



1969

Toward a New Approach of Private Education in the Dominican Republic

Nelson C. Garcia
Loyola University Chicago

Follow this and additional works at: https://ecommons.luc.edu/luc_theses



Part of the [Education Commons](#)

Recommended Citation

Garcia, Nelson C., "Toward a New Approach of Private Education in the Dominican Republic" (1969).
Master's Theses. 2390.

https://ecommons.luc.edu/luc_theses/2390

This Thesis is brought to you for free and open access by the Theses and Dissertations at Loyola eCommons. It has been accepted for inclusion in Master's Theses by an authorized administrator of Loyola eCommons. For more information, please contact ecommons@luc.edu.



This work is licensed under a [Creative Commons Attribution-Noncommercial-No Derivative Works 3.0 License](#).
Copyright © 1969 Nelson C. Garcia

TOWARD A NEW APPROACH OF PRIVATE EDUCATION
IN THE DOMINICAN REPUBLIC

by

Rev. Nelson C. Garcia, S. J.

A Thesis Submitted to the Faculty of the Graduate School
of Loyola University in Partial Fulfillment of
the Requirements for the Degree of
Master of Arts.

February

1969

T A B L E O F C O N T E N T S

	Page
Introduction.	1
Foreword -- Basic Data about the Dominican Republic.	4
Chapter 1. Educational Situation in the Dominican Republic.	9
Chapter 2. Problems and their Implications for Private Education.	16
Chapter 3. Education for Development in the Dominican Republic.	24
Chapter 4. School Personnel in the Private School.	35
Chapter 5. A Four-Year Plan for the Principal at the Colegio Loyola.	43
Chapter 6. An example of Curriculum Adjusted to the Dominican Republic.	49
Notes.	73
Bibliography.	78

Introduction

When I was assigned to work at the "Colegio Loyola" in the Dominican Republic, I thought that the best way to prepare for returning to educational work there was to reflect about the educational situation of the country and to plan my principalship according to the situation of the nation. It is necessary to adjust the structure of private education to the needs of the Dominican Republic if we really want to work more effectively in the development of a nation with so many social barriers.

My final purpose with this work is to adjust my methods and my goals to the national needs. Our obligation is to be more effective and to contribute to a development in process. We cannot continue working with the old orientation. The Dominican Republic is now in need of a sociology of education to form the basis for a projection of educational development with stress on the quality of education. This is a challenge with high implications for the future of private education.

There is an evolutionary process of education in the Dominican Republic that could help us to understand the actual situation in this field.

We have had an aristocratic and individualistic conception of education with basic foundations in man himself but without relationship to other men and to the world. This kind of education needed

little planning. It was frequently centered on prestige and financial improvement. The private student was an isolated "I" without social responsibility because he was unaware of a historical commitment.

With the advance of industrialization, private education needs to be developed with different, empirical social foundations. The Dominican Republic is now in need of a sociology of education with a functional projection for development but without neglecting a qualitative aspect. That is the reason why I try to adjust to the problems of the country.

The climax of this evolutionary process exists in an education for freedom. We cannot continue to maintain an education for domestication and alienation to educate a man-object but to educate a conscious human being in himself to assume responsibilities of men who should be free (1).

In conformity with this situation I would like to consider significant points around this theme of private education:

1. - We need to relate education to the total situation of the country in its present circumstances of development.

2. - This situation implies a knowledge of facts and their social and individual implications since many problems must be solved through the educational process.

3. - Development and its dependence on education go farther than mere economic activity. It means a development of the human person

and through it a development of a society participating actively in personal advancement and in that of the community. This is the reason why an education for development should be part of a total social process of human development in the Dominican Republic.

4. - In the context of a developing society and country, it is necessary to open our conception of private education, because other institutions and processes which will affect it. A private school is the center of this action.

5. - The internal power of the private school is the school personnel creating a dynamic center of the community through team work. They should increase effectiveness of national efforts and adequately adjust to the demands of the country (2).

6. - All these theories and solutions should be incorporated in the curriculum as a process of transmitting values dynamically related to the culture and society in which we live. A curriculum adjusted to the Dominican Republic today will be flexible, alive and responsive to rapid development (3).

This work is my reflection and my plan for the future at the Colegio Loyola as principal. It is a result of my experience of two previous years of teaching in the country (1962-1964), my studies and personal thinking according to the concrete situations. But it does not mean that I will be tied to this plan when I will face new realities and new problems because evaluation should be a professional goal of an educator (4).

Foreword

Basic data about the Dominican Republic (5).

Descriptive.

The Dominican Republic occupies the eastern two-thirds of the Island of Hispaniola (discovered by Columbus in 1492), second largest of the greater Antilles, situated between Cuba on the West and Puerto Rico on the East. The boundary between it and the Republic of Haiti, which occupies the western part of the island, is 241 miles long. It has a coastline of 979 miles. Climate is generally sub-tropical.

The land is very fertile, about 15,500 of its area of 19,333 square miles being cultivable.

The city of Santo Domingo, founded in 1496, is the oldest settlement on the hemisphere and has the supposed ashes of Columbus in an elaborate tomb in its ancient cathedral.

Trade and Finance.

Four commodities -- sugar (55 per cent) and coffee, cacao and tobacco -- accounted for about 85 per cent of the total exports. The United States takes more than 50 per cent of its exports, mostly sugar, cacao and coffee and supplies about 50 per cent of imports.

The only non agricultural export item of importance is iron ore, mined at Matillo.

The basic monetary unit is the Dominican peso of 100 centavos

(officially valued the same as the U. S. dollar).

Agriculture.

Much of the population derives its livelihood within a system of subsistence agriculture which emphasizes corn and cassava.

Ownership of the land has been, however, in a few hands, and there has been a tendency toward concentration of holdings rather than toward wider distribution.

The economy of the Dominican Republic is basically agricultural, and the country is one of the leading producers of sugar. Fifteen sugar mills, called ingenios or centrales produce raw sugar as well as bagasse.

History and Government.

The Dominican Republic was until mid-20th century one of the poorer and more backward Latin American states. The country attracted relatively few settlers during the colonial period, and many people of Spanish descent left it during the 19th century.

Except for a small, educated upper class, the people today are for the most part of Negro or mixed Negro and Spanish ancestry. Poverty and illiteracy made the establishment of a republic difficult, and the country was ruled from independence by regimes set up and maintained by military force. Three times between 1822 and 1924 it was occupied by foreign armies. Internal disorder long discouraged the development of agriculture and industry, but in the second quarter

of the 19th century, and especially after the inauguration of the Trujillo dictatorship in 1930, the country began to make progress in such matters as agricultural production, road buildings and education. The dictatorial character of the government and its alleged harsh treatment of political opponents exposed it to much criticism abroad.

General Trujillo was assassinated by political enemies in 1961. His son Lieut. General Rafael Trujillo, Jr., took command of the armed forces. The Organization of American States sent a mission to the republic to investigate charges of police terror that followed the assassination. Trujillo's Vice-President, afterwards, President, Balaguer, resigned under pressure January 17, 1962. Pending general elections, the country was governed by a 7-member council of State headed by Rafael F. Bonnelly, who was named President January 18, 1962. He was succeeded by Juan Bosch, elected President December 20, 1962, in the first free elections in 38 years. President Bosch was overthrown September 25, 1963 and his regime replaced by a civilian triumvirate which promised elections for September 1, 1965. After a very bloody revolution in April, 1965, a new intent of taking over by the militarists and an intervention in the country by the United States, the nation celebrated democratic elections in which Dr. Joaquin Balaguer was elected President and took over on July 1, 1966.

General Data.

The population is mainly rural.

Ninety-eight per cent of the people are Catholics.

The proportion classified as mestizo is 60.4 per cent. Between censuses the percentage classified as white rose from 13.0 to 28.1 and that classified as Negro fell from 19.5 to 11.5.

Forty per cent of deaths are of children below 1 year old.

Sixty per cent of deaths are of children below 4 years old.

The Concrete Problem Now:

1. - Economic instability. It is estimated that without the \$110 million poured in by the United States since 1965, the economy would be near total collapse.

2. - One third of 1.5 million labor force is unemployed.

3. - The population explosion and the extreme housing shortage in the last year, listed at 59,400 units in the urban areas and 147,000 in rural areas.

4. - Land reform and the minifundia. According to the 1960 census, 86.3 per cent of the holdings were of five hectares or less, although these covered only 26 per cent of the cultivated area. This marginal farm land, with agricultural activity barely above subsistence level, may be compared with the few extremely large landholdings where an area of over 50 hectares constituted about 1 per cent of the number of units, but accounted for 24 per cent of the total cultivated area. The government possesses 1.5 million acres that can be distributed but many more forms of assistance are needed outside of the simple land-distribution.

5. - The United States' promise of continued financial assistance will, to some extent, facilitate solution of certain problem-areas, but the Dominican Republic must now court public and private, national and international assistance. The defunct tourist industry might be rebuilt. The country can develop resources such as local processing of foods, and reserves of nickel and bauxite. Put succinctly, the Dominican Republic requires massive economic, social, and technical assistance to pull itself out of the mire of recurrent military coups inspired by frustration and a lack of trained personnel capable of directing the country along the path of democratic progress.

CHAPTER I

Educational Situation in the Dominican Republic.

Population.

To begin to study the educational situation in the Dominican Republic we need to know some demographic aspects of the country to give perspective to our problem.

The Dominican Republic had a population growth rate of 3.6 per cent a year between 1950 and 1960. Based on this rate, the population in 1966 was estimated at 3,767,000 inhabitants (6). The population corresponds to 30 per cent urban people and 70 per cent rural inhabitants.

Population distribution by age in 1960 indicated that 56.7 per cent of the total was 20 years of age or younger, and that some 5 per cent was 60 years of age or older (7).

Based on Dominican characteristics of educational legislation, the operative ages of the students according to the official plan of studies are: from 7 years old to 14 years old for primary education, from 14 years old to 19 years old for secondary education, and from 20 years old to 26 years old for higher education.

The number of young people for the three levels (from 7 years old to 26 years old) is 1,651,736, which represents 46 per cent of the total population. In 1965, the distribution of these groups was estimated as follows:

Primary Education — 796,153 young people — 22 per cent of the total population.

Secondary Education — 427,973 young people — 12 per cent of the total population.

Higher Education — 427,610 young people — 12 per cent of the total population (8).

If we compare the young people population (1,651,736) with the number of students who receive education from the National Service of Teaching (594,436), we observe that 36 per cent are being educated and 64 per cent of those eligible do not receive education.

Student Population (9).

	Population Registered	Population Not Registered
Primary Education	518,131	278,022
Secondary Education	71,651	356,322
Higher Education	4,654	422,956
Total	594,436 — 36%	1,057,300 — 64%

Illiteracy.

The 1960 census indicated an illiteracy rate of 55.6 per cent for the Dominican population.

There are different important causes which are intimately bound up with this situation and which have a deep influence on the educational aspect of the country.

1. — It is very difficult to bring education to the isolated

and dispersed "campesinos", the rural population, which constitutes 70 per cent of the total (10).

2. -- There are not enough schools and teachers to solve the educational deficiency. Only 26.5 per cent of the teachers in primary and secondary schools have professional degrees. To keep up with the annual 3 per cent increase in student population, 300 new teachers would be needed each year. The Normal Schools only graduate 99 teachers each year (11).

3. -- In 1966 the per capita income was equivalent to about \$270 in 1963 U. S. dollars. This level of life is very low and does not facilitate cultural life (12).

4. -- The Dominican diet in 1964 was unsatisfactory, except for tubers and various fruits. In that year, it was estimated that per capita calorie consumption was 2,265 a day, about 10% less than the minimum of 2,500 recommended by FAO (13).

5. -- Housing, public health, employment, etc. is a difficulty for a good educational development.

6. -- The family structure with a percentage of 15.84 of concubinary unions declared by women and 13.21 per cent declared by men is an impediment for education (14).

Educational Level.

In the analysis of the students supposed to be registered in 1965, 35 per cent of the children of primary school age did not go to school; 83.3 per cent and 99 per cent of the other two levels did

not go either.

According to the rate of growth of the total population and projecting these statistics of enrollment of 1965 to 1970, the rate of primary school will decline to 43 per cent. In the meantime the secondary education will rise to 69.8 per cent and the higher education to 98.7 per cent (15).

The outlook for the primary education level is important. The Number One Rural Schools which comprise 54 per cent of all the Rural Schools only reach the third grade, and the Number Two Rural Schools reach the sixth grade. Ninety-five per cent of the Rural Schools do not have all the grades, from first to sixth grade.

There are more males than females from first to fourth grade, in fifth and sixth grade more females than males. In the secondary, and higher education males raise the enrollment rate.

Dropout Rates.

The census shows 242,543 students enrolled in first grade for 1958-1959. After 6 years 18,945 children were in sixth grade. The dropout rate was 92.2 per cent during this period. Only 7.8 per cent of the students reached the sixth grade.

School Dropouts (16).

School Year	Total Enrollment	Grade	Enrollment Urban Zone	Enrollment Rural Zone
1958-59	242,543	1	52,449	190,094
1959-60	103,314	2	21,306	82,008
1960-61	76,942	3	22,085	54,857

School Year	Total Enrollment	Grade	Enrollment Urban Zone	Enrollment Rural Zone
1961-62	41,252	4	18,907	22,345
1962-63	26,344	5	17,294	9,050
1963-64	18,945	6	15,771	3,174

In the urban primary school, 52,449 children began the first grade and only 15,771 reached the sixth grade with a dropout of 70 per cent. In the rural primary school, 190,094 children began the first grade and only 3,174 reached the sixth grade with a dropout of 98.4 per cent.

The situation of the secondary schools was similar, though slightly better. We observe 8,063 students enrolled in first year for 1958-59, and 2,715 students, 34 per cent, finished the last year of high school.

The school population in the secondary education shows more stability than in the primary education. The secondary school students belong to more homogenous social classes and urban zones. One of the principal reasons for this high rate of dropouts before the secondary school is that Dominican students begin to work when they finish their primary school studies or before.

A considerable number of secondary school students continue to higher education.

Expenditures in Education.

The expenditures in education in the national budget of the country have increased from 1 per cent in 1961 and 1962 to double that

in the next years. In spite of inflationary problems and unequal distribution of the national budget, there is an improvement in the apportioning of government expenditures.

Expenditures in Intermediate Education at Different Educational Levels (17).

Educational Levels in Intermediate Education	Years			
	1961	1962	1963	1964
Secondary Education	67%	71%	69%	53%
Technical Education	16%	12%	14%	18%
Agricultural Education	-	-	-	14%
Commercial Education	5%	7%	7%	4%
Domestic Education	12%	10%	10%	11%

In the analysis of this distribution there is a better adjustment to the different levels of education in 1964. Expenditures in the secondary level decrease. In the meantime technical and domestic education increase their expenditures. Agricultural education appears among the investments.

This distribution is not a just and necessary arrangement in terms of the Dominican situation, but it is an adjustment and shows cognizance of the need for more agricultural and technical education. I do not deny, by my opinion, that there is a need for a positive discrimination between rural and urban distribution in the national expenditures.

The primary school student who completes the sixth grade comprises one of the highest expenditures in the education budget (P1 P1,150). The reason is that of 4,902 primary schools in the whole country only 477 schools possess the complete cycle to the sixth grade. Of the 4,266 rural primary schools only 225 schools possess all the grades. Each rural student who completes his school represents P1 \$3,000 on account of the dropouts, repetitions of grades by the students and deficiencies of school services (18).

CHAPTER II

Problems and their Implications for Private Education

After giving place to the educational problem in the Dominican Republic, we need to consider private education related to this situation and to analyze problems and their implications in order to attain our goals.

Consideration of the Dominican private education is very important regarding the concrete situation of the country today.

The traditional purpose of private education was to teach the elite. It meant to educate the leaders of society. Leaders of this society were the upper classes and the rulers' children who maintained control and direction of the country. Therefore this kind of education did not reach the middle-low and low social classes who were not able, economically and socially, to receive a private education.

We frequently have heard among private educators in the Dominican Republic: "We are not teaching the elite but the middle class". The explanation of this statement is that educators are attempting to hide in some way the social discrimination of education with the camouflaged myth of a non-existent middle class of a country where 70 per cent of the population live in rural zones, where illiteracy reaches 55.6 per cent of the nation and where 64 per cent of

the population of educational age is still without education.

The "common man" in the Dominican Republic is poor; he is not middle class. Private education opens schools for the high and economic elite; this is done in the name of apparent future social change and in supposed collaboration with the knowledge and approval of the majority of the people. The excuse for this movement is the process of social evolution of the high and economic elite. We are forgetting the poor Dominican, the terrible situation of the country, and under-estimating the need for immediate and practical action.

The expansion of private education without adjustment to the Dominican situation and without giving solutions to the educational goal of the whole population should be examined. Private education has already been unwittingly identified with conservatism and reactionary forces.

In 1961, 478,471 students received education in primary public schools, and 21,109 (4.6 per cent of the total enrollment in primary education) in private schools (19).

Private secondary schools represent 38 per cent of the schools at this level (20).

It seems clear from the above figures that private education is oriented toward those groups economically and culturally able to pursue at least a secondary education. Private primary schools are geared in great part to those students who will eventually attend secondary school and possibly even a university (21). In other words,

private education has a decidedly, although not exclusively, high and economic elite tone, without special opportunities for the low social classes, either economically or intellectually.

This level of the educational system has tried to reorient its work to poor students by offering scholarships to them or by using school facilities for evening classes. These solutions evidence good will but in some way are paternalistic approaches to the problem since they do not meet the educational needs of the poor with a real identification (22).

In this direction private education should face the Dominican culture of poverty. A close collaboration with public agencies to do something about this situation is necessary. We need to eradicate ghettos in education and to reorient our system.

Private educators as evolving persons should extend their work to increase knowledge, comprehension, and sensitivity to the end of a more refined system of life values. If we want to grasp this reality in our work, we need to be witnesses of a renunciation of wealth and power over other men and to manifest solidarity with the poor and suffering undeveloped people of the country.

The future shape of private education and the development of the Dominican Republic will be profoundly affected by how we face -- or refuse to face -- the problem of meeting this identification with the middle-low and low social classes in the nation.

This educational orientation does not mean that the private sector can stop or diminish its activities in the educational field. On the contrary, the private sector can do extraordinary work in whatever aspect we consider to solve many educational problems. Lack of clear orientation, lack of good and specialized teachers, lack of mobility in the teachers as the religious congregations to go and to be adjusted to different places and needs, lack of teaching techniques, etc. are important problems awaiting solutions in Dominican education (23).

One of the great questions for education in the Dominican Republic is the possible coordination between private and public education, if we want to work for the solution of our problems.

The government has the responsibility to secure harmony between both levels of the educational system to obtain an integration in the development of planning and organization. And in this aspect it is possible to avoid social stratification between private and public education.

Private education could coordinate its work more closely with an official subsidy from the State in order to give an opportunity for this kind of education to every member of the community who wants to receive its benefits. Through that coordination and subsidy private initiative is developed, and the community receives a chance to choose between private and public education.

This subsidy is not a "concession"; it is a strict demand of "distributive justice". It could be given:

to the student directly who would be able to choose his school;

to the school for expenses of teachers, employees, etc. The school would receive benefits according to the number of students or to the number of scholarships given by the school;

or given directly when part of the taxes in the country could be quoted as donations for education (24).

In talking about a solution to incorporate private education in the unified development of the country. Values of private education are recognized. Private education is not an adversary of public education but its cooperator. Private initiative completes the State's efforts and guarantees parents' rights to choose the education for their children among different kinds of institutions (official schools, non-denominational private schools and denominational private schools) (25).

This right was proposed by the Universal Declaration of Human Rights in December, 1948, in the General Assembly of the United Nations. It is also proposed by Vatican Council II in the Declaration of Christian Education: "Parents, who have the first and inalienable duty and right to educate their children, should enjoy true freedom in their choice of schools" (26).

When we analyze the economic situation in the Dominican Republic, we find that the personal income in 1962 was \$234, with an expenditure for education of 1.3 per cent from the national

product of the country. With an annual increase in population of 3.6 per cent during the period of 1950-1960, it is necessary that the national net income exceed the fiscal expenditures to give opportunity to provide more money for education. In these circumstances it is very difficult to establish "a priori" what expenditures in education should be established in the country. For this reason the educational development is slower than our perspectives. We, the educators, should establish some priorities and some steps to be performed in accordance with the economic situation.

We are inclined in the Dominican Republic to develop any one of the three educational levels (primary, secondary or higher education) instead of working an integral educational development with the economic progress.

The experiences of Ghana, Turkey and Ethiopia, developing countries, have proved that it is impossible to extend primary education without developing secondary and higher education at the same time (27).

Facing this situation private education in the Dominican Republic could collaborate to help to create an educational system with all the levels articulated. By this way it is possible to encourage continuity of studies and preparation for working life, just as proficiency of talents of all social classes. Because the great majority of private schools have primary and secondary level

in their schools, it is easier to work out a plan of harmonious and articulated development in these levels of the same school to confront the problems of a developing country.

A development cannot only be quantitative but also qualitative to realize articulation and progressive continuity in the three levels. Articulation and progression imply not only continuity of every level but also continuity with all the programs and subjects of a plan of studies. Lack of articulation between secondary and higher education causes many failures in university admissions. Secondary and higher education recognize deficiencies in the students when they begin a new level of education (28).

To grasp this goal I propose a complete review of curriculum programs to give a functional and pragmatic aspect to the different subjects with a solution to the present concentration on traditional, academic and intellectual objectives. Concentration on these kinds of objectives brings difficulties in projecting to life and future reality. By means of a different approach I propose a more intensive adjustment of the extracurricular activities to the educational programs directed toward an economic development for the Dominican Republic (29).

There are different qualities (artistic, manual, athletic, etc.) among the Dominicans which should be recognized in these extracurricular activities with projection for life and the reality of their country.

Private education could do better work in these adjustments of education because it is easier for it to maintain contact with the different realities of the nation, to control and to direct these experiences in the smaller schools of this level with individualized programs and small directed groups.

CHAPTER III

Education for Development in the Dominican Republic

When we talk about development in the Dominican Republic, we should remember the Brazilian Minister of Education, Paulo de Tarso Santos, who talked in 1963 about education for development instead of a development of education (30).

We have not learned the experience of many years of private educational work in the Dominican Republic when we analyze our education for development. The story of the "past" has not been able to partake in the problem of the "present" to make the country of the "future".

We need to discover the connection which exists within experience between the achievements of the past and the issues of the present. This is the problem of ascertaining how knowledge of the past may be translated into a potent instrument for dealing effectively with the future.

The connection between past, present and future involves analysis, the selection of means out of the variety of conditions that are present, and synthesis, their arrangement to reach an intended aim or purpose. To the degree to which intelligent observation is transferred from the relations of means to ends, to the more complex question of the relation of means to other means,

to that degree the idea of cause and effect becomes prominent and explicit (31).

This is a process of development, a continuous process of reconstruction of experiences. We are going on for a long look ahead, and we should analyze our past and present educational situation as a moving force in influencing what future experiences will be. That is development.

In this development we need to create "attitudes" to tolerate and accept changes and "skills" to accomplish all the facts implied in it.

But we cannot work according to our categories or according to foreign philosophies; we need to shape the cultural ethos of the Dominican Republic in a developmental spirit which is of the people's own making.

A new direction involves certain social risks for private education. In this direction we are developing other realities and values in the same heart of a community and exciting them to new approaches and tasks to jump into the future. In this kind of work teachers should know needs and problems, to prevent negative reactions but without fearing them. Teachers should know the past and live the present with all its human and social implications of an effervescent and restless country to project them to the future realistically.

When John Dewey establishes the connection between past, present and future he uses analysis as a condition for a goal. This is the foundation of education for development: to use methods of analysis to know consciously where we are going.

Education is for all.

The problematic situation of the Dominican Republic with 64 per cent of the young people population who do not receive education blocks education for development. Education is for all. A real change of the country implies openness in private education to recognise at least that we are not satisfying the needs of the nation. Development will take place not only when we teach the 70 per cent of rural population and the 64 per cent of the young people population but when we have brought all the human components of education -- children, parents and community -- into an interlocking, circular, cumulative reinforcement of positive educational values.

We need to fulfill Vatican Council II:

"the school sets up a kind of center whose operation and progress deserve to engage the joint participation of families, teachers, various kinds of cultural, civic, and religious groups, civil society, and the entire human community" (32).

I said before that we need to shape the cultural ethos of the people to develop the national image of a people. We have in the Dominican Republic a foreign influence (from Spain, Cuba etc.) of programs, curriculums and books in education. This is not the

direction for building up a national image. We have provided "professional education for a social and intellectual elite". This kind of education does not pay attention to the national image of the country with its problems and it is oriented for a minority.

Private education should be more adequately adjusted to the demands of economic, social, and cultural development of the country (33). Hence the need of reconsidering:

1. Criteria of admission in private schools. Expansion and even popularization in admissions is necessary to further the educational improvement of the country.
2. Matters, subjects and themes to be taught. It is necessary to have them be relevant to the Dominican situation.
3. Administrative organization of the schools. To give participation to parents and members of the community, to know through them what the needs are and to have contact with reality.
4. Balance between general education and training and vocational goals. Education needs to be adjusted to the students and to the future of the country.
5. Methods: theoretical, formalized, little participation of students. It is vital to have more practical and objective methods, with real and vivid participation in student life.
6. Programs: it takes a long time to get the degree. There is an urgent need to solve this problem. We should give opportunities to the students for some specialization with fewer years of study.

Women's education.

When we analyze the feminine involvement in private education

we find:

1. Many sisters are engaged in private education. There are in the country 829 sisters with 38 houses; 34 houses assigned for parish work, 23 for teaching functions and 5 for formation houses (34).
2. Of 18,020 in private religious schools, 74 per cent are females (35).

These students are well-educated girls but without special active participation in a process of development. They often complete their training with an almost total ignorance of the country in which they live (36).

We have been too blind in missing the education of women and their importance in the socio-economic improvement of the country.

1. The education of a girl is the foundation of a family. The family is the primary cell of society and of every educational system. In the Dominican Republic 63 per cent of the children are illegitimate and there are 15.8 per cent of concubinate women (37).
2. Women participate in the process of development, but mainly in tertiary activities, office work, teaching, etc. Of the economically active women, 76 per cent work in tertiary activities although they are only the 11 per cent of the active population (38).
3. Women teachers are more dedicated to their profession, and fewer are dismissed from a teaching career than is the case with men.

Difficulties for educational development.

We have today great changes in society. A complete readjustment to these different new factors is necessary. We should educate

according to the aspirations and human needs arising from these changes but we face the resistance of old traditions and values.

The Dominican Republic has lived under a dictatorship for many years. That kind of government has influenced the ethos of a people with a different kind of difficulties in developing their attitudes before new challenges. Dominicans have difficulty in moving from talk to action. Fate is the explanation of misery as the common human lot. The masses do not think about education as a solution for their problems.

There is a lack of clear goals and responsibility to realize projects. The reason sometimes is a lack of a definitive perspective of the future. With this kind of inner insecurity and inconsistencies, it is very difficult to build up a new educational development.

The teachers are transmitting the same methods and teaching practices received from European structures. They live in isolation from new teaching methods and maintain a system without any imaginative action to reform it.

The dead-weight of the "ill-educated" and "untrained" teachers hangs heavily on the shoulders of the small proportion eager for change in the Dominican Republic. The urban schools have 3,522 teachers; only 1,384 of them have some degree (39.2 per cent). The rural schools have 5,896 teachers; 675 of them with a degree (11.4 per cent) (39).

The role of religion

The great majority of the population lives in a rural, pre-technological society. The immobility of this mass provides for a special transmission of traditional religious values which influence their attitudes toward life. Some of these values are relatively unfavorable to development (40):

- a. - fatalism
- b. - passive resignation
- c. - social conformism
- d. - escapism into eternity
- e. - angelism

The Dominican ethos need to be developed with positive attitudes toward a dynamic future:

- a. - man is a co-worker with God in creation
- b. - development asks manifold humanism respecting each one of the human activities, even the socio-economic.
- c. - it is necessary resignation, but with dynamic approach to life.
- d. - the blessedness is merited, and earned on earth.
- e. - this attitude implies charity and multiple social action (41).

This is the dynamism of a modern approach to development according to Vatican Council II. Spiritual and religious values cannot be reactionary forces for a developing country but must be progressive

to promote innovation and profound transformation of the structures of a society that is unjust because it does not assure the existence and well-being of its members (42).

Education for economic development

When we talk about education for economic development, we imply a national policy that recognizes that education is a requirement for economic development. This education should be oriented with specific characteristics to facilitate such development.

A national policy of education involves a goal for growth with foundation in such human and social requirements as health and decency to begin with.

This policy should be planned to help to spread economic opportunity for all members in that society. Our educational planning should seek to minimize inequity if really we look for opportunities in all the social classes of the country.

Our education should be functional with economy as a central guiding purpose. We should use all the resources in such a way that the maximum is produced according to the economic investment.

If we are thinking of education with an economic projection, it must be guided by relevant research. It is necessary to construct educational plans with a concrete economic perspective on the country and its values and to know the social impact of these plans.

The specific characteristics to facilitate this development

should be open with opportunities for the different systems of thought and behaviors. This is the way to obtain an adjustment to social environments and a sharing with the problems of the Dominican Republic. Our educational situation calls for more experimentation in a very open disposition to solve new problems according to reality and the future (43).

We have generally developed more academic and spiritual characteristics than a progressive and integral development of economics and techniques. We need to balance vocational and general studies within the concrete circumstances of the nation.

In this aspect of development, speculation and mysticism take second place in education. The discipline of work in the vocational, technical and professional fields are more relevant.

Economic development is dependent upon production made possible through work.

Private Education and Development

We should not distinguish two different educational systems, a public and a private one, but only a national educational system carried on at two different levels in the country. This national educational system is supposed to be adjusted to the needs of the people (44).

In this aspect of adjustment we should practically show our knowledge, concern and integration with reality. It would be useful

for the members of religious orders and congregations to move individually into public schools and agencies to maintain dialogue, cooperation and help in the whole system. This is a task not only for the integration of social classes with a democratic openness in the educational field but an opportunity also to break the "ghetto" and to integrate the whole system without differences of social classes and institutional levels.

Another way of adjusting to the national needs is the participation of the students' parents in the government of the school. Through them we know problems, difficulties and solutions of the students and their communities. This participation would imply a greater concern among the parents and it would develop among them the mentality of a community for development with all its implications. With their help it is possible to obtain civic support to this educational development (45).

An openness in every educational effort is directed toward overall development whose center is the school.

This kind of expectation and vitality in private schools calls for professionalization in our institutions. It is necessary to provide continuous evaluation and preparation of our teachers and school administration personnel, to procure fellowships or loans for expansion of graduate courses for the actual or needed teaching personnel and to apply conditions and criteria for the admission of teachers and administrative personnel.

If really we maintain this professional level in our institutions we can establish them as "pilot schools," centers of experimentation according to the demands and problems of the country to give orientation in the areas of the educational enterprise (46).

CHAPTER IV

School Personnel in the Private Schools

When I reflect on the problems of private schools and the past experience in the Dominican Republic, I realize that one of the most important aspects in this educational process is the school personnel.

We have heard continuing criticism about the lack of clearly defined goals, the difficulties in organizing school members, the lack of human adjustment and professional training of the teaching staff.

The country demands a new approach to the private school personnel in these circumstances. This developing nation asks for help from persons who should be able to bring changes in education, the essential element for economic development.

Clarity of goals is the prime interest of personnel administrators. One of the most crucial tasks in the Dominican Republic is to procure personnel with the basic skills, attitudes and knowledge to understand and realize these goals in the students. The goals of the school should define the end product in the students through appropriate progressions in the development of skills, attitudes and knowledge according to the needs of the country. This work should be done by the curriculum department.

The curriculum department identifies the specific experiences necessary for the students. In this way the students have the opportunity to develop themselves according to the acceptable range defined in the general goals of the school.

We urgently need to review, to adjust and to improve our curriculum (47).

Goals become most effective when they are translated into specific assignments of responsibilities to individuals.

The assignment of responsibility is a line management function; but job definition, job description, and analysis of skills, attitudes, and knowledge are specific responsibilities of personnel administration. Through these techniques our personnel administrator should arrive at the means not only of attracting individuals to the organization but of selecting individuals who can have a chance to find satisfaction in the work because they can perform their duties and develop to the maximum of efficiency.

To obtain efficiency we need to communicate the goals of the school and give each individual the opportunity to identify his own personal goals with the goals of the school. Every member needs to feel that the work he is doing is important and that he is essential to the accomplishment of the goals of the whole school system. Furthermore, it is very important that every person involved in the educational work realizes what education means for the Dominican Republic as a developing country necessarily trying to change its

economic structures (48).

If the description of the work to be done is fuzzy and its relation to all other work and workers is not clear, it is very difficult to secure a clear identification of personal goals with it. The need for this kind of information implies that there must be a coordinated work plan in which each person's responsibility is clear.

The school personnel administrator is primarily interested in the internal communication because it is this that most affects the identification of personnel with the organization and among themselves. He should give direct leadership in the conduct of internal communications in the school.

We must have leadership in our private education if we want to create pilot schools and give real meaning to the schools as institutions. This kind of role is necessary in the Dominican Republic.

The involvement of pupils, parents and teachers in the solution of educational problems has created a need for leadership that involves a broad aspect of communications in the internal and external projection of a private school (49).

It is essential to the accomplishment of the goals of the school that line management must necessarily maintain discipline so that no assignments will be shirked to the detriment of the whole enterprise. But the emphasis should be on teamwork for the

accomplishment of this goal rather than only discipline. In the spirit of cooperative endeavor to reach the purposes of the school, it is possible to judge what kind of work is to be realized in the enterprise and with this spirit to create a natural discipline.

Much has been written in the theory of management about the exercise of discipline and authority in an organization. In work with educational personnel having defined assignments, we prefer Kurt Lewin's consultative democracy as the best means to obtain an active participation and cooperative endeavor of all the members of the organization (50). It is impossible today to maintain a complete adjustment and a continuing policy of improvement for our schools if we all together do not collaborate responsibly and democratically in the educational development.

The personnel administrator should create an atmosphere of friendship, collaboration and a coordinated work plan among the members of the enterprise in which each person's responsibility and discipline is appropriate and clear. Everybody should have maximum personal satisfaction in the performance of assigned works.

One of the major functions of management is to keep the school consonant with the Dominican culture in which it operates. Most of the changes required by the school are identified in a planned program of research designed to develop new processes, ideas and goals according to the community's needs and problems. In our educational situation with different changes and social problems, we should

face evaluation as a solution to overcome these changes and problems with the capability of reaching definite goals within our particular situation (51).

Evaluation should be a professional goal of every member of the school so he can reach the complete fulfillment of his role and of the goals of the school in the community.

In this evaluative process these two aspects need to be identified. It is imperative that the behavior that is to be reviewed be identified as essential for the accomplishment of the school's goals. We cannot separate forces. We need to go on in a united plan of an evaluative and evolutionary process in such a manner that these are confirmed in the final goal.

When we analyze the different aspects of organizational motivation we find different powerful motives for joining an organization (52):

1. Desire to be doing something that is worthwhile and is recognized as being worthwhile.
2. Desire to be recognized as an integral part of the organization which is doing something worthwhile.
3. Desire to be heard in the determination of the policies and procedures of the organization.
4. Desire to receive compensation adequate to provide the necessities and luxuries of life commensurate with the importance of the organization to society.

Although the first three motives are more important in this educational enterprise, the fourth motivational aspect is often given the most attention by both employer and employee in private

schools. Private education can effectively provide for a new policy enabling all the members of the school to do his best work.

Educators like other human beings desire to be free. An educator cannot work well under conditions which cause worry and anxiety. Probably nothing causes more worry and anxiety than the lack of security. Among the factors which will give an educator a feeling of security are tenure of position, adequate financial compensation, satisfactory provisions for retirement, satisfactory work load, and opportunity for leaves of absence (53).

In the Dominican Republic the educational profession must be made more attractive to outstanding young men and women so that the youth of the country will have the best possible education and be attracted to become teachers themselves. Better security of position may be one of the solutions to this problem.

Private education should initiate a good salary schedule to provide some incentive for professional growth of educators. Persons employed as teachers should broaden their experiences each year by doing something specific that will enhance their ability to contribute more and more to the educational welfare of their students. Salaries and services should be commensurate. Teachers should be paid a just wage. When a salary schedule is made, it is reasonable to include requirements for continuous professional growth.

I have developed here most of the principal implications of personnel administration and organization management in private

education. But it is necessary to develop now the role of all the educators who are involved in some way in this enterprise. Every educator is very important in the school, and in this kind of organized work all of the members of the school should be active members of the team.

Educators are a representation of the human community who receive the responsibility and charge of helping parents in the education of their children (54). This role requires extraordinary qualities of mind and heart. Teachers must realize in themselves the difficult synthesis of religion and education, faith and culture, and have the capacity to transmit it to others. Educators should have adequate self-insight and an acceptable self-image which is able to relate realistically to situations and individuals with their special circumstances. In this situation an educator needs to understand and to enjoy social relationships but be basically himself within the framework of reasonable social demands. A preferable order of priority is to be the "person" first and then the "educator", not the reverse (55). All these qualities imply a center in a personal unity of life with an integration in the common task of education. In this work all must be convinced that the common task is more important than the individual's success or ideas and personal plans when team work requires it for planning and organization.

The real assistance the educators provide for the work of

education in the Dominican Republic is also in the common responsibility for, and the discussion of, plans concerning the school.

Laymen educators, when they work in a religious school, should have a wider scope of collaboration. It is important to consider handing over to them the roles they are prepared to assume in the work of education, whether these be in teaching, in academic and business administration, or even on the board of directors (56).

The principal aspects in the school personnel administration of the private school are urged here. These high points are necessary for it:

- a. to increase its national effectiveness,
- b. to be more adequately adjusted to the demands of economic, social, and cultural development that everybody expects from private education,
- c. to present a coordinated educational work in the Dominican Republic.

CHAPTER V

A Four-Year Plan for the Principal at the Colegio Loyola

I know the educational situation in the Dominican Republic with the different problems and implications. I have reflected on the need for education for development in the country and about school personnel situations. Now it is necessary to formulate methods and goals in a specific program.

With my past experience in the same high school in which I will be and with a personal work, this plan should be more effectively completed. This is a four-year plan for the Principal at the Colegio Loyola.

Preparation

It is necessary to establish rapport with every member of the school personnel. I alone am not going to solve problems but all the members of the team are going to collaborate in reaching the final goals of the school.

The foundation of this spirit of rapport and team work is dialogue. It is incumbent on the Principal to understand the human team workers, to know their reactions, to ask opinions, to accept criticisms and to facilitate an interchange of ideas shown in periodical meetings. In this atmosphere I can know the situation and reflect about the different opinions to complete planning.

General Policy

1. -- To work out a good atmosphere in the teamwork through understanding, dialogue and happy living of all its members working together toward the goal of the school are necessary. All members should relate to each other and to the students in the school life.

2. -- Every member of the High School should clearly know where he is going and what his goals are. For that reason the objectives of curricular and extracurricular activities should work together to help all reach the goals of the school.

The individual and final goal should be known by every member of the school personnel because this is the only way to work democratically and as a unit in an integrated educational plan.

3. -- The educational action should be adjusted to the needs and national situation of that moment, to the social problems of the students and to their personal involvement but with a projection for the future. Our education should be adjusted according to problems, situations and difficulties in which the students live or will live. It is necessary to know and to live reality and to study it. We cannot continue working on education with preconceived categories or according to theoretical opinions without foundation in reality.

General Objective: To prepare Dominicans to take a responsible and effective part in the development of the Dominican Republic.

First Year -- academic year 1968 - 1969

Responsible staff-person of this year's plan: Principal

Objective: To develop personal responsibility in the High School students to prepare them to face social, professional and religious responsibility in the country.

Projects: 1. To create family spirit through dialogue, communication etc. in the school to reach rapport between the school staff members and the students.

Discipline should be positive and motivated with reflection. It is vital to avoid fears.

2. In this atmosphere to insist on the students' responsibility in:
 - a. studies: for example, to assign them long-term works, reading books, reports, etc.
 - b. social affairs: through extracurricular activities, discussion groups, team work in sports etc.
 - c. religious activities: free Mass, liturgical participation etc.
3. Medium: personal counseling and facing personal responsibility.

Interviews with the Principal: three personal interviews with every student a year, plus two interviews with them and parents to reflect about the semester grades.

Interviews with the Counselor: every student will visit the counselor at least every two months.

Social: the responsible influence received through companions creates a good atmosphere of responsibility. To elect the more responsible students. To create atmosphere through newspapers, advertisings, etc.

4. The Parents and Professors Club will have the same objective of personal and family responsibility. Thus, we prepare them to take part in the administration and government of the school.

The Principal's activity:

To review all the curriculums. To require a report from each professor about their curriculums according to the goals of the school. To ask opinions of the specialists in the matter to complete the adjustment of every subject to the final goal.

Second year - academic year 1969-1970

Responsible staff-person of this year's plan: Sociologist.

Objective: To develop social responsibility in the student in light of the national situation and to direct their lives to social solutions in the development of the Dominican Republic.

- Projects:
1. To give freedom to the curricular activity of classes; to encourage visits to the laboratories, museums, historical places, factories, etc., but intimately related to the curriculum and to face the reality of the Dominican situation.
 2. A lecture every month about the national social situation given by prominent sociologists of the country.
 3. To establish credit-hours of social work in factories, social surveys, literacy campaigns etc. for every student.
 4. To work on the social integration of the school through the Parents and Professors Club.
 5. To build up democratically the Student Council. The President of the organization will be the representative of the students before the staff members of the School caring for planning and organization.

The Principal's activity:

To review the textbooks. Each professor will deliver a report about his textbook, opinions about other textbooks etc.

Third year - academic year 1970-1971

Responsible staff-person of this year's plan: Psychologist or Counselor.

Objective: To show the students the professional and political situation of the country to prepare them to work for solutions through democracy and responsible profession.

- Projects:**
1. To visit professional centers: Senate building, hospitals, universities, industries etc.
 2. A lecture each month given by professionals of different branches and by politicians.
 3. To establish a center of professional orientation with the collaboration of different private and official high schools.
 4. To establish a center of social and political studies directed by a professional sociologist.
 5. To work in the student coordination of the Student Council with other groups of the different schools in the city.

The Principal's activity:

Emphasis on supervision of classes: methods of teaching, work of the students, participation of the students in extracurricular activities etc.

Fourth year - academic year 1971-1972

Responsible staff person of this year's plan: Spiritual Director.

Objective: To develop religious responsibility to help them in solving personal religious problems and religious deficiencies in the country.

- Projects:
1. To give a more dynamic projection to the different religious activities and to liturgy.
 2. Lectures given each month by specialists about religious problems in the country.
 3. To work in a national survey about the religious situation in the country.
 4. To intensify "cursillos" of "Christian Renewal".
 5. To review with the collaboration of Parents' Club, Personnel Administration and the President of the Student Council the religious effectiveness of the School in the last three years and to find solutions to the problems.

The Principal's activity:

To review the Religion Curriculum and to readjust it according to the results of the study of the religious effectiveness of the School.

After this four-year plan a total evaluation of the School would be necessary by the School Personnel, Parents of the students and representatives of the alumni and present students.

Three principal points to solve:

1. To analyze the effective work of the Colegio Loyola in relation to the developing situation of the Dominican Republic (57).
2. To study the possibility of transferring government and administration of the school to a board of trustees and to a group of parents (58).
3. To study the desirability of asking the Dominican government for the official declaration of the Colegio Loyola as a Pilot School in the Dominican Republic as a center of educational experimentation for the country (59).

CHAPTER VI

An Example of Curriculum Adjusted to the Dominican Republic

I have intended in this chapter to build an effective curriculum according to the needs and problems studies about the Dominican Republic. I will describe the steps to be taken in the construction of the curriculum on religion for four years of high school.

The principal purpose of this chapter has been to realize practically the adjustment to this country through an effective curriculum. This is an elaborated personal method of planning and working.

One of our problems in teaching is that we have not defined purposes in many of the educational programs. We need to have a clear conception of our goals. This is the way to obtain the success of our private educational purpose. Because we work as a private organization, we can identify objectives which meet existing problems today and unify them according to a common goal of the school. We can easily be adjusted in our teaching to the different situations and be unified in a common enterprise of team work which lives in and for the students.

I will proceed through these steps (60):

1. a. I observed data about the Dominican boys with which data I am familiar from experience.
 - b. Afterwards I study the characteristics of the Dominican boys during the liturgical functions.
 - c. And finally I analyze characteristics of these same boys in a country trip as students of the School.
 - d. As a result of this experience and personal observation, I write down educational objectives that I infer from this information.
 - e. I analyze psycho-religious aspects in boys from 11 to 14 years old, from 14 to 16 years old and from 16 to 20 years old. I then write down educational objectives from every group that I infer from the investigation.
2. I study the social-religious aspects of the community, the deficiencies of social religious life and some pastoral deficiencies. When I develop all these characteristics I have in mind the whole situation of the country studied in the first chapter of this work. As a Latin American, I am familiar with all this data and understand it. I write down educational objectives that I conclude from these studies.
 3. I state a synthesis of my philosophy of education.
 4. On the basis of my philosophy of education I screen the objectives I have obtained in my first two steps which I use for my curriculum of Religion in the four years of High School.
 5. I develop my curriculum of Religion.
 6. I develop a learning experience to be used for the attainment of stated objectives.
1. a. Data about the Dominican boys with which I am familiar from experience.

easy to be stimulated religiously pleasure in music

religious interest pleasure in movies, TV

no religious knowledge	good singers
good feelings	affectionate
no religious examples around them	good dancers
no good religious leaders	adventurous
superstitious	do not want to bind themselves
inactive	insecure
slow to understand	contemplative
distracted	critical thought
no good religious background	insincere
faithful	no easy deep relationship
perceptive	no easy openness
generous	no family love
no meaning for life	no responsibility
emotional	loneliness
individual	human respect
no collaboration with the group	influence of foreign advertising
gregarious spirit	to be loved
sex influences	to be respected
no sense of community	changeable
no respect for others	no religious habits
no social involvement	responsible religiously
sympathetic	dependent on others
timid	inconstant
to show off	lazy

violent

fearful to ask something

very slow to be angry

artistic

resentful

valiant

ambitious

fearful sometimes.

1. b. Characteristics of the Dominican boys in liturgical functions.

It is very difficult to obtain good attention from the participants in a liturgical function. The priests and commentators should use all kinds of ways of participation and commentaries. Not because the boys have the ordinary distractions, but on account of the difficulties of concentration and interest, they are nervous or looking for occasions of distractions.

They are present without an active attitude and interest and are very difficult to stimulate. They come to the liturgical functions to avoid the period for study, out of some gregarious spirit or out of human respect.

It is so difficult for them to understand all things which are happening at the altar that they cannot follow every action with attention. They need to understand the implications of these actions for them as a social group and to relate them to their lives in the society.

1. c. Characteristics of these same boys on a country trip as students of the School.

They participate in the trip without social spirit as members

of the same school. They enjoy the trip but with individual and selfish reactions. They do not take care of the needs of the others and do not practice these social virtues of sacrifice, concern, etc. for their friends. Every body tries to bring all things which they need. Sometimes they are responsible for their things, but not for the work and obligations of the group during the trip.

During the meetings in camp fires at night they live a real spirit of friendship. You feel that they realize what is social participation. They tell jokes and sing. They are able to contemplate nature as a gift of God. At the end of the trip you can recognize some improvement in their friendship and the values of this kind of experiences.

It is fruitful to ask them for evaluations of this kind of trips, trying to provoke personal reflections on social virtues.

1. d. I write down educational objectives that I infer from this information.

1. - To teach them to concentrate their mind to work fruitfully.
2. - To develop interests to break their passive attitudes.
3. - To develop responsibility in order to be conscious of their place in life and society.
4. - To develop a spirit of community in a wonderful atmosphere of friendship.
5. - To teach them to work, to live, to play and to have a good time in team work.

6. - To help them to understand their positions in society and before God.

7. - To stimulate social participation in different activities to work against egocentrism.

8. - To develop their own conscious personality as creatures of God and as men.

9. - To present them a united plan of religion and the world and their participation in that plan to understand the meaning of life.

1. e. I analyze psycho-religious aspects in boys and I write down their educational objectives.

1. e. 1. From 11 to 14 years old (61).

They try to be liberated from some patterns of childhood. They realize that they have the opportunity to enrich their faith with reflection and autonomy. They provoke an antagonistic attitude against their parents and live in a period of doubts and suspiciousness. They try to break with their child's faith.

The adolescents at this age feel an oppressive drive of the instincts which trouble them and threaten to cast them outside the familiar safe world of childhood. They have crises of anxiety, insecurity and culpability.

They feel scruples. Their feeling of sinning against chastity is considerably heightened through a sense of insecurity, loneliness

and isolation. They seek refuge in the sacrament of penance, living an anxious and morbid mysticism. They need to define themselves.

There is a new susceptibility to influences outside the family. They aspire to discover the outside world on their own: movies, forbidden books, etc. There now appears a strong gregariousness that involves human respect and a keen sense of ridicule. They are opened to outside pressures. They look for social success and if they are not adjusted into a social mold, they feel that it is impossible to grow up.

If the Church is linked in their mind with the world of their parents, they face the following alternatives: either the world of priests and parents, or the world of grown-ups who no longer go to Church, and who "chase the girls". They must concretely choose between "staying little" or "growing up".

It is very dangerous when the adolescent realizes that his parents hide the truth from him or that they avoid discussing subjects such as sex and love. The lack of confidence in their teachers and parents strikes the adolescents in their faith because they conceived them as God.

Objectives:

1. To understand and hear them to provoke confidence, openness and sincerity from them to help them with their problems.
2. To eliminate fears and taboos about sex to give them correct information.

3. To promote different organizations, groups, team work, etc. to make good use of that strong gregariousness. In this direction it is possible to work through an imitative faith and by osmosis to develop concern, sacrifice, social virtues etc.

4. To teach religion through different attractive sensitive methods (movies, tapes, social experiences etc.) to involve them in this subject. It is possible to teach the Old Testament in an anthropomorphic way.

5. To favor active participation in liturgy to satisfy their senses and to give them a living sense of members of the community of the Church.

6. To give opportunity of creating a social community in the school through extracurricular activities to create a good atmosphere of friendship and comradeship among the students and teachers.

7. To create rapport with adolescents to help them with reasons and motives for life.

1. e. 2. From 14 to 16 years old (62).

The adolescent is in pursuit of what is beyond him, impelled by the surging of instincts which are at one and the same time wounded and touched by grace, formed and deformed.

The realities of love or sex invade the adolescent's personality and carry him onto a slope of new sensations, enjoyment and egocentricity which tend to close him off from the knowledge and will of God.

They instinctively reject all constraint. They criticize and oppose all forms of authority which controlled their childhood. The adolescents desire freedom without realizing that what they call freedom is in reality an aspect of egocentricity and radical loneliness in which they adore themselves and avoid any kind of objective relationship.

They feel a subjective imprisonment of their persons which leads logically to the negation of God. This subjectivity creates a lack of equilibrium which undermines the solid structure of their personalities (63). They need emotional security. They sometimes give the impression that they are running around in search of a savior.

The religious behavior of adolescents is strongly marked by the sense of the sacred. They pray before sunsets, meditate in the corner of a dark church, are enthusiastic about splendid ceremonies, experience a religious crisis at the death of a friend.

We should try to discover the power of fascination, of sign and of call that they find in natural symbols.

Instead of recognizing the priesthood, the Eucharist, and the Incarnation as the concrete, historical and personal signs of the living God, they see only the universal signs of the God of nature.

Objectives

1. To stress a personalized religion to obtain a religious personality.

2. To teach the New Testament around Christ as savior to present him as the adolescents' savior.

3. To discuss problems of mystery, freedom and predestination to solve their problems around these points.

4. To build up a great program of apostolate to provoke a reaction against egocentrism.

5. To have a great Liturgy participation to encourage a personal religious improvement.

6. To favor contemplation of nature to show them the presence of God in the creation of all things.

7. To explain sex and instinct to them to show them their meanings and goals in men and before God.

1. e. 3. From 16 to 20 years old (64).

If the adolescent is not impeded in his development by difficult problems and crises, it is possible now to discern the future in his Christian life.

They suffer a process of maturing on a double level. In their knowledge, questions, doubts and impressions will ripen and be purified by intellectual reflections. In their will, after the calming of their instinctual drives and a process of intellectualization and socialization, they know a more defined and clear meaning of life.

In this process the adolescent suffers the price of battles,

efforts and breaks with past to attain his goals.

The intellect now emerges victorious over the sensations, but only to find that nothing solid has been built. They feel intellectual insecurity and need someone to help them.

They have arrived at a turning point of the utmost importance. The necessity of a choice becomes clear; either a greater depth of faith or lapse from the faith (fundamental option). The change from high school life to college or work life helps them. The influence of different ideas and principles in this further contact with life is a challenge. Adolescents at this time are given to reflection and the consequent intellectual deepening in the face of this situation.

In the sphere of profane learning everything appears to be precise, solid, scientific, sure of progress and success. The realities of the world of faith appear to belong to another order, to a world that is intangible, perhaps even irrational. Adolescents, finding themselves unable to answer certain problems, start on the road of doubt and eventually may leave the Church.

They need to grasp a real personal life of faith, to understand that the Church and faith are not opposed to reason and science. Still more, they need to understand that there is unity of all human realities in God.

Objectives

1. To present them with a unified plan of the world to obtain

an intellectual fulfillment.

3. To educate them with social responsibility to be real leaders of the society.

4. To prepare them for the personal decision of their vocations to make this free decision with sincerity and openness of heart before God and society.

5. To help them to the personal synthesis of religion and culture to obtain a real fulfillment of their lives.

6. To educate their christian responsibility to be real christian witnesses.

7. To face them with the problems of life to prepare them for the future.

2. a. Social-religious aspects of the Dominican Republic (65).

A. The values of mind and the disdain for the real.

1. The Dominican mind has always been attracted by spiritual values, in every aspect from intellectual speculation to mysticism. There are more students registered in the speculative science departments than in the scientific and technical departments of the universities.
2. There are defects of organization and planning. It is very difficult to go along with the different plans until they are made to meet existing conditions. The economic development suffers the consequences.

3. The absence of education and democratic tradition is probably both a cause and effect of the present situation.

B. Generosity and improvisation.

1. The positive value of generosity goes further than one might think, sometimes to heroism. This corresponds to the eternal youth of this people and is one of the principal forces in the many revolutionary movements.
2. However, improvisation, lack of perseverance and, in the last analysis, lack of responsibility too often counter-balance this magnificent generosity.
3. There is a perception of time as an immediate moment, unconnected with the future, geocentric or cyclic. This is the origin of some basic attitudes of the country (66).

C. Personalism and caudillismo.

1. The basic mentality is not so much the conviction of the intrinsic value of the human person, as the conviction of the primacy of the individual over the group.
2. Such personalism, especially in a society whose social and political structures are so weak, turns very quickly to anarchy or caudillismo.

D. Messianism and inertia.

1. Messianism is brought about by the projection of

individual aspirations into a single charismatic personality. Trujillo offers the example.

2. There are many popular movements but without great and enough motives for a long-term effort.
3. The ability to bear suffering, misery and hunger, without any apparent reaction, is bound up with the social structures themselves, and only their transformation will bring a gradual change of attitude. There is also fatalism in the rural population.

2. b. The deficiencies of social-religious life (67).

1. There is a naturalist religiosity, inspired by biological and cosmological motivations, and a naturalist vision of the relationships between God and the world. The present rites, feasts, devotions, and processions often only encourage this type of piety (68).
2. It is a religion of Divine Providence, without concern for the moral life, and incapable of inspiring action for transforming the world.
3. The great unintegrated urban masses, who have not yet been assimilated into the culture of industrial life, are very close to the rural masses in mentality. They are inspired by the same type of piety.
4. Many from the transformed urban masses have rejected

Catholicism in favor of syncretism, sects or else religious indifferentism.

5. University students see the Church as one of the institutional elements of a past society, and an obstacle to the concrete forms of development, which for them are revolutionary.
6. The religion of the upper classes can be characterized as ritualistic and other worldly. It coexists with a theoretical and practical refusal of social improvement, one manifestation of which is the use they make of their capital. They see Communism in every desire for social equality and every vindictive action of labor of labor unions. Even priests and bishops are accused of being Communists. Accompanying these attitudes, and with complete compatibility, is a personal devotion to generous almsgiving and charitable works for the protection and well-being of the poor masses. These charitable actions are an integral part of a basically unequal society and are rejected by those who desire a social reform (69).

2. c. Pastoral Deficiencies (70).

1. Conservative and defensive pastoral activity.
2. Sacrament-centered pastoral activity without catechesis.
3. Pastoral emphasis on devotions.

4. Individualized and casuistic morality.
5. A spirituality centered on the Sorrowful Mysteries and on mysticism.
6. Priestly authoritarianism.
7. Utilization of social and political power.
8. Triumphalism.
9. Condemnation of everything that is not Catholic.
10. Commercialism.
11. Lack of continuity and coordination in pastoral activity.
12. The priest's lack of human culture.
13. The non-integration of nuns.
14. There is a centralization of religious instruction in the parochial centers. The rural zones and urban masses are abandoned.
15. There is a lack of Eucharistic spirit of community and of a feeling of membership through real participation.

Objectives

1. To provoke liturgical participation around the Eucharistic Sacrifice to create a Christian community in the parishes.
2. To develop social interest for the people to create christian union.
3. To use communication media, for the doctrinal instruction of people.

4. To center our instruction in the paschal mystery but in relation with our lives to give concrete reality to this instruction.

5. To christianize earthly realities; to understand that culture and economy take part in a unified salvific history.

6. To explain the social doctrine of the Church to understand the great interest of the Church for cultural, economic and social development of people.

7. To explain clearly social justice and social reforms to reject paternalism and the differences of social classes.

8. To organize and coordinate a pastoral system of christianization to solve the present situation.

9. To study men with their problems and circumstances to give solutions not according with our categories but according with reality.

3. I State a Synthesis of my Philosophy of Education.

God united Himself with the world which He created, to unify it and in some way to incorporate it in Himself through the Incarnation of His Son. Through this Incarnation Earth is conquered and assimilated by Heaven. This is the continued process of the universe. This conquest and assimilation is operated quantitatively by the addition of multitudes of human souls, until the number shall be completed, to the Mystical Body. In education we are helping the development of the human personality incorporated in mankind as a whole. It is to obtain the consummation of the human personality

and his union to a Supreme Being with the human consciousness of participating in the divine life through creation.

This conquest and assimilation is qualitative also because in the total development of the human person, including all the aspects of the liberal education, we are developing the person toward perfection, helping God to complete His creation with a sense of Christ present and active fulfillment in the conquest and assimilation through Incarnation of the whole of God in the man. When we are developing the man, we are perfecting the human person and we are directing the individual to acquire a degree of consciousness of mankind, first as individual personality and after as collective personality (71).

But the processes, quantitative and qualitative, are linked in their structure because when I am developing the man toward human perfection qualitatively I am incorporating him quantitatively also in mankind and working for the perfection of creation.

All of this process has a center of convergence with a link of unity in which we live a progressive and effective consciousness of progress until the ultimate end of this evolution in the Jesus Christ Incarnated in the world.

I could synthesize the approach with these points:

1. Education is directed as a biological process of nature to definite and perfect forms with a social dimension.

The educator is developing this same force of nature in a conquest toward perfection. He is continuing creation.

2. The educator is achieving this realization through literature, philosophy, religion, sciences, drama, sports, or formation of character because all the activities in the educational field work for the final realization of the human person. All educational activities should bring unity of the universe in God.
3. With education we are incorporating mankind in the world and this world in Christ Incarnated. Every day we are increasing this transformation and extending this incorporation through education. The teacher is humanising and divinising with his influence. This work depends also on the structural and transcendental relation of the educator to the students and his ability to achieve the personal ideal to fulfill his vocation in that unity through knowledge and intimacy with Christ Incarnated. The best educator is the personification of his own goal and the personal example of its realization (72).
4. On the basis of my Philosophy of Education I screen the objectives I have obtained in my first two steps which I use for my curriculum of Religion in the four years of High School.

After screening all the objectives this is my selection:

- First year:
- a. To develop the spirit of Christian community around the Eucharistic Sacrifice to obtain an alive aspect of faith so that students may live as members of the Church.
 - b. To understand and to offer them our friendship to give them an opportunity to talk about their problems and difficulties.

- Second year:
- a. To show Jesus Christ to them as sign, as a call and a great personality who invites us to find in Himself the savior.
 - b. To develop the spirit of apostolate so that they overcome their selfishness.
- Third year:
- a. To develop religious responsibility in them to be real christian witnesses.
 - b. To prepare them for the personal vocational decision so that they take this decision.
- Fourth year:
- a. To present them a unified plan of creation to obtain a synthesis of religion and culture.
 - b. To develop their social responsibility so that they become Christian leaders of society.

5. I develop my Curriculum of Religion.

First year: The Old Testament (historical foundation).

First Semester: God: Creator and Father ("and all the other things are created for man"); Creation of man (social implications); Sin (sin of Adam and Eve, sin of men); Covenants (God and his People); Joseph.

Second Semester: Exodus: Moses; People of God (community, Church); Jewish Pasch (Eucharistic Sacrifice); Liberation; Decalogue.

Second year: The New Testament (historical foundation).

First Semester: St. Matthew and St. Mark.

Second Semester: St. Luke and St. John.

- a. to read and to analyze.
- b. general plan of salvation with a climax in Christ (the call of the temporal King).

- Christ as sign of the Father ("to see what is the intention of Christ our Lord").
- an apostolic call ("for those who want to belong to this enterprise").
- the personality of Christ (the temptations in the desert; two standards; miracles; the third and fourth week of the Exercises of St. Ignatius) (?).

Third year: The New Testament (historical foundation).

First Semester: Acts of the Apostles.

1. The coming of the Holy Spirit -- Christianity.
2. Speeches -- The meaning of the Resurrection (joy with Christ, Comforter, Paschal Mystery).
3. Christian responsibility of the Apostles.
4. Saul: conversion and apostolic trips principal points in his letters.
5. The beginning of the Church -- diffusion.

Second Semester: Sacraments

1. Signs
2. Mystical Body
3. Liturgy -- participation.

Fourth year:

First Semester: The Christian in the world.

1. Social Doctrine of the Church.
 - a. Mater et Magistra
 - b. Populorum Progressio
2. Marriage.

Second Semester: Christian vision of the world.

-Teilhard de Chardin

-to work in a personal synthesis of Religion and to obtain a unified plan of Christianity.

-contemplation for love (benefits, God living in things, working on, gifts from above).

-apostolate.

In this development I have tried to give progression and unity to the subject. We need to give clear unions and relationships of themes and subjects in the different years.

The plan has a foundation in Scripture. I have also worked with the unified progression of the Spiritual Exercises of St. Ignatius because they give unity and a sense of being involved in salvation history.

The principal sense of unification is that the students feel, live and understand this progression and they know where we are going. This development is not only for high school but for their whole life until the moment of the Parousia.

6. I develop a learning experience to be used for the attainment of stated objectives.

Second year.

Subject: The Gospel of St. Matthew: ch. 1 and 2.

Objectives: 1. to show Jesus Christ to them as a sign, a call and a great personality who invites us to find in Himself the savior.

2. to develop the spirit of apostolate so that they overcome their selfishness.

Learning experiences: the students will analyze ch. 1 and 2 in class; they should read it before in their homes.

The analysis is according with the objectives.

Sign: What is a sign? How is Jesus a sign?
 What does God want to say with Jesus' birth?
 What does the Old Testament say about Jesus' birth?
 Look up Isaiah 7:14.

Apostolate: What does a poor birth mean? All who follow Christ should....Jesus understands the poor because he was born like them. What do I think about workers, the poor....?

Personality: Jesus Christ is God and man but he was unknown and poor. There is a contrast between the promised Messiah and the unknown birth. Jesus accepts his enterprise with courage. His goodness and forgiveness. What is the message of Christ in this chapter?

- Materials:**
1. Nacar, Eloiño and Colunga, Alberto, O.P., Sagrada Biblia, Biblioteca Autores Cristianos, Madrid, 1965.
 2. Ricciotti, L., Vida de Jesucristo, Spain.
 3. Vilarino, R., Vida de Jesucristo, Spain.
 4. "Momento historico del Nacimiento de Jesucristo", Enciclopedia Espanola.

Films: "The Greatest Story Ever Told".
"The Gospel According To St. Matthew".

Teacher's Procedures:

1. After the analysis in class, the teacher will assign a short paper with this theme: "The message of Jesus' birth to men".
2. The best work will be published in the magazine of the School.
3. A bulletin board with statistics, pictures, etc. of a poor neighborhood of the city. It should be prepared by the same students.
4. A visit to the poorest neighborhood of the city. If it is possible, to visit some child recently born. For the next class to have a discussion of that situation in comparison with the poor situation of Jesus' birth.

Evaluation: It is the process of obtaining evidence as to the extent to which the purposes of an enterprise are being attained.

After every semester, to evaluate the results with tests (multiple choice, true and false, completion), to know what the students think about Christ and the apostolate. To observe the frequency of reception of the Sacraments. To assign surveys to detect the spirit and the apostolic atmosphere in the school.

NOTES

- 1) Dr. Luis Alberto Gomez De Souza, "Problematica de la Educacion en America Latina", Educacion Latinoamericana, Vol. 1, No. 2 (Oct. 1967), p. 54-64.
- 2) Claude W. Fawcett, School Personnel Administration, New York: The MacMillan Company, 1964, Ch. II and III.
- 3) Joseph P. Fitzpatrick, Educational Planning and Socio-Economic Development in Latin America, Cuernavaca, 1966, Ch. V.
- 4) Claude W. Fawcett, School Personnel... Ch. VI.
- 5) -----, Encyclopedia Britannica, William Benton, Publisher, Chicago, London, Toronto, 1962.
- 6) Santiago de la Fuente, Servicio Educativo Dominicano, Santo Domingo: Unesco, 1966, p. 5.
- 7) -----, Socio-Economic Progress in Latin America, Washington: Inter-American Development Bank, 1967, p. 130.
- 8) -----, Servicio Educativo... op. cit., p. 6.
- 9) -----, Servicio Educativo... op. cit., p. 7.
- 10) Nelson C. Garcia, S.J., "Educacion Rural en America Latina", Razon y Fe, (Abril y Mayo, 1963), p. 506.
- 11) -----, "Diagnosticos, Metas Especificas y Programas Educativos Estrategicos para el Desarrollo Economico y Social", Secretaria de Educacion, Santo Domingo, Oct. 1966, p. 17.
- 12) -----, Socio-Economic... op. cit., p. 131.
- 13) -----, Socio-Economic... op. cit., p. 132.
- 14) Santiago de la Fuente, op. cit., p. 57.
- 15) -----, Servicio Educativo... op. cit., Cuadro 12.
- 16) -----, Servicio Educativo... op. cit., Cuadro 14.
- 17) -----, Diagnosticos, Metas... op. cit., p. 25.
- 18) -----, Servicio Educativo... op. cit., p. 35.

- 19) Santiago de la Fuente, America en Cifras, Washington: Organizacion de los Estados Americanos, 1963.
- 20) -----, Latin America in Maps, Charts and Tables #1, Mexico: The Center of Intercultural Formation, 1963, p. 214.
- 21) -----, Servicio Educativo..., op. cit., pp. 29-30.
- 22) Francis P. Chamberlain, "Catholic Education in Latin America", America, May 20, 1967, p. 752.
- 23) Gustavo Perez and Isaac J. Wust, "Private Education in Latin America", Catholic Inter-American Cooperation Program, (CICOP), 1965, p. 1.
- 24) Santiago de la Fuente, op. cit., p. 90.
- 25) -----, Tercera Reunion Interamericana de Ministros de Educacion, Washington, Union Panamericana, 1964, p. 52.
- 26) Walter M. Abbott, S.J. (Editor), The Documents of Vatican II, New York: Guild Press, 1966, p. 644.
- 27) -----, La Articulacion de la Ensenanza Media con la Primaria y Superior, Washington, Union Panamericana, 1965, p. 21.
- 28) -----, Corrientes de la Educacion Media en America, Washington, Union Panamericana, 1965, pp. 22-23.
- 29) Nelson C. Garcia, S.J., Extracurricular Activities, Chicago, Chicago, 1968, pp. 1-2. (unpublished)
- 30) Gustavo Perez and Isaac J. Wust, op. cit., p. 1.
- 31) John Dewey, Experience and Education, New York: Collier Books, 1966, Ch. I.
- 32) Walter M. Abbott, S.J. (Editor), op. cit., p. 643.
- 33) -----, Declaration of the Presidents of America, Uruguay: Punta del Este, Abril 12-14, 1967, p. 17.
- 34) -----, Latin America in Maps, Charts and Tables #2, Mexico: The Center of Intercultural Formation, 1964, pp. 161-165.
- 35) -----, Latin America in Maps...#2, op. cit., p. 242.

- 36) Francois Houtart and Emile Pin, The Church and the Latin American Revolution, New York: Sheed and Ward, 1965, p. 224.
- 37) Santiago de la Fuente, op. cit., pp. 55 and 57.
- 38) —————, Servicio Educativo..., op. cit., p. 12.
- 39) —————, Servicio Educativo..., op. cit., p. 18.
- 40) —————, op. cit., pp. 145-244.
- 41) Walter M. Abbott, S.J. (Ed.), op. cit., p. 199.
- 42) F. Houtart and E. Pin, op. cit., Ch. 17, "The Church in a Changing World".
- 43) John Dewey, op. cit., Ch. 3, "Criteria of Experience".
- 44) G. Perez and I. Wust, op. cit., p. 3.
- 45) —————, Declaration of the Presidents..., op. cit., p. 18.
- 46) —————, Declaration of the Presidents..., op. cit., p. 18.
- 47) —————, Declaration of the Presidents..., op. cit., p. 17.
- 48) —————, La Situacion Educativa en America Latina, Francia, Unesco, 1960, p. 218.
- 49) Ross L. Neagley and N. Dean Evans, Handbook for Effective Supervision of Instruction, 1964, Ch. 6.
- 50) Kurt Lewin, Group Decision and Social Change, Readings in Social Psychology, New York: Holt, Rinehart, & Winston, Inc., 1952, pp. 459-473.
- 51) Claude W. Fawcett, op. cit., Chg. 6, "Evaluation".
- 52) Claude W. Fawcett, op. cit., p. 67.
- 53) Grieder, Pierce and Rosenstengel, Public School Administration, Second Edition, 1961, Ch. 10.
- 54) Walter M. Abbott, S.J. (Ed.), op. cit., pp. 641-642.
- 55) Gail M. Inlow, Maturity in High School Teaching, Fifth Printing, 1965, Ch. 1.

- 56) Gail M. Inlow, Boletín del Secretariado de Estudios Latinoamericano S.J., Santo Domingo, R.D., Sept. 25, 1966.
- 57) Walter M. Abbott, S.J. (Ed.), op. cit. p. 640.
- 58) —————, Boletín del Secretariado de Estudios Latinoamericano S.J., Santo Domingo, R.D., Nov. 25, 1965, p. 4.
- 59) —————, op. cit., p. 643.
- 60) Ralph W. Taylor, Basic Principles of Curriculum and Instruction, Chicago: The University of Chicago Press, 1966.
- 61) Pierre Babin, Crisis of Faith, New York, Herder & Herder, 1963, pp. 80-89.
- 62) —————, op. cit., pp. 89-100.
- 63) —————, Faith and the Adolescent, Herder & Herder, 1965, pp. 35-44.
- 64) —————, Crisis of Faith, op. cit., pp. 100-116.
- 65) Francisco Houtart, El Cambio Social en América Latina, Belgica-Colombia: Oficina Internacional de Investigaciones de FERES, 1964, pp. 120-124.
- 66) Rafael Carias, S.J., "El Latinoamericano y el Tiempo", S I C, (1962), pp. 482-485.
- 67) Francois Houtart and Emile Pin, The Church and the Latin..., op. cit., Ch. 18 "The Pastoral Renewal".
- 68) Emile Pin, S.J., Elementos para una Sociología del Catolicismo Latinoamericano, Belgica-Colombia, Oficina Internacional de Investigaciones de FERES, 1963, Ch. 3 "Visiones religiosas del mundo".
- 69) Francois Houtart and Emile Pin, The Church and the Latin..., pp. 228-229.
- 70) Francois Houtart and Emile Pin, The Church and the Latin..., pp. 229-232.
- 71) Pierre Teilhard de Chardin, The Future of Man, New York and Evanston, Harper and Row Publishers, 1964, Ch. 2 "Social Heredity and Progress".

- 72) Pierre Teilhard de Chardin, *op. cit.*, pp. 35-36.
- 73) Karl Rahner, S.J., Spiritual Exercises, New York: Herder and Herder, 1965.

BIBLIOGRAPHY

- Abbott, Walter M., S.J., (Editor), The Documents of Vatican II.
New York: Guild Press, 1966. p. 644.
- Abbott, Walter M., S.J., (Editor), op. cit., p. 199.
- Abbott, Walter M., S.J., (Editor), op. cit., p. 640.
- Abbott, Walter M., S.J., (Editor), op. cit., p. 641-642.
- Abbott, Walter M., S.J., (Editor), op. cit., p. 643.
- , America en Cifras. Washington: Organizacion de los
Estados Americanos, 1963.
- , La Articulacion de la Ensenanza Media con la Primaria
y Superior. Washington, Union Panamericana, 1965, p. 21.
- Babin, Pierre. Crisis of Faith. New York: Herder and Herder, 1963
- Babin, Pierre. Faith and the Adolescent. Herder and Herder, 1965,
pp. 35-44.
- , Boletin del Secretariado de Estudios Latinoamericano S.J.
Santo Domingo, R.D., Sept. 25, 1966.
- , Boletin del Secretariado de Estudios Latinoamericano S.J.
Santo Domingo, R.D., Nov. 25, 1965, p. 4.
- Carias, Rafael, S.J., "El Latinoamericano y el Tiempo", S I C.
(1962), 482-485.
- Chamberlain, Francis P., "Catholic Education in Latin America",
America, (May 20, 1967).
- , Corrientes de la Educacion Media en America. Washington,
Union Panamericana, 1965, pp. 22-23.
- , Declaration of the Presidents of America. Uruguay:
Punta del Este, Abril 12-14, 1967, p. 17.
- , Declaration of the Presidents.... op. cit., p. 18

- , Declaration of the Presidents..., op. cit., p. 17.
- Dewey, John, Experience and Education, New York: Collier Books, 1966.
- , Diagnosticos, Metas Especificas y Programas Educativos Estrategicos para el Desarrollo Economico y Social, Santo Domingo: Secretaria de Educacion, 1966.
- , Encyclopedia Britannica, William Benton, Publisher, Chicago, London, Toronto, 1962.
- Fawcett, Claude W., School Personnel Administration, New York: The Macmillan Company, 1964.
- Fitzpatrick, Joseph P., ed., Educational Planning and Socio-Economic Development in Latin America, Mexico: The Center of Intercultural Formation, 1966.
- Freire, P., "Problematica de la Educacion Latinoamericana", Educacion Latinoamericana, I (Oct. 1967).
- Fuente, Santiago de la, Geografia Dominicana, Santo Domingo, 1965.
- Fuente, Santiago de la, op. cit., p. 55 and 57.
- Fuente, Santiago de la, op. cit., p. 57.
- Fuente, Santiago de la, op. cit., p. 90.
- Garcia, Nelson C., S.J., "Educacion Rural en America Latina". Razon y Fe, (Abril y Mayo, 1963), p. 506.
- Garcia, Nelson C., S.J., Extracurricular Activities, Chicago, 1968, pp. 1-2. (unpublished).
- Griener, Pierce and Rosenstengel, Public School Administration, Second Edition, 1961, Ch. 10.
- Houtart, Francisco, El Cambio Social en America Latina, Belgica-Colombia: Investigaciones de FERES, 1964.
- Houtart, Francois and Pin, Emile, The Church and the Latin American Revolution, New York: Sheed and Ward, 1965.
- Inlow, Neil . . , Maturity in High School Teaching, 1965.
- , Latin America in Maps, Charts and Tables #1, Mexico;

- The Center of Intercultural Formation, 1963, p. 214.
- , Latin America in Maps, Charts and Tables #2, Mexico: The Center of Intercultural Formation, 1964, pp. 161-165.
- , Latin America in Maps....#2, op. cit., p. 242.
- Lewin, Kurt, Group Decision and Social Change, Readings in Social Psychology, New York: Holt, Rinehart & Winston Inc. 1952, pp. 459-473.
- Neagley, Ross E. and Evans, V. Dean, Handbook for Effective Supervision of Instruction, 1964, Ch. 6.
- Perez, Gustavo, and Wust, Isaac J., Private Education in Latin America", Catholic Inter-American Cooperation Program, (CICOP), 1965.
- Pin, Emilio, G.J., Elementos para una Sociologia del Catholicismo Latinoamericano, Belgica-Colombia: Oficina Internacional de Investigaciones de FERES, 1963.
- Rahner, Karl, S.J., Spiritual Exercises, New York: Herder and Herder, 1965.
- , Servicio Educativo Dominicano, Santo Domingo: UNESCO, 1966
- , La Situacion Educativa en America Latina, Francia, UNESCO, 1960, p. 218
- , Socio-economic Progress in Latin America, Washington: Inter-American Development Bank, 1967.
- , Tercera Reunion Interamericana de Ministros de Educacion, Washington, Union Panamericana, 1964, p. 52.
- Teilhard de Chardin, The Future of Man, New York and Evanston, Harper and Row, 1964, Ch. 2, "Social Heredity and Progress".
- Teilhard de Chardin, op. cit., pp. 35-36.
- Tyler, Ralph, Basic Principles of Curriculum and Instruction, Chicago: The University of Chicago Press, 1966.

