

The Role of the Church in Catholic Education in Haiti

COMMITMENT OF THE CATHOLIC CHURCH IN THE FIELD OF EDUCATION IN HAÏTI

True to its mission as Mother and Educator of the portion of the People of God which is reserved by Christ, founder of the Universal Church, from the beginning, and now more than ever, the Church of Haiti engages in the field of Education under the most varied forms.

As Mother, she cares about human life in its entirety and even life on earth while being devoted to his calling. That is why it is given the task of playing its role in the progress and development of education while fulfilling the mission entrusted by Christ is to proclaim to all men the mystery of salvation and to restore all things in Christ himself. (Preamble Gravissimum Educationis, Vatican Council II).

Over one hundred and fifty (150) years, the Catholic Church in Haiti, at the price of very great sacrifice and with great generosity, has invested heavily in education, especially financially and in terms of development human resources in the country.

At the dawn of the third millennium, it is time to take stock to see the path in order to prepare for the new challenges that will mark the path of development of our nation in the field of education in the twenty-first century .

Firstly, drawing some documents of the Congregation for Catholic Education, particularly of the Catholic School, Rome, 1977, we will outline some of the principles that underlie the commitment of the Catholic Church in the field of education and then develop the educational action of the particular Church of Haiti under very different aspects such as formal, non-formal and governance structures created for the sub-sector of Catholic education .

I-NATURE AND SPECIFIC NATURE OF THE CATHOLIC SCHOOL

1.1.0-DEFINITION OF THE CATHOLIC SCHOOL

1.1.1-the first Catholic school is a school. It is the place of systematic and critical assimilation of culture. It encourages the learner to discoveries and realizations experiences and certainties.

1.1.2-The Catholic school is a privileged place for the integral formation of the person. It aims to contribute to the development of the person at any point of view: physical, intellectual, social, moral, religious, etc..

1.2.0-A EDUCATIONAL PROJECT

1.2.1 Christ is the center of the Catholic school

a) It is the foundation of the Educational Project. The Episcopal Commission for Catholic Education, CEEC has strived to put Christ at the center of the Catholic Education Project launched in schools by the Episcopal Conference of Haiti in February 2008, following the Second National Congress of the Catholic Education.

b) In other words, the Catholic school must make man able to live according to the Gospel values revealed by Christ, by the law of the Beatitudes in his life.

c) The Catholic school promotes the whole man, since in Christ, the perfect Man, human values found their fulfillment.

1.2.2 The Catholic school is the synthesis between faith and culture

a) The Catholic school is a source of knowledge and culture. It respects the autonomy and the methodology of science, which are included in the program. The many disciplines taught at the Catholic school can not only be used for apologetic. They acquire the learning techniques, knowledge, mental structures and intellectual methods. They discover truths and assimilate values to apply throughout his earthly life.

b) The Catholic school is the center par excellence for the development of faith. Education knowledge and human values derived growth faith in God and his doctrine of man.

1.2.3 The Catholic school is the synthesis of faith and life

a) teaching the learner how to enter into dialogue with God in all circumstances of life;

b) by encouraging them to overcome individualism to become attached to all his brethren, men;

c) inviting him to engage in the service of God and men;

d) taking firm resolve to transform the world, which houses remains comfortably human dignity.

1.3.0-RELIGIOUS COMMITMENT

1.3.1-The Catholic school teaches evangelical doctrine as the Catholic Church transmits from the Scriptures, through the tradition embodied by the Fathers of the Church through the Magisterium.

1.3.2-The evangelical doctrine is embodied by the teaching of catechism to grow in faith. No Catholic school can not dispense with religious education without denying its nature and definition.

1.3.3-The Catholic school is at the service of all, it works in tolerance and respect for the ways of thinking and living of all races, all nations, all cultures and religions. For example, Catholic schools in the Maghreb countries where only 4% of registered Catholics, which speak of Jesus Christ bothers Muslim fundamentalists, where preferably confined to the Gospel values which are ultimately universal values, essentially human values.

1.3.4 It promotes dialogue between the Catholic Church and the human community. It is ultimately the living sign of the coming, experience, and resurrection of Christ in the history of mankind.

1.3.5-The Church commends government authorities, despite the pluralistic nature of modern society, but concerned with the exercise of religious freedom, allow parents to give their children through school Catholic education human, moral and even religious desired by the parents.

1.3.6-The religious education curriculum of the Catholic school
Consequently, the moral and religious instruction given in curriculum of the Catholic school. Principals said teaching part time slots of their schools. It will be conducted in accordance with the prescription of the Catholic Church and the Haitian Constitution, that is to say, in respect of all beliefs.

1.4.0 RIGHT TO MANIFEST CATHOLIC SCHOOL

The Catholic school has the right to express the faith that animates conducting educational activities and festive still applying the standards mentioned in paragraph 1.3.3. The Episcopal Commission for Catholic Education (CEEC) urges Catholic schools to celebrate Catholic schools

the day of the Ascension of Our Lord Jesus Christ (Decision taken at the Congress of the International Office of Catholic Education (RCAs) to

Brasilia in 2002, Congress for eighty-four (84) countries affiliated to OIEC including Haiti).

II-EDUCATIONAL ACTION OF THE CATHOLIC CHURCH IN FORMAL EDUCATION IN HAITI

The educational activities of the Catholic Church in Haiti grows mainly in three categories of schools to the number of two thousand two hundred twenty-seven (results of the 2005 survey)

Résultats sommaires de l'enquête de 2005			
Catégories d'écoles catholiques	Nombre d'écoles	Nombre d'enseignants	Nombre d'élèves
Presbytérales	930	4660	181943

Congréganistes	258	2358	97579
Autonomes catholiques * (1)	1039	5189	206435
Total	2227	12207	485957

* (1) Ces chiffres concernent les écoles autonomes catholiques reconnues comme telles et celles qui le sont potentiellement ou qui le sont en devenir.

2.1.0 Presbyterian SCHOOLS

2.1.1 Nature and Definition

These schools have appeared in large numbers with the twentieth century in rural areas where they are located now at 90%. They are scattered in urban disadvantaged and marginalized.

The classes take place sometimes in the middle chapel, sheds unfit for teaching, or the galleries under the trees. 46% of them work in suitable premises. Furniture and teaching materials are inadequate or are in a generally poor condition.

Mainly the priestly school carries within the first or the first two cycles of basic education. Some parishes are added recently the third cycle, from preschool through ninth grade. Property of the Church, it is nominally led by the parish priest (Article 2 of the Convention of 1913). Created by the parish school priestly, non-profit institution, is under the responsibility of that one for a smooth operation. Almost all operating costs are borne by the parish or diocese. Parents pay very little schooling. It is undeniable that being under the supervision of the parish priest promotes discipline and proper functioning of the school priesthood. Its good exam results of state are undeniable corollaries.

2.1.2-Creation

Priestly schools officially made their appearance in the world of education in Haiti early twentieth century. It is understood that the initiative comes primarily from the Catholic Church. Nevertheless it was encouraged by the Government's action Michel Oreste. Indeed, "Master Stephen Mathon, Acting Secretary of State, duly authorized by the Board of Secretaries of State, signed the Convention of August 4, 1913 with Monsignor Julien CONAN, Archbishop of Port-au-Prince, stating in his name and on behalf of Bishop Kersuzan, Bishop of Cap-Haïtien and Morice Bishop, Bishop of Cayes "(Preliminary Convention on rural schools priestly, October 1913).

The creation of priestly schools is an initiative shared by the Catholic Church and the Haitian State. To demonstrate include the first article of the Convention of 1913.

"The Government, in order to promote the development of public education in the countryside, LG agrees with the bishops of the dioceses of the Republic to create Gentlemen by Priests in rural sections, rural schools priesthood. "(1913 Convention)

2.1.3-The development of priestly schools

This category has grown from a few dozen in 1913 they were more than a thousand today. Nearly five thousand (5000) teachers are working with one hundred eighty-one thousand nine hundred eighty-three (181,943) students. Although very poor school priestly invaluable service to the Haitian community in blocking the road undoubtedly illiteracy and providing basic education to rural youth of Haiti. It has successfully Exam Certificate of Primary Education (CEP), each year hundreds of graduates of the second cycle of basic school with a success rate of 70% adjacent to both, while the overall average is around 60%.

It is not uncommon to find that, despite their poverty, these rural schools show better results than schools in villages and towns (national and Congregational).

2.2.0-congregational NATIONAL SCHOOL OR PUBLIC

2.2.1 Nature and definition

Congregational National School is a school belonging to the Haitian government but run by a religious congregation. In other words, the property (land and buildings) may belong to the government, (many of them belong to the church staff is remunerated wholly or in part by the Ministry of National Education). These are usually primary, normal or professional.

2.2.2 History

The Haitian State, upon the signing of the Concordat in 1860, wanted to benefit from the expertise and experience of religious congregations dedicated to teaching to lead schools of the Republic. Thus the Fathers of the Holy Spirit came into Haiti the same year as the Brothers of Christian Instruction and the Sisters of St Joseph of Cluny in 1864 were invited, will follow later in 1875, the Daughters of Wisdom. Will subsequently many other religious institutions to support public schools. Everyone knows they are among the best in the category of public schools.

From the year 1940, as at the beginning, the Haitian Government Officials proved very welcoming to religious congregations dedicated to education. They did not hesitate to sign contracts with them to facilitate their implementation and smooth running of their activities in schools. Many public schools were then assigned to

congregations. The following table illustrates the warm welcome they were made by the Haitian government from 1860 to 1951.

CONGRÉGATIONS DES	ANNÉE D'ARRIVEE EN HAÏTI
Pères du Saint-Esprit	1860
Frères de l'Instruction Chrétienne	1864
Sœurs de Saint-Joseph de Cluny	1864
Filles de la Sagesse	1875
Filles de Marie	1913
Salésiennes	1935
Pères Salésiens	1936
Oblats Marie Immaculée	1943
Frères du Sacré-Coeur	1943
Sœurs de l'Ordre de St-François	1943
Sœurs de Saint-Hyacinthe	1943
Pères de la Congrégation de Sainte-Croix	1944
Sœurs de la Charité de Saint-Louis	1945
Religieuses de Sainte-Anne	1945
Sœurs Marianistes de Sainte Croix	1951

2.3.0-congregational PRIVATE SCHOOLS

2.3.1 Nature and definition

Private Schools congregations belong to religious congregations, they are managed and directed by them but lay in more and more lend their services.

Private Schools congregations are both primary and secondary are frequented by a fairly diverse clientele in which all classes are represented. They are characterized by the high quality of educational services that parents appreciate and generally seek for their offspring. Without any vanity delight, everyone knows that the public and private church schools occupy the leading schools in the country due to their excellent educational services (education in general, human and religious formation, discipline).

2.3.2 Basic data on congregational schools (public and private)

They are 258 in number. It has 82,579 students and 2,358 teachers. An average of 41 students per class or teacher and 378 students per school, which is ideal conditions to provide a quality education.

2.4.0-CATHOLIC INDEPENDENT SCHOOLS

2.4.1 Nature and definition

More recent creation, they are appearing more assertive during the 1960s. The independent Catholic school owned by a (e) secular (that) Catholic school founded on the principles of Catholic doctrine.

In other words, the Director secular Catholic faith, decides to teach catechism to prepare children for First Communion and the sacrament of confirmation, to encourage the practice of the sacraments and the spiritual and religious life in all forms in his school.

In contrast, the parish priest in question recognizes the school as a Catholic school. Under this recognition, said school is recorded at the Diocesan Office of Catholic Education as an Independent School.

2.4.2 Recent Development-

This category of schools existed in our country even before the Concordat. Lay Catholics have always taken the initiative to ensure the synthesis of faith and culture in the bosom of the Catholic Church and in the classroom. The offer much lower demand in recent years has led to the emergence of this type of school.

Thus there is a very recent development of Catholic independent schools. This is from the 60s and 70s as highly rated institutions today are located in the educational community. Catholic schools are autonomous in many non-profit work. Like the priestly schools they make a service highly valued in society. A thousand and thirty-nine (1039) whose five thousand one hundred eighty-nine (5189) teachers and two hundred and six thousand four hundred thirty-five (206,435) students, they cover the entire national territory and is the category of Catholic schools in fact the largest enrollment. They are more numerous in the cities than in the countryside.

2.5.0 INITIAL AND CONTINUING EDUCATION OF TEACHERS

The Catholic Church is committed generously decades in the education and training of teachers. Thus several religious congregations to spend bodies and souls in Normal Schools for Teachers (ENI), public or private. Reproduced for the edification of all the following table:

2.5.1-The initial teacher training

- a) The teacher training colleges (ENI)

<u>Les ENI et leur situation géographique</u>	<u>Les Congrégations religieuses responsables</u>
ENI de Fort-Liberté	Les Pères Oblats de Marie Immaculée
ENI de Milot	Les Frères du Sacré-Cœur
ENI de Vaudreuil (Cap-Haïtien)	Les Filles de Marie
ENI de Papaye (Hinche)	Les Petites Sœurs de Ste Thérèse
ENI des Gonaïves	Les Sœurs de St-Joseph-de-Cluny
ENI de Lavaud (Port-de-Paix)	Les Filles de la Sagesse
ENI Elie Dubois	Les Filles de Marie
ENI de St-Louis-de-Gonzague	Les Frères de l'Instruction Chrétienne
ENI des Pères Salésiens (P-au-P)	Les Pères Salésiens
ENI de Jacmel	Les Sœurs Salésiennes
ENI des Cayes	Les Sœurs de la Charité de St-Louis
ENI de Marfranc (Jérémie)	Les Filles de Marie

The initial teacher training provided in these teacher training colleges (ENI) is crowned by a Diploma of Ecole Normale Teachers awarded after three years of study enabling the student teacher to teach in the first two cycles of 'primary school.

2.5.2-The teacher training

The Church was not merely the initial training of teachers, it has invested heavily in the dioceses in recent decades in training by organizing refresher courses in parishes, diocesan and areas at Diocesan Office of Education to improve the quality of education in schools especially priestly.

In recent years the Episcopal Commission for Catholic Education (CEEC) develops with its partners training programs for all educational agents: supervisors, principals, teachers. We got there to cut short the dusting and provide the master on the job a certificate recognized by the Ministry of Education to provide the status of teaching through the Continuing Education Program Teacher of the Fundamental School

prepared by the Ministry of Education in collaboration with the CEEC and by the fact that our institution is officially recognized as operator training by the Directorate of Training and Development of the Ministry.

The training of teachers is of great importance for improving the quality of education. This is why the CEEC has built infrastructure to make available to all educational agents Training Centre Mgr Augustin Remy was located Drouillard. At all times the premises were available to conduct the training. Unfortunately Training Centre Mgr Augustin Remy was vandalized and destroyed February 29, 2004, however the infrastructure dioceses take over and the Central Office of the CEEC plans to rebuild Rémy Bishop Augustine a less dangerous than Drouillard.

2.5.3 Training Centre of Basic Education (CFEF)

In October 1999, the Daughters of Mary, responding to calls from the Ministry of Education created the National Training Center of Fundamental Education (CFEF) in Port-au-Prince which authorizes teaching in three cycles of School fundamental after three years of study with an input profile of Bac II.

CFEF the Daughters of Mary currently provides a four-year degree in Educational Sciences students ending three years of CFEF.

2.5.0 The Higher Education

In 1996, the Church is engaged in the field of higher education through the University of Notre Dame d'Haiti (UNDH). From the start was his vocation decentralized or plural, currently operate four campuses.

- Cap-Haïtien, the Faculty of Administrative Sciences,
- Port-au-Prince, the Faculty of Medicine, the School of Nursing and the Faculty of Economics, Social and Political (ETF)
- Les Cayes, Faculty of Agronomy,
- Jacmel, the Faculty of Administrative Sciences.

The ambition is great UNDH: radiate in the ten major regions by implanting faculties or colleges meet the needs of populations.

The University of Notre Dame d'Haiti, by its nature and mission, is a Catholic academic institution that wants to train youth and serve the community. She wants to train, a quality education, so that Haitian youth is involved in the development of his country. She is determined to contribute to the well-being of the Haitian community through the services it provides, social activities in which it is involved.

Two additional elements act as catalysts to achieve these objectives by the private institution Catholic support fundamental institutions of society (the church, the state)

and scientific research. This provides him with information tools, action and transformation in order to fulfill the dual function optimally.

The Church, in which the University of Notre Dame sinks its roots and grows, must protect and nourish spiritual community internal UNDH and allow it to radiate to the external community it seeks to serve, educate and transform.

2.7.0 VOCATIONAL SCHOOLS, CENTRES HOUSEHOLD AND PROFESSIONAL

2.7.1 Professional Schools

The Church offers the world of work, Joseph of Nazareth, foster father of Jesus as the model of all workers. He has worked with his hands to support his family. The Church attaches great importance to vocational schools as they prepare the citizens of tomorrow today to earn a living by the sweat of his brow. (Ge, 3, 19).

Consequently, two congregations in particular have established over the decades from educational workshops with carpentry, electrical, electronics, refrigeration, plumbing, mechanical, metalwork, masonry, etc.. These professional schools are sometimes the National Institute of Vocational Training (INFP) and they most often work independently. But there is not much difference between the two types of institutions as they are characterized mostly by their lack of equipment, materials, and have a room too small in general. They need workshops spacious and well equipped to facilitate learning, decent wages to encourage teachers to perform their duties well, equipment and budget to facilitate better functioning. Provide the best organized knowledge and know-how of quality that have nothing to envy to what is done elsewhere.

2.7.2-Centres Professional and Household

The number of one hundred sixty (160), six hundred (600) teachers, these centers mainly located in disadvantaged rural areas, through their program SPICES (2), provide more than four thousand seven hundred (4700) girls training integral human throughout the ten geographical departments of our country. Rate ratio teacher / student: (1/8). Excellent.

Centres prepare for life at home and in the labor market. Indeed, next to the traditional teaching academic subjects such as, cutting, embroidery, cooking, baking, there are encouraging more artisanal production.

2.8.0 SPECIAL EDUCATION

The Catholic Church is involved in six decades in special education including the deaf and dumb and blind in Port-au-Prince, Cap-Haitien, St. Marc and Port-de-Paix (Lavaud) . Sixty-six (76) teachers working with nine hundred (900) disabilities. Rate ratio master / student (1/12). Excellent.

It is sad to note that in our country the rules for survival in humans are usually the same prevailing in the jungle. In other words, only favored the physical and mental are fortunate to exist, others disappear or languish mercilessly without any dignity.

However, "the Church encompasses all those afflicted by human infirmity, even more, it recognizes that the poor and those who suffer the image of its founder, poor and suffering it seeks to alleviate their distress and serves Christ in them. "(Lumen Gentium, # 8, page 27, Vatican II, FIDES, April 1969).

2EPICES: E = Spirit (spirituality, Bible)

P = Physical (anatomy, sexuality, childcare)

I = Intellectual (Creole, French, home economics, budget)

C = creativity

E = Emotional (psychology, self-discovery)

S = Social (social formation, legal, moral)

III-HUMAN RESOURCES AND MATERIAL OF THE CATHOLIC SCHOOL

3.1. Infrastructure

From the point of view of its infrastructure and its organization, the Catholic primary school according to data recently collected on a sample of primary schools, is characterized as follows:

- 19% of schools are in churches while 62% have built premises for this purpose, the others being located in residential homes or other premises inadequate.
- Approximately 58% of these facilities are free to serve the community.
- 29% of schools have a canteen.
- In terms of furniture, there are on average per school: 19 chairs, 4 masters offices, 1 closet, 43-student benches, blackboards 6 and 1 set of geometrical instruments.
- 76% of them have a room used as principal

The analysis of the date of the founding of schools show a gradual increase in the number of Catholic schools, 26% of existing schools have been established since 1990, reflecting the dynamism of the sector. If we consider the number of seats offered by schools, those in the Catholic sector represents about 24% of the education sector.

3.2. - STUDENTS

In regard to the performance of students attending Catholic schools, if one refers to the success rate of students in CEP, it is clear that transcend other church schools (with a rate of 89% against an average of 74% for the entire sub-sector). If Catholic schools are autonomous in the middle, priestly schools occupy a position slightly lower but beyond schools in many other categories or sub-sectors.

These indicators reflect the efforts of Catholic schools to provide children with a quality education in both urban and rural.

Another indicator that must be taken into account is the number of students per school. There is a tendency in the surveys of the Ministry of Education as in other sub-sectors to consider the indicator representing the number of schools to assess the importance of the sector. The CEEC suggests census officials now in schools in general and justice will adopt as an indicator the number of students attending the school. On this account, the Catholic sector gain in importance when one considers that this sector identified in 2005, 485,957 students in its schools in 2227 an average of 218 students per school. Nearly half a million learners, there are considerable when the number of students in classrooms across the country.

3.3-WORKERS EDUCATION

In this section, we consider here the teachers and principals and supervisors.

3.3.1-Teachers and Directors of Schools

According to a survey conducted by the CEEC some time ago from Catholic primary and secondary schools, teachers in independent schools are more Catholics 43%, followed by 38% of the priestly schools and church schools representing 19% of all Catholic schools.

Nearly half of these teachers have declared an academic level ranging mostly between the 6th and 3rd secondary. A very small fraction of these agents are normaliens 12%, 8% or capistes academics 17%. The level of basic education both academic and professional should be noted.

The wages paid to these agents is relatively low as a large enough gap between 1000 and 8000 gourdes gourdes at the fundamental level, the vast majority being in

slices adjacent to both 1000 gourdes. Action should be taken at this level to improve the status of teachers by providing training and better treatment.

- 72% of the directors, in addition to their role as administrator, also perform the function of teaching in primary schools.
- In regard to teacher salaries still fundamental congregational schools offer the highest salaries in the private education sector (between 2500 and 8000 gourdes) by cons, priestly schools occupy the lowest rungs is between 1000 and 6000 gdes month.

3.3.2 Supervisors

The CEEC has provided training for three years at 47 diocesan supervisors responsible for enabling the monitoring areas in Catholic schools on the educational, administrative and community. Profile entry is graduation from Normal School Teachers.

In addition, the CEEC has been training one hundred thirty-five (135) church supervisors whose input profile is less demanding than the first group or the second output profile and slightly lower than diocesan supervisors which while engaged in supervision also have the task of coordinating the work of supervisors parish.

These two groups of supervisors monitor the work of teachers in the classroom for a better quality of teaching in Catholic schools.

IV-THE COMMITMENT OF THE CATHOLIC CHURCH IN NON-FORMAL EDUCATION

NB This area is not within the Episcopal Commission for Catholic Education.

4.1 ADULT LITERACY

The Catholic Church has always considered adult literacy in Haiti as an activity in which they should commit as well as formal education. So she always helped fight illiteracy through the last decades. Remember the rally at Sylvio Cator stadium at the launch of the Alpha Mission in March 1986!

The problem is that the rate of literacy activities is not fast enough to counter the growth of the population and we can not control illiteracy. It is a fact that should put an end once and for all by putting all the hands-on at the same time addressing seriously the root of the problem by providing all school children and creating a literate universe for everyone.

The Catholic Church will experience and expertise in this area in a concerted effort to finally see the light at the end of the tunnel eradicating in a synergistic effort, a problem that hinders the progress of our people towards development.

4.2 THE STREET CHILDREN

In our society, most recently stormed the phenomenon of children who have only the street address. Mother and teacher, the Church has left challenged by these youth by religious and lay well prepared for their service.

Centers not only provide them with at least one hot meal a day, shelter and security, but also teach them a trade to be better equipped to face life and to integrate into society. The Salesians are the pioneers in the field.

4.3 SOME ACTION COMMITTEE OF THE CATHOLIC CHURCH

EPISCOPAL COMMISSION 4.3.1 FOR THE FAMILY

The Committee extends its training for engaged couples and married. They are for seventeen days or three months, Saturdays and Sundays, the male and female psychology, the social doctrine of the Catholic Church, the sacraments and especially the sacrament of marriage, the physiology, the mystery of love. All these themes are presented as experiences to live more than academic subjects to learn.

A second type of training is aimed at teenagers and young adults, the topics are: self-esteem, physiology, self-respect, male and female psychology, abstinence before marriage.

Must add tracking to couples who want it. The training is aimed at both Catholics and Protestants. It is given to the Community of St. Mary, Joseph and Kay Marie ak is provided at the parish level in order to live together and to foster vocations.

4.3.2 JUSTICE AND PEACE

The Commission has developed several training modules.

4.3.2.1 The foundations of human rights

This training module refers to the Universal Declaration of Human Rights. He also mentioned duties of citizens and human rights in Haiti's history. He studied the Haitian Constitution.

4.3.2.2 The Human Rights in Haitian society

In this module there are training sessions on the analysis of society, the rights, the social doctrine of the Church and solidarity.

4.3.2.3 The rights and the economy

It considers the Haitian economy, problems or difficulties and weaknesses. There is a study of neoliberalism, globalization, and the impact too unhappy sometimes Haitian society.

4.3.2.4 The rights and politics

Training is the definition of policy, politics and human rights, on the authority, power, politics and law, democracy as a political system, the teaching of the Church on politics.

4.3.2.5 The rights and culture of the Haitian people

Here we study what the culture of the Haitian people from culture to religion, religion and human rights, social change which releases through the culture.

4.3.2.6 The special rights groups

In particular, this training module emphasizes the rights of women, the integration of people with AIDS, children's rights, prisoners, migrants, farmers and workers.

4.3.3 CARITAS

Caritas, through programs and sub-programs is non-formal participants. Include three areas of intervention:

a) The promotion of women

Caritas at national, diocesan and parish encourages women to citizen participation and management in various forms

b) In the field of agriculture and agro-forestry

Caritas inculcates not only the techniques but it monitors activities through its team of highly qualified agronomists.

c) In the field of health

Caritas is a lot of training on primary health care and preventive services.

V-STRUCTURES CREATED FOR GOVERNANCE

It is understood that the structures for governance subsector Catholic education are addressed in formal education in order to better manage the sectoral plan under the Ministry of National Education.

5.1.1 Parents' Committees

The Church proclaims "the right and duty first and inalienable of parents to educate their children. They must enjoy true liberty in the choice of school. "

Governments have a role to protect and defend the freedom of citizens practicing distributive justice in the allocation of subsidies so that parents choose schools for their son and daughters without any penalty (Gravissimum Educationis # 6 Vatican II, 1965). Applying the principle of subsidiarity, the state tax collector of all citizens, divided so that it meets the aspirations and choices of these in a field that primarily concerns.

The Church recommends that parents are primarily responsible for the education of their children. It is by virtue of this right they have a duty to establish committees and associations of parents to make their voices heard in the concert of a complex and pluralistic various actors involved in the education of their offspring .

5.1.2 The supervision and management of schools

The Catholic Church in Haiti attaches great importance to educational agents intermediaries. Indeed, it has invested heavily in recent years in the training of supervisors diocesan and parish and in the priestly school directors, independent Catholic congregations. It relies on a body of 47 supervisors and 135 supervisors diocesan parish. The supervisor receives training which empowers to become inspector of schools, that is to say, it is able to monitor classroom teaching, administrative control in the principals and animation at Community level.

A thousand school principals were trained for three years in order to manage their school the pedagogical, administrative and community. These guidelines represent a sample significantly favored the Catholic sector since 2227 has schools.

5.1.3 Committees and Diocesan Education Offices

The Diocesan Board of Education (CDE) is a regional structure of the CEEC which includes all Catholic schools to ensure the coordination and monitoring.

The President of the Diocesan Education Committee is Bishop Holder. The executive arm of this committee is the Diocesan Office of Education (BDE) with a teaching team at the head of which are the Director of BDE and diocesan educational coordinator.

Supervisors and principals Catholic Diocesan Offices are directly Education of which there are ten (10), one in each capital of Country Department.

For a better efficiency of the education system in general, should define ways that lead to collaboration on the ground because that is where it is important to look for a smooth operation for a better governance of the national education system . The supervisor is certainly a public school on the road that leads to the priestly school he will visit. Under what conditions the public school that marks its route could benefit from its services? And what services? And under what conditions? The Departmental

MENFP and BDE have the duty to practice better management of human resources involved in the education field. BDEs have the duty to cooperate with each other and DDE.

The Ministry of National Education and Vocational Training will be careful to recruit trained, qualified and competent service working in Catholic schools because conscious profitable resources available to the education system in general, it explores the ways of mutual cooperation.

MENFP rather develop a policy that keeps employees in the Catholic education by granting them a status and a grant for their services to schools in the Republic (Catholic, national, Protestant or independent). There is the same little Haitians.

Their integration into the Haitian education system would be a very positive contribution it is imperative to establish in order to improve the quality of education and governance system.

5.1.4 The Episcopal Commission for Catholic Education (CEEC)

The Episcopal Commission for Catholic Education is a decentralized body of the Episcopal Conference of Haiti in the field of education.

The CEEC as a national educational policy explicitly Catholic Church, plans, coordinates the Catholic educational and monitors. It performs all educational activities through its Central Office and ten Diocesan Education Offices in the ten regions of the country.

It is important to note that Catholic educational institutions form a network to form the basis of the same network and gather in the various committees (government schools, school councils, committees, parish education, area committees or deanery, diocesan education committee which is the executive arm of the Diocesan Office of Education (BDE), Episcopal Commission for Catholic Education (CEEC), with the executive arm of the Central Office. (see chart).

Two instances are created to address issues of education at local or diocesan Diocesan Education Committee (CRC) headed by the diocesan bishop and national level, the Episcopal Commission for Catholic Education, headed CEEC by a presiding bishop appointed by the Episcopal Conference of Haiti (CEH). Thus the body representing the Episcopal Conference of Haiti in the field of education is the CEEC. It is empowered to address issues related to education with the Ministry of National Education and Vocational Training (MENFP) and international organizations of Catholic education in this case the Interamerican Confederation of Catholic Education (ICCS) and the International Office of Catholic Education (RCAs) with seats respectively in Bogotá and Brussels.

Conclusion

The Episcopal Commission for Catholic Education was created on 28 January 1987. For twenty-three years. I must say that the structuring effort in May 1989, twenty years ago. At the time the Committees were established and Diocesan Office of Education. The Central Office of the CEEC was born the same year.

The national organization responsible for coordinating the educational activities of the Catholic Church in Haiti has dedicated the first part of its mission during the last twenty years, that make schools more schools. We refer to the priestly schools in particular.

It was not until February 17, 2008 the CEEC gave the signal to start his second mission, that of evangelizing through the Catholic Education Project (CEP). It remembers the Solemn Mass at the Cathedral of Port-au-Prince during which this project was offered to all Catholic schools in the country by the Episcopal Conference of Haiti.

As well as a Catholic school is not if it is not primarily a school, it is the same school that is not Catholic if it does not have a project centering on Christ is the first educator, guide and inspirer of all educational. A first assessment of the implementation of the CEP is planned for 2013. By then, the entire school community is invited to live at the time of Catholic Education Project in Haiti. This will somehow how to participate in the commitment of the Catholic Church in Haiti in the field of education.

ORGANIGRAMME DE LA CEEC



