

The Educated Urban Bi-Vocational Haitian Pastor A Model of Adaption to a Two-Third World Social Phenomenon—Rural to Urban Migration

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Churches in the urban areas of Haiti will continue the present emphasis on church growth with a five year goal of ten percent annual increases in the following areas:

1. Full membership
2. Sunday school enrollment
3. Sunday school average attendance
4. Finances (raised for all purposes)

To achieve this goal under Haitian leadership, Haitian youth will be trained at the Nazarene Bible College in Port-au-Prince, Haiti. Throughout our denomination there is a strong emphasis for an educated pastorate and that is true in Haiti from the opening of our Bible College in the 1950s to the upgrading of the Bible College to the U level in the 1980s. However, the urban churches, by themselves, have found it extremely difficult to financially support a Bible College educated pastor and to open a new urban church at the same time. Many of our urban churches that have been in existence for some time also find it difficult to support an educated pastor. It should be noted at this time that an educated migrant from the rural area of Haiti is unlikely to return to his village or another rural area.

However, it also must be noted that the Haitian Mission council and the National Haitian Council have assigned one missionary to help the Haitian bi-vocational pastors educational and spiritual needs through the PET (Preacher Education Theological) program. Most, if not all, of these lay preachers from the rural areas are locally self-supporting. Many of the other Bible School graduates from its early days and their churches have achieved self-support status with a combination of tithes, offerings, local gardens, livestock, sewing, small stores, and their rural schools.

Underlying any strategy or model concerning self-supporting church growth in Haiti is the desire to identify a naturally occurring phenomenon that is culturally acceptable and desirable by the urban population which can be properly integrated together with our self-supporting church growth model. At this time, one naturally occurring phenomenon is the rural to urban migration in Haiti.

Rural-urban migration in Haiti, as in much of the developing world, is proceeding at a very rapid rate. The urban population of Haiti has grown at the average annual rate of 4.77 percent for the last decade. During this same period, the total Haitian population growth rate has increased at a rate of 2.38 percent. Port-au-Prince, Haiti's capitol, has an average growth rate of over 6 percent. Port-au-Prince 1980 population was 689,000 and is projected to be 1,558,000 by the year 2000. It has been estimated that approximately two-thirds of Port-au-Prince growth during the last decade was due to internal migration within Haiti. The Urbanites as a percentage of the total population in 1960 was 15.6%; in 1980, 25% and by the year 2000, 39%.

Locher (1978) conducted surveys in three areas of Port-au-Prince to study the fate of migrants and to compare their lot with that of the urban populace. Locher demonstrated that the 'misery' of migrants that is associated with their migration is in fact due to differential access to education.

The successful integration of rural-urban migrants into the urban socio-economic structure lends support to Betrand's (1972) hypothesis that migrants have particularly high aspirations and low levels of satisfaction with their areas of origin. The most frequent motive cited for migration was the search for employment. Seventy-eight percent of his sample responded that life in their area of origin has not met their expectations: the most frequent complaints concerned the lack of economic opportunities, the lack of education, and the 'mentality' of the population.

Urban contacts and the influence of family and friends also appear to be important in the migration decision process, as 62 percent of the migrants had visited the town regularly before moving, and for only 35 percent had the decision to migrate had been an individual one. A full 42 percent had been 'sent' to the town while young to attend school, to learn a trade, or to get wage employment.

In a study by Ahlers, 1978, it was found that:

1. Large-scale movements between rural areas, small towns, and the capital do take place
2. Migration from small town is selective of the young and the best educated
3. There is a strong link between education and migration, both of which are viewed quite explicitly as investment decisions
4. Rural out-migration operates both as an indicator of upward social mobility and as a result of extreme economic necessity
5. Family support facilitates migration by financial transfers from rural areas and accommodations offered by the extended family in urban areas
6. Migration may result in significant capital transfers out of agriculture

Ahlers (1979) summarizes that education, a major determinant of urban earnings, is positively related to the probability of migration and is, in fact, the single largest determinant of rural-urban migration. He also states that an individual that has completed primary school is almost four times as likely to move to an urban area as one who has the average amount of education.

This single change-- the movement of people from villages to town has far-reaching repercussions. Both levels of the church, Division of World Mission and the National Haitian Church, need to be more imaginative in thinking of a variety of strategies and models to build on the strengths within the body of believers and non-believers to optimize their resources. The following model of rural to urban migration illustrates that of the four factors which affect the decision to migrate two are directly influenced by education.

[View Table](#)

Both rural-urban income differential and the accessibility of employment are related to education and in many ways the relatives of the migrant that are already in the city.

According to the next figure, one can view how the informal or self-help sector can provide a rich resource for urban educational activities.

[View Table](#)

The government has several options and it can choose either not to respond to the educational aspirations of its people or to rely on the ministry of Education which has had only very low political costs and only medium cash costs for the government itself.

The high demand for primary education is predicted to continue as long as access to urban jobs and employment is tied to basic education. In 1982-83, 59 percent of Haiti's primary school students were enrolled in private schools. Part of that reason is the path that government has taken in education and also the quality of education that private schools have provided in Haiti.

The potential contributions that education could make toward solving the basic problems in Haiti are linked to basic educational levels and conditions. In 1971, the literacy rate was 21 percent and has moved only slightly to 23 percent in 1984. In 1982-83, 723,041 students were enrolled in primary schools with a net enrollment of only 47 percent (percentage of 6-12 age group that is enrolled in school). Thus today less than 50 percent of the children who should be in primary school are actually attending classes.

In spite of these figures, there is evidence that Haitian demand for education is on the increase. In the last 10 years, both the net and gross enrollment rates have increased approximately by 239 percent. Since 1959, the number of schools has increased by 113 percent and the number of teachers has increased by 217 percent.

In the next table, one can see the increases in the private sector (241%) and in the urban areas (259% in the private sector and 129% in the public sector) are particularly marked.

What do these tables and percentages indicate for us who are involved in church growth in urban areas? When one finds a 259% increase in the urban private school sector then we have a naturally occurring phenomenon that seems to be culturally acceptable and desirable by the urban population especially those who have just migrate to the urban areas. Our task is to find more ways to tap this resource and as it grows and flourishes so will our schools, churches and if we can make the extension to the pastor's salary it should grow too.

Table 1 Indices of Growth of Primary School Enrollments by Sector and Location, 1974-83 (percent)						
		Public			Private	Total

Year	Urban	Rural	Total	Urban	Rural	Total	
1974	100	100	100	100	100	100	100
1975	105	99	102	108	108	108	105
1976	119	102	111	120	111	116	113
1977	105	109	107	152	118	135	118
1978	100	111	106	162	120	141	120
1979	96	116	106	168	125	146	122
1980	103	117	110	166	173	160	134
1981	103	116	110	187	221	204	149
1982	106	117	112	196	224	210	152
1983	129	103	116	259	223	241	168

Source: DEN, *Annuaire Statistique*, 1982-83 (unpublished).

In summary, one portion of the Haiti Urban Self-Support Church Model could perhaps be explained by the following formula especially how the urban migrant will respond to our church and its self-supporting primary schools.

$$P = ((B \times Pr) - (DC + OC)) R$$

The urban migrant will participate (P) as long as the benefits (B) to be gained times the probability (Pr) of gaining them, minus two kinds of costs direct costs (DC) and opportunity costs (OC), all times the amount of risk (R) they can afford to take.

In closing, at this time the benefits to the Urban Haitian migrant and his children of primary education far out weigh the cost and risk to him. Therefore, he will support our schools and by extension our educated pastor and church.