opportunities. Havinghurst and Levine (1979) point out that educators must eliminate the causes of poverty, and structure the learning experiences of students so that they can perform at a higher level of competence.

Dalguish argues that "illiteracy, unemployability, and alienation from education make up a vicious cycle, particularly evident in offenders. [He] advocates the provision of special courses in basic skills for this group" (Dalguish 1983, 23).
Adult Education and Its Relation to Higher Education

Problems resulting from the absence of adult education have been clearly stated. The reality must be faced. However, the groups that can initiate the needed reform seem satisfied with the educational system. What is the role of the universities in adult education? The answer to this question can be as varied as the mission statement of each university. However, most would agree that,

the universities are in a position to make a distinctive contribution to adult education in virtue of their specialized knowledge, their engagement in original research, their living experience in the adult educational field, and their traditional concern for the humane studies. (The Universities and Adult Education 1964, 129)

Universities symbolize the hope for the intellectual development of generations to come. Therefore, they cannot be neutral concerning adult education. They must provide a vital part of the solution to the problem, especially when these illiterate adults are taxpayers and members of the community. It is interesting to note how Salt defines the ideal role of higher education: "universities would be judged by the kind of leaders of society they produced and by the extent to which they induced a sense of responsibility for the conduct of society in all sections of the community" (1953, 50). Salt, who recognizes that universities need to work in cooperation with other institutions for the welfare of all citizens, adds that,
universities and different institutions for adult education should be brought into closer cooperation, because at the present time universities have a special and most important task . . . they can help in overcoming the social antagonisms . . . and so help democracy and society to become more integrated. They must stand for . . . the man in the street. (Salt 1953, 52)

University professors are afforded an unusual opportunity of mingling with adult students who come from the real world. This enables them to identify themselves in more concrete ways with the needs of their students. Stewart quotes Professor Shaw as saying "adult education enables those who live and teach in the university to work with classes of students who are, for the most part, 'engaged in the ordinary business of life,' who belong to 'the real world'" (1970, 112). Stewart continues: "the university should be one of the instruments of society . . . a necessary participant in the educational service of the country. This is a socio-political judgment on an economic ground base rather than an educational recommendation" (Stewart 1970, 114).

It becomes clear that the role of universities cannot be underestimated in the fight for a well-organized adult education program. Their role is vital in producing leaders who are a reflection of their humane involvement for the educational betterment of society. However, in the case of Haiti, it remains to be seen what role higher education will play in initiating and providing programs to prepare its
graduates for the task of adult education. Pompilus, a noted Haitian Sorbonne linguist and professor of Haitian and French literature, strongly opposes adult education in the context of higher education. He firmly believes that,

Adult education programs are not the responsibility of the State University. The graduates can be used for that purpose. At the government level, there was never a true literacy campaign, nor was there ever the political will to do so. The government does not think it is their responsibility to provide adult education, nor is it a necessity. The attempted literacy campaigns were ill-organized and the funds given to the purpose wasted (Pompilus 1988)

It is easy to be skeptical about the future of adult education when prominent educators adopt such a position. Sanford (1970) states that adult education is viewed by many with contempt. However, it must be understood that adult education can provide a climate in which the university can flourish.

The Commission on Higher Education recognizes the fact that older students are not always welcome in universities, but points out that these students bring particularities with them to that setting.

Higher education is now prejudiced against older students. They should be welcomed instead. Too often they are looked upon as inferior. Yet older students will help end the in loco parentis atmosphere of many campuses, add maturity to discussions, and make a more balanced community out of the college. (Commission on Higher Education 1971, 19)

Sanford (1970) encourages universities to provide for adult learners for the benefit of both the learners and the
the institutions. Universities that reach out into the community discover that adult students can teach as well as learn. They can contribute a relevancy to education that students are now demanding.

**Values of Adult Education**

Illiteracy is a world-wide problem which most nations are trying to eradicate. It constitutes a stumbling block to the full development of individual citizens, as well as nations. It confronts higher education with a moral responsibility that can only be avoided at the expense of future generations. Great concern has been expressed and positive steps have been taken in most countries to provide a solution, by both profit and non-profit organizations, as well as government agencies. The United Nations Educational, Scientific and Cultural Organization (1980), in its rural environment investigations, concludes that adult education is so important because if an adult is illiterate, he cannot fulfill his responsibilities as a citizen, or as a parent. The education that a parent receives has an effect on the attitude of the child's learning ability.

It is of great importance that governments not only encourage, but develop and support literacy programs and see that those who are in need of education get the opportunity to benefit from it. Jeffries believes that,

their [adults] education depends on their possession of the skill of literacy. The whole social, political,
and economic structure of the modern community rests on the assumption that every citizen can communicate, and be communicated with by means of the written or printed word. (Jeffries 1967, 13)

Therefore, one can expect that a chaotic situation will result when literacy is missing in a society.

Fearing the consequences of illiteracy and the reluctance of some adults to take advantage of literacy programs, some writers even urge the intervention of governments to compel participation. Cross (1981) states that government intervention is necessary to bridge the gulf between laissez-faire policies and compulsory adult education policies. Cross does not believe that compulsory adult education is the ideal, however, she strongly encourages this idea in the hope that once an individual begins the process of education, there will be an increase of goals in that direction. She believes that voluntary adult education is the proper vehicle for a learning society. Society must provide everyone with the basic tools for lifelong learning.

Educators in different nations who voice their concerns regarding the illiteracy plague are from developed, as well as underdeveloped, countries, therefore, adult education is expected to have a high priority. However, this is not always the case. Haiti is a typical example of countries where the majority of the citizens live in ignorance and superstition. Theoretically, the Haitian government
advocates education for all, but realistically, it seems to be afraid of an enlightened population. Groombridge (1981) states that since our form of government requires an informed citizenry, there is a great need for adult education. It is a significant means of providing that information.

How can Haiti develop without first making education a priority? This question is investigated in Chapter V.

Continuing Education

Traditionally in Haiti, once people get married and have children, their formal education is over. Most refuse to go back to school, as though it were a shame. As new parents, they become more concerned about rearing their children and maintaining gainful employment when possible. Their unfulfilled dreams for further education are left to their offspring. Joseph contends that:

Haitian parents tend to have high aspirations for their children. Most are concerned with the education of their children and would very much like to see their children succeed, whether they themselves are literate or not. This is true whether the Haitian family finds itself living in Haiti or abroad. (Joseph 1984, 352)

Most parents invest all their resources to provide a better education for their children than they have. Better education for their children is almost a cardinal rule by which Haitian parents live and rear their children. This is for the sake of the family and provides the only hope for upward social mobility. According to Métraux, "It is every
[Haitian] peasant's ambition to send his children to school, and he will make any sacrifice in order to be able to do so. ... He who manages to acquire the secret of reading and writing derives greater prestige from it" (Metraux 1960, 57). Boyer indirectly expresses the Haitian situation as follows:

Parents who did not, themselves, graduate from college appear to exert the most influence on their children in making the choice to go to college.

In families where both parents held a degree, pressures may be less because going to college may just be assumed. (Boyer 1987, 19-20)

Things are changing, and there is a real break from the past. Because of this change in attitude, higher education must become more flexible and should meet the needs of the new adult generation. Apparently, this is not the situation, however, for Gourgue (1988) says, "as the population grows and changes, the State University remains the same. There are programs for everything in Haiti, but they are filed away."

Continuing education in Haiti is a new concept for those in higher education as well as in society at large. Most continuing education now takes place at private higher education institutions which are considered later in this study. The newness of the concept does not negate the need to satisfy adult students. Cross (1981) suggests that there is an obligation for adults to pursue an education. She believes that change is so vitally important that nothing in
childhood can prepare adults for the demands of society. The reality of society should change the manner in which schools prepare students for the future. It should also change the way societies view education. In addition to personal fulfillment and self-satisfaction, there is also a moral responsibility toward society that goes unfulfilled without further education. Henderson and Henderson (1974) suggest that it is important to return to certain goals of a democratic society where the complete development of individuals is stressed. Universities should participate in the field of continuing education for adults.

Kapur (1977) feels that a university should get involved in continuing education because of the need to touch the larger community. Many organizations in society are provided with leadership through university programs. The university can be a challenge for objective thought and investigation. To a great extent much social good can be done through its library, laboratories, faculty, staff, and the student body. In considering the need to keep pace with the changing world, self-improvement and the ability to maintain a secured employment, Sanford (1970) suggests that the need for updating education is based on keeping up with the changing requirements of working adults. Adult programs
must be organized around adult activities and work schedules.

Most educators agree with Cross (1981) that the single most important goal for educators, agencies, and governments in the learning society is to develop lifelong learners. These individuals not only possess basic skills but also the desire to increase their learning experience on a continual basis. Unfortunately, the present educational system is geared toward creating dependent, rather than independent learners. Even in formal education, students are not challenged to think. Most professors simply hand out a copy of a syllabus for the course and the students follow the guidelines. This type of learning experience cannot effectively meet the demands of the learning society. Kapur contends that,

continuing education is a life-long education. It should reflect the values of society at a particular period of time. Each individual should get the chance for self-development and self-fulfilment and should be adequately compensated by being educated later in life if he missed educational opportunities in earlier life due to circumstances beyond his control. (Kapur 1977 16)

The Carnegie Commission on Higher Education (1971) recommends that institutions of higher learning take into consideration the many difficulties involved in furthering one's education and seek to make adjustments to facilitate more flexible schedules. They suggest that opportunities be created for persons who wish to continue their higher education through
not only regular classes, but evening and summer courses. In this way, opportunities could be expanded for adults to further their education while remaining employed. In Great Britain, this "sandwich" program has been created especially for such adults. Such an alternative schedule and flexibility enable busy students to complete degrees with less pressure. Conflicts from home, job, and geographic locations can be solved without major changes in students' daily lives and responsibilities.

Continuing education is currently a necessity for most people.

As we move toward the year 2000, almost everyone will need some form of post-high school education if he or she is to remain personally empowered, economically productive, and civically prepared. The twin mandates—quality and equality—remain the unfinished agenda for higher education. (Boyer 1987, 276)

It becomes evident that most educators, as well as modern societies, believe education is a potent instrument for social change. When Great Britain wanted to solve its educational problem, the Open University was created by the government, and its goal was to offer adults a chance to obtain a degree from their home in their spare time. The program was developed primarily for those who were deficient in education. As a result, 60,000 undergraduate students are now studying at any one time (Kaye and Keith 1982).

This implies that Great Britain faced the problem squarely and paid the price, and the response has been
overwhelming. Will the universities in Haiti, the
government and the private sector become deeply involved
in providing a solution for adult education? How long will
the political and social systems wait to modify their
policies toward the poor? Is the purpose of education for
the development of all members of the Haitian society? Or
is it just for a select few? The answers to these
questions constitute challenges for all parties involved.

In education, the first step seems the most difficult.
Once the taste of education has been savored, one wants
more, because the more one learns, the more the need arises
to learn. Kapur believes that,

there is no resting place for a man who would be
educated. He has no choice but to opt for life-long
education. . . . The most important thing about
education is appetite. Education does not begin with
the university and it certainly ought not to end there.
(Kapur 1977, 17)

In the final analysis it can be stated that adult
education has fulfilled different societal needs throughout
history. Its contribution continues to be a positive force
in improving the learner's and community's lives. Also,
continuing education is seen as a necessity to upgrade
previous learning experience and skills in order to insure
continuous progress. If Haiti's productivity in the labor
force is to increase, adult and continuing education must
receive priority.
CHAPTER V

THE CONTRIBUTIONS OF HIGHER EDUCATION TO
NATIONAL DEVELOPMENT

Value of Education

Most developed nations began their educational systems early in their existence. For example, when the pilgrims first came to the United States, education was a major concern, although it was based on religion. God was the center of their lives, but secular education was also very important. Some of the early settlers made the following comments:

After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship and settled the Civil Government; one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity dreading to leave an illiterate ministry to the Churches when our present ministers shall lie in the dust. And we were thinking and consulting how to effect this great work; it pleased God to stir up the heart. (New England First Fruits 1643, 1)

Although education was originally based on religion, it was later broadened to include more people. The wisdom of this action has been recognized by the people in other countries. The English Gentleman who visited the United States stated,

The wise men of the United States know that the maintenance of their liberties greatly depends upon
having an enlightened population, who are capable of appreciating the advantages they enjoy; for despotism is more strongly supported by ignorance, than by armed thousands. (English Gentleman 1969, 480-81)

Believing that education was for the purpose of society's emancipation, the pilgrims were open to change and were flexible enough to make adjustments as opportunities for new knowledge became available. The English Gentleman continues:

Every day a rapid improvement is taking place. The Masters . . . are anxious to adopt any obvious improvements, in order that their method of education may correspond with the advance of knowledge, and with the wants of an enlightened people. (English Gentleman 1969, 471)

As knowledge in the United States grew, the people became more powerful. The more their power was diffused over all social strata, the more communities participated in the process. It was a cause with consequences, however. If education stayed within the elite group, it became dictatorial, but if education became widespread, then the power was diffused. This simple lesson could benefit an anarchic political system such as the one in Haiti, where education was not an early priority.

Weil et al. (1973) state that during the colonial regime only the elite were schooled. However, in the second decade of the nineteenth century, Haiti's first high school was established by President Alexandre Petion. Underdeveloped nations such as Haiti no longer have a choice of whether or not to educate. As Cleveland argues,
People who do not educate themselves—and do not keep re-educating themselves—to participate in the new knowledge environment will be the peasants of the information society. . . . Societies that do not give all their people an opportunity for relevant education, as well as periodic opportunities to fine-tune their knowledge and their insights, will be left in the jetstream of history by those that do. (Cleveland 1986, 280)

Though economic return is important to higher education, opportunity for education does not have to be restrained according to its rate of return. The value of education cannot be overstressed, because the progress of communities depends upon it.

Perkins, noting the problem of education in the Caribbean, considers the case of Haiti to be typical. He states that,

The worse case, no doubt, is that of Haiti. . . . The masses themselves are apathetic; the elite fear the social consequences that may follow on any great spread of enlightenment. The language of the cultivated class is French; the language of the peasantry is Creole. (Perkins 1947, 105)

In order for higher education to grow, the environment of society must be conducive to its progress. Professors, as well as students, must be free to criticize and challenge the status quo. Students must be expected to move beyond the conventional level of reasoning, to reexamine certain assumptions, to become convinced of their personal views and experiences and to not take for granted what has been taught in the classroom. Students in higher education are to develop in civilization, to achieve the highest possible
creative abilities, and to discover new and exciting ways for personal growth.

The value of higher education is immeasurable; therefore, no nation can afford to ignore the need for it. As Kapur (1977) emphasizes, all nations have taken an interest in higher education. Most importantly, education is a means for producing leaders of the world. The value that societies place on education is expected to increase. Rawlins and Ulman (1974) contend that changes in education influence most social and economic trends. Its supporters argue that education will provide greater economic abundance and greater opportunity.

The report of the Commission on Financing Higher Education (1952) supports the view that higher education helps promote leaders in nations who do the most for humanity. It encourages a way of life that involves freedom with responsibility.

The value of higher education to society in the United States is described by the Commission on Financing Higher Education as "a defender of freedom." As such, its services to society are many, but most important is the training of professional men and women to lead the nation in its growth (Commission on Financing Higher Education 1972, 187-188). The achievement of higher education elevates society to a higher level of thinking and working. It also helps to
reduce barriers in society and to increase individual opportunities. Therefore, the Commission (1952) concludes that universities make valuable contributions to the nation's intellectual leadership and the national defense.

Haiti needs to make a commitment to providing the opportunity for higher education, even though such a commitment represents a major challenge. Although Haiti cannot do all that needs to be done because of the economic situation, it is important that higher education be well organized and maintain the best possible qualitative standards. This will prepare graduates from Haitian institutions to make a viable contribution to society. Many jobs are currently reserved for graduate students, and this is likely to be increasingly true in the future.

The Commission on Financing Higher Education (1952) reveals that, in the United States, Americans are satisfied with higher education, and thoroughly believe in it because they know that it is important to the future of the country. In a changing world, leadership also depends on the quality of higher education.

Leaders in the Haitian government believe that their educational efforts are developmental, but more than 70 percent of the population lives in ignorance and illiteracy. It is the contention of Jefferson that "if a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be" (Barlett 1980,
389). It seems as though government leaders have not yet realized that the success of an underdeveloped society depends to a great extent upon its citizens. The government must help educate the masses and give students the opportunity to enjoy education. No dream of higher education can be realized without first taking into consideration the individual expectations and aspirations of its students and those of the nation as a whole. In considering the contributions of higher education to American society, Henderson and Henderson firmly believe that "a college education enhances the earning power of individuals" (Henderson and Henderson 1974, 252). Having an education means leading a more satisfying life financially, as well as in the health and happiness of people.

It is not by coincidence that higher education has made such a tremendous contribution to national development in the United States. It was planned from the beginning. As Conant states, "the internal development of this nation politically, socially, and economically has been bound up with the unfolding of a characteristic American point of view about schools, colleges, and universities" (Conant 1956, 35).

D'Aeth (1975) suggests that the relationship between education and politics is an important point to economic growth. Therefore, the problems concerning educational
development must be considered from both an economic and a political context.

There is a general consensus that the rate of return in education is good. As Woodhall cites, looking at the rate of return in over thirty countries, "the concept of human capital is now seen to have important implications for educational planning, public and private investment decisions, income distribution and vocational choice" (Woodhall 1973, 9).

Alexander adds his view of this investment as follows:

Assuming an alternative return on physical capital at 10 percent, an investment in completion of high school and college is well justified. The rate of return to the total resource investment of an eighth grade education is far beyond the other educational levels. Even if a return to investment in physical capital at 12 per cent is assumed, the rate of return for education, even after taxes, is greater for secondary school and commensurate for college graduates. (Alexander 1976, 463)

Although the methods of quantifying educational benefits are inadequate, nations and individuals who invest in education reap excellent benefits. Alexander points out that "studies have consistently shown that returns from early childhood through college education are of such magnitude as to justify free public education through the bachelor's degree" (Alexander 1976, 466).

Other benefits of higher education are evident in better health care, reduced crime rates, better employment opportunities, improved family life, more effective
decision-making processes, and the progress of a democratic society. Schultz believes that "if education were free, people presumably would 'consume' it until they were satiated, and they would 'invest' in it until the return to education was zero. But attending school is far from free" (Schultz 1963, 20). Baum and Tolbert emphasize that:

The conclusion that education contributes to economic growth, and that spending on education should therefore be considered productive investment and not merely the satisfaction of consumer demand, is now widely accepted. A variety of relationships have been examined in the course of reaching that conclusion. (Baum and Tolbert 1985, 119)

If education is to contribute to the welfare of Haitian society, it must be done now, not in the future. Dusk explains that,

education is not a luxury which can be afforded after development has occurred; it is an integral part, an inescapable and essential part, of the development process itself. . . . The bottleneck in development today right around the world is not exclusively money or capital resources; a crucial bottleneck continues to be people. . . . For education is an investment, and a good one. It yields a high rate of return. (Dusk 1966, 28-31)

Lewis (1956) states that some countries neglect one area of education in favor of another, such as giving more emphasis to higher education, or to adult education. This leaves the area of primary education equal to such public expenditures as roads, or other services provided by the government. The United Nations Educational, Scientific, and Cultural Organization (1980) stresses that many educational systems, such as the one in Haiti, are not the reflection of their
own current needs. They are instead based on systems of other more advanced countries who overlook local conditions, such as unemployment, slums, and delinquency.

In order for Haiti to be developed, priority must be given to the education of the masses. Stepick supplies the following vital statistics about education and wealth in Haiti:

Eight-tenths of one percent of the population have 44.8 percent of the wealth. Two-thirds of the rural population (80% of the total population) have annual incomes less than $40. The infant mortality rate, between 130 and 150 per thousand, is among the highest in the world. Meanwhile, there are more Haitian doctors practicing in Montreal than in all of Haiti. Over three-fourths of the adult population remain illiterate. There are few schools, especially in the rural areas. Instruction is usually in French, a foreign language to the vast majority, and the "free" education of the Haitian constitution usually costs too much for the common man's children. In per capita education expenditures, the Haitian government spends the smallest amount of any nation in the world. (Stepick 1987, 138)

Role of the Government

In an autocratic State such as Haiti, the government has a major role to play in higher education. The Haitian government has repeatedly proven to be neglectful in educating its people. The general impression in Haiti is that the people and all they stand for, exist for the State, and the State itself holds the inalienable right to rule over the nation. Consequently, both the nation and education suffer. According to Aso and Amano (1972),
education and the Japanese government have a positive relationship. Everything done by the government should be for the benefit of the people. The State's rights must wait upon the wisdom and social development of the people.

In Haiti, the uninvolvement of the State surprises individuals such as Bazin who notices that,

the most shocking thing about education is that it is an area where the State is absent. It is, to my way of thinking, an absolute scandal that has no justification, no excuse whatsoever. The numbers speak, and what they say is terrible. (Bazin 1988, 12)

Bazin provides some statistics relating to the meager participation of the government:

In 1983, the total sum dedicated to teaching, public and private expenditures, maintenance and capital expenditures, amounted to $100 million. Of this total, the State furnished only 20%. Foreign aid, 30% and the Haitian parents, yes exactly, some of the poorest parents in the world, 50%.

Its whole share represented 9% of all public expenditures, which is equivalent to 1.5% of the PIB. In no other country, even the poorest of the poor countries of Africa, is the State less interested in the education of the population. (Bazin 1988, 13)

Despite the fact that the government has done little to improve education, the educational system remains strictly monopolized by the State. A typical example of the Haitian education system is the old Japanese system. The Japanese government had to take steps in liberating education when the country needed to provide national development. Aso and Amano (1972) explain that the guiding principles to be adopted under the new system were democracy, freedom, decentralization, education of the masses, diversity and
internationalism. Once liberated, the Japanese system of education proved to be a model in its contribution to all phases of development. Haiti, sooner or later, must choose between governmental control and practical involvement in progressive education. Government control does not exclude practical involvement.

The United States Education Mission to Japan (1946) recognizes this fact. This group suggests that decentralization is necessary for teachers to develop professionally under loose guidelines and without regimentation.

Bazin (1988) advocates that the Haitian government work toward alleviating at least some of the basic needs that constitute a hindrance to most students in Haiti. He believes that the State should provide financing for students. Some subsidies should include one meal per day for primary grades, uniform expenses, and books and supplies.

**Funding in Higher Education**

The practice of free education at all levels in Haiti has been sanctioned by almost all the country's constitutions. The Constitution of 1987 continues the old tradition with a new interest in educational research. It specifies that "the State must finance the functioning and development of the State University of Haiti and of the
public superior schools. Their organization and location must be envisaged from a perspective of regional development" (Constitution 1987, art. 208-210). To some, the idea that Haitian society owes free education to all citizens at all levels is questionable. They believe that completion of elementary education is what must be freely provided. Vincent and Lhérisson agree with Carrive that, for secondary or higher education, it is a question of gratuity or obligation. On the side of education, society owes to its members only what is necessary, what is indispensable to fulfill the role of man and citizen. An individual bears the burden of acquiring further education, according to his resources, abilities, and efforts. (Vincent and Lhérisson 1898, 17)

Most developed countries such as the United States demand that parents and students share the cost of higher education. This system provides students many personal and social benefits. The Commission on Higher Education in American Society (1952) asserts that students should pay at least part of the expenses of higher education. The student has an obligation to at least partially repay society for the education it provides.

Considering the scarce economic resources of Haiti and the insufficient amount of money provided for education, the practice of free higher education remains a controversial issue. Gaillard (1988) believes that "by providing education for all at all levels free of tuition costs, none is really served, since the great majority is excluded from
that benefit." The controversy has continued for almost a century. Vincent and Lhérisson provide the essence of Carrive's argument against free higher education:

Where is the justice in the fact the State has granted to a certain degree, an absolute gratuity to families that are rich enough or well enough off to pay, by their resources, for the education and instruction of their children, as for their room and board. The principle of an absolute gratuity cannot be justified. (Vincent and Lhérisson 1898, 16)

This same question was recently asked by Alexis (1988) when considering the unjustified practice of free university study. He says that "eighty percent of students in higher education come from private secondary schools where they were paying an average of $30 a month. Why should the State be expected to provide them with free higher education when the majority can afford to pay." The contention of Alexis, Gaillard, and Carrive is based on totally free higher education. It is generally believed that those who need financial assistance most in Haiti are unable to receive it. Free higher education is just another bonus to the elite, at the expense of the masses. Long ago, Vincent and Lhérisson expressed their disapproval of the 1879 and 1889 constitutions which provided free education at all levels. They said that,

The Republic of Haiti is one of the few countries where free public instruction is universal. It is easy to understand free primary education. It is a natural consequence of obligation. But the theory of universal gratuity does not seem to us to be based on very decisive arguments. Gratuity should not be an absolute principle. (Vincent and Lhérisson 1898, 11)
Free education at all levels in a country with a literacy rate of approximately 25 percent continues to be the subject of discussion among educators as well as politicians. Pompilus (1988), an educator, strongly supports free higher education. He feels that failure to provide it would exclude and deprive a group of students from benefitting from this opportunity, and that Haiti must continue to provide such an opportunity. As Lewis states, "education at university level is primarily seen as an investment, by those who submit themselves to it; it is a means of ensuring superior social status and superior income" (Lewis 1956, 184). This is the case in Haiti. Therefore, free university education has a long way to go before most Haitian people can be convinced of its justification.

As Vincent and Lhérisson report, Domingue wholeheartedly supports and defends the urgency of free education at the primary level, but opposes strongly free education at higher levels:

Secondary and higher education, being accessible to a small number, does not merit our solicitude. The modern problem is primary education, whose field is vast. Everyone does not take high school and college courses. That is what fails to be understood in Haiti. That is why we have for a long time lost the secret of forming citizens. (Vincent and Lhérisson 1898, 12-13)
Selectivity in Higher Education

Until recent years, higher education in Haiti was only for members of the elite group. The successive governments have been afraid to open the door of opportunity for education to all because they were unwilling to let the citizens have input in running the government. This is the opposite of countries where democracy is the rule, such as the United States. McConnell states that "in the United States the decision will be to educate the many rather than the few, to send a greater percentage rather than a smaller one to some kind of higher institution" (McConnell 1962, 18).

In the future, Haitian higher education must face the challenge to become more receptive and serve a larger portion of society. Previous restraint on education has fostered the anarchy which Haitian people experience in their political life. George (1963) states that the progress of civilization requires more and more intelligence to solve social problems. He believes that as greater numbers of people become involved, the solutions will be more effective. Social problems cannot be safely left to politicians and professors.

Because the opportunity for education has been provided only for the privileged few--the elite--they have come to believe that they own the country and that they have the inherent right to rule over the majority. There appears to
be no solution other than the education of the illiterate majority. Only through education can this group regain human dignity and begin using their personal resources. Education is the first step toward a democratic Haiti. Until the system of education becomes more democratic, more flexible, and more open to the vast majority, the door of opportunity in higher education will remain closed. According to Soldwedel, little has been done as far as opportunities in higher education for those held back by an inferior public school education. What is important is that

we must decide that higher education in the future is no longer to be elitist, racist, closed off from the community and the issues of the day, and responsible only to trustees and boards of regent. Instead, we must decide that it is to become truly democratic. (Soldwedel 1971, 106)

Haiti is too poor to be selective in educational opportunity. Gardner (1961) emphasizes that a complex society is dependent upon the capacity of its people to read and write. One of the duties of education is to seek talented students who can deal with the complexities of society.

It is time that Haiti follow the example of great nations who have opened their educational systems to wider groups of society. The United States is a good example in this case. Gardner (1961) believes that leadership should reside in the hands of hundreds of thousands of influential
men and women. They are the ones who shape public opinion and create a climate in which public opinion is formed.

A system of education that remains closed for too long becomes self-destructive. The United States has changed from a closed system to an open one. According to Rowland (1986), American higher education has evolved from the philosophy of service to the elite to egalitarianism. In order to achieve a democratic society it is necessary to open the system of education from the lowest level to the highest one. McConnell believes that "all education in the United States, elementary, secondary, and higher, is based on the belief that a democracy cannot exist and grow merely through the leadership of an intellectual elite" (McConnell 1962, 145).

When considering the contribution of higher education to national development it is first necessary to look at the product that has come out of the educational system. As stated previously, higher education was reserved for the selected few—the elite group. Whatever contribution higher education could have made would have to be made through this elite group. However, according to general consensus in Haiti, the elite have resigned from the role of the leaders who help in promoting the welfare of the country. Instead, they distance themselves from the lower class which includes 95 percent of the population. In looking down on the lower classes while they build their wealth, the elite show how
they are deprived of any kind of social and ethical responsibility. Price-Mars (1919) points out that in a dictatorship the dictator cannot escape all responsibility without incurring a widening dichotomy between himself and those he governs. The distance that is built between the masses and the elite has grown to the extent that Haiti has two completely different societies. Price-mars points out that the gulf between the elite and the masses is difficult to justify. He is scandalized that this disparity continues.

The problem of social class within the country is not only realized by Haitian observers and by Haitian society in general but also by visitors who quickly recognize the reality of an isolated, pretentious elite. Leyburn (1941), an American sociologist, notes that the most striking aspect of Haiti is its two social groups: the elite and the masses. The differences are quite obvious, as Leyburn further notes, in that the elite make up about 3 percent of the population, and never work with their hands. They live in towns, get an education, and speak French.

Bonneau makes the following observations about Haiti's distribution of wealth over a century ago:

The State was in possession of the former public domain as well as the wealth of the colonists. Only a third of the land was held by the Haitians, who were land owners under the colonial regime, and who since the declaration of independence, made up the wealthy and
educated class of the nation; the rest of the people owned nothing (Bonneau 1862, 36).

Although Haiti is not alone in having two classes, the difference from other countries is that the small oppressive minority that composes the elite use the masses to maintain the status quo. Mosca (1939) states that all societies comprise two classes of people: a class that rules and a class that is ruled. The first class is small and performs political functions. The second class, the majority, is controlled by the first.

Things do not change in Haiti. In fact, it seems worse when one realizes that the larger group has been so imposed upon by the minority. In Haiti, the majority yields to the influence of the minority.

Out of 6 million Haitians some 4 thousand families control all the economic and political sectors of the country. These families, bound by a large North American and European finance, are opposed to development and are always ready to accuse communists and anti-nationalists who dare to take a stand in favor of the masses. (De Ronceray 1986, 9)

Though De Ronceray is one of the most active individuals in promoting the concept of national development, his view of the present generation is very pessimistic toward initiating and realizing concrete change in Haiti. Haitians need to develop a new attitude toward themselves and their country.

The men and women we have prepared are afraid of the Haitian reality. They look at it from a distance and do not want to accept to pay the price for change. They are not ready for the sacrifice that the process
of change requires. Therefore, it is another type of individual with a new mentality that needs to be prepared for our national development (De Ronceray 1988).

Brimer and Pauli offer the opinion in that "the answer to the question, 'What kind of man do we want to produce?' determines the choice of school organization, curriculum content, teaching methods and the means of assessing the performance of pupils" (Brimer and Pauli 1971, 128). The present generation must shoulder the responsibility to determine the destiny of the country. Adult human resources must be quickly developed through education. The determination of the masses is evident but education must become a high priority. Otherwise, the adults of today will leave the burden of poverty on future generations. It is important that steps be taken to end the vicious cycle of underdevelopment. Haitian adults must be helped to develop a clearer understanding of the fact that the elite unlawfully monopolize the wealth of the nation. The masses need to work together through proper channels to reclaim from the bourgeoisie what is rightfully theirs. In describing nations where a minority oppresses the majority, Haiti was given as an example by Perkins (1947). He cites the elite as being indifferent to the condition of the masses, but notes that it is only from this group that effective efforts at change can arise. Thus, Haiti seems to be at an impass.
It is the contention of Gaillard that,
the masses will save themselves by imposing themselves into the government slowly until they take it over. Then the elite will no longer be in charge of the wealth and power of the country. From there, Haiti will be in the process of national development (Gaillard 1988)

Freire contends that by freeing themselves, the oppressed can free their oppressors. The latter, as an oppressive class, can free neither others nor themselves. It is therefore essential that the oppressed wage the struggle to resolve the contradiction in which they are caught. (Freire 1970, 42)

Some researchers question the role of higher education in such an exploitative situation. Smith (1974) argues that the role education has played in developing technology is politically significant. However, it has not been done in a humane manner. Instead exploitation has been used to reshape higher education to the image of the society it serves.

Higher education in Haiti has always been indifferent, insensitive and inconsiderate toward social injustice. The elite is its product. Prince says that,
The educational system both reflects and reinforces existing patterns of class and cultural division in Haiti, favouring the children of the urban elite at the expense of the mass. The ultimate condemnation of the system is the illiteracy rate of around [70] per cent. (Prince 1985, 62)

Vernet (1988) explains that there has always been a positive correlation between education and the elite. The reform of
1979 ruptured, to some extent, that relationship. That is why some people oppose the reform. The Haitian education system is far from realizing what Dewey suggests as the social role of their institutions:

It is the aim of . . . education to take part in correcting unfair privilege and unfair deprivation, not to perpetuate them. . . . It must take account of the needs of the existing community life; it must select with the intention of improving the life we live in common. (Dewey 1929, 253)

Until the Haitian elite learn to look beyond themselves and their personal interests, the possibility of a working relationship with the masses will remain an illusion. Paquin (1983), a member of the elite group, criticizes upper-class Haitians for possessing excessive egoism. They are not community-minded and do not believe in collective effort.

The current educational system encourages the elite's negative treatment of the larger population. It must take responsibility in bringing about real change. Talk must become concrete action in order to reduce the gross inequalities that have divided this small nation. Rotberg and Clague contend that,

The continued domination of an urban elite, and the style of dictatorship to which Haitians have become accustomed, has also been assisted by the maintenance of a restricted and inappropriate system of education and the perpetuation of antimodern modes of thought and patterns of behavior. Schooling, in theory accessible to all Haitians, has in practice been limited since the early nineteenth century to members of the urban elite and the families of relatively advanced rural peasants. (Rotberg and Clague 1971, 15)
A medical doctor who refuses to go to the rural areas explains that it is "because I have always lived in the city and the government does not provide any medical equipment for the provinces. Many of the rural clinics do not have even the first aid treatment to help a patient. That is why I choose to work for a private organization" (Verdier 1988). De Ronceray explains that,

Our system of education has formed individuals that are foreign to the needs of society. The agronomists want to sit behind their desks and refuse to go to the rural areas. Those who graduate from our medical schools leave the country to offer their services to other countries at their first opportunity. (De Ronceray 1988)

Since agronomists and medical personnel refuse to offer their technical assistance to the rural areas where 80 percent of the inhabitants live, how can higher education make a contribution to national development?

Role of Higher Education

There is no set of definite goals for higher education. Goals vary from institution to institution according to their mission and the needs that society faces.

Pinner states that "it is the task of the university to advance dissensual knowledge in whatever field this may be" (Pinner 1962, 965). A university is a community of scholars of different age groups that mingle together to further education and the well-being of mankind. It is important that members of that community show a willingness to
learn from the past, the present, and the future of the academic world. Hesburgh (1979) explains that a university must welcome all relevant questions in an atmosphere of freedom. In this way students can perceive the great power of ideas and ideals and use them wherever possible for the material, intellectual, and cultural development of mankind. Universities cannot be isolated from society. There is a mutual influence, as society influences the universities as to what direction they might further their research and teaching. The universities also influence society by producing manpower that can contribute to the decision-making process, as well as the present and future leadership in various areas of social life. It is Fletcher's contention that "universities will not contribute fully to the riches of national life unless they see their task as that of the inspiration of society and feel the need to raise it always to higher levels" (Fletcher 1971, 48). The Report of the United States Education Mission to Japan (1946) suggests three important functions of a university. First, it guards the tradition of intellectual liberty and stimulates freedom of thought. Second, it prepares young men and women for positions of leadership in the community. Third, it trains young men and women for technical proficiency in various professions.
Some writers believe that universities have a role to play in the preservation of mankind against potential adverse natural, ecological, and destructive events that threaten the existence of man. Against such threats to civilization, Kapur believes that,

the universities will be our last, perhaps our only defense. The values they embody, namely, those of knowledge and truth and freedom must prevail, if man has to avert disaster. . . . They will be man's chief ally in the struggle to preserve our freedom and our species from destruction. (Kapur 1977, 109)

Hudson (1968) agrees, and adds the idea that since the university commands the respect of most elements in society, it is being asked to remade society, to deal with social problems, and to become a powerful agent for guiding change.

In this context, higher education has a moral responsibility to encourage community involvement in education and to expand programs in order to reach the "unreachable." This will contribute to improving the competence of members of the community, will increase their intellectual capacity, and will improve their contribution to personal as well as community life. Higher education must help graduates develop a sense of moral and social responsibility. Haitian higher education fails to meet this need. According to Gaillard (1988), Azael (1988), De Ronceray (1988) and others, higher education graduates in Haiti are looking forward to their first opportunity to
leave the country, to offer their professional services to foreign countries. Most of them do not plan to return to Haiti. This is especially true in the fields of education, medicine, and agronomy. In considering academic values in relation to the reality and needs of society, Butts raises the moral question that must concern all of those who benefit from and administer institutions of higher education:

Shall universities be centres of purely intellectual concerns or shall they point the way to social responsibility? Shall they be devotees of the "life of the mind" or advocates of social and public service? Shall they be ivory towers or watch towers...? what is the life of the mind without service, and what is service without the life of the mind? (Butts 1955, 78-79)

He further contends that scholarship, research and teaching ability must work together equally. Any unusual emphasis on one will throw the others out of balance.

National Development

The relationship of education and national development is frequently discussed. Although there is no general consensus, the prevailing view is that a positive relationship exists between the two. However, the possibility remains that education can also be a hindrance to development. As expressed by the United Nations Scientific, Educational, and Cultural Organization in its research on the rural environment, "if education is to stimulate rather than obstruct development, it must be
firmly rooted in the environment, develop the creative capacities of individuals and accord equal opportunities to all" (1980, 17). National development is defined by Curle as safety, sufficiency, satisfaction, and stimulus. He states that,

Safety, in that the society is generally non-violent, and the individuals are protected from victimization by the state, or the police or each other; Sufficiency, in that they have enough food, clothing and other material things so that they are not prevented from making the full use of their potential; Satisfaction, in that their lives are generally pleasant and sufficiency is not achieved at the cost of psychological and cultural disruption and disturbance; Stimulus, in that the people are kept aware of their intellectual, social, or spiritual potentiality and encouraged to fulfill it (Curle 1978, 118-119).

Higher education in Haiti is irrelevant to the needs of society. The National Department of Education, through the proposed reform of 1979, suggested the need to amend education so that it relates to society.

The Haitian school is an instrument of economic and social development and it constitutes a planned and profitable investment for the Nation. It elaborates the contents and programs from the facts of Haitian reality while remaining open to the exterior world. It favors the formation of capable citizens to modify physical, material, moral, and spiritual conditions to create more riches, goods and services and to contribute to the improvement of the quality of life. (Département de l'Education Nationale 1982a, 5)

The reform adds that, "Education constitutes for the State a central and primordial place for the development and economic and social progress of the Nation" (Département de l'Education Nationale 1982a, 6). Unfortunately, however,
even after ten years, the reform in question has failed to become reality. Higher education in Haiti must shoulder the responsibility to promote the development of the nation by providing academic and professional skills that are appropriate to preserve, develop, increase, or renovate the cultural, social, education, economic, and political values of society. However, this is not an easy task, for higher education must have at its disposal the necessary resources and a conducive academic and political atmosphere. Without the political cooperation of the Haitian government, namely the elite, education will remain moribund in the face of such a great challenge. According to Kelsey, no change can take place "until the dominant group see that they and their country are held back by the ignorance of the masses there is not likely to be a great movement in favor of public education unless some outside stimulus is supplied" (Kelsey 1921, 131). Permanent progress in any area of Haitian life must be fully supported, encouraged, and protected by the country's political machine. The Pastoral Message of the Bishop of Haiti (1986) states that the development of the country would be greatly expedited if the government would place a high priority on the areas of literacy, agrarian reform, and employment. However, there must be a political desire for these priorities. Only then can substantial change be expected.
Despite the powerful hand of the Haitian government in the decision-making process, the role of higher education in development is not negated, for in all societies the contribution of higher education is expected. Sanford (1970) notes that the expectations of institutions of higher learning have become more demanding. Some of these expectations are research, scholarship, the training of scientists and scholars, training for other professions and vocations, general education, and direct service to society. This is especially crucial in the case of Haiti where the quantity of institutions of higher learning is extremely limited. Simmons states that "Haiti's sole state university ... is the institution responsible for higher education in its academic, professional, technical, and research efforts" (Simmons 1985, 43).

It is evident that because the Haitian government sets no priority for education, development cannot take place. According to Alexis (1988b) education in Haiti has to relate to the needs of society. He knows of no country that has been developed without giving particular attention to its higher education prior to its development. Higher education has a definite role to play in the process of national development of any country. In his view, higher education has made no contribution in Haiti.

The current structure and management of higher education prevents it from contributing to development. One reason
for its failure is its unrelated curriculum. Another is its failure to develop a sense of responsibility in students toward society. If higher education makes any contribution to national development, it is very weak (Azael 1988). Gaillard (1988) believes that there is a negative relationship between Haitian higher education and national development. There is no need to elaborate on it because the facts are there. There was hope when UNESCO sponsored the Haitian Institute of African Studies and Research (IERAH) as a research center, but this center has been transformed into a teaching center. Finally, UNESCO gave up the project.

For development to take place in Haiti, a tremendous effort must be undertaken in education. Haiti must break away from the vicious cycle of illiteracy and ignorance. Until this happens, change and development will remain an illusion (De Ronceray 1988). The relationship of development to education is one of the most important problems Haiti faces. This is because, prior to the 1979 reform, the educational system was consistent in forcing students, from the primary school to higher education, to memorize information without understanding. For education to contribute to national development, education must be practical and must take into account the problems of its own society rather than those of foreign countries. Education
in Haiti currently takes no account of the needs and problems of its society (Bernard 1988). National development cannot progress in Haiti until the Creole language controversy is resolved (Trouillot-Lévy 1988).
CHAPTER VI

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

The problem of this study was the status of higher education in Haiti. The purposes were to analyze its organization, administration, and contributions to national development from 1958 to 1988. An additional purpose was to provide background information from foreign literature which might assist in improving Haiti's system of higher education.

In order to achieve these purposes, a computer search was conducted, a study of literature written in French, Creole, and English was undertaken, and a series of personal and telephone interviews was conducted. The results of this research provide valuable information which forms the content of this study.

The study reveals that higher education in Haiti during the past three decades has functioned as a symbol of social prestige rather than developing scholars. With more than 90 percent of its professors part-time, its curriculum unrelated to the needs of the Haitian society, and its student body in revolt for the past three years, higher
education in Haiti is urgently in need of radical reform in order to change into a organized scholastic society.

The hope of an adequate system of education in Haiti depends heavily upon the establishment of a democratic government, elected by the people. Without such a change in government style and leadership education will continue its cycle of poverty.

The autocratic style of leadership which prevails in the political arena also exists in the education system. It is imperative that Haitian educators and administrators realize their common goals. Until a spirit of brotherhood exists among them, the government will continue to use education for its own benefit. By unifying their efforts, those in the academic field can better influence the government to acknowledge the impoverished state of higher education and begin progress toward a deep-seated reform.

The oppressive elite group that dominates the economic and political realms of Haiti reveals itself as the stumbling block to educational reform. This group believes that its security lies in keeping the masses in the darkness of illiteracy and superstition. Bernard (1988) states it well when he says that, "if the elite do not change their negative attitude toward the masses, and continue to keep them in this state of illiteracy, the time will come when the whole country will suffer the consequences. Then it
will be the masses as well as the elite that will pay for the broken pot." Gaillardó (1988) considers the elite as "infamous heirs" of the former colonists for depriving the masses of the basic necessities of life. He quotes Rene Depestre, who qualifies the Haitian bourgeoisie as the "most illiterate group of the Caribbean." In light of the traditional domination of the government by the elite, it is probable that the only long-term solution is mass education. Education has the potential to provide some degree of equality in the distribution of the country's opportunities and wealth. However, the education provided must be different from what is currently available. It must be taught in Creole, be problem-centered, and be rooted in the realistic needs of the students.

The development of effective adult and continuing education must be the target of educational planners if the government seriously wants development in Haiti. Because higher education has contributed to inequality and injustice between the elite and the masses rather than contributing to national development, it is fair to conclude that what Haiti needs is not additional institutions of higher education, but well-organized adult education programs and technical primary and secondary schools. The future of Haiti will be determined by how the government and educational system respond to current problems. McHale states that:
There is . . . no future other than as we will it to be. If we conceive of a future state as desirable, we tend to orient ourselves toward it and to initiate the courses of action necessary to its attainment. Of course, willing a future connotes more than wishful thinking; it involves an action-oriented commitment to the future in ways that transcend past constraints and present obstacles. (McHale 1969, 9)

Higher education currently appears to have no direction, no purpose for its existence, and to serve only as a symbol of prestige and a protector of the status quo.

The State University, as the predominant figure in higher education, needs to be reorganized and strengthened to meet the academic standards of a university. Professors need to become more aware of the education crisis and assume an active role in solving the problem. Students are currently only motivated to earn a diploma, not to be educated and professors are ill-prepared. An overhaul must begin with the curriculum and proceed to the retraining of professors. It is urgent that the qualitative aspects of higher education be given attention. Higher education in Haiti needs to work with industries and orient its curriculum toward employment.

Recommendations

Based on the information collected for this study, it is recommended that:

1. the Creole language be used as the language of education at all levels, and that French be treated as a foreign language
2. the curriculum be made more flexible, and that memorization and the lecture-centered system be replaced by a more person-centered teaching method and applied research

3. libraries be established to facilitate research

4. the curriculum in higher education be modified to reflect the needs of Haitian society

5. adult education and continuing education programs be initiated by public higher education with the support of the government and the private sector, so that these programs become an integral part of the higher education curriculum

6. technical secondary institutions be established as an alternative to provide technical manpower for the development of the country (This will provide students who choose to further their education at higher levels, the ability to afford their university study. In this context, free higher education is strongly discouraged because it closes the doors of opportunity to the large majority.)

7. the currently existing higher learning institutions be strengthened to meet the basic standard requirements of graduate education

8. professors be encouraged to become involved in periodic continuing education

9. professors be fairly remunerated for services rendered in their profession
10. planning and evaluation become a vital ingredient in the administration of higher education

11. an independent board of trustees be formed to regulate the education system at all levels (This board should be composed of representatives from the government, the system of education, and the community at large. This would help to depoliticize education and increase the autonomy of higher education and increase academic freedom in the teaching profession.)

12. financial assistance and long-term government student loans be established for honorable, academically-qualified students to further their education; specifically in the area of education, science, and technology

13. laws and regulations be established to control the private sector of higher education and of education in general, in order to reduce mediocrity and to prevent an uncontrolled degeneration in higher education which has occurred in primary and secondary education

14. applied research be given priority to further the contribution of higher education in the areas of nutrition, health care, food production, agriculture, medicine, and technology

15. the classroom atmosphere become more democratic and that discussion between professors and students be allowed without intimidation (This will increase the development of natural abilities and satisfy the curiosity of students
through personal investigation in the teaching-learning experience.)

16. the system of education be more open to the general public rather than being elitist in the selection of the few to the neglect of the majority

17. the government of Haiti and the system of higher education take the initiative to encourage educated and professional Haitians of the diaspora to return home to help in the reconstruction and development of Haiti

18. universities become scientific learning centers, where the human and cultural needs of the Haitian society can be provided, and where the talent and creativity of students will be challenged to their fullest potential
APPENDIX A

INTERVIEW SCHEDULE
Interview Schedule

The following questions were asked during the interview process:

1. Who establishes and executes policies at the State University?

2. To what extent does higher education, particularly the State University, provide adult continuing education?

3. How many students are enrolled presently in all higher education programs?

4. What programs are implemented at the higher education level to increase retention?

5. How necessary do you believe higher education is to national development?

6. Are there any plans underway to establish other universities?

7. What is the relationship between higher education and adult basic education?

8. Fifty years ago, the illiteracy rate was 85 percent, and today it is about 75 percent, does that imply much progress?

9. What are the short and long range goals of education in Haiti, particularly higher education? What are the procedures to achieve these objectives?
10. How much impact do you believe that France and the United States have over education in Haiti?

11. What are some of the major legislation affecting higher education in Haiti?

12. What are some of the hindrances education reform has faced?

13. To what extent does the language problem, French-Creole, impede the progress of literacy, education in general, and national development?

14. What is the relationship of higher education to business and industry?

15. Do you provide student and community services? What kind and for what purposes?

16. When was this school first started?

17. What are the main purposes of your school?

18. How relevant is your curriculum to the present needs of the nation?

19. What is the relationship between your school and business and industry?

20. What are some of the major contributions of higher education to national development?

21. What are some of the major obstacles facing higher education in Haiti?

22. When do you think the state of higher education was at its worst during the period from 1958 to 1988? Why?
23. When do you think the state of higher education was at its best during the period from 1958 to 1988? Why?
APPENDIX B

LETTER REGARDING THE LACK OF STATISTICS IN HAITI
Dr. Bill Miller  
University of North Texas  
Department of Higher Education  
Denton, Texas 76201

Dear Dr. Miller:

Mr. Jacob Bernard, a graduate student enrolled in the University of North Texas, visited Haiti recently to search for statistics and other materials pertaining to the educational system in Haiti.

During this particular period of time, it is often frustrating and difficult to secure documentation and statistical data from various government agencies.

Mr. Bernard had contacted the Department of Education during his visit and was assured that information would be forwarded to him. Unfortunately, the materials never arrived. He made numerous telephone calls to Haiti to try to secure the data needed for his research.

As a courtesy to Mr. Bernard, I indicated that I would forward a letter to your office to support his position and to verify his efforts to secure information.

Sincerely yours,

[Signature]

Eleanor Louise Enare  
Director
APPENDIX C

SAMPLE LETTERS SENT TO HAITI
October 5, 1988

Dr. Roger Gaillard, Rector
Rectorat de L'Univ. d'Etat d'Haiti
Rue Bonne Foî
Port-au-Prince, Haiti West Indies

Dear Dr. Roger Gaillard, Rector:

This introduces Reverend Jacob Bernard, a native Haitian and a doctoral candidate in Higher Education Administration at the University of North Texas in Denton, Texas.

For his dissertation, Mr. Bernard tentatively seeks to study the development and contributions of higher education in Haiti during the period 1944 to 1988. Because of your knowledge of higher education in Haiti, you have been selected as one who could assist him in this study. Thus, I would greatly appreciate any assistance and help that you can provide him. Specifically, he needs an interview with you to begin development of the content and parameters of the study.

If you could include time in your schedule to see him, it would benefit his study and contribute to an understanding of higher education in Haiti. He plans to be in Haiti from November 28th through December 15th.

Should you desire further information, contact me at the address below. Thank you in advance for your cooperation and assistance.

Sincerely,

Ron Newson, Ph.D.
Associate Professor and Program Area Head for Adult Education

Denton, Texas 76203
AC 817/565-2045
APPENDIX D

A CHRONOLOGY OF EVENTS IN HAITI 1492 TO 1988

AND MAPS
Chronology

1492 December 5: Columbus lands at Môle St. Nicolas.
1508 Spain sends first official cargo of African slaves to New World.
1697 Treaty of Ryswick; Spain recognizes France's claim to Western St. Domingue.
1751 Macandal leads insurrection against the French.
1758 Macandal captured and executed at Cap François.
1779 France sends troops from St. Domingue to support Americans in War of Independence. Troops fight at Battle of Savannah, October 8.
1790 November: Ogé and Chavannes take up arms against French in North.
1791 May 15: French National Assembly declares all free-born men of color eligible to be seated.
August 14: Ceremony of Bois Caïman.
August 22: Revolt of slaves.
September: Toussaint Louverture joins slave revolt.
1793 August 29: Sonthonax decrees liberation of slaves.
September: British troops land in St. Dominique.
1794 February 5: Mixed delegation from St. Domingue seated at Paris National Convention.
1796 March-April: Toussaint marches into Cap; is declared lieutenant governor by Laveaux.
1797 March: Sonthonax appoints Toussaint commander-in-chief of French forces.
1798 August 31: British troops evacuate Môle.
July 8: New constitution promulgated. Toussaint declared governor general for life.
1802 February 1: Christophe refuses Leclerc permission to land at Cap; sets fire to town.
June: Toussaint betrayed and sent to France.
1803 April 7: Toussaint dies in captivity in France.
May 18: At Aracahoe; Haitian flag is born.
November 18: Battle of Vertières. French evacuate Cap.
1804 January 1: Haitian independence declared by Dessalines at Gonaïves.
January-March: Massacre of French.
October 8: Dessalines crowned Emperor Jacques I of Haiti.
1805 February: Dessalines launches unsuccessful invasion of Santo Domingo.
May 20: Dessalines ratifies Haiti's first constitution.
1806 October: Revolt against Dessalines. Emperor betrayed and killed at Pont-Rouge, October 17.
December: Haiti declared a republic. Christophe refuses presidency.
1807 February 17: Christophe proclaims president of newly created State of Haiti in North.
March 11: Pétion elected president of republic of Haiti.
November 2: Rigaud declared l'Etat du Sud.
1810 June 2: Christophe crowned King Henry I of Haiti.
1811 June 2: Pétion declared president for life.
1818 March 29: Death of Pétion.
March 30: Boyer elected president for life.
1820 October 8: Christophe takes own life.
October 26: Boyer enters Cap. Haiti reunited.
1822 February 9: Haitian army reaches Ciudad Santo Domingo;
April 17: France grants independence to Haiti.
1830 May 9: Treaty in which France recognizes Haiti's final and complete independence.
1844 March 10: Rivière-Hérard invades Santo-Domingo.
April: Piguet uprising in South. Aceau heads Arme Soufrante.
May 3: Rivière-Hérard deposed. Guerrier sworn in as president.
1845 April 16: Council of State elects Pierrot president, following death of Guerrier.
1846 March 1: Pierrot deposed. Riché declared president.
1847 March 1: Soulouque elected president following death of Riché February 27.
1848 April 16: Soulouque masses in Port-au-Prince.
1849 March: Soulouque invades Santo Domingo; August 20: Soulouque proclaimed Emperor Faustin I
1859 January 15: Soulouque abdicates.
January 18: Geffrard takes oath of office as president.
1860 March 28: Concordat between the Vatican and Haiti signed.
1862 June 5: United States recognizes Haiti.
1863 May: Salnave insurrection.
1867 March 13: Fall of Geffrard.
June 14: Salnave sworn in as president of Haiti.
1869 Guerre de Salnave or Guerre des Cacos.
1870 January 15: Salnave tried, condemned, and executed.
March 20: Nissage-Saget elected president.
1872 February 9: National Palace burns to ground.
June 11: Germans seize Haitian navy in Port-au-Prince harbor.
1874 June 12: Dominique succeeds Nissage-Saget.
1876 April 15: Dominique deposed.
July 17: Boistrod-Canal elected president.
1879 July 17: Boistrod-Canal steps down.
October 23: Salomon elected president.
1883 March 23: Boyer-Bazœuvre and followers land at Miragoâne.
September 22-25: Bloody week.
1884 January 8: Miragoâne falls to government troops.
1888 August 10: Salomon steps down; sails for France.
December 16: Légitime declared president.
1889 October 17: Hippolyte sworn in as president after victory over Légitime.

July 26: Firmin civil war erupts.
September 6: Sinking of the Créole-Pierrot by German gunboat Panther at Gonaïves.
December 17: Nord Alexis acclaimed president.
1908 December 20: Downfall of Nord Alexis. Antoine Simon elected president.
1908 December 20: Downfall of Nord Alexis. Antoine Simon elected president.
1911 August 14: Antoine Simon deposed; Lecointe president.
1912 August 7: National Palace blown up; Lecointe killed.
August 12: August inaugurated as president.
1913 May 12: Death of Auguste; Oreste inaugurated.
1914 January 27: Oreste resigns.
February 8: Zaror elected president.
November 7: Théodore elected president following departure of Zaror.
1915 February 22: Théodore steps down.
March 22: Guillaume Sam takes oath of office as president.
July 27: Slaughter of political prisoners in penitentiary. Sam takes refuge in French embassy, is dragged out and killed by mob.
August 11: National Assembly elects Dartiguenave president.
August 21: Americans take charge of Haitian customs houses.
September: Cacos revolt in the Artibonite and the North.
November 17-18: Cacos in the North defeated.
1918 November: Caco Rebellion in the North.
1919 October 30-31: Death of Charlemagne Péralte. End of Caco war in the North.
1920 May 19: Benoît Batraville killed. End of Caco Rebellion in the Artibonite.
1922 February 11: Russell appointed American high commissioner.
April 10: Borno elected president.
1929 October: Students strike at Damien followed by general strike.
April 21: Roy assumes powers as provisional president.
November 18: Vincent elected president.
1934 August 14: End of American occupation.
1937 October: Dominican massacre and deportation of Haitian citizens.
1941 May 15: Lescot succeeds Vincent.
December 8: Haiti declares war on Japan, Germany, Italy.

1946
January: General strike; fall of Lesco; army assumes power.
August 16: Estimé elected president.

1949
Port-au-Prince International Exposition.

1950
May 10: Estimé deposed, army assumes power.
December 6: Magloire inaugurated president.

1956
December 12: Magloire falls; goes into exile. Pierre-Louis takes over as provisional president.

1957
February-June: Ephemeral presidencies of Sylvain and Fignolé.
October 22: Duvalier inaugurated as president.

1958
July 31: Attempted invasion and takeover of palace thwarted.

1959
August 13: Attempted Castroite invasion in South fails.

1963
April: Start of Barbot Insurrection.
August-September: Canave invasion attempt.

1964
April 1: Duvalier président-à-vie.

1971
January 22: Duvalier announces Jean-Claude will succeed him.
April 21: Death of Duvalier.

ADDENDUM

1986
February 7 - Duvalier goes into exile. General Henri Namphy becomes provisional president of Haiti.

1987
March 10 - A new Constitution is adopted.

1987
Nov. 29 - Namphy massacres the voters in the presidential election.

1988
Feb. 18 - Namphy elects Léslé Manigat as president of Haiti in an organized election.

1988
June 19-20 - Namphy overthrows Manigat and sends him into exile and becomes president.

1988
Sept. 18 - Prosper Avril overthrows Namphy and sends him into exile and becomes president.

1989
April 1 - Avril is arrested to be exiled, but rescued by his loyal soldiers.

1989
March - A new committee "CEP" was elected to organize future democratic elections.

# Haitian Heads of State

<table>
<thead>
<tr>
<th>Heads of State</th>
<th>Served more than 4 years</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Dessalines, Jean Jacques</td>
<td>Assassinated 1804-6</td>
<td>North</td>
</tr>
<tr>
<td>2. Christophe, Henry</td>
<td>Suicide 1807-20</td>
<td>North</td>
</tr>
<tr>
<td>3. Petion, Alexandre</td>
<td>Died in office 1807-12</td>
<td>West</td>
</tr>
<tr>
<td>4. Boyer, Jean Pierre</td>
<td>Overthrown 1818-43</td>
<td>West</td>
</tr>
<tr>
<td>5. Riviere-Herard, Riviere</td>
<td>Overthrown 1843-44</td>
<td>South</td>
</tr>
<tr>
<td>6. Guerrier, Philippe</td>
<td>Died in office 1844-45</td>
<td>Artibonite</td>
</tr>
<tr>
<td>7. Pierrot, Jean Louis</td>
<td>Overthrown 1845-46</td>
<td>North</td>
</tr>
<tr>
<td>8. Riche, Jean Baptiste</td>
<td>Died in office 1847-47</td>
<td>North</td>
</tr>
<tr>
<td>9. Souloque, Faustin</td>
<td>Overthrown 1847-59</td>
<td>West</td>
</tr>
<tr>
<td>10. Geffrard, Fabre Nicholas</td>
<td>Overthrown 1859-67</td>
<td>South</td>
</tr>
<tr>
<td>11. Salnave, Sylvain</td>
<td>Executed 1867-69</td>
<td>North</td>
</tr>
<tr>
<td>12. Nissage-Saget</td>
<td>Full term 1870-74</td>
<td>South</td>
</tr>
<tr>
<td>13. Donsilings, Michel</td>
<td>Overthrown 1874-76</td>
<td>Antilobite</td>
</tr>
<tr>
<td>14. Bouloude-Cana</td>
<td>Overthrown 1876-79</td>
<td>South</td>
</tr>
<tr>
<td>15. Salomon, Lysias Felicite</td>
<td>Overthrown 1879-88</td>
<td>South</td>
</tr>
<tr>
<td>16. Legitime, Francois</td>
<td>Overthrown 1888-89</td>
<td>South</td>
</tr>
<tr>
<td>17. Hypolite, Flavier</td>
<td>Died in office 1889-96</td>
<td>North</td>
</tr>
<tr>
<td>18. Simon Sam, Tiqelas</td>
<td>Full term 1896-02</td>
<td>North</td>
</tr>
<tr>
<td>19. Nord Alexis (Tonio Nord)</td>
<td>Overthrown 1902-08</td>
<td>North</td>
</tr>
<tr>
<td>20. Simon, Antoine</td>
<td>Overthrown 1908-11</td>
<td>South</td>
</tr>
<tr>
<td>21. Leconile, Cincinnatus</td>
<td>Died in office 1911-12</td>
<td>North</td>
</tr>
<tr>
<td>22. Auguste, Tancrède</td>
<td>Died in office 1912-13</td>
<td>North</td>
</tr>
<tr>
<td>23. Oreste, Michel</td>
<td>Overthrown 1913-14</td>
<td>West</td>
</tr>
<tr>
<td>24. Zamor, Oreste</td>
<td>Overthrown 1914</td>
<td>Antilobite</td>
</tr>
<tr>
<td>25. Theodore, Davilmar</td>
<td>Overthrown 1914-15</td>
<td>North</td>
</tr>
<tr>
<td>26. Sam, Vilbrun</td>
<td>Overthrown 1915</td>
<td>North</td>
</tr>
<tr>
<td>27. Dariquenave, Sudre</td>
<td>Full term 1915-22</td>
<td>South</td>
</tr>
<tr>
<td>28. Borno, Louis</td>
<td>Full term 1922-30</td>
<td>West</td>
</tr>
<tr>
<td>29. Roy, Eugène</td>
<td>Full term 1930</td>
<td>West</td>
</tr>
<tr>
<td>30. Vincent, Stenio</td>
<td>Full term 1930-41</td>
<td>West</td>
</tr>
<tr>
<td>31. Lescot, Etie</td>
<td>Overthrown 1941-46</td>
<td>North</td>
</tr>
<tr>
<td>32. Estime, Dumarsais</td>
<td>Overthrown 1946-50</td>
<td>Antilobite</td>
</tr>
<tr>
<td>33. Magloire, Paul</td>
<td>Overthrown 1950-56</td>
<td>North</td>
</tr>
</tbody>
</table>

Of 35 Haitian Presidents:
- 1 committed suicide.
- 1 was executed.
- 2 were assassinated.
- 6 finished their term in office.
- 22 were overthrown.
- 9 were Chiefs of State for Life (Dessalines, Petion, Christophe, Boyer, Souloque, Geffrard, Salnave, Francois Duvalier, Jean-Claude Duvalier)
- 17 served more than 4 years

Saint Domingue: parish boundaries and towns

APPENDIX E

TYPES OF HIGHER LEARNING INSTITUTIONS
## Type of Higher Learning Institutions

### LEVEL I:

**State University of Haiti (Université d'Etat d'Haiti):**

- **Colleges (Facultés):**
  - Medicine
  - Dentistry
  - Agronomy and Veterinary Medicine
  - Human Sciences
  - Ethnology
  - Law and Economics

- **Technical Schools (Écoles):**
  - Pharmacy
  - Medical Technology
  - Middle School of Agriculture and Veterinary Medicine
  - Secondary Teacher Training (École Normale Supérieure - ENS)
  - Surveying

- **Institutes and Centers:**
  - National Institute of Administration, Management, and International Studies (Institut National d'Administration, Gestion et des Hautes Études Internationales - INAGHE)
  - Institute of Development Sciences (Institut des Sciences du Développement)
  - Haitian Institute of African Studies and Research (Institut d'Études et de Recherches Africaines d'Haiti - IERAH)
  - Center of Applied Linguistics (Centre de Linguistique Appliquée - CLAP)

### LEVEL II:

**Affiliated Institutions (7):**

- **National Schools of Nursing at:**
  - Cap-Haïtien
  - Port-au-Prince
  - Les Cayes

- **Schools of Law at:**
  - Cap-Haïtien
  - Les Cayes
  - Gonâve
  - Jacmel

### LEVEL III:

**Recognized Private Institutions (3):**

- Pol Haiti Christophe at Cap-Haïtien
- GOC Polytechnical Institute at Port-au-Prince
- Haitian Institute of Electronic Technology at Port-au-Prince

### LEVEL IV:

**Private Institutions on Probation (5):**

- Commercial and Economic Institute of Higher Studies at Port-au-Prince
- Superior Technical Institute of Haiti at Port-au-Prince
- Interuniversity of Haiti at Port-au-Prince
- HADEM College of Engineering at Port-au-Prince
- Superior Institute of Economics and Politics at Port-au-Prince
<table>
<thead>
<tr>
<th>Institution (a)</th>
<th>Years of Study</th>
<th>Majors</th>
<th>Diploma Awarded</th>
</tr>
</thead>
<tbody>
<tr>
<td>College of Medicine and Pharmacy</td>
<td>6</td>
<td>Social and community preventive medicine</td>
<td>Doctor of Medicine</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Internal medicine</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Cardiology</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dermatology</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Urology</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pathology</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Microbiology</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Biology</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Thoracic surgery</td>
<td></td>
</tr>
<tr>
<td>College of Dentistry</td>
<td>4</td>
<td>Maxillo facial surgery</td>
<td>Dental Surgeon</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Stomatology</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Hygiene and preventive dentistry</td>
<td></td>
</tr>
<tr>
<td>College of Agronomy and Veterinary</td>
<td>5</td>
<td>Agronomy</td>
<td>Agronomical engineer</td>
</tr>
<tr>
<td>Medicine</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>College of Science</td>
<td>5</td>
<td>Biology</td>
<td>Licence (B.S. Degree)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Physics</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chemistry</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Geology</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mathematics</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Engineering</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Architectural, Civil, Electromechanics, Sanitary</td>
<td></td>
</tr>
<tr>
<td>College of Human Sciences</td>
<td>4</td>
<td>Psychology</td>
<td>Licence and maîtrise</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sociology</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Social services</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Communications</td>
<td></td>
</tr>
<tr>
<td>College of Ethnology</td>
<td>4</td>
<td>Anthropology</td>
<td>Licence and maîtrise (Master's Degree)</td>
</tr>
<tr>
<td>College of Law and Economics</td>
<td>4</td>
<td>Law</td>
<td>Licence</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Economics</td>
<td></td>
</tr>
<tr>
<td>School of Pharmacy</td>
<td>3</td>
<td>Pharmacy</td>
<td>Pharmacist</td>
</tr>
<tr>
<td>Institution (a)</td>
<td>Years of Study</td>
<td>Majors</td>
<td>Diploma Awarded</td>
</tr>
<tr>
<td>----------------</td>
<td>----------------</td>
<td>--------</td>
<td>-----------------</td>
</tr>
<tr>
<td>School of Medical Technology (affiliated with College of Medicine)</td>
<td>2</td>
<td>Medical technology</td>
<td>Medical Technician</td>
</tr>
<tr>
<td>Middle School of Agriculture and Veterinary Nursing (affiliated with College of Agronomy)</td>
<td>2</td>
<td></td>
<td>Agricultural Technician</td>
</tr>
<tr>
<td>Secondary Teacher Training School (École Normale Supérieure)</td>
<td>4</td>
<td>Letters, Natural sciences, History, Geography, Mathematics, Philosophy, Languages</td>
<td>Licence</td>
</tr>
<tr>
<td>School of Surveying (affiliated with College of Science)</td>
<td>2</td>
<td>Surveying</td>
<td>Surveyor - Geometer</td>
</tr>
<tr>
<td>National Institute of Administration, Management, and International Studies (INACHEI)</td>
<td>4</td>
<td>Administration</td>
<td>Licence</td>
</tr>
<tr>
<td>Institute of Development Sciences (affiliated with College of Ethnology)</td>
<td>2</td>
<td>Sciences of Development</td>
<td>Maitrise</td>
</tr>
<tr>
<td>Haitian Institute of African Studies and Research (IERAH)</td>
<td>4</td>
<td>African studies and research</td>
<td>Licence</td>
</tr>
<tr>
<td>Center of Applied Linguistics (CLAP)</td>
<td>3</td>
<td>Linguistics</td>
<td>Licence</td>
</tr>
</tbody>
</table>

(a) The entrance requirement is a Baccalauréat II (high school diploma) for all institutions except the School of Veterinary Nursing, which requires Seconde (two years before the Baccalauréat II), and the Institute of Development Sciences, which requires a University diploma.

Source: Rectorate of the State University of Haiti.
### Student Enrollment at the State University of Haiti 1983/1984

<table>
<thead>
<tr>
<th>Institutions</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
<th>Percent of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>College of Medicine</td>
<td>372</td>
<td>234</td>
<td>606</td>
<td>13</td>
</tr>
<tr>
<td>School of Pharmacy</td>
<td>9</td>
<td>49</td>
<td>58</td>
<td>1</td>
</tr>
<tr>
<td>School of Medical Tech.</td>
<td>7</td>
<td>36</td>
<td>43</td>
<td>1</td>
</tr>
<tr>
<td>College of Dentistry</td>
<td>38</td>
<td>23</td>
<td>61</td>
<td>1</td>
</tr>
<tr>
<td>College of Science</td>
<td>362</td>
<td>34</td>
<td>396</td>
<td>9</td>
</tr>
<tr>
<td>College of Agronomy and Veterinary Medicine</td>
<td>160</td>
<td>27</td>
<td>187</td>
<td>4</td>
</tr>
<tr>
<td>College of Law &amp; Economics</td>
<td>798</td>
<td>279</td>
<td>1,077</td>
<td>24</td>
</tr>
<tr>
<td>College of Human Sciences</td>
<td>221</td>
<td>105</td>
<td>326</td>
<td>6</td>
</tr>
<tr>
<td>College of Ethnology</td>
<td>179</td>
<td>61</td>
<td>240</td>
<td>5</td>
</tr>
<tr>
<td>Secondary Teacher Training School (ENS)</td>
<td>155</td>
<td>64</td>
<td>219</td>
<td>5</td>
</tr>
<tr>
<td>Institute of African Studies and Research</td>
<td>118</td>
<td>25</td>
<td>143</td>
<td>3</td>
</tr>
<tr>
<td>Center of Applied Linguistics</td>
<td>95</td>
<td>42</td>
<td>137</td>
<td>3</td>
</tr>
<tr>
<td>INAGHEI</td>
<td>600</td>
<td>420</td>
<td>1,020</td>
<td>23</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,114</td>
<td>1,399</td>
<td>4,513</td>
<td>99</td>
</tr>
</tbody>
</table>

Source: Rectorate of the State University of Haiti.
### Distribution of Faculty by Institution and Gender at the State University of Haiti, 1983/84

<table>
<thead>
<tr>
<th>Institutions</th>
<th>Haitians</th>
<th>Foreigners</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td></td>
</tr>
<tr>
<td>College of Law and Economics</td>
<td>28</td>
<td>1</td>
<td>29</td>
</tr>
<tr>
<td>College of Medicine, Pharmacy, Medical Technology</td>
<td>111</td>
<td>16</td>
<td>131</td>
</tr>
<tr>
<td>College of Science</td>
<td>90</td>
<td>17</td>
<td>107</td>
</tr>
<tr>
<td>College of Human Sciences</td>
<td>41</td>
<td>18</td>
<td>59</td>
</tr>
<tr>
<td>College of Ethnology</td>
<td>31</td>
<td>1</td>
<td>32</td>
</tr>
<tr>
<td>College of Agronomy and Veterinary Medicine</td>
<td>66</td>
<td>8</td>
<td>74</td>
</tr>
<tr>
<td>College of Dentistry</td>
<td>20</td>
<td>4</td>
<td>24</td>
</tr>
<tr>
<td>Secondary Teacher Training School</td>
<td>46</td>
<td>5</td>
<td>51</td>
</tr>
<tr>
<td>National Institute of Management and International Studies (INACHEI)</td>
<td>52</td>
<td>4</td>
<td>56</td>
</tr>
<tr>
<td>Center of Applied Linguistics (CLAP)</td>
<td>5</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Institute of African Studies and Research</td>
<td>20</td>
<td>4</td>
<td>24</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>510</td>
<td>83</td>
<td>606</td>
</tr>
</tbody>
</table>

Source: Data from the Rectorate of the State University of Haiti.

### Student/Teacher Ratios by Institutions

<table>
<thead>
<tr>
<th>Institution</th>
<th>Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>State University of Haiti (aggregate)</td>
<td>9:1</td>
</tr>
<tr>
<td>College of Law and Economics</td>
<td>24:1</td>
</tr>
<tr>
<td>College of Medicine and Pharmacy</td>
<td>5:1</td>
</tr>
<tr>
<td>College of Science</td>
<td>6:1</td>
</tr>
<tr>
<td>College of Ethnology</td>
<td>10:1</td>
</tr>
<tr>
<td>College of Agronomy</td>
<td>2:1</td>
</tr>
<tr>
<td>College of Dentistry</td>
<td>3:1</td>
</tr>
<tr>
<td>Secondary Teacher Training School</td>
<td>3:1</td>
</tr>
<tr>
<td>National Institute of Management and International Studies (INACHEI)</td>
<td>17:1</td>
</tr>
<tr>
<td>Center of Applied Linguistics (CLAP)</td>
<td>15:1</td>
</tr>
<tr>
<td>Institute of African Studies and Research</td>
<td>6:1</td>
</tr>
<tr>
<td>Roi Henri Christophe University</td>
<td>2:1</td>
</tr>
<tr>
<td>International University of Haiti</td>
<td>19:1</td>
</tr>
<tr>
<td>Haitian Institute of Electronic Technology</td>
<td>7:1</td>
</tr>
</tbody>
</table>
Central Administration Budget for the
State University of Haiti, 1984/85

<table>
<thead>
<tr>
<th>Category</th>
<th>Allocation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries (academic and support personnel)</td>
<td>$1,240,320</td>
</tr>
<tr>
<td>Fixed costs</td>
<td>5,040</td>
</tr>
<tr>
<td>Services rendered</td>
<td>3,000</td>
</tr>
<tr>
<td>Materials and supplies</td>
<td>11,536</td>
</tr>
<tr>
<td>Rent for five institutions</td>
<td>16,992</td>
</tr>
<tr>
<td>Printing and reproduction</td>
<td>2,520</td>
</tr>
<tr>
<td>Contractual services</td>
<td>7,966</td>
</tr>
<tr>
<td>Gasoline, oil, tires, spare parts</td>
<td>11,616</td>
</tr>
<tr>
<td>Communications, water, auxiliary services</td>
<td>1,728</td>
</tr>
<tr>
<td>Electricity</td>
<td>5,160</td>
</tr>
<tr>
<td>Petty cash</td>
<td>1,800</td>
</tr>
<tr>
<td>Equipment</td>
<td>9,228</td>
</tr>
<tr>
<td>Contributions from International Organisations (UNICA, AUFELP, etc.)</td>
<td>2,400</td>
</tr>
<tr>
<td>Student stipends</td>
<td>17,400</td>
</tr>
<tr>
<td>Allocations to institutions</td>
<td>36,892</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$1,373,000</strong></td>
</tr>
</tbody>
</table>

Source: Data collected Rectorate of the University.

DISTRIBUTION OF PROFESSORS IN HIGHER EDUCATION

<table>
<thead>
<tr>
<th>By Gender</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>926</td>
<td>85.66</td>
</tr>
<tr>
<td>Feminine</td>
<td>155</td>
<td>14.34</td>
</tr>
<tr>
<td>Total</td>
<td>1,081</td>
<td>100.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>By Academic Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bachelor of Sciences, in Anthropology and Sociology, in Letters, in Law, in Theology, in Economics, . . .</td>
</tr>
<tr>
<td>792</td>
</tr>
<tr>
<td>Masters in Sciences, in Law, in Economics, in Human Sciences, in Letters, . . .</td>
</tr>
<tr>
<td>194</td>
</tr>
<tr>
<td>Doctorate in Sciences, in Medicine, in Letters, in Law, in Theology, in Economics, . . .</td>
</tr>
<tr>
<td>87</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>By Status of professors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Part time Professors</td>
</tr>
<tr>
<td>Full time Professors</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

Types of Existing Institutions and Academic Degrees

For the most part, institutions of higher learning in Haiti are primarily dedicated to teaching, although they integrate research into their activities. None of these institutions has research as its principle goal.

Here follows a listing of institutions and the academic degrees they offer:

1. State University of Haiti

   It comprises 7 Facultés, 4 Schools, 5 Institutes and Centers.

   Faculty of Medicine

   Founded: 1880
   Number of years of study: 6
   Diploma awarded: Doctor of Medicine
   Diploma of Specialization: Communal, social and preventive medicine, Internal medicine, Cardiology, Dermatology, Pathology, Microbiology, Biology, Anesthesiology, Obstetrics-Gynecology, Psychiatry.

   Faculty of Odontology

   Founded: 1928
   Number of years of study: 5
   Diploma awarded: Surgeon-Dentist
Diploma of Specialization: Maxillary-Facial Surgery, Stomatoloy, Hygienic and Preventive dentistry.

Faculty of Sciences

Founded: 1902
Number of years of study: 5
Diploma Awarded: Civil engineer, or B.S., Architect engineer, of B.A., Sanitary engineer, Bachelor's in biology, physics, chemistry, geology, Mathematics.

Faculty of Agronomy and Veterinary Medicine

Founded: 1924
Number of years of study: 4
Diploma awarded: Agricultural economist (equivalent to degree of engineer, Agricultural economist conferred in Latin American Univerisites and to an American B.S. degree)
Optional: Economics and Development, Natural Resources, Animal production

Faculty of Human Sciences

Founded: 1974
Number of years of study: 4
Diploma Awarded: Bachelor's in Psychology, Sociology, Social
Services, Communication.

Faculty of Ethnology

Founded: 1944

Number of years of study: 6

Diplomas awarded: Bachelor's (4), Master's (2), Doctorate in Physical and Cultural Anthropology, in Sociology and in Developmental Sciences.

Faculty of Law and Economic Sciences

Founded: 1860

Number of years of study: 4

Diploma awarded: Bachelor's in Law and Economic Science.

Four Schools

School of Pharmacy under the Faculty of Medicine

Number of years of study: 3

Diploma awarded: Pharmacist

School of Medical Technology (affiliated with the Faculty of Medicine)

Number of years of study: 2

Diploma awarded: Medical technician

Higher Normal School

Founded: 1947

Number of years of study: 4

Diploma awarded: Bachelor's in Sciences, Letters, Living
languages, Philosophy, Social Sciences, Mathematics, Physics, Chemistry, Natural Sciences

School of Surveying (affiliated with the Faculty of Sciences)

Number of years of study: 2
Diploma awarded: Surveyor-Geometrist

Institutes and Centers (5)

National Institute of Administration, Management and International Studies

Founded: 1958
Number of years of study: 4
Diploma awarded: Bachelor's in Administration, Management and Diplomacy

Institute of Developmental Sciences (Affiliated with the Faculty of Ethnology)

Founded: 1979
Number of years of study: 2
Diploma awarded: Master's in Developmental Science

Institute of African Studies and Research in Haiti (IERAH)

Founded: 1980
Number of years of study: 4
Diploma awarded: Bachelor's in African Studies and Research

Institute of Psychology at Port-au-Prince (Affiliated with the State University)

Founded: 1970

Number of years of study: 4

Diploma awarded: Bachelor's in Psychology

Center of Applied Linguistics

Founded: 1978

Number of years of study: 3

Diploma awarded: Bachelor's in Linguistics

2. Other Public Establishments (5)

School of Nursing at Port-au-Prince

Number of years of study: 3

Diploma awarded: Bachelor's of Nursing

School of Nursing at Cap-Haitien

Number of years of study: 3

Diploma awarded: Bachelor's of Nursing

School of Nursing at Cayes

Number of years of study: 3

Diploma awarded: Bachelor's of Nursing

Center of Technical Planning and Applied Economics
Number of years of study:  2
Diploma awarded:  Diploma of Statistical technician or planning, Diploma of higher education in planning or economics

Military Academy
Number of years of study:  2
Diploma awarded:  Diploma of higher education in military engineering

3. Private Institutions (18)

Faculty of Law at Cap-Haitien
Number of years of study:  4
Diploma awarded:  Bachelor's of jurisprudence

University of King Henry Christophe
Faculty of Agronomics
Number of years of study:  5
Diploma awarded:  Bachelor's of agricultural engineering

Faculty of Engineering
Number of years of study:  5
Diploma awarded:  Bachelor's of engineering

Faculty of Medicine
Number of years of study:  6
Diploma awarded:  Bachelor's of Medicine
Institute of Higher Commercial and Economics Studies of Haiti

Number of years of study: 4

Diploma awarded: Bachelor's in Commercial and Economic Science

Higher Technical Institute of Haiti

Number of years of study: 5

Diploma awarded: Diploma of Civil engineering, Diploma of Architectural engineering, Diploma of programmer or Information systems (after 2 ans), Diploma of Topography (after 1 year).

Polytechnic Institute of Haiti GOC

Number of years of study: 5

Diploma awarded: Bachelor's or B.A. in Architecture, Bachelor's of B.S. in Civil Engineering, Diploma in Topography (after 2 years)

Institute of Electronic Technology of Haiti

Number of years of study: 4

Diploma awarded: Bachelor's or B.S. in Electronic Technology, recognized by the Official Board of the Association of American Universities)
Higher Institute of Economic and Political Sciences
Number of years of study: 4
Diploma awarded: Bachelor's in Analysis of Economic Management, (Diploma in Bank Management after 2 years).

School of Law at Cayes (Judicial Section)
Number of years of study: 4
Diploma awarded: Bachelor's in Judicial Sciences

School of Law at Gonaives (Judicial Section)
Number of years of study: 4
Diploma awarded: Bachelor's in Judicial Sciences

School of Law at Jacmel (Judicial Section)
Number of years of study: 4
Diploma awarded: Bachelor's in Judicial Sciences

Great Notre-Dame Seminary
Number of years of study: 6
Diploma awarded: Baccalaureat in Theology

Evangelical School of the Bible
Number of years of study:
Diploma awarded:

Episcopal Seminary of Haiti
Number of years of study: 4
Diploma awarded: Bachelor's in Theology
Seminary of Evangelical Theology

Number of years of study:
Diploma awarded:

Franco-Haitien Seminary at Diquini

Number of years of study: 4
Diploma awarded: Bachelor's in Theology

Theological Seminary of Haiti

Number of years of study: 4
Diploma awarded: Bachelor's in Theology

Polytechnic Institute of Haiti

Number of years of study: 5
Diploma awarded: Diploma of Architectural engineering,
              Technician's Diploma after 2 years,
              Diploma of Topography after 2 years.

There are a total of 39 institutions of higher learning, 18 private and 21 public.

STATE UNIVERSITY OF HAITI—TABLE OF
ENROLLMENT STATISTICS FOR THE
ACADEMIC YEAR 1987-1988

<table>
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<th>Institutions</th>
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<th>Year/Sex</th>
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<td></td>
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### Preparatory Class

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<td>M W</td>
<td>M W</td>
<td>M W</td>
<td>M W</td>
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### Center for Applied Linguistics

|        | 48  | 16  | 24  | 12  | 19  | 04  | 123 |

### Faculty of Human Sciences

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<th>01</th>
<th>02</th>
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<td>12</td>
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<td>Social Services</td>
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**Total number of students:** 4906

### Total number of professors:

<table>
<thead>
<tr>
<th>Discipline</th>
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<tr>
<td>Ethnology</td>
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</tbody>
</table>

**Source:** State University of Haiti. 1988.
APPENDIX F

ENROLLMENT FIGURES FOR KING HENRI CHRISTOPHE UNIVERSITY
1984-1985
### Student Enrollments by Year and Program at Roi Henri Christophe University, 1984-85

<table>
<thead>
<tr>
<th>Year</th>
<th>Agronomy</th>
<th>Architecture &amp; Engineering</th>
<th>Medicine</th>
<th>Options</th>
<th>Total number of Students</th>
<th>Percent of female Students</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number of Students</td>
<td>Number of Females</td>
<td>Number of Students</td>
<td>Number of Females</td>
<td>Number of Students</td>
<td>Number of Females</td>
</tr>
<tr>
<td>1st</td>
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<td>3 16</td>
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<td>1 6</td>
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<tr>
<td>2nd</td>
<td>9</td>
<td>2 22</td>
<td>8</td>
<td></td>
<td>7</td>
<td>5 71</td>
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<tr>
<td>3rd</td>
<td>7</td>
<td>0</td>
<td>7</td>
<td></td>
<td>4</td>
<td>2 50</td>
</tr>
<tr>
<td>4th</td>
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<td>3 50</td>
<td></td>
<td></td>
<td>4</td>
<td>4 100</td>
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<tr>
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<td>8 20</td>
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<td>2 7</td>
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<td>12 40</td>
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APPENDIX G

ENROLLMENT FIGURES FOR THE AMERICAN UNIVERSITY
OF LES CAYES, 1985-1989

214
February 6, 1989

Ron Newsom, Ph.D.,
Department of Higher
and Adult Education
College of Education
University of Texas
Denton, Texas 76203

Dear Dr. Newsom:

I have received your letter of January 11, 1989 today from Dr. Victorine Verosky, Dean, College of Arts and Sciences, AULC in Les Cayes.

I will glad to answer your questions:

1. The AULC began offering courses at the Les Cayes campus in Fall Semester 1985.

2. The AULC had the following enrollment:

<table>
<thead>
<tr>
<th>Semester</th>
<th>Students</th>
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<tbody>
<tr>
<td>Fall Semester 1985</td>
<td>31</td>
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<tr>
<td>Spring Semester 1986</td>
<td>34</td>
</tr>
<tr>
<td>Summer Semester 1986</td>
<td>49</td>
</tr>
<tr>
<td>Fall Semester 1986</td>
<td>57</td>
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<tr>
<td>Spring Semester 1987</td>
<td>77</td>
</tr>
<tr>
<td>Summer Semester 1987</td>
<td>54</td>
</tr>
<tr>
<td>Fall Semester 1987</td>
<td>143</td>
</tr>
<tr>
<td>Spring Semester 1988</td>
<td>277</td>
</tr>
<tr>
<td>Summer Semester 1988</td>
<td>407</td>
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<tr>
<td>Fall Semester 1988</td>
<td>422</td>
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<tr>
<td>Spring Semester 1989</td>
<td>450</td>
</tr>
</tbody>
</table>

3. Enclosed is the Mission of the AULC.

4. The AULC is a non-profit, non-denominational, private school of higher education meeting the academic needs of the students.

5. You ought to address the question to the industry and business.

6. You ought to ask the governmental authorities of Haiti.

7. The AULC did not conduct any in-depth study of the obstacles facing higher education in Haiti.
8. You ought to address the question to the appropriate authorities of the Government of Haiti. The AULC is in no position to comment on such a question.

9. You ought to address the question also to the appropriate authorities of the Government of Haiti. The AULC is in no position to comment on such a question.

We are looking forward to the opportunity of reading the dissertation of Reverend Jacob Bernard. Should you or Mr. Bernard visit Washington, D.C., please do let us know. We would like to discuss the project of Mr. Bernard.

Cordially

Antonin Smrcka, Ph.D.
Executive Vice President

cc: Louis Rosasco, Ed.D., President
    Joseph L. Werntz, J.D., M.B.A., Vice President
APPENDIX H

LETTER FROM THE PRESIDENT OF THE INSTITUTE OF ELECTRONIC TECHNOLOGY OF HAITI
January 21, 1989

Dr. Ron Newson  
University of North Texas  
Department of Higher and Adult Education  
College of Education

Dear Sir:

Ref. your letter January 11, 1989, we thank you very much selecting the Institut de Technologie Electronique d’Haïti concerning the dissertation of doctoral Candidate Rev. Jacob Bernard. Also, we take pleasure answering briefly the following questions:

1. This school was started Nov. 23rd. 1977, when back to Haiti from the U.S.A. we found no credible Technical School in the Country, and all young people was oriented toward politics.

2. Each year because of our International Credibility and effectiveness, we receive more than two hundred applicants but we are obliged to accept only 70 because of our limited space.

3. Oriented the youth towards Technics instead of politics, created a vast human resources technically well prepared in order to encourage implantation and development of high Technology Industries to the Country for jobs creation purpose.

4. Radical change in mental option from politics to technics.

5. My School is the one which prepares Technical Human Resources for the major Companies as Telecommunications of Haiti SAM, Electricity of Haiti, National Radio and Television of Haiti, Tele Haiti and all industries utilise our graduates so, very close relationship.

6. None, because of mismatched realities.

7. Instability, mismatched realities, lack of strenghtness.

8. 1960 to 1974 lack of discipline created by the "Tonton Macoute Corps."

9. 1975 to 1985 under the leadership of Rectors Dr. Leonbe Viaud and Dr. Raoul Pierre Louis.

Sincerely,

[Signature]

Dr. Haiti NOH  
President/Founder  
Dean


__, agronomist and former dean of the School of Agronomy and Veterinary Medicine. 1988b. Interview by author, 9 December, Port-au-Prince, Haiti. Tape recording.


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power, and liberation. South Hadley: Bergin and
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the word and the world. South Hadley: Bergin and
Garvey Pub. Inc.

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Caribbean—A colonial dilemma. New York: Harcourt,
Brace and Co.

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December, Port-au-Prince, Haiti. Tape recording.

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Dallas Morning News, May 4, 1A, 12A.

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imperative for educational reform. National Commission
on Excellence in Education. Washington, D.C.:
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Neveu, Englands first fruits; In respect, first of the conversion of some, conviction of divers, preparation of sundry of the Indians. 2. of the progresse of learning, in the colledge at Cambridge in Massachusets Bay. With divers other speciall matters concerning that countrey. 1896. London: Printed for Henry Overton 1643; reprint Boston: Directors of the Old South Work.


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______. 1967. Lettre ouverte au Dr. René Piquion--Le préjugé de couleur est-il la question sociale? [Open letter to Dr. Rene Piquion--Is racial prejudice the social question?] Port-au-Prince: Editions des Antilles.


Rèzolisyon final dezyêm kongrè nasyonal etidyan ayisyen yo. [Final resolution of the second national congress of the Haitian students.] 1988. Port-au-Prince:


Says America has 12 league votes: Roosevelt declares he himself had two until last week, referring to minor republics. New York Times, 19 August, 15.


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