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The Peruvian Education Reform of 1968-1980 and Seventh-day Adventist Education at Inca Union College: a Study in Models

Luis Alberto Del Pozo
Andrews University

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The Peruvian educational reform of 1968–1980 and Seventh-day Adventist education at Inca Union College: A study in models

del Pozo, Luis Alberto, Ed.D.

Andrews University, 1988
Andrews University
School of Education

THE PERUVIAN EDUCATIONAL REFORM OF 1968-1980
AND SEVENTH-DAY ADVENTIST EDUCATION
AT INCA UNION COLLEGE:
A STUDY IN MODELS

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Luis Alberto del Pozo
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ABSTRACT

THE PERUVIAN EDUCATIONAL REFORM OF 1968–1980
AND SEVENTH-DAY ADVENTIST EDUCATION
AT INCA UNION COLLEGE:
A STUDY IN MODELS

by

Luis Alberto del Pozo

Chair: John B. Youngberg
Title: THE PERUVIAN EDUCATIONAL REFORM OF 1968-1980 AND SEVENTH-DAY ADVENTIST EDUCATION AT INCA UNION COLLEGE: A STUDY IN MODELS

Name of researcher: Luis Alberto del Pozo

Name and degree of faculty chair: John B. Youngberg, Ed.D.

Date completed: August 1988.

Problem

The purpose of this study was to compare and contrast two distinct educational models: (1) Peruvian educational reform, which affected both public and private education throughout the country, and (2) the Seventh-day Adventist educational system as represented by Inca Union College. This research was limited geographically to Peru and chronologically to the educational reform of 1968 and 1980. After the historical background was established, emphasis was placed on the Peruvian educational reform as a model of innovation as compared with the Seventh-day Adventist model at Inca Union College.
Method

This study utilized the historical method of research. Major sources included documents regarding the history and educational philosophy of Peruvian educational reform and Inca Union College. Minutes of the institution, periodicals, and other primary sources were used.

Conclusions

Both models had similar outward appearances, especially since they promulgated the need for a holistic education which assumes that people need formation in physical, intellectual, spiritual, vocational, and social aspects; nevertheless, the study of their philosophical foundations demonstrates different meanings for their programs and activities. In conclusion, it may be stated that:

1. The Peruvian educational reform identifies itself with humanism and is anthropocentric, while the Seventh-day Adventist system classifies itself as theocentric. From this observation derive the other conclusions in the various philosophical categories.

2. While the Peruvian system views social change as its ultimate goal, Seventh-day Adventist education seeks man’s redemption in both the present and eschatological dimensions.

3. The Peruvian system accepts conscientization as an epistemological means which stimulates creative and critical thinking about social reality. Seventh-day Adventist education amplifies social reality to include the relationship with the rest of humanity and with God.

4. The Peruvian reform recognizes education for work as the source of personal and societal well-being. Adventist education
recognizes the importance of societal well-being; in addition to this, it presents work as a means of restoring God's image in man.

5. Both systems promulgate the need for a holistic education but with different meanings.

6. Under the educational reform, religious education received unprecedented support and freedom through participation of all religious confessions in the National Religious Education Council.
DEDICATION

To my family: Esther, my wife, the first woman in the history of Inca Union College to receive a Bachelor of Arts degree in Religion (Summer 1973); Samuel and Benjamin, my sons, who graduated with Bachelor of Arts degrees in Theology from Inca Union College (Summer 1986), now students at Andrews University; and Grelte Ester, my daughter, who is a member of the first class of Inca Union University (1983-1988). All of them are the fruit of Seventh-day Adventist education in Peru; they are dedicated to the service of God and of humanity.
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LIST OF ABBREVIATIONS

CELAM II - Segunda Conferencia Episcopal Latinoamericana (The Second General Conference of Latin America Bishops)

CEP - Centro de Educación Particular (Center of Private Education)

CEPAU - Centro Educación Particular Adventista Unión (Adventist Union Center of Private Education)

CONER - Consejo Nacional de Educación Religiosa (National Council of Religious Education)

ESEP - Escuela Superior de Educación Profesional (Superior School of Professional Education)

ISAT - Instituto Superior de Administración de Empresas (Higher Institute of Business Administration)

ONEC - Oficina Nacional de Estadísticas y Censos (National Office of Statistics and Censuses)

ONIS - Oficina Nacional de Información Social (National Office of Social Investigation)

RH - Review and Herald

SAU - Seminario Adventista Unión (Adventist Union Seminary)

SDA - Seventh-day Adventist

SUTEP - Sindicato Unico de Trabajadores en Educación del Perú (Peruvian Labor Union of Educational Workers)
ACKNOWLEDGEMENTS

I wish to recognize God's special help in the development of this work. To Him be given the glory for His daily assistance.

The administrations of Inca Union College, the Inca Union Mission, and the South American Division have extended the moral and financial support which have permitted completion of the Master of Divinity and Doctor of Education degrees at Andrews University. The Andrews University School of Education has also provided a special assistantship.

I also wish to acknowledge the professional constructive criticism received from the members of my doctoral committee, composed of Dr. Werner Vyhmeister and Dr. John Youngberg (successive chairpersons), Dr. George Knight, and Dr. Eduardo Ocampo. They have shared their valuable academic orientations, their friendship, and their deep spiritual sense of life.

Two former administrators of Inca Union College, Dr. David H. Rhys and Pastor Edmundo Alva, provided inspiration and encouragement during the educational experience and the accomplishment of the present project.

Special gratitude goes to my son Luis Benjamin and to Hazel Rippey, who assisted in the translation of materials, revision of the manuscript, and other miscellaneous aspects of the preparation of this dissertation. Louis E. Phillips, doctoral classmate, and Kevin Dunn,
Master of Divinity student at Andrews University Theological Seminary, also helped in the revision of the first chapters. Alice Williams' editorial assistance and professional work as typist is gratefully acknowledged.

My deepest appreciation is to my family for their understanding and spiritual encouragement: to Esther, my wife, and to my children, Samuel Deiami and Luis Benjamin, students in the Master of Divinity program at Andrews University, and Grelte Ester, student in the School of Education at Inca Union University. They have supported me morally and spiritually through every moment. Finally, the Inca Union College personnel—"Unionista family"—composed of fellow teachers, friends, and students with whom I have been closely associated for more than twenty years, have been spiritually supportive.
In 1968 the military government of Peru began to make significant changes in the political, economic, and educational systems of the country. Almost immediately it established an educational reform committee with Dr. Emilio Barrantes, a Peruvian educator, as the presiding officer. The committee began its work by inviting input and cooperation from all public and private school teachers in the country for the process of developing a new structure for the national educational system.

Between 1968 and 1972 education was a topic of nationwide discussion. This debate, carried on through the mass media, workshops, and lectures, caused the educational reform committee to feel it necessary to publish a basic document on Peruvian educational reform—Informe General (General Report)—which presented the current educational reality that had resulted from a century and a half of republican history. It was designed as a model of education, and intended to exchange the traditional system for a new one. A new concept in curriculum planning, with more emphasis on the practical side of life, produced many innovative ideas.

In some respects these ideas were familiar to Seventh-day Adventist teachers. Seventh-day Adventist education began in Peru in the first decades of this century; its philosophy was based on a
holistic educational concept—a process that embraced every aspect of human development: physical, mental, spiritual, and social. Historically, Seventh-day Adventist education anticipated the educational reform in Peru by emphasizing the need for an integral education.

When the leading educators of the reform realized the importance of the Seventh-day Adventist system of education as a possible model—especially at Inca Union College—they studied the matter through interviews with Seventh-day Adventist educators.

Need for the Study
Peruvian national educational reform greatly affected both public and private education throughout the country. As yet no study has been made comparing and contrasting the Peruvian educational reform over the period of 1968 to 1980 with Seventh-day Adventist education at Inca Union College, the denomination’s most influential Peruvian institution. This study is of value not only from a historical perspective but also for a better understanding of the present state of public and private education in Peru.

Purpose of the Study
The purpose of the study is to compare and contrast the Peruvian national educational reform (1968-1980) with Seventh-day Adventist education at Inca Union College as two distinctive but related models of education.
Scope and Delimitations of the Study

This research is limited geographically to Peru and chronologically to the process of national educational reform between 1968 and 1980, including its historical background. After the historical framework is established, emphasis is placed on how the Peruvian national educational reform, its ideas, and its experiences constituted a model of innovation that is related in some ways but distinct in other ways from the Seventh-day Adventist model at Inca Union College. The historical discussion of Inca Union College is limited to the years 1919 to 1980. As the capstone of the Seventh-day Adventist educational system in Peru, it constitutes an emerging model in its philosophy, goals, and practice.

Definition of Terms

Some terms have unique meaning in the Seventh-day Adventist church.

Seventh-day Adventist Church. A theologically conservative Christian church organized as a legal body in 1863. Its administrative headquarters located in Takoma Park, Maryland, United States.

General Conference of Seventh-day Adventists. The highest administrative body of the Seventh-day Adventist Church.

South American Division. The General Conference of Seventh-day Adventists operative in the territory of South America, excluding Colombia, Venezuela, Surinam, French Guiana, and Guyana. Division headquarters are in Brasilia, Brazil.
Inca Union Mission. The Seventh-day Adventist organizational structure of the church in the territory of Peru, Bolivia, and Ecuador, with headquarters in Lima, Peru.

Inca Union College. A Seventh-day Adventist educational institution in Peru, founded in 1919 by the Inca Union Mission. It offers tertiary, secondary, and elementary levels of education under the same administration. During the period under consideration, its name was changed several times.

Review of Literature

Having considered the purpose of the study, its scope and delimitations, there are two different areas that need to be reviewed with regard to works related to the present dissertation: the area of Peruvian educational reform and the area of Seventh-day Adventist education at Inca Union College.

Peruvian Educational Reform

The most complete exposition of the Peruvian educational reform was written by Augusto Salazar Bondy (1925-1974), a Peruvian philosopher, educator, and defender of humanistic socialism. He has written, among other books, La Educación del Hombre Nuevo: La Reforma Educativa del Peru (The Education of the New Man: The Peruvian Educational Reform).

1 Since the time period covered in this study Ecuador has become an independent mission, and since 1983 it has been under the direct administration of the South American Division.

2 Throughout its history, the institution adopted various names: 1919, Instituto Industrial (with secondary and elementary levels only); 1938, Colegio Industrial; 1944, Colegio Unión (with first year of higher level of education since 1946); 1970, Centro de Educación Superior Unión; 1974, Seminario Adventista Unión; and in 1978, Centro de Educación Superior Unión.
Educational Reform). In this work he describes and analyzes Peruvian educational reform as a solution for Peru and other Third World countries. He proposes that those countries facing problems of underdevelopment and social, economic, and cultural dependency should adopt a revolutionary education, completely reforming the old educational structure and introducing non-traditional and non-school modalities.

Among foreign researchers, there has arisen a great interest in what happened with the Peruvian educational experiment. UNESCO publications took a particular interest in the Peruvian case, including it in a series entitled "Experiments and Innovations in Education." Two books have been entirely dedicated to the Peruvian educational reform. Educational Reform in Peru by Judithe Bizot situates the reform in its socio-historical context and shows that it is inseparable from that context. In The Peruvian Model of Innovation: The Reform of Basic Education, Stacy Churchill provides valuable insights into the Peruvian process as a particular model applicable to underdeveloped countries.

Robert S. Drysdale, a fellow at Harvard University Center of International Affairs, and Robert G. Myers, formerly an assistant professor in Comparative Education at the University of Chicago, wrote

1Augusto Salazar Bondy, La Educación del Hombre Nuevo: La Reforma Educativa del Perú (Buenos Aires, Editorial Paidós, 1975).


"Continuity and Change: Peruvian Education."¹ They discuss national educational policy, attempting to assess the significance of the educational reform of the military regime as it is related to the other structural reforms.

**Seventh-day Adventist Education at Inca Union College**

Valuable data about the Seventh-day Adventist educational system as it is specifically applied at Inca Union College is found in the Master of Arts thesis written by Mercedes Pereda de Bernal, entitled "El Colegio Unión y sus Actividades" (Inca Union College and its Activities).² The author, who served as a teacher at Inca Union College, emphasizes the academic program, activities, and the work program of the students. She also outlines the history of Inca Union College from 1919 to 1956.

Another work is Eduardo Ocampo's doctoral dissertation, "El Centro de Educación Superior Unión: Un Aporte a la Educación Nacional" (Inca Union College: A Contribution to National Education).³ In the preface of this dissertation the author explains that Inca Union College is one of the institutions most visited by the


teachers in the retraining program\textsuperscript{1} and by the students of the Normal Schools and Schools of Education of the main universities of the country. He quotes Walter Peñaloza's words from a seminar for retraining teachers in Lima on February 1, 1972:

\begin{quote}
I invite the teachers to visit the Naña School (referring to Inca Union College) where the students, besides receiving knowledge, acquire training to make bread, to cultivate the farm, to feed the cattle, and even partake in the process of marketing.\textsuperscript{2,3}
\end{quote}

Ocampo points out that the issue of vocational and manual work is vital. He quotes the General Law of Education, Article 7:

\begin{quote}
Peruvian education will contribute to form the individuals of the national community toward the following goals: (a) Work adequate to the integral development of the country. (b) Structural change and continuous improvement of the Peruvian society.\textsuperscript{4}
\end{quote}

In these points, Ocampo concludes, Inca Union College coincides with these goals of the educational reform. Therefore, he says: "The time has come when Inca Union College may receive clear recognition as a forerunner of the educational reform."\textsuperscript{5}

Ocampo's dissertation presents a short history of Inca Union College, then focuses on its pedagogical foundations, comparing them with the principles of the New School. One chapter is dedicated to

\textsuperscript{1}Government programs to update teachers and administrators in the philosophical and methodological foundations of the educational reform.

\textsuperscript{2}Ocampo Yábar, p. 2.

\textsuperscript{3}The author and his son, Luis Benjamín del Pozo, Master of Divinity student at the Seventh-day Adventist Theological Seminary, Andrews University, were responsible for the translation of the Spanish sources unavailable in English.

\textsuperscript{4}Ibid.

\textsuperscript{5}Ibid., p. 1.
the manual activities at the institution which provide the students with practical training for life and a means to finance their education. The last chapter deals with student organizations and the church's participation in the educational process.

The researcher has also found in previously published works which analyze the Peruvian educational reform some literature that describes the history and development of Inca Union College. One is a doctoral thesis that compared the dimensions of Inca Union College with the principles of Peruvian educational reform near the beginning of the educational reform. No literature was found comparing and contrasting Seventh-day Adventist education at Inca Union College with the Peruvian educational reform model from the perspective of the entire education reform period (1968-1980).

**The Method**

This research employs the historical-documentary method. The study utilizes secondary sources to establish historical background. For instance, the dissertation of Milton Raymond Hook on Avondale College\(^1\) was used to establish briefly the philosophical heritage of Avondale College, Australia, which influenced many other Adventist schools subsequently established around the world, including Inca Union College.

The primary sources for this study include the documents issued by the Peruvian government or its agencies that are related to the educational reform (1968-1980). For Seventh-day Adventist

education at Inca Union College, the basic historical information comes from the minutes of the school board committee and from institutional publications, especially *El Eco* (The Echo), and the *Informativo y Calendario Semanal* (Weekly Information and Calendar).

**Organization of the Study**

There are five chapters in this dissertation. Chapter 1 deals with the Peruvian setting and pays special attention to its educational history, especially to the educational reform process (1968-1980).

Chapter 2 presents the Seventh-day Adventist educational context, having its origin in the United States and Australia during the last part of the 19th century (1870-1900). It then deals with Seventh-day Adventist mission progress in Peru with emphasis on the development of Inca Union College.

Chapter 3 presents a comparison and contrast of two educational models: the first one emerging from the Peruvian educational reform; and the second from the Seventh-day Adventist educational system. The comparison and contrast are developed on philosophical issues.

Chapter 4 completes the comparison of the models of Chapter 3, but on a different dimension: educational implications of the philosophical issues discussed in chapter 3.

---

1 *El Eco* has been published since 1927 by the students with a faculty advisor appointed by the administration.

2 *Informativo y Calendario Semanal* has been published since 1966 by the institutional administration.
The final chapter presents conclusions and recommendations for further studies.
CHAPTER I

THE PERUVIAN SETTING

All educational reform is associated directly or indirectly with the social, political, and economic setting of a given country. All educational innovation demands an understanding of the general background data of a country. It is necessary to examine the geographical, societal, economic, and political features that provide the general context for the educational process.

Preliminary and general information about Peru is given in table 1, which summarizes its territory and population. The annual rate of population growth of 2.6 percent for the period of 1972-1981 is one of the highest among the Latin American countries. This factor helps to explain the internal tension related to social, political, and economic changes.

However, the relationship between territory and population has not been the only determining factor in the retardation of the development of the country. Geographic and cultural barriers including linguistic, political, and other aspects have had direct implications on the educational process. The consideration of these various factors assists the individual to understand the Peruvian reality in a more comprehensive way.
TABLE 1

PERU: TERRITORY AND POPULATION DISTRIBUTED BY NATIONAL REGIONS AND ANNUAL RATE OF POPULATION GROWTH
CENSUSES OF 1940, 1961, 1972, AND 1981

<table>
<thead>
<tr>
<th>Territory</th>
<th>1,285,216 km²</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Natural Regions</th>
<th>Population</th>
<th>Annual Rate of Pop. Growth</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1940</td>
<td>1961</td>
</tr>
<tr>
<td>-----------------</td>
<td>------------</td>
<td>----------------</td>
</tr>
<tr>
<td></td>
<td>Absolute</td>
<td>%</td>
</tr>
<tr>
<td>Country</td>
<td>6,207,967</td>
<td>100.0</td>
</tr>
<tr>
<td>Coast</td>
<td>1,759,573</td>
<td>28.3</td>
</tr>
<tr>
<td>Met. area of Lima-Callao</td>
<td>645,172</td>
<td>10.4</td>
</tr>
<tr>
<td>Rest of Coast</td>
<td>1,114,401</td>
<td>17.9</td>
</tr>
<tr>
<td>Sierra</td>
<td>4,033,952</td>
<td>65.0</td>
</tr>
<tr>
<td>Jungle</td>
<td>414,452</td>
<td>6.7</td>
</tr>
</tbody>
</table>

Extreme Geographic Diversity

The great geographic diversity of Peru is intimately related to its educational problems. Almost all types of climates and landscapes in the world are to be found within the 1,285,216 square kilometers of Peru's territory.¹ The geography of Peru is divided traditionally into three distinct regions: the dry and narrow costa (coast), the mountainous sierra (high mountains), and the tropical selva (jungle) (see map 1).

La Costa (The Coast)

The dry coastal plain is the most densely populated area, dominated by the presence of the capital city, Lima, with its 4,600,891 inhabitants (see table 1). This narrow strip, averaging fifty miles wide between the Pacific and the mountain range, runs from the Ecuadorean border in the north in a southeasterly direction to the Chilean border. This sandy area is interrupted by some thirty principal rivers which plunge down from the snow-covered mountains. It seldom rains in this desert area.

Map 1. Peru: Its departments and regions
Although occupying only 11 percent of the total area of the country, 50 percent of the inhabitants are concentrated in the coastal strip (see table 1). Population concentration on the coast continues to increase due to internal migration from rural areas to the most industrialized areas of the coast cities. According to table 1, in 1940 the population in the coastal region was 28.3 percent of the country's population; by 1961 it had increased to 39 percent; by 1972, to 46 percent; and by 1981, to 50 percent. This situation has created one of the greatest problems for the balanced growth of Peru. Within the coastal plain lies much of the industrial Peruvian activity.

La Sierra (The High Mountains)

The second region, la sierra, forms an extensive mountainous region. Consisting of a high plateau, the Sierra gradually rises as it extends southward. On it are imposed three mountain chains, interconnected by a large number of random ridges that rise from 3,000 to 6,000 feet above the plateau level. The Sierra region includes about 30 percent of Peru's territory.

The geographic nature of the highlands makes both communication and human survival difficult. Agriculture depends on rain, and when droughts occur they provoke massive migration from the rural area to the cities. Despite these difficult conditions, the highlands provide most of Peru's supply of food, including the raising of livestock, and in this region live 39.4 percent of Peru's population (see table 1). Peru's mining assets are also located in La Sierra.
Ia Selva (The Jungle)

The eastern flank of the Andes and its craggy mountains are lost under a blanket of vegetation—forming the high jungle. This soon gives way to a flat expanse, almost at sea level, which is covered with tropical forests—the low jungle. The entire jungle region embraces 60 percent of Peru’s total territory, but it is the least densely populated region. Only 10.6 percent of the country’s population lives in the jungle area.

Exploration in the jungle was started for economic purposes. The Carretera Marginal (Marginal Highway) project is under construction with participation by the army. Another ambitious project is the interstate highway between Brasilia, the capital of Brazil, and Pucallpa, the capital of Ucayali.

Peruvian geography provides the general context for the educational process. The three regions reveal three almost mutually exclusive realities. But until the educational reform of 1968-1980, Peru maintained a unified system of education, dictated from the capital city of Lima to the rest of the country. For many years, sociologists, politicians, and educators had demanded a diversified educational system in Peru in order to meet regional needs.

Societal Features

The aspects of society which most affected the process of educational reform in Peru included the levels of education and
illiteracy among the people, the linguistic features of the country, and Peru’s religious, economic, and political features.¹

Education and Illiteracy

According to the 1979 Peruvian Constitution, elementary education is free and compulsory.² The educational system allows for public and private schools at primary, secondary, and higher levels. The educational system, however, has not reached the entire population until the present. Illiteracy is one of the unsolved problems in contemporary Peru.

Table 2 reveals that illiteracy in Peru has diminished from 57.6 percent (representing 2,070,270 inhabitants) in 1940 to 38.9 percent (or 2,110,050 inhabitants) in 1961, to 27.1 percent (or 2,062,920 inhabitants) in 1972, to 17.4 percent (or 1,737,213 inhabitants) by 1981.³ Despite these percentage gains there has not been a notable decrease of illiteracy in terms of the total number of illiterate people. The problem remains that there have been about 2 million illiterate people in the population since 1940. Peruvian


²Nueva Constitución Política del Perú (Lima: Librería Atlas, 1980); see chap. 4 on Education, Science, and Culture, from 21st article to 41st.

TABLE 2

ILLITERACY IN THE PERUVIAN POPULATION FIFTEEN YEARS OLD AND ABOVE—PERCENTAGES
CENSUSES OF 1940, 1961, 1972, AND 1981

<table>
<thead>
<tr>
<th></th>
<th>1940</th>
<th>1961</th>
<th>1972</th>
<th>1981</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total % of country illiteracy</td>
<td>57.6</td>
<td>38.9</td>
<td>27.1</td>
<td>17.4</td>
</tr>
<tr>
<td>Partial % for men</td>
<td>45.0</td>
<td>25.6</td>
<td>16.6</td>
<td>9.6</td>
</tr>
<tr>
<td>Partial % for women</td>
<td>69.3</td>
<td>51.7</td>
<td>37.6</td>
<td>25.0</td>
</tr>
<tr>
<td>Total % of urban illiteracy</td>
<td>17.6</td>
<td>12.3</td>
<td>5.6</td>
<td></td>
</tr>
<tr>
<td>Partial % for men</td>
<td>9.2</td>
<td>5.6</td>
<td>3.4</td>
<td></td>
</tr>
<tr>
<td>Partial % for women</td>
<td>25.8</td>
<td>18.8</td>
<td>11.8</td>
<td></td>
</tr>
<tr>
<td>Total % of rural illiteracy</td>
<td>59.4</td>
<td>50.9</td>
<td>37.7</td>
<td></td>
</tr>
<tr>
<td>Partial % for men</td>
<td>41.6</td>
<td>33.8</td>
<td>22.2</td>
<td></td>
</tr>
<tr>
<td>Partial % for women</td>
<td>76.3</td>
<td>67.7</td>
<td>53.1</td>
<td></td>
</tr>
</tbody>
</table>


Education has to give priority to the rural population, which in 1981 represented 1,219,562 of the 1,737,213 illiterates among the total population (see table 3), and especially to the women who represent 1,269,242 of those identified as illiterate.

**Linguistic Features**

In 1972, Spanish was the official language and mother tongue of 68.8 percent of the total population (see table 4). Second in importance was the Quechua language with 11.4 percent. Adding the 14.9 percent of bilingual Spanish and Quechua speakers to the 11.4
TABLE 3
ILLITERACY IN THE PERUVIAN POPULATION FIFTEEN YEARS OLD AND ABOVE—ABSOLUTE FIGURES
CENSUSES OF 1972 AND 1981

<table>
<thead>
<tr>
<th></th>
<th>1972</th>
<th>1981</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total country illiteracy</td>
<td>2,062,920</td>
<td>1,737,213</td>
</tr>
<tr>
<td>Partial for men</td>
<td>624,018</td>
<td>467,971</td>
</tr>
<tr>
<td>Partial for women</td>
<td>1,438,902</td>
<td>1,269,242</td>
</tr>
<tr>
<td>Partial for urban area</td>
<td>581,244</td>
<td>517,651</td>
</tr>
<tr>
<td>Partial for rural area</td>
<td>1,481,676</td>
<td>1,219,562</td>
</tr>
</tbody>
</table>


percent Quechua speakers, one finds that about a quarter of all Peruvians are under the direct influence of Quechua. If this proportion did not meaningfully change by 1981, this would indicate that the 4,257,800 people speaking Quechua is the largest group speaking a native language in Latin America. To a lesser degree, it is important to note the presence of other linguistic minorities: Aymara and the native languages of the jungle.

This linguistic distribution presents a serious problem for the Peruvian educational system. Those who speak Quechua, Aymara, and the other native languages should not be ignored in the process of education, especially at the elementary level.
<table>
<thead>
<tr>
<th>Language</th>
<th>Population 4 Years and Above</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong>¹</td>
<td></td>
<td>11,515,426</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Monolingual</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spanish</td>
<td></td>
<td>7,920,891</td>
<td>68.8</td>
</tr>
<tr>
<td>Quechua</td>
<td></td>
<td>1,311,062</td>
<td>11.4</td>
</tr>
<tr>
<td>Aymara</td>
<td></td>
<td>49,644</td>
<td>1.3</td>
</tr>
<tr>
<td>Other native languages²</td>
<td></td>
<td>39,246</td>
<td>0.3</td>
</tr>
<tr>
<td>Non-specified language</td>
<td></td>
<td>3,212</td>
<td>0.1</td>
</tr>
<tr>
<td><strong>Bilingual</strong></td>
<td></td>
<td>2,081,797</td>
<td>13.1</td>
</tr>
<tr>
<td>Spanish and Quechua</td>
<td></td>
<td>1,715,869</td>
<td>14.9</td>
</tr>
<tr>
<td>Spanish and Aymara</td>
<td></td>
<td>182,241</td>
<td>1.6</td>
</tr>
<tr>
<td>Spanish and other native languages</td>
<td></td>
<td>77,894</td>
<td>0.7</td>
</tr>
<tr>
<td>Spanish and foreign languages</td>
<td></td>
<td>45,730</td>
<td>0.4</td>
</tr>
<tr>
<td>Spanish and other non-specified</td>
<td></td>
<td>60,928</td>
<td>0.5</td>
</tr>
</tbody>
</table>

¹Does not include 274,724 people who did not specify whether they do or do not speak Spanish.

²Includes: Shipibo, Cama-Ashamic, Aguaruna, Amuesha, Machinguenga, and other non-specified dialects of the jungle.

Source: ONEC, Censo Nacional de Población y Vivienda, 1972.
Religion

Peru has been traditionally Roman Catholic. Various Protestant denominations including Seventh-day Adventists have actively promoted missionary work since the late nineteenth century. They developed their activities starting in the southern highland and in the jungle. The 1979 Constitution affirms freedom of religion for individuals and the right of all creeds to public service. Article 2, item 3, states:

Every person has the right to freedom of conscience and religion, in individual or associated ways. There is to be no persecution motivated by their ideas or beliefs. The practice of all confessional bodies is free, as long as that practice is not offensive to morality or does not alter the public order.

Article 86 says:

Within an independent and autonomous regime, the State recognizes the Catholic Church as an important element in the historical, cultural, and moral formation of Peru. The State gives collaboration to the Church. The State also can establish different ways of collaboration with other confessional bodies.

Confessional (church-related) private schools are operated by Catholics, Seventh-day Adventists, Evangelicals, and Jews. Their leaders were invited to participate in the curricular and other commissions during the process of Peruvian educational reform of 1968-1980.

Economic Features

From Incan times, agriculture has remained the primary economic activity in Peru, but its importance has diminished as other sectors have developed. In 1950 the share of gross domestic product of agriculture was 35 percent. It declined to about 13 percent in 1978 (see figure 1). This decline has grave consequences for Peru’s economic and social situation. This tendency is continuing in a
1950—GDP$^1 = 15.9$ billion soles$^2$
(8,888 million dollars)

- Agriculture, Forestry, and Fishing 35.0%
- Other Services 9.0%
- Housing 3.0%
- Finance 2.0%
- Utilities 1.0%
- Transportation 4.0%
- Government 7.0%
- Trade 11.3%
- Construction 3.0%

1978—GDP$^1 = 1,673$ billion soles$^2$
(11,035 million dollars)

- Agriculture and Forestry 12.7%
- Fishing 1.2%
- Mining 9.5%
- Other Services 14.3%
- Utilities 1.3%
- Housing 4.1%
- Government 8.0%
- Construction 4.5%

Figure 1. Gross Domestic Product by Sector Origin 1950 and 1978

$^1$Value of sol 1950, 0.0538 dollars
$^2$Value of sol 1978, 0.0063 dollars

population which is constantly increasing and which also is leaving
the countryside and crowding into the slums around the coastal cities.
Because of this decline the nation needed to increase its imports for
human consumption—wheat, meat, milk, fat, and rice.

The mining output share of the gross domestic product was 9.5
percent in 1978 against 5 percent in 1950, but manufacturing has been
responsible for a larger portion of the economic growth. Its share of
the gross domestic product increased from 15 percent in 1950 to 24.5
percent in 1978. Manufacturing was heavily concentrated in the
vicinity of Lima, accounting for about three-quarters of the output.
Peru produces little machinery and equipment for its own development.

Government policy has at various times attempted to stimulate
industrialization. Following World War II, Peru, like other South
American countries, stepped up the industrialization effort. High
protective tariffs, quantity control of imports, financial incentives,
and pressure toward a technical education were the main policy
measures.

Services accounted for half of the growth of the gross
domestic product because of increasing government activities, rural
migration, and the expansion of urban services (see figure 1).
Services include a substantial number of self-employed people who are
actually artisans and owner-operators of informal small shops with
close links to large industrial firms. Since the late 1970s, street
vendors selling illegally imported commodities and artisan goods have
proliferated.\footnote{Hernando de Soto et al., \textit{El Otro Sendero} (Bogotá, Colombia: Editorial Printer Colombiana, 1987), p. 63.}
The reality of the Peruvian economy presents difficult challenges to national education. Education for the economic development of the country is still being sought: an education that allows a major increment in agricultural production; an increased benefit from mining, fishing, and other resources; and a greater acceleration of the industrialization process. The Peruvian educational reform has been an attempt to establish an educational system adequate to transform the country's underdevelopment.

**Political Features**

Since 1821 when Peru's history as an independent nation began, the country has been governed by thirteen constitutions. Each has stated that Peru is a democratic, representative, and independent Republic.\(^1\) In spite of this constitutional principle, between 1821 and 1980 the Peruvian presidency has been occupied by thirty-five constitutional civilian governments and by sixty-four military regimes under provisional statutes that supplanted the constitutional authority.

Traditional militarism has been a succession of personalistic caudillos. But the military regime of 1968-1980 ruled the country in the name of the armed forces as an institution in order to accomplish a program of wide structural changes in the society, including the most profound educational reform of the republic's history.

The educational programs or reforms of the different Peruvian governments—civilian or military—are considered in the following

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\(^1\)Article 79 of the 1979 Constitution states: "Peru is a democratic, social, independent, and sovereign Republic."
section which deals with the historical development of Peruvian education.

**Historical Development of Peruvian Education**

In order to understand the process of Peruvian education, it is necessary to examine briefly its origin and earlier development.\(^1\)

The historical process of the Peruvian education finds its origin in the remote past, before the coming of the Spanish conquerors to Peru in 1532. There are three periods in the history of Peruvian education: the Incan, Colonial, and Republican periods.

The Incan Period (11th Century A.D.—1532 A.D.)

During the Incan period there were two educational systems—the school or formal system for the nobility, and the non-school system for the people. The school—or formal system—was carried out by the teacher, called in the Quechua language "Amauta" or

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"Yachachij," a man of illustrious lineage who taught the Incan culture to new generations. He possessed and transmitted the knowledge and morals of the Incas. The Amautas taught in the schools or yachayhuasi (Quechua, Yachay: to teach; huasi: house). According to Garcilaso, these schools were founded for the selected young men from all the empire, especially those from the conquered towns. There they received the official education in order to transmit it to the towns or region of their origin.

The non-school education among the Incas was given within the family and the community. The families did not have an independent life. They were organized under an interdependent pattern in groups of families. This family life organized in groups was the social system of the ayllu. The parents and the leaders were responsible for training the children and youth in agricultural work and craftsmanship. This system permitted reaching all population levels, including the isolated people of rural areas. The education of the people through the ayllu was the cornerstone of the social organization of the Incas.

The rural population, mainly in the sierra, still maintains the way of life of the ayllu through communal work. Thus, a culture from ancient Peru is still alive. For this reason, the greatest challenges of the educational reform were to make the native Quechua

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1 Fray Domingo de Santo Tomás, Lexicon, s.v. "Yachachic"; González Holguín, Vocabulario de la Lengua General de Todo el Perú, s.v. "Yachachic."

2 Valcárcel, Educación Peruana, p. 27.

language official as a vehicle of education, to obtain participation in the process of socioeconomic transformation from rural communities, and to gain their total incorporation into national life.

The Colonial Period
(1532 A.D.—1821 A.D.)

The colonial period saw education organized into elementary, secondary, and university levels. Carlos Daniel Valcárcel, historian of Peruvian education, said that education as a system was used as a means of transcultural change or as a cultural imposition and that this system was initiated into a new educational period of European influence which replaced the traditional Incan education. The Incan educational institutions disappeared. They were replaced by the elementary schools, colegios mayores (non-university higher schools), colegios de caciques (higher schools for Indians of nobility), seminaries, and universities.

Among the characteristics of the formal education in the Colony are the following: the absolute predominance of the Catholic Church, the devaluation of the sciences, emphasis on intellectualism and memorization, and the absence of manual work as part of the learning process.

University education during the Colonial period was represented by three institutions: the Real y Pontificia Universidad de San Marcos, created in 1551, to become the first university in

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1Valcárcel, Educación Peruana, p. 73.
America\textsuperscript{1} which continues until the present; the Universidad San Cristóbal de Huamanga, created in 1681; and the Universidad de San Antonio de Abad del Cuzco, established in 1692.

\textbf{The Republican Period}  
(1821—1968)

As the Republic began, interest in public education was manifested in the early constitutions of the country. The first one (1823) pointed out that instruction is a common necessity, and that it is a function of the government to offer it to every individual.\textsuperscript{2} The Constitution of 1828 declared that the government would guarantee free elementary-school education.\textsuperscript{3}

During the early years of the Republic, only two universities were created: The Universidad Nacional La Libertad de Trujillo, by a decree of Simón Bolívar on May 10, 1824, and the Universidad Nacional San Agustín de Arequipa, established by resolution June 3, 1827. These were in addition to those that already had been functioning during the Colonial period. Higher education was provided not only by universities but also by the colegios mayores, such as the Colegio Guadalupe, which was founded on November 14, 1840, by the government of Agustín Gamarra.\textsuperscript{4} At this institution, the Spanish pedagogue

\begin{itemize}
\item \textsuperscript{1}Ibid., p. 87. For additional information on this topic, see Carlos Daniel Valcárcel, \textit{San Marcos, Universidad Decana de América} (Lima: Imprenta de la Universidad Nacional Mayor de San Marcos, 1968), p. 138.
\item \textsuperscript{3}Ibid., pp. 328-29.
\item \textsuperscript{4}Valcárcel, \textit{Educación Peruana}, p. 166.
\end{itemize}
Sebastián Lorente exerted his mastership, which represented the political liberal tendency. A great portion of the educational progress of the nineteenth century is attributable to him.

During the nineteenth century the governments most committed to the development of education were those of Ramón Castilla (1845-1851; 1855-1862) and Manuel Pardo (1872-1876). Castilla established the administrative organization of public and private education through the Reglamento de Instrucción (Instructional Regulation) of 1850 and another similar regulation in 1855. In the 1850 document, public education was put under government responsibility. The following paragraphs transcribe its most important articles:

Art. 1. Education can be provided by the state or by private institutions.

Art. 3. Public education must have three levels: the first is to be offered in the schools; the second, in the colegios menores; and the third, in the colegios mayores and in the universities.

Art. 4. In every school moral and religious instruction shall be provided.

Art. 29. The administration and direction of public instruction shall correspond to the government by means of the Ministry of Instruction.

Art. 39. Any person may open a private educational institution consisting of the three levels, as long as the required subjects are taught.

Art. 43. Everyone is free to choose the institution to which he will go for his formal education.

In substance, the Instructional Regulation of 1850 molded traditional Peruvian education in the following ways: It created elementary, secondary, and higher levels of education; it centralized

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1Reglamento de Instrucción Pública para las Escuelas y Colegios de la República (Lima: Imprenta de Eusebio Aranda, 1850). It was reproduced completely in Valcárel, Educación Peruana, pp. 171-84.

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administration in the national Ministry of Education; and it allowed the establishment of private educational institutions with official recognition.

The educational policy of Manuel Pardo is described in the General Regulation of Instruction published March 18, 1876. It maintained the tripartite division of primary, secondary, and higher educational levels. Normal Schools were created in order to train primary-school teachers, and Higher Normal Schools to train secondary-school teachers.

The twentieth century ushered Peru into recurrent waves of reform. Every important government of this century has had its own particular reform of education. This was true in the cases of José Pardo (1904-1908; 1915-1919); Augusto B. Leguía (1908-1912; 1919-1930); Manuel Prado (1939-1945; 1956-1962); Manuel A. Odria (1948-1956); Fernando Belaúnde Terry (1963-1968; 1980-1985); and Juan Velasco Alvarado and Francisco Morales Bermúdez, representing the Armed Forces (1968-1980).

President José Pardo presented a project of educational reform that had been elaborated by a Commission headed by Manuel Vicente Villarán. This project was approved by Congress in 1917. It required six years of instruction at the primary level; four years at the secondary level, and one year for pre-university preparation.¹

It is of particular interest for this dissertation to point out that towards the end of the second term of President José Pardo, Seventh-day Adventist education, in its secondary level, entered into

¹Basadre, Historia de la República, 10:4287.
the national scene, represented by the Instituto Industrial (Industrial Institute). This was the forerunner of Inca Union College.

Agusto B. Leguía’s government was of great significance to educational development. Two important documents related to educational reform were published during this period: The Organic Law of Teaching (1920) and the University Statute (1928). In the Organic Law the traditional three levels were reaffirmed. One introduction on the primary level was the appearance of a professional primary school that was different from the common primary school. The professional primary school supplied the knowledge needed to acquire the position of primary, agricultural, industrial, and commercial instructor. The secondary school was also divided into two different types—common and professional—the first, with humanistic interests; the second, with an emphasis on practical training. This caused the distinction between the intellectual and practical education to deepen.

The stages after Leguía are characterized by the promulgation of generic laws on education passed in 1935, 1941, and 1945.¹ They represent minor variations to the basic scheme of the Organic Law of Teaching of 1920.

The military government of Manuel A. Odría (1948-1956) had General Juan Mendoza Rodríguez as its Minister of Education. The educational reform promoted during Odría’s time was known as Plan Mendoza. This plan was approved on January 13, 1950, under the name

of National Plan of Education.\textsuperscript{1} Two innovations established by this document were the introduction of the pre-primary school for children between four and six years and the rural elementary schools. These rural schools were to integrate the Núcleos Escolares Campesinos (Rural School Nuclei)\textsuperscript{2} which gave them the opportunity to incorporate the rural population into the regular system.\textsuperscript{3} The traditional structure of the secondary school was maintained, but its major contribution was to solve the problem of the inadequate physical plants of many of the secondary schools in the country.

In 1950 ninety-nine national secondary schools were functioning in rented buildings. In order to overcome this deficiency, the government created the Grandes Unidades Escolares (Great School Units). Each one of these included the two last grades of primary level, the complete secondary common and technical level, a center of social activities, medical services, and teachers’ residences.\textsuperscript{4} Technical and common education were placed on the same level, but as exclusive and parallel alternatives.

Regarding normal education, rural instruction (three years) was distinguished from urban (four years). But the most important event in terms of the education of teachers during Manuel A. Odria’s government was the foundation of the Escuela Normal Central (Central

\footnotesize{\textsuperscript{1}Valega, El Perú Republicano, p. 401.}
\footnotesize{\textsuperscript{2}These rural school nuclei constituted the first great effort from the State to provide the country people education.
\footnotesize{\textsuperscript{4}Valcároel, Educación Peruana, p. 221.}}
Normal School) in La Cantuta, Chosica, Lima. The editorial note in the review of this institution in 1960 presented this historical information:

In 1950 the government began studying the creation of a modern normal school. . . . Juan Mendoza Rodríguez, Minister of Education, dedicated his efforts toward this project, which began to be undertaken with the important technical and economic aid from the North American-Peruvian Cooperative Service of Education. In 1953, President Manuel A. Odria inaugurated the Central Normal School in Chosica, to prepare primary, secondary, and technical school teachers, and for the improvement of teachers in service. On December 31, 1955, the President of the Republic promulgated decree 1205 . . . elevating this Normal School to university status with the following name: Escuela Normal Superior "Enrique Guzmán y Valle."  

Dr. Walter Peñaloza Ramella served from 1953 to 1960 as the President of the Central Normal School. During these eight years he had the opportunity to put into practice a series of new ideas concerning the reform of education: integral education and reform of curriculum, magisterial training for every level in university rank, coeducation, the credit system, education through work, and other innovations. He was also able to form a generation of teachers with a

1 "La Escuela Normal Superior," Revista de la Escuela Normal Superior (1960), p. 90. In reality the historical antecedents of this institution go back to the beginnings of independent Peru, when General José de San Martín created the Escuela Normal de Varones (Male Normal Schools) on July 6, 1822. It had a precarious existence. However, it set the foundation of a forming teacher institution. President José Pardo ordained on January 28, 1905, the reopening of the Escuela Normal de Varones, dedicated to the training of primary-school teachers. President Augusto B. Leguía promulgated the Supreme Resolution 1706 on July 2, 1929, changing its name to the Instituto Pedagógico Nacional de Varones (Pedagogical National Institute for Males) and also offering the prerogative to train secondary-school teachers.
new mentality so that he, his colleagues, and his students were prepared to participate in an authentic reform of Peru's education.\textsuperscript{1}

Two new universities were created in the last years of Manuel A. Odría's presidency: the National University of Engineering, by Law 12379 (July 19, 1955), and the National University San Luis de Gonzaga in Ica, by Law 12595 (December 20, 1955).\textsuperscript{2} Altogether, the total number of universities throughout the country was seven.

Manuel Prado, in his second term of presidency (1956-1962), had the cooperation of educator and historian Jorge Basadre, Minister of Education. He proposed to know precisely the educational situation of his regime through an Inventory of Peruvian Educational Reality.\textsuperscript{3} This was a comprehensive educational census of the school population (classified by levels), of the illiterate population (classified by age), and of school buildings and their facilities. It provided a clear image, an objective vision, and an orderly presentation of the educational situation.

In regard to the previous attempts at educational reform, Basadre observed that they contained an essential defect: they implied an ordering from above down, with dogmatic and theoretical enunciation on a general level without there being anyone to relate its content within the daily reality. One realistic and functional concept of the problems would have substituted this type of declaratory with proposals coming from below and going up, drawn up after an

\textsuperscript{1}Additional information on Walter Peñaloza's Curriculum Vitae is given in Walabonso Rodriguez, Lecturas Pedagógicas (Lima: Editorial Universo, 1975), p. 283.

\textsuperscript{2}Jorge Palma Martinez, Nueva Ley Universitaria Ley No. 23722 (Lima: Imprenta "Wendy," 1987), p. 28.

\textsuperscript{3}Valcárcel, Educación Peruana, p. 223. Jorge Lazo Arrasco, La Educación Peruana, p. 80.
Inventory of Educational Reality with indication of stages for taking in a concerted manner, the problems so brought to light.\textsuperscript{1}

Basadre’s inventory is the first serious data compilation or study of the real condition of Peruvian education.\textsuperscript{2} The Inventory was done in 1956. Based upon this study, the 1956 reform of education was ordered. The most important aspect of this reform was an attempt to reduce the number of children (approximately one million) of school age (6-15 years) not attending school. The following year, 1957, the educational reform reached the secondary-school level. The introduction of specialization in sciences and humanities for the last two grades was given in this reform. It also fostered student counseling and emphasized the need for the integral formation of the students.\textsuperscript{3}

On April 8, 1960, the new University Law No. 13417 was approved by a congress in which the Apra party shared power with conservative President Prado.\textsuperscript{4} Law 13417 contained many elements of traditional student ideals. It established "student co-government, expanded student services, open competition for faculty posts, and

\begin{itemize}
  \item Lazo Arrasoo, \textit{La Educación Peruana}, p. 80.
  \item An ample and balanced critique of the Educational Reform of 1956 was published by Carlos Cueto Fernandini, in \textit{Para una Reforma del Sistema Educativo} (Lima: Talleres Gráficos P. L. Villanueva, 1971), pp. 35-38.
  \item The Apra party accepted the arrangement on the promise that Prado would lift the proscription of the party which had been in effect since 1931 although there had been short intervals of legality. Prado showed his indebtedness to Apra by enacting a number of measures favorable to it including the creation of more universities in Lima and the provinces, in order to retain student allegiance.
\end{itemize}
career security for professors.¹ The 1960 law also permitted the establishment of private universities and facilitated the creation of national universities.

The provisions of University Law 13417 increased the number of universities. Seven national and five private universities were created.² Luis Alberto Sánchez commented that this increase gave rise to a serious crisis in the university setting due to the lack of libraries, classrooms, and well-prepared teachers.³

Fernando Belaunde Terry, founder of the centrist democratic party, Acción Popular, during his first term (1963-1968), offered the full incorporation of the rural population into national life, agrarian reform, and the opening up of interior Peru through an extensive road network. The basis of his development programs was to be popular cooperation.⁴ In the educational field, many rural schools were built by community action. Regarding educational reform, Belaunde did not change the Reform Law of 1956. But his Minister of Education, Dr. Carlos Queto Fernandini, urged the reform of integral


²See the complete list in Palma Martínez, Nueva Ley Universitaria, p. 28.

³Sánchez, El Perú: Nuevo Retrato, p. 42.

⁴"The ancient custom of cooperación popular (community action), the old minka which made the Empire (of the Incas) great and whose vestiges still exist in the communities of today. Someone has said that real laws do not have written texts, they are expressed in the indestructible tradition of the people. The unwritten law of Peru could well be called cooperación popular." Fernando Belaunde Terry, Peru’s Own Conquest (Lima: Imprenta Editora Minerva, 1965), pp. 97-98.
education. During a symposium concerning this subject, June 29, 1967, he stated that first of all:

it is necessary to note what an integral reform of education means, and then indicate what is the teacher's role as its promoter. The term integral education hides, behind its apparent simplicity . . ., a very complex problem. It has a double significance: one of them is to refer to the student as an individual; the other, to the purpose of education.¹

A growing phenomenon during Belaunde's administration was the explosive increment of student enrollments in the elementary and secondary schools and in universities (see table 5).

It is shown in table 5 that secondary and higher-education enrollments have grown faster than those of primary education, following the pattern in the Third World after the middle of the twentieth century. Mark Blaug reported that since 1950, in practically every one of the developing countries, secondary and higher education have grown faster than primary education both in terms of enrollments and in terms of educational expenditure.² In consequence, secondary and higher educated manpower had been overproduced in Peru, beyond all possible hope of absorbing it into gainful employment. But pressure to increase enrollment continued and

¹Cueto Fernandini, Para una Reforma del Sistema Educativo, p. 15. In the context of Peruvian educational reform, Cueto, Peñaloza, and Salazar Bondy use the expression "integral education" to refer to the balanced educational process which embraces the physical, intellectual, ethical, aesthetic, economic, spiritual, and social development of the human being.

²Mark Blaug, "Economics of Education in Developing Countries: Current Trends and New Priorities." Berlin: Max Planck Institute, 1977, p. 4. ERIC.
Belaunde faced this situation by creating ten new universities during his term.¹

George A. Hay wrote about the professional fields offered by the new universities:

Private university education is relatively more involved in education and humanities than it is in science, engineering, and medicine. . . . Its stronger recent growth relative to that in the public sector coincides with relative specialization in the most popular fields. Perhaps its response to ‘social demand’ forces in recent years has been at least a strong determinant of its particular pattern of growth and specialization.²

TABLE 5
PERUVIAN EDUCATION: STUDENT ENROLLMENT
DURING 1963-1968

<table>
<thead>
<tr>
<th></th>
<th>Total Growth for the Period</th>
<th>1963</th>
<th>1968</th>
<th>Annual Growth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary diurnal school</td>
<td>39.26%</td>
<td>1,579,200</td>
<td>2,199,200</td>
<td>7.6%</td>
</tr>
<tr>
<td>Secondary diurnal school</td>
<td>108.16%</td>
<td>220,400</td>
<td>458,800</td>
<td>13.34%</td>
</tr>
<tr>
<td>University</td>
<td>132.67%</td>
<td>40,700</td>
<td>94,700</td>
<td>15.6%</td>
</tr>
</tbody>
</table>


The expansion of a dual university system whose graduates faced a limited market for their skills heightened political consciousness among university students. At the same time there was a

¹See the list in Palma Martinez, Nueva Ley Universitaria, p. 28.
²Hay, Educational Reform in Peru, pp. 92, 95.
growing recognition of the failure of Belaúnde’s policies on other fronts: the agrarian reform, the devaluation of the sol (Peruvian monetary unit) in 1967, and the related cutback in budgets brought student protest and opposition.¹ Students who had supported the Belaúnde program, the cooperación popular, found themselves at the margin of the student political debate because they were not able to present an organized and solid student front. The Acción Popular party did not have a consistent political ideology like the Aprista or the Communist parties. Lowenthal explained:

In brief, Belaúnde sought to foment university development and democratization in order to promote the modernization of the country. He worked against important constraints, however, posed by a university law which tended to aggravate the problem. . . . His inability to realize his objectives on a scale adequate to resolve the problems he was confronting added to the developing crisis in the universities as his regime lost credibility among students and intellectuals.²

Peruvian Educational Reform of 1968-1980

Political Development between 1968 and 1980

The government of Belaúnde was suddenly interrupted one year before the end of his constitutional mandate. On October 3, 1968, units of the Peruvian armed forces surrounded Lima’s National Palace and proclaimed the formation of a "Revolutionary Government of the Armed Forces" headed by General Juan Velasco Alvarado. The new government immediately announced a series of ambitious goals: external independence, especially from the United States; to seek a third path to development that was "neither capitalist nor communist";

¹Lowenthal, ed. The Peruvian Experiment, p. 285.
²Ibid., p. 287.

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to alter national values in order to create a "new Peruvian man"; and a person dedicated to "solidarity not individualism." The educational reform came in response to this national goal. As Lowenthal pointed out:

With a burst of laws and regulations, the Peruvian military undertook to reform production and distribution, labor management relations, the role of foreign enterprise in Peru's economy, the state's role in the economy and media, and the nation's international relationships. . . . An ambitious educational reform was designed to attack class and ethnic divisions. . . . The educational reform and the state-controlled media were to promote the country's new social values: cooperation, not competition; social conscience, not selfishness; and renewed national pride.2

The revolution of 1968 gave the armed forces the opportunity to take the leadership in political, social, and economic changes. The period of 1968 to 1980 is divided into two phases. The first one was with Juan Velasco Alvarado (1968-1975), who was eventually replaced as president by his prime minister, General Francisco Morales Bermúdez Cerruti (1975-1980), with whom the second phase of the period under study ends. The general election held on May 18, 1980, named Fernando Belaúnde Terry as the civil and constitutional president of the Republic once again.3

During the period of military government, the following Ministers of Education functioned: Alfredo Arrisueño Cornejo (1968-1970); Alfredo Carpio Becerra (1970-1974); Ramón Miranda Ampuero


Otto Eléspuro Revoredo (1977-1978), and José Guabloche Rodríguez (1979-1980). Within this national frame of reference, the plan for the Peruvian national educational reform was conceived and study was given to its execution.

Designing the Educational Reform

According to the testimony of military regime spokesmen, the actions of the revolutionary government were guided by three documents furnished by the generals before assuming rulership of the country: the Manifesto, the Statute, and the Government Plan. These documents provided the political and general goals for the educational reform.

An important statement of the Manifesto of October 2, 1968, was that:

Revolutionary Government actions will be inspired by the necessity to transform the structure of the state in such a way that an efficient action of the government may be permitted; to transform the social, economic, and cultural structures; to keep a defined rationalistic attitude, a clear independent position, and a firm defense of national sovereignty and dignity.

The Statute of October 3, 1968, pointed out that the Government would have as a primary goal to reach the following objectives:

a. To transform the structure of the State, making it more dynamic and efficient for a better service of the government.

b. To promote the impoverished sectors of the population to higher levels of living, compatible with human dignity.

c. To give to the actions of the government a sense of nationalism and independence.

d. To moralize the country in every field of national activity.


To promote unity, integration, and harmony in the Peruvian people, strengthening the national conscience.¹

The Government Plan, known after July 28, 1974, as the Inca Plan,² contained a general objective and thirty-one major headings with "specific objectives and actions." "Reform of education" was number 19. The general objective was stated as follows:

The revolution of the armed forces would carry out a process of transformation of the economic, social, political, and cultural structures with the purpose of achieving a new society in which the Peruvian men and women can live in liberty and justice. This revolution will be nationalistic, independent, and humanistic. It will not follow political schemes nor dogmas. It will answer only to the realities of the Peruvian people.³

Every heading is divided into three parts: critical diagnosis of the then existing situation, a statement of revolutionary objectives, and a list of specifications proposed as a means of reaching these objectives.

The heading about "Educational Reform" denounced the traditional educational systems as "intentionally oriented to maintain the great majority in ignorance, with the purpose of exploitation,"⁴ having a very low degree of achievement in relation to the high governmental investment, disregarding the national reality, and being inefficacious in economic production.⁵ The statement on the educational objective reads: "An educational system at the service of...

¹Ibid.
³Ibid., p. 15.
⁴Ibid., p. 30.
⁵Ibid.
the entire population that guarantees the integral formation of the man that the new society requires.¹ The proposed actions are:

1. To transform the educational structure, creating a system fundamentally humanistic with the following characteristics:
   a. To exalt man’s dignity and to recognize the right to an education for every person without any discrimination
   b. To lead education toward work, considering it as a means of achieving the full development of man
   c. To promote participation in education of all sectors of the national community
   d. To be flexible in meeting the needs of students from the different regions of the country
   e. To attain progressively an education free of tuition
   f. To integrate universities in an autonomous system
2. To restructure the current educational system adapted to the reform
3. To dignify the body of teachers securing their formation and continuous professional updating and economic situation in accordance to their elevated mission.²

The process of Peruvian educational reform was guided by the model of society suggested in the Inca Plan from its very inception. Stacey Churchill pointed out the importance of Inca Plan ideas in designing the educational reform and the difficulties of its implementation:

The immediate origin of the educational reform may be traced to item 19 of the Inca Plan. At the most general level, then, the innovation process might appear to reduce to a simple scheme: revolutionary programme; revolutionary seizure of power; implementation of the programme. . . . The scheme given above overlooks the importance of the phase between seizure of power and implementation of the programme—the design phase—in which the general programme is confronted with the myriad details of organizing and administering a large social subsystem.³

In order to apply the ideas of Inca Plan, general in nature, to a new legislation, the government had to make important decisions.

¹Ibid., p. 31.
²Ibid.
On March 24, 1969, an "organic" law commanded the reorganization of the Ministry of Education. By December of the same year, the Minister of Education, General Alfredo Arrisueno Cornejo, "was in a position to influence public opinion for a 'total' reform of education from the underlying principles of education to its implementation."\(^1\) On November 3, 1969, a special committee, the Committee of Educational Reform, was appointed by the Minister of Education. This committee, headed by Dr. Emilio Barrantes, professor at San Marcos University, gathered outstanding Peruvian professionals from different fields (education, philosophy, sociology, and economy). Among them were Augusto Salazar Bondy, Walter Peñaloza Ramella, Carlos Delgado, and Jorge Bravo Bressani. Around 120 specialists labored in this committee, which was divided into nineteen subcommittees.\(^2\) The most innovative of them were those on Regular Basic Education, Labor Basic Education, Special Education, Educational Extension Work, Counseling and Guidance, and Education by Television.

The Educational Reform Committee contacted educators, institutions, and the public in general by means of documents, expositions, lectures, and workshops. Emilio Barrantes discloses some aspects of the work of the Educational Reform Committee: "The analysis of the present system of national education was the immediate task. We had a document previously proposed by the Ministry of

\(^1\)Ibid., p. 13.

Education. Therefore, it was not difficult to study it and to complete it.\textsuperscript{1}

On September 7, 1970, the Educational Reform Committee published its \textit{General Report},\textsuperscript{2} a comprehensive document with an analysis of the traditional system of education, a statement of the philosophical principles of the proposed new system, and a description of the priorities of the national education policy. This 200-page report was intensely debated. Drysdale and Myers, in their report about Peruvian education, state:

A best seller on the streets and in the supermarkets of Lima, the report immediately provoked open and vigorous debate involving teachers, parents, the church, private schools, and the press. For several weeks members of the commission and Ministry of Education officials were ubiquitous, appearing in Lima and in the provinces before concerned groups to explain, interpret, and defend the recommendations.\textsuperscript{3}

The characteristics of the traditional educational system according to the \textit{General Report} were as follows: low productivity in relation to the percentage of the gross national product dedicated to education; incapacity to resolve the crucial problem of illiteracy; carelessness in educating children from the margined groups; absence of a system of recuperation (for dropouts and other persons not educated sufficiently by the previous system); education at the service of a minority; disconnectedness from reality; lack of Peruvian spirit; intellectualism, memorization, and an academizing tendency;

\begin{itemize}
  \item \textsuperscript{1}Emilio Barrantes, "La Empresa de la Reforma," \textit{Educación, la Revista del Maestro Peruano} 1 (September 1970): 4.
  \item \textsuperscript{2}Comisión de Reforma de la Educación, \textit{Reforma de la Educación Peruana}, \textit{Informe General} (Lima: Ministerio de Educación, 1970).
  \item \textsuperscript{3}Drysdale and Myers, "Continuity and Change: Peruvian Education," p. 260.
\end{itemize}
inadequate training and selection of teachers; bureaucratism; and administrative and financial distortion.¹

The philosophical principles contained in the General Report became the ideological basis of the educational reform. Therefore, this aspect is analyzed in chapter 3 of this research.

In September 1970, at the same time the General Report was published, the first issue of Educación, la Revista del Maestro Peruano (Education, The Journal of the Peruvian Teacher) appeared. The editorial staff was comprised of Emilio Barrantes, Augusto Salazar Bondy, Carlos Delgado, and Carlos Cobilich. The role of this publication was to promote the ideals of the educational reform. The journal published innovative experiences and even revolutionary ideas to change the educational system, written by Peruvian and other Latin American educators. For instance, Paulo Freire, a Brazilian exiled from his country and later from Chile, had visited Peru and his articles were welcomed in some issues of Education.² Paulo de Tarso, another Brazilian educator,³ and Ivan Illich, the well-known proposer of the deschooling innovation,⁴ also contributed articles to the journal. Freire’s approach on literacy as a process of liberation of the marginados (margnated, outcasts) by incorporating them into the

¹Comisión de Reforma de la Educación, Informe General, pp. 15-22.


economic and cultural life of the country influenced the program of literacy in the Peruvian educational reform. In the same way, Paulo de Tarso influenced the process of agrarian reform with the idea of the functional education of peasants. Illich's conception helped educators to seek other alternatives to the school system through non-formal programs of education.

The Committee of Education stated that the process of transformation demanded a new type of teacher. The General Report states: "The teacher is more important than other resources. He is the one who leads the educational process."¹ To make possible the positive participation of teachers, the committee established the programa de reentrenamiento docente (educational retraining program). Beginning in October 1970 and continuing into January 1971, the members of the Committee of Educational Reform held the first cycle of instruction for entrenadores (trainers). This was a group of about twenty-five teachers chosen because of their support of the government's socialistic aims. When the first cycle finished in January 1971, the trainers left for different points in the country to organize retraining courses "to familiarize teachers with the principles of the new educational structure and to apply the new system in selected locations during 1971."²

¹Comisión de Reforma de la Educación, Informe General, p. 154.
²Ibid., p. 157.
In December 1970 the Minister of Education terminated the contracts of most committee staff members, although many of them collaborated ad honorem.¹ Other members were rehired as permanent staff of the Ministry of Education. The reduced committee drafted a law of educational reform by March 1971. An intense debate followed its distribution among educational institutions and teachers’ organizations. A revised and complete draft of the general law was published in December 1971. Public debate throughout the country produced over three thousand written suggestions for additional modifications, some of which were incorporated in the final text of the General Law of Education (Decree Law 19326) that was published on March 21, 1972.² This document is probably the most important contribution to the process of Peruvian educational reform because of the model which emerged from this legislation.

At its promulgation, the Decree Law 19326 "was described as a complete reform, part of the larger process of social transformation, and not just another series of partial improvements or a set of isolated measures."³ It had an evident doctrinal and technical advantage over the previous educational laws in Peru.⁴

¹Barrantes, "La Empresa de la Reforma," p. 6.


³Hay, Educational Reform in Peru, p. 105.

⁴Valcárcel, Historia de la Educación Peruana, p. 228.
Orientation of the new Peruvian education

The educational philosophy of the new statute is distinguished in the Decree Law by a number of factors that have to be pointed out in order to assure a clear comprehension of its orientation.¹

In the first place there is a humanistic inspiration and a genuine democracy in the new education. The Decree Law recognizes human dignity as a fundamental value. Man² is worthy, regardless of his origin, his ideas, or his social situation, to decide his own destiny and life.

From there, the necessity to relate education to work becomes evident. Work is conceived by the Decree Law as a solidary exercise of the capability for self-realization that a person experiences in the production of goods and social services. Work as an expression of personal self-realization and communal experience in production is not found only in the humanistic conception with which man is defined as an end in himself rather than the instrument of another. Work also determines the construction of a new society in which the conscience of the human being is not manipulated. The education by work and for work is a fundamental pillar in the Peruvian educational reform. Responding to that spirit, the Decree Law cancels out the traditional separation between general education and technical education. In turn, it introduces the principle of integration between these two types of

¹Oficina de Asesoría Jurídica, Ley General de Educación. Exposición de Motivos, pp. xi-xv.

²For brevity and in harmony with most of the references, the term "man" will be used generically throughout this dissertation to refer to all humanity, male and female.
education in the different levels and stages of the process for all students.¹

In order to fully obtain its goals, states the Decree Law, the reformed education cannot ignore the real historical conditions in which the educational process is carried out. Peru is presented as an underdeveloped country in which powerful links of internal and external dependencies prevail to the detriment of the poor majorities and with permanent risk of losing its national sovereignty. For this reason it is indispensable that a conscientious effort be made to find the educational solutions adequate to solve the Peruvian problems in a world of chronic crisis.²

It is understood that in order to be profoundly humanist the reform had to be defined as a movement oriented to the development and structural change of the Peruvian society and the liberation of the national identity. The objectives of the reformed Peruvian education are as follows: Education for work adequate to integral development; education for structural change in the perfecting of the society; and national self-affirmation.³

The law states that it is necessary to give a sense of social benefit to the educational process and to shed light on the relationship between the economy and education. The Decree Law sees the economic issue in a close relation with the humanistic conception of

¹Ibid., p. xii.
²Ibid.
³Ibid, p. xiii.
work, reconciling productive work with the total realization of a person.¹

The educational reform gives priority to the needs of impoverished areas and to students of working age. Thus, the educational reform attempts to promote the students’ productive capacity and thereby raise their personal quality of life. Hopefully, this eventually becomes the foundation for progress and the development of the country.²

The educational reform seeks a general involvement and participation of the people. The Decree Law expects—from every educational level and cycle—student, parental, and community participation in the educational process, avoiding the risks of the authoritarian statism of the communist model of education or the discriminative privatism of capitalist societies. Communitarian education is established upon the total and responsible participation of the entire community.³

Structure in schooling levels—Formal modality

The reform visualizes a significant change in the arrangement of traditional school levels. Figure 2 shows a comparison between the educational structure of the past system and that of the reform. It is seen that education under the reform is divided into three sections according to article 32, which reads: "The levels of education are

¹Ibid.
²Ibid.
<table>
<thead>
<tr>
<th>Normal Grade age</th>
<th>REFORM</th>
<th>UNESCO's NAMES</th>
<th>OLD SYSTEM</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 Pre-school</td>
<td>INITIAL</td>
<td></td>
<td>Pre-school</td>
</tr>
<tr>
<td>6</td>
<td>1</td>
<td></td>
<td>Transition</td>
</tr>
<tr>
<td>7</td>
<td>2</td>
<td>1st cycle</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>3</td>
<td>FIRST LEVEL</td>
<td>2</td>
</tr>
<tr>
<td>9</td>
<td>4</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>5</td>
<td>BASICA</td>
<td>4</td>
</tr>
<tr>
<td>11</td>
<td>6</td>
<td>2nd cycle</td>
<td>5</td>
</tr>
<tr>
<td>12</td>
<td>7</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>13</td>
<td>8</td>
<td>3rd cycle</td>
<td>2</td>
</tr>
<tr>
<td>14</td>
<td>9</td>
<td>SECOND LEVEL</td>
<td>3</td>
</tr>
<tr>
<td>15</td>
<td>10</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>16</td>
<td>11</td>
<td>1st cycle</td>
<td>5</td>
</tr>
<tr>
<td>17</td>
<td>12</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>18</td>
<td>13</td>
<td>SUPERIOR</td>
<td>2</td>
</tr>
<tr>
<td>19</td>
<td>14</td>
<td>2nd cycle</td>
<td>3</td>
</tr>
<tr>
<td>20</td>
<td>15</td>
<td>THIRD LEVEL</td>
<td>4</td>
</tr>
<tr>
<td>21</td>
<td>16</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>22</td>
<td></td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>

Figure 2. Comparison of reformed and old systems of education.

initial, basic, and higher education in accordance with the different
developmental stages of students."\(^1\)

Initial education is designed to create the required
conditions to assure the complete development of the child. This
education enables the population, especially the family, to give the
indispensable experiences and stimuli for the development of the
child’s potentialities during his early years.\(^2\) The reform puts heavy
emphasis on the desirability of preschool conditioning.

Basic education is general and compulsory. The fundamental
base of the student’s integral development is established during it.\(^3\)
Comprising nine grades\(^4\) and broken into three cycles of four, two, and
three years, respectively, it also replaces part of the old second
level of schooling. For people above fifteen years old in this
program, the emphasis is on vocational training offered by manual and
industrial education.\(^5\)

Higher education is the third level of the system. It offers
a general formation and a specialized scientific and professional
training throughout its different cycles.\(^6\) Higher education consists
of three cycles of complete studies, each one of them with its own

\(^1\)Ibid., Art. 32, p. 20.
\(^2\)Ibid., Art. 36, p. 22.
\(^3\)Ibid., Art. 37, p. 22.
\(^4\)Ibid., Art. 38, p. 22.
\(^5\)Ibid., Arts. 39 and 40, p. 23.
\(^6\)Ibid., Art. 41, p. 23.
objectives. The first cycle is obligatory for those going on to university; it consists of three or four years of orientation and technical training, to be offered in newly created Escuelas Superiores de Educación Professional (Higher Schools of Professional Education). This cycle leads toward a technical diploma (Bachillerato professional), frequently a terminal one. It is to be essentially technical training in such fields as mechanics, electricity, radio, social services, nursing, education, journalism, art, and library studies. Along with the technical training a certain percentage of general studies courses are required. The Higher Schools of Professional Education attempt to bridge the gulf which is often made between academic and technical education. Under the old system the student was required to go to school for fourteen years to get a technical degree, whereas under the reform it would take only twelve years, with an earlier technical emphasis. The first cycle is viewed as one of the most important forces to improve education and as a means to extend higher education to large sectors of the population heretofore deprived from the benefits of higher education.

The second cycle of higher education consists of university or equivalent professional-level courses leading to the licentiate and master’s degree. It is open to those who have completed the first cycle degree plus other requirements set by the individual universities or by the other institutions offering advanced studies

1Ibid., Art. 42, p. 23.
3Ibid., Arts. 152-154, pp. 50-51.
(e.g., officers' colleges in the Armed Services and police, theological seminaries, and specially authorized institutes of higher studies). The Decree Law envisages an improvement in the organization and structure of universities and an appropriate response on their part to the new aims and methods of the reform. Governing bodies of the universities are to be autonomous and more democratic, with a high degree of student participation (one-third of the total membership) and more power given to younger teachers and other constituencies, including non-academic groups from the community. It is significant that the resources of the universities may be drawn upon by contract with the Ministry of Education to supply some of the teaching and training requirements for the new Higher Schools of Professional Education.

Third cycle higher education is composed of doctoral programs,¹ in which research development is assigned high priority. These programs are to be carried out in university programs or in a new National Institute for Higher Studies.²

Non-formal educational modalities

The Decree Law presents these non-formal educational modalities: special professional training, special education, and educational extension.³

Special professional training is a modality that prepares for

¹Ibid., Arts. 164-169, pp. 52-53.
²Ibid., Art. 167, 53.
³Ibid., Art. 35, p. 21.
specific tasks.\textsuperscript{1} It envisions the harnessing of the entire system for non-formal vocational and skills training for workers, both adolescent and adult, who are not necessarily in the basic system. This structure contemplates that each economic sector is to prepare and reinforce the skills of its own occupations. Special professional training is considered a priority area for raising the productivity of workers. The Ministry of Education gives standing to this training within the existing network of sectoral programs and coordinates these activities with special participation of the Ministry of Labor.

Special education is the modality designated to assist students with physical, environmental, or mental impediments.\textsuperscript{2}

Educational extension is the modality comprising non-formal educational activities promoted by the government and the community, utilizing leisure time and the mass media. The intention is to foster and encourage life-long education, awakening the entire populace to a critical awareness of their needs and of the possibilities of action.\textsuperscript{3}

**Nuclear school system**

The Decree Law defines the concept underlying the nuclear system as "the basic community organization for the coordination and management of services dedicated to education, within a specific geographical area, for the promotion of community life,"\textsuperscript{4} thus confirming that education should take place in and through the

\begin{itemize}
\item \textsuperscript{1}Ibid., Art. 44, p. 23; Arts. 208-218, pp. 60-62.
\item \textsuperscript{2}Ibid., Art. 45; Arts. 219-235, pp. 63-66.
\item \textsuperscript{3}Ibid., Art. 46, p. 24.
\item \textsuperscript{4}Ibid., Art. 64, p. 29.
\end{itemize}
community. The responsibility for its content, orientation, administration, and direction should be vested in the family and the community rather than be the exclusive domain of schooling entities.

The Decree Law establishes that

The administration of the Communal Educational Nucleus will be conferred to the president, assisted by the Community Educational Council. The president will be nominated for a three-year term by the Ministry of Education, from a list of teachers presented by the Community Educational Council.¹

As far as the specific educational sector is concerned, the coordinating task of the Communal Educational Nucleus is to link the constituent schools of the nucleus into a network designed to facilitate the exchange of experiences and the rational utilization of installations and equipment.²

Appraisal of the Decree Law of educational reform

Stacey Churchill, consultant to various governments on educational research organization and administrative issues, considered the complete set of innovations included in the Decree Law of educational reform and said that "the reform incorporated almost every imaginable type of educational innovation, integrated within a single, coherent plan."³ Churchill acclaimed the consistency envisioned in its application and its implementation.

¹Ibid., Art. 71, p. 30.

²Ibid., Art. 72. In its Informe General, p. 147, the Educational Reform committee listed seven specific respects in which the nuclear system could be expected to prove superior to the traditional school system.

Further Process of the Educational Reform

In order to elevate awareness or "raise the consciousness" of the national body of teachers to the main goals of educational reform, the retraining cycles were intensified between 1970 and 1972. After this time the retraining cycles were diminished due to financial limitations. An important factor that was not given priority by the government was the remuneration of the teachers. At the end of 1973 the Sindicato Unico de Trabajadores en Educación del Perú (SUTEP) (Peruvian Labor Union of Educational Workers) was founded and became a serious opponent of government educational policies. From October 2 to 5, 1974, SUTEP held the first National Pedagogic Congress at Universidad Nacional de Educación (National University of Education) in La Cantuta, Chosica. It denounced the educational reform as a neobourgeois tool of domination and "education for work" as the "most subtle form of exploitation." It was argued that the educational reform law was oriented "to get cheap manual work to satisfy the needs of dependent capitalist industrialization."¹ But SUTEP did not offer an alternative program or document. The congress finished with the agreement "to fight against educational reform and in behalf of national scientific, democratic, and popular education."²

The teachers' reaction created serious tensions which compounded the difficulties provoked by other social reforms. On July 22, 1975, the government published a Press Reform Law providing for


²Ibid.
the rationalization of the newspapers. Under this plan the newspapers would be run by editorial committees composed of representatives of various sectors of the economy. The newspapers El Expreso and Extra were assigned to the educational sector and the heads of their editorial staffs leftist intellectuals, Alberto Eldredge for El Expreso and Héctor Béjar for Extra. La Prensa was assigned to the industrial sector and Walter Peñaloza was appointed as its director. In practice, the editorial page of La Prensa became the voice of the educational reform movement.1

The political situation was complicated when from February 2-5, 1975, a series of strikes of workers, teachers, and even of law-enforcing agencies took place. The government of Velasco was weakened. On August 29, 1975, "the commanders of Peru's five military districts issued a joint communique removing General Juan Velasco Alvarado from the presidency."2 The new president was Francisco Morales Bermúdez Cerruti, who pledged not to deviate "one millimeter from the nation's revolutionary course." A new "second phase" of the revolution would merely correct certain errors of the term of Velasco.3

The new government submitted the Inca Plan to an entire revision and a new plan was elaborated. In October 1977 the new government submitted the Inca Plan to an entire revision and a new plan was elaborated. In October 1977 the


government released the final version of the Tupac Amaru Plan
outlining political, economic, and educational objectives for 1977
through 1980.

Tupac Amaru Plan presented this general objective: "To
consolidate the revolutionary process, avoiding its deviation to the
Communist statism or to the surpassed prerevolutionary capitalism; to
complete and readjust the structural reforms."¹ For educational
reform, it presents these specific objectives:

To reduce illiteracy with the support of the population and of
public and private organizations

To intensify the application of programs not included in the
regular courses of study

To increase, improve, and equip the educational centers; to
stimulate greater participation of the community and to utilize
its physical resources with educative potential

To emphasize the educational work and working life in different
levels and ways, linking them with the work activities of the
community

To promote the effective participation of the community in the
educational process through the Communal Educative Nucleus

To promote the application of the lower cycle of higher education
to the requirements of the country and of the new work program

To dictate legal regulations for the civil service of graduates.²

There is a consistency between Inca Plan and Tupac Amaru Plan
on educational reform. But the national social context was different.
The Peruvian experiment launched by Velasco found a country with a
high expectancy of change due to disillusionment with the government
program of Belaunde. The second phase of military government, with

¹Plan de Gobierno "Tupac Amaru" (Lima: Empresa Editoria Perú,

²Ibid., p. 47.
Morales Bermúdez as the President, found a country in deep frustration because the programs of reform were far from reaching their general objective of building a new society with social justice and democracy. The severe economic crisis, including more than 200 percent price increases on fuel and basic foods between 1976 and 1979, forced the military government to return to a constitutional regime.

On June 18, 1978, elections were held to elect a constitutional assembly which had the task of drafting a new constitution. After a year of deliberation, a new constitution was approved on July 12, 1979.\(^1\)

The general and presidential election held in May 1980 gave the victory to Fernando Belaúnde Terry and his party, Acción Popular. With the accumulated frustrations of the last decade, the future appeared unpredictable. Lowenthal, editor of Peruvian Experiment, said: "What will result in the 1980s cannot be predicted, but it can be said that the chances for violent swings to the left or to the right are much greater than they were a decade ago."\(^2\)

Meanwhile the educational reform is facing the serious risk of taking a more radical position similar to the demands of the Peruvian Labor Union of Educational Workers. On the other hand, the educational reform might disappear entirely if the country returns to its prerevolutionary model following the program of Acción Popular, the current governmental party.


Summary

This chapter has succinctly examined the land and the people of Peru and the physical and cultural setting of Peruvian society and education. The general picture that emerges from this examination is one of extreme diversity. Peru's geography has been a factor in the retardation of the political, cultural, and economic development of the country, but in addition to this factor, there are others that deserve attention from educators.

Linguistic and other social barriers have direct implications on the educational process. Education in Peru is based on Spanish heritage which is manifested in an exaggerated intellectualism, in an overvaluation of the liberal professions, and in an undervaluation of the technical careers.

Historically Peru has had a highly politicized tendency toward militarism. Military intervention has been recognized as a postwar phenomenon, but in the 1960s and 1970s a new orientation is perceived: to press for the acceleration of social changes.

The civilian governments and political parties have displayed considerable effort to put the educational system at the service of the people. Notwithstanding, the governments until the present have not been able to solve the problems of illiteracy, national integration, and social and economic development of the country. On the contrary, by the end of Belaunde's first presidential term the national crisis became more severe. The general expectancy rose when the military government (1968-1980) enacted profound structural changes among which the most radical reforms of education in the republican history of the country were mentioned.
The Peruvian national educational reform had a very dynamic beginning with documents and plans produced by the educational reform committee. National and international interest were attracted to this educational process in Peru. Observers from UNESCO called it "probably the most profound reform carried out in the history of the country." The process deteriorated particularly in the second phase (1976-1980), due to a conjunction of negative factors, especially in the economic and social areas.

Having considered these basic features of the Peruvian setting, the following chapter presents the Seventh-day Adventist educational context, with emphasis on the development of Inca Union College.

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1 UNESCO, Evolución Reciente de la Educación en América Latina VII Análisis Regional: Paraguay, Perú, República Dominicana, Trinidad y Tobago, Uruguay y Venezuela (Santiago de Chile; Sepsetentas, 1974), p. 69.
CHAPTER II

THE SEVENTH-DAY ADVENTIST
HISTORICAL CONTEXT

The Beginnings of Seventh-day
Adventist Education

The beginnings of Seventh-day Adventist education are found in
the United States of America and in Australia. Seventh-day Adventist
education historically is the heir of a predominantly Protestant
tradition.

The Adventist movement of the nineteenth century, with the New
England States predominant as its area of influence, emphasized the
eschatological prophecies of the Bible, particularly those related to
the end of the world. Therefore, there was not much of an emphasis
placed upon the setting up of church educational institutions.¹

Notwithstanding, some Adventist pioneers were not opposed to the idea
of establishing an educational system. They recognized the need for a
well-educated leadership in all phases of denominational endeavor.

Goodloe Harper Bell (1832-1899) is an important figure in the
beginnings of the Seventh-day Adventist school system. He spent part
of his youth with his family in Ohio. Bell began a private school for

¹Edwin Carlton Walter, "A History of Seventh-day Adventist Higher
Education in the United States" (Ed.D. Dissertation, University of
Seventh-day Adventist children in the city of Battle Creek, Michigan, in 1867, "and within a short time the Battle Creek church employed him to teach a day school, possibly in the spring of 1868."\(^1\) In 1872, Bell's school was opened under the auspices of the General Conference of Seventh-day Adventists. Two years later it became Battle Creek College.\(^2\)

Two Seventh-day Adventists who probably did more than anyone else in promoting the idea of a denominational system of education were Ellen G. White and her husband, James White.\(^3\) In 1872 Ellen G. White wrote a statement entitled "Proper Education"\(^4\) at a time when there was interest in starting some kind of a denominational school at Battle Creek. This important document, in which she embodied many fundamental principles, became the theoretical basis of Seventh-day Adventist education. Among these principles are those related to the type of education appropriate for the eschatological context,\(^5\) to the necessity of a balanced education,\(^6\) to the importance of work education (especially through agricultural and manufacturing

\(^{1}\)Allan Gibson Lindsay, "Goodloe Harper Bell: Pioneer Seventh-day Adventist Christian Educator" (Ed.D. Dissertation, Andrews University, School of Graduate Studies, 1982), p. 56.


\(^{5}\)White, Testimonies 3:150.

\(^{6}\)Ibid., 3:157.
establishments at the school), \(^1\) to the importance of parental education, \(^2\) and to the study of the Scriptures. \(^3\) Later writings of Ellen G. White completed the general view. From 1872 onward the topic of education was frequently treated in her writings.

James White (1821-1881) repeatedly expressed his opinion that the establishment of a denominational school was not in opposition to the eschatological ideas of the Adventist movement. He believed that education should be adequate to prepare able ministers in the fields of preaching, teaching, and writing. In his address before the delegates assembled for a session of the General Conference in 1873, he pointed out:

Now, I say, we want a school. We want a denominational school if you please. . . . We want a school in which languages, especially the spoken and written languages of the present day can be taught and learned by the young men and women to prepare them to become printers, editors, and teachers. \(^4\)

Battle Creek College

Considering the favorable current of opinion toward the establishment of a denominational school, in March 1873 the General Conference, then in session, voted to form an Educational Society. \(^5\) This society was organized with a Board of Trustees consisting of George I. Butler, Harmon Lindsay, Ira Abbey, Uriah Smith, Benn Auten, 

1Ibid., pp. 153.
2Ibid., p. 142-43.
3Ibid., pp. 159.
E. B. Gaskill, and Horacio Lindsay. They were given the responsibility to acquire land, to design and construct buildings large enough to accommodate about four hundred students, and to establish the organizational foundations of Battle Creek College.

The society, acting against the advice of James and Ellen G. White, who favored a 40-acre former fairgrounds outside Battle Creek, purchased a 12-acre property in the same city. The first three-story building was dedicated on January 4, 1875. Battle Creek College had opened a few months earlier on August 24, 1874.

It soon became evident that a college within an urban environment, without enough area for agricultural and manufacturing establishments, could not put into practice the principles proposed in "Proper Education." Another discrepancy between the ideals and the educational practices appeared in the curricular area. In 1881 Ellen G. White presented an address to the General Conference delegates about the objectives of Seventh-day Adventist educational institutions. Because of changing problems, this talk had an entirely different emphasis than that presented in "Proper Education," and she added a specific point on the curricular issues. She said: "Our school was established, not merely to teach the sciences, but for the

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2Ibid., pp. 39-40.
3SDA Encyclopedia, s.v. "Andrews University."
purpose of giving instruction in the great principles of God's word."\(^1\)

In spite of these statements, Battle Creek College developed an academic pattern influenced by current non-Adventist institutions.

Analyzing this problem, George R. Knight explains:

What actually developed at Battle Creek was the antithesis of the stated hopes and purposes of its founders. The college's curricular focal point was a classical studies program for the Bachelor of Arts degree that varied in length from five to seven years throughout its history. The study of Latin and classical (non-Biblical) Greek and the "heathen authors" (e.g., Cicero, Virgil, Homer, and Quintilian) formed the skeleton and most of the flesh of its most prestigious course of studies. The administration did not require study of the Bible. . . . It was a strange curriculum for a college established to teach Bible from a distinctively Adventist point of view and to prepare ministers and other church workers.\(^2\)

When other Seventh-day Adventist colleges were founded during the eighties and nineties,\(^3\) "the unfortunate example of Battle Creek generally influenced them to a certain extent. The most significant exception was the Avondale school in Australia."\(^4\)

\(^1\)Ibid., p. 21.


\(^4\)Knight, *Myths in Adventism*, p. 32.
On November 12, 1891, Ellen G. White, having accepted an invitation from the General Conference, left San Francisco for Australia, accompanied by William C. White and a number of other assistants from the United States.  

1Arthur G. Daniells welcomed them when they arrived in Sydney on December 8, 1891.  

Daniells wrote about the first activities of Ellen G. White in Australia:

After Mrs. White’s arrival . . . it was soon decided to call upon Seventh-day Adventists in all parts of Australia to unite in establishing and maintaining a school. To purchase was, at that time, out of the question, but commodious buildings were secured at reasonable terms on Kilda Road . . . in the city of Melbourne. This rented building was furnished simply, and on August 24, 1892, a term of sixteen weeks was begun.  

The school was opened under the name of Seventh-day Adventist Bible Training School. Upon the recommendation of Ellen G. White a more suitable school place was sought in the country. The school should be located and developed while keeping in mind that it should be (1) located in a country setting, away from the large cities; (2) provided with sufficient land for farming, gardening, and dairying; (3) furnished with varied industries for employment of students; and (4) able to operate industries with such efficiency as to give the


2Arthur G. Daniells (1858-1935) worked in Australia as an evangelist and administrator from 1886 to 1900. Upon his return to the United States, he served as General Conference president from 1901 to 1922.  


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students skill, leading them to estimate rightly the value and dignity of labor.1

An estate of 1,450 acres was found near Coorabong in 1874.2 A year later the church leaders decided to establish the Avondale College on the site;3 the school was opened on April 28, 1897.4 Ellen G. White was closely associated with the institution until 1900 when she returned to the United States. She was the guiding spirit behind its establishment and early development.

During the Australian stage, Ellen G. White sought a deep reform in the curricular structure of Battle Creek College and a right foundation in the beginning of Avondale College. In 1893 Christian Education and in 1897 Special Testimonies on Education5 were published. These materials assist in better understanding of the Seventh-day Adventist educational model.

Knight observes that if Battle Creek College had proved to be a faulty pattern, then Ellen G. White was determined to make Avondale College a correct pattern, to become an example or object lesson of

1Ibid., p. 310.
3Ibid., p. 118. The contemporary name was Avondale School for Christian Workers.
4Ibid., p. 169.
5Ellen G. White, Christian Education (Battle Creek, Michigan: International Tract Society, 1893). Some of the matter in this book was already printed, but it was scattered throughout various volumes and different periodicals; Special Testimonies on Education (No imprint, probably Battle Creek, Michigan: Review and Herald, 1897).
proper Christian education.¹ Battle Creek College and Avondale College were created with missionary purposes. Other Seventh-day Adventist educational institutions established in the United States and other countries during the last decades of the nineteenth century contributed to the same aim. In the study of the Seventh-day Adventist mission progress in Peru, the participation and influence of some prominent leaders trained at one of those Seventh-day Adventist educational institutions is noted.

The Progress of Seventh-day Adventist Missions in Peru (1895-1919)

In the progress of Seventh-day Adventist missions, evangelism was developed together with education as a united enterprise. In this sense, to study the period from the beginning until the foundation of Inca Union College, implies consideration of the early development of both evangelization and education.

Peru as a Part of the Chile Mission (1895-1906)

The history of Seventh-day Adventist work in Peru has its beginning in 1895, with the establishment of Chile Mission,² comprising the extensive fields of Ecuador, Peru, Bolivia, and Chile (see map 2). This mission remained unchanged until 1906, when three new missions were founded: Ecuador Mission, Peru Mission, and Chile-


²SDA Encyclopedia, s.v. "Chile."
Territory of Chile Mission and West Coast Mission

Map 2. Chile Mission (1895-1902)
West Coast Mission (1902-1906)
Bolivian Mission.¹ The first president of Chile Mission was Granville Henderson Baber (1852-1936),² who stayed in this position until 1902 when he was replaced by Herman Feaster Ketring (1873-1913).³ In 1902 the name of Chile Mission was changed to West Coast Mission. During the administrations of Baber and Ketring, Eduardo Francisco Forga (1871-1915) accomplished his early evangelical reformatory works in Peru;⁴ in 1898 pioneer Chilean laymen introduced the Seventh-day Adventist message in Peru,⁵ and in 1902 the Aymaran chief, Manuel Zúñiga Camacho, established the Utawilaya School.⁶

²SDA Encyclopedia, s.v. "Baber, Granville Henderson."
⁵SDA Encyclopedia, s.v. "Peru."
Peru Mission (Organized in 1906)

In 1906 the West Coast Mission was divided into three separate missions: Ecuador Mission with George W. Casebeer\(^1\) as its first president; Peru Mission, with Francis Leland Perry;\(^2\) and the Chile-Bolivia Mission continuing with H. F. Ketring\(^3\) (see map 3). In 1907 the Chile-Bolivia Mission was divided between the Chile Conference and the Bolivia Mission, the latter under the presidency of E. W. Thomann.\(^4\)

On November 14, 1905, pastor Perry arrived in Lima from the United States.\(^5\) He was the first resident Seventh-day Adventist pastor in Peru.

The first church in Peru was organized in Lima at the beginning of 1907 with twenty members.\(^6\) In the same year an evangelistic campaign was simultaneously carried on in Lima and

\(^1\)Neufeld, ed., SDA Encyclopedia, s.v. "Ecuador."


\(^3\)N. Z. Town, "La Asamblea de la Misión Sudamericana," La Revista Adventista, April 1906, p. 3.

\(^4\)SDA Encyclopedia, s.v. "Bolivia."


Map 3. Peru Mission
(Organized in 1906)
Callao.1 Inside the country there appeared new groups requesting pastoral visits. From Puno, Perry received calls to visit the Altiplano. The new believers wanted to establish a Seventh-day Adventist school, but there was not enough money.2 They also generated the idea of founding an Indian school.3

In 1910 Ferdinand Anthony Stahl began ten years of service in the Lake Titicaca region.4 A new aspect of the work was emphasized—healthful living.5 From the beginning the Seventh-day Adventist leaders were conscious of schooling as a means of evangelization and education. They decided, therefore, to strengthen Camacho’s school. With this purpose, they bought a small property in Plateria.6 Meanwhile, the Utawilaya school continued in service. Camacho and Mrs. Stahl were the teachers there.7 In 1913 the villagers erected

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2Ibid.
new buildings with volunteer labor for a school, a dispensary, and the
mission headquarters at Plateria.\textsuperscript{1}

The enthusiastic response to the plan of construction and to
the training classes made Stahl realize that these native people were
thirsty for education. On the other hand, this progress awakened a
bitter clerical opposition, manifested in a systemic persecution of
the Plateria Mission.\textsuperscript{2}

\textbf{Inca Union Mission (Organized in 1914)}

In order to better supervise the growing work in Peru,
Bolivia, and Ecuador, the missions of these countries were joined in
1914 to form the Inca Union Mission (see map 4), under the
administration of the South American Union Conference.\textsuperscript{3}

The first president of Inca Union Mission was Edgar Lindsay
Maxwell (1878-1940).\textsuperscript{4} During its first general session in Lima, on
April 15-25, 1915, it was reported that there were four churches, 329
members, and 800 Sabbath School members.\textsuperscript{5} Maxwell was simultaneously

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{1}F. A. Stahl, "New Mission Buildings among the Indians of Peru," RH, February 13, 1913, p. 158. This type of volunteer work is
traditional among the rural population in Peru since the times of the
Incas.
\item \textsuperscript{2}Stahl, In the Land of the Incas, p. 13; W. A Spicer, "News from Lake Titicaca," RH, April 17, 1913, p. 367.
\item \textsuperscript{4}See his biographical data in "Obituaries," RH, January 30, 1941, pp. 23-4.
\item \textsuperscript{5}Maxwell, "Report of First Session," p. 13. These figures were
corrected in the official denominational report: 6 churches and 351
members. \textit{SDA Conferences, Missions and Institutions, Fifty-Second
Annual Statistical Report, Year Ending December 31, 1914,}
\end{itemize}
\end{footnotesize}
Territory of Inca Union Mission

Map 4. Inca Union Mission
(Organized in 1914)

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the president of the Inca Union Mission (1914–1919) and the Peru Mission (1913–1918)\(^1\) while Stahl, with the decisive support of Maxwell, continued laboring in the Lake Titicaca region and received cooperation from other missionaries.

Maxwell's missionary labors are narrated in his book *Up and Down the Andes on a Burro*.\(^2\) He traveled around in the Lima department in such towns as Lanca de Oto, Canchacalla,\(^3\) and Laraos de Yauyos.\(^4\) In the Junin department he concentrated his activities in Huancayo, the department capital city, and in Tarma. From these places many Seventh-day Adventists who had suffered bitter persecution moved to the jungle in the so-called Adventist Exodus and established themselves in the valley of Chanchamayo and Perené.\(^5\) Thereafter Maxwell visited Contumaza and Cascas in Cajamarca at the invitation of Agustín Alva.\(^6\) In the central coast, he stopped in Supe, Huacho, Nazca, and Ica and found the first Seventh-day Adventist believers there.\(^7\)


\(^3\) Ibid., pp. 5-6.

\(^4\) Ibid., p. 23.

\(^5\) Interview with the oldest members of the SDA Church in Laraos de Yauyos: Ernesto Bráñez, Emelia Ruiz, Alfredo Fernández, June 27, 1980. They remembered the difficulties in the beginning, and the Adventist Exodus from Laraos, Huancayo, and Tarma to the jungle.

\(^6\) Maxwell, *Up and Down the Andes*, p. 17.

\(^7\) Ibid., pp. 21, 38.
The first general session of Inca Union Mission was held at Lima, April 15-17, 1915. "Interesting reports were given of the conditions in the several fields, the difficulties and the needs."\(^1\)

Lake Titicaca Mission  
(Established in 1916)

In 1916, the Lake Titicaca area constituted a separate mission with the departments of Puno and Madre de Dios in Peru and that part of the Lake Titicaca basin which is in Bolivia.\(^2\) Peru Mission was constituted from the rest of Peru's territory. Originally the name of the new mission was Lake Titicaca Indian Mission with its headquarters in Plateria, Puno.\(^3\) The first president was F. A. Stahl (1916-1920). When this administrative change was made, the Peru Mission had five churches and 191 members, and the Lake Titicaca Mission had five churches and 445 members.\(^4\)

With the decisive support of Maxwell, Stahl continued laboring in the new mission and received the cooperation of missionaries from the United States who helped to establish new mission stations in the area (C. V. Achenbach, J. M. Howell, E. P. Howard, Robert Nelson, L. J. Borrowdale, Orley Ford, and Reid Shepard) and from Argentina (Mr.


\(^3\)Ibid.; O. Montgomery, "A Visit to Our Mission on Lake Titicaca," RH, November 30, 1916, p. 13. The word 'Indian' was dropped from the name of the mission in 1921. The name 'Lake Titicaca Mission' continued until 1966, when the name 'South Peru Mission' was adopted.

Indigenous workers have been employed by the mission since its organization. These workers became the leaders of a people's movement. Their cooperation in building schools and temples and in incorporating their families into church life promoted church growth. Each station had a temple, a school, and a room for sanitary attention of the people, which permitted the development of an integrated program consisting of a practical education with emphasis on health and evangelistic instruction. It was also an open educational opportunity for children, young people, and even adults.

Stahl, in his report at the General Conference at San Francisco in 1918, remarked

The Indians pleaded to be taught to read so as to be able to study God's Word. The first school was Plateria. They came from far and near, old and young. . . . A training school is needed at once, a place where natives can be prepared for the work. A small beginning has already been made in our day school at La Plateria. But the school is overcrowded, and we must now have a separate school to prepare those who should enter the work.

In Plateria a teacher training institute was established in 1916 to send native teachers to the new schools. This institute functioned during the summer quarter. During the rest of the year regular students attended the school, while the trained teachers were scattered throughout the Aymaran area to teach their fellowmen. This


3F. A. Stahl, "Lake Titicaca Indian Mission, RH, September 26, 1918, p. 20.

original institute, the first experiment of this type in Peru’s rural education, was recognized as La Escuela Normal de Platería (The Normal School of Platería). The success of this program was evident when in 1916, seven schools were in operation;¹ in 1917, eighteen schools;² in 1918, twenty-six schools;³ and in 1919, forty schools.⁴ This school was the first step in the foundation of Colegio Adventista del Titicaca (Titicaca Adventist Academy).⁵

Each new school became an agency of culture and of evangelization.⁶ The effect of this effort on rural education was observed and commended by such outstanding educators as José Antonio Encinas, who wrote:

> It is not just a matter of building schools, hospitals, or churches for the service of natives; the most important accomplishment is the fact that the Indians’ spirit was transformed, producing an awareness about their rights and obligations, teaching and teaching them to love life and work.⁷

Recognition came even from outside the country. For example, Bishop Oldham, of the Methodist Church, referred to the Seventh-day

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⁵Lake Titicaca Normal School was established in 1922, in Chullunquiani, Juliaca. In 1928 its name was changed to Colegio Adventista del Titicaca.
Adventist work in the Lake Titicaca region "as the most remarkable thing that he had seen in South America."1

The expansion of the Seventh-day Adventist work at Lake Titicaca Mission and in the rest of the extensive field of the Inca Union Mission created the need for establishing a missionary training center. Thus, early in 1917 the Inca Union Mission, considering that "the salvation of our youth depends much on the proper education and training of our children in proper Christian influences," resolved to establish a church school in Lima, Peru, and requested that the General Conference approve the hiring of a qualified married teacher to lead such a school.2

Development of Inca Union College

Inca Union College is an institution which has offered its services to Seventh-day Adventist youth since 1919. Since its establishment it has prepared the majority of workers in the Inca Union Mission field.

The history of Inca Union College can be divided into two periods of three stages each. The first period corresponds to its status as a secondary school (1919-1946). The three stages of this period are: beginnings (1919-1933), stabilization (1933-1941), and crisis (1942-1946). The second period corresponds to the period as a college and also has three stages: beginnings (1947-1963),


2Inca Union Mission (Lima, Peru), Minutes of the Inca Union Mission Committee, January 18, 1917.
stabilization (1964-1963), and facing the Peruvian educational reform (1968-1980).

Status as a Secondary School (1919-1946)

Beginnings (1919-1934)

There is no precise information on when the idea to establish a secondary school in Lima was born. The first document which recorded this idea is dated January 18, 1917, in the minutes of the Inca Union Mission Committee, with the participation of Oliver Montgomery, president of the South American Division; Edgar Lindsay Maxwell, president of the Inca Union Mission and of the Peru Mission; F. Curtis Varney, treasurer of the Inca Union Mission; Ferdinand Anthony Stahl, president of the Lake Titicaca Mission; Charles Edward Knight, president of the Ecuador Mission; and William R. Pohle, president of the Bolivia Mission. The action taken reads as follows:

Whereas the permanence of the work and the salvation of our youth depends much upon the proper education and training of our children under proper Christian influences, and whereas the cost of sending our children to Argentina1 or Chile2 is prohibitive, nearly equaling the cost of year’s tuition, and whereas we have a constantly increasing number of children who could be gathered into one of our own schools, at once; therefore we RESOLVE that we earnestly request for a qualified married teacher whose wife can teach music, to conduct a church school in Peru.3


2Colegio Adventista de Chile, established in 1906. See SDA Encyclopedia, s.v. "Colegio Adventista de Chile."

3Inca Union Mission Minutes, January 18, 1917.
This document represents the first step in creating a ministerial training institution for the needs of Inca Union Mission.

In 1918 Fernando F. Osorio, who was the young teacher and preacher in the school of Plateria and in Puno, obtained official permission to open a private Seventh-day Adventist school in Lima. This legal authorization served as the base to start the Instituto Industrial (Industrial Institute), the first name of Inca Union College, in 1919. Therefore, Osorio's school is the forerunner of Instituto Industrial. Osorio himself wrote in September 1918:

After several years during which we felt the need of a school that would offer a favorable atmosphere for the development and the education of our children and youth, preparing them for the work of God, and helping them to form a true character, through the Lord's guidance, we have opened a school. The license was obtained from the city hall, and grants a complete elementary education. . . . We do not have a dormitory yet; for that reason our brethren from the provinces could not send their children to our school. But we hope to have the dormitory for the next year. In the General Conference session, which was celebrated in the United States, brother Lundquist was nominated as principal of the school. This school, founded in 1918, will become a secondary school, but until brother Lundquist arrives, the writer of this article is in charge of the school.3

1Fernando F. Osorio worked together with Manuel Zuñiga Camacho, when Osorio was fifteen years old, in 1910, as teacher and Bible instructor. On weekends in Puno he attended church, and during the week he taught at Plateria school. When he returned to Lima from Puno on the suggestion of A. N. Allen, he was invited by José Antonio Encinas to undertake educational studies. Then he studied at Instituto Pedagógico de Lima (Normal School of Lima) and graduated in 1913. After he fulfilled his state service, in 1918 he was reincorporated into the Seventh-day Adventist work. On the request of the Inca Union Mission and by his own actions, he obtained a license authorizing the establishment and functioning of the “Escuela Particular” (a private Seventh-day Adventist school) next to the offices of the Peru Mission at 350 San Francisco Plaza, Lima.


Osorio's initial phrase, "After several years," is very significant, for it shows that some years before the action was taken in 1917 there was already a clear consciousness among the leaders and workers of the need for an educational institution which would satisfy the demands of the development of Inca Union Mission.

Some authors, among them Harry B. Lundquist, register the fact that the Instituto Industrial was founded with Osorio's school as a precedent.1 Harrison C. Morton, who was principal and business manager at Inca Union College, stated that the Institution "grew out of a primary school that was taught years ago by brother Fernando Osorio."2

On August 7, 1918, the Inca Union Mission Committee voted that Harry Billings Lundquist be the principal of the school.3 Lundquist (1891-1973), the founder and principal of Instituto Industrial, was born on September 8, 1891, in Jacksonville, Florida, United States. He studied at Emmanuel Missionary College between the years of 1910 and 1917. The last two years of his student life he was secretary for Otto J. Graff, who was the president of Emmanuel Missionary College. He enjoyed the opportunity to learn the key elements of administration of the college. Upon graduating in 1917, he married Hazel May Murray. He was worked first as a pastor in the Battle Creek church, which had

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1Harry Billings Lundquist, "De Nuestro Archivo," (letter to the editors), El Eco, May 1948, p. 3.


3Inca Union Mission Minutes, August 7, 1918. This historical session was headed by Oliver Montgomery, South American Division president; Elmer H. Wilcox acted as secretary.
around 800 members. During his student years and the first year of
his professional life, he met well-known Adventist pioneers such as
Stephen N. Haskell, J. N. Loughbourough, and Arthur G. Daniells. With
this denominational background, he and his wife came to Peru in answer
to an invitation by the General Conference.¹

The first meeting of the school board was held in the Lima
Seventh-day Adventist chapel on October 23, 1918. On that historic
occasion the most important actions taken were related to the physical
and academic foundations of the projected institution:

Location committee: Voted, that F. C. Varney and H. B. Lundquist
form a committee to investigate a location for the school during
its first year.

Coeducation: Voted, that our school be coeducational, if it does
not bring us into conflict with the government.

Library: Voted, that we adopt the denominational standard in
regard to a library, and that a campaign be started to raise five
hundred books during the first year.

Industries in connection with the school: Voted, that we
investigate such industries as may be suitable to be employed in
connection with our school.²

These actions reveal that Inca Union Mission's main concerns were
related to an adequate location which would allow development of an
integral education including a program of manual labor in school
industries.

At the end of 1918 another meeting of the school board
recommended that the location committee visit Chosica as a possible

¹Interview with Harry Billings Lundquist, Naña, Lima, Peru, April
29, 1969. See "Obituaries" for Hazel Murray Lundquist, RH, October 5,
31; Joyce Kendall, "¿Quién es el Pastor H. B. Lundquist?" Correo

²Instituto Industrial Minutes, October 23, 1918.
site for the school, and "that the brethren go to the Lake region to investigate the Forga library with a view to securing it for the school."¹ The first meeting in 1919 recommended "that brother Lundquist secure a license for a special secondary school as an industrial school."² At the same meeting, the official name of the institution was determined: "Voted, that the name of our school be the 'Instituto Industrial.'"³ This name well defined the vocational purpose of the institution.

The Instituto Industrial officially opened its doors on April 30, 1919, in a small rented house located on Lima Street, Miraflores.⁴ H. B. Lundquist reported: "We started the school year with thirteen and closed it with thirteen."⁵

The authorization for the Instituto Industrial was on a secondary level, but only through the third grade (ninth grade of the North American system); it was signed in October 1919 and renewed and ratified in 1924, according to Resolution 93 of the Education Inspectorate of the Lima city hall, which states:

On March 20, 1924, the following Resolution No. 93 was passed from this office: Considering the petition presented, it is resolved: to amplify the license conceded by the Inspector of Instruction of the Provincial city hall of Lima, in October 1919, to Harry B. Lundquist for the opening of the so-called "Escuela Industrial" in

¹Instituto Industrial Minutes, December 29, 1918.
²Instituto Industrial Minutes, January 8, 1919.
³Ibid.
⁵Lundquist, "De Nuestro Archivo," p. 3.
the district of Miraflores, province of Lima, with the aim of teaching secondary education.¹

A short time after the school began, Lundquist fell ill and had to be replaced by Elmer H. Wilcox and later by Dr. John M. Howell, who ended the first academic year of the institution in 1919.² In 1920 Lundquist resumed his position; his term ended in 1921. His successors were Claude D. Striplin (1922-1925), Bernard L. Thompson (1926-1927), David L. Lust (1928-1929), and Ernest U. Ayars (1930-1934).

In the beginning stage there were only a few students: thirteen in 1919; eighteen in 1921; thirty-seven in 1931. The few teachers and administrators had to campaign, recruiting students throughout the wide Inca Union territory. It was not until 1923 that the first graduating class was organized with only one student: Agustín Alva y Alva.³ The second graduating class was organized in 1928 with five graduates; the third in 1930, with four graduates; the fourth in 1931 with only one; the fifth in 1932, with five; the sixth

¹Inca Union College (Naña, Lima, Perú), Resolution No. 93, Mar. 20, 1924, Legal Documents File, office of Inca Union College principal. It can be noted that the official nomenclature used was "Escuela Industrial"; however, in the minutes of the institution, the name "Escuela Industrial" was never used.


in 1934, with six graduates; and since that time there has been a steady stream of graduates each year.

Besides the strictly academic aspect, the Instituto Industrial, as its name suggests, from the very beginning developed school industries and offered a regular program of manual labor. Both teachers and students participated in the work program. In 1920 a "carpenter's shop was open with Bonifacio Aragón as the teacher, brought from Puno for this express purpose." In 1921 a "shoemaker's shop was established with David Cespedes in charge." In 1923 a piece of land was bought to develop agricultural and cattle activities.

The idea of an industrial education impelled the administrators of Instituto Industrial to seek an adequate site. The first locations on Lima Street (1919), Progreso Street (1920-1921), and on Pardo Avenue (1922-1925) were considered temporary. An important action was taken in 1922 to secure the land of the Santa Cruz hacienda: "We advise Brother E. F. Peterson to go ahead and close the deal for the piece of land on the Santa Cruz hacienda just west of the Huaca Juliana, towards the ocean, paying if necessary as much as 8,000 soles a fanega," using the funds from Forga's testament.5

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1Alva, "El Colegio Industrial a Través de sus Veinte Años," p. 15.

2Ibid.


4Instituto Industrial Minutes, February 2, 1922.

5Alva, "El Colegio Industrial a Través de sus Veinte Años," p. 15.
In 1926 the Instituto Industrial began to operate from its own land on Angamos Avenue. The site was located in the Miraflores rural area. It was an excellent place for the accomplishment of Seventh-day Adventist objectives and had a beautiful panoramic view of the ocean. This is what M. Pereda de Bernal says:

By many the location was considered ideal for the training of workers for the Inca Union. In its rural setting with a beautiful view of the Pacific Ocean across the open country, and a large mound of Indian ruins at the back (Huaca Juliana), the happy people founded this beloved school of refuge from the world.1

This location was occupied by the Instituto Industrial until 1945.

Stabilization (1934–1941)

Between the years 1934 and 1941 there was a period of stabilization. The faculty was enlarged. The program of studies was improved. At the end of 1934 the Paysandú Educational Council was held.2 This was an important event promoted by the South American Division and helped the Instituto Industrial to better define its program. In harmony with its recommendations the following courses were added to the required national program of studies: Bible doctrines, church history, pedagogy and methodology, denominational history and the study of the Testimonies, pastoral teaching, and the arts of speaking, bookkeeping, church activities, shorthand, and typing.3 These courses were offered in a two-year Ciclo Cultural

1Mercedes L. Pereda de Bernal, "Our Training School at Lima, Peru," Missions Quarterly, Fourth Quarter, 1945, p. 5.

2Instituto Industrial Minutes, May 28, 1934; Inca Union Mission Minutes, November 5, 1934; South American Division Minutes, February 8, 1934.

(Cultural Cycle). This cycle would become the basis for the future programs of the institution at the higher studies level. The number of students increased considerably. In 1931 there was an enrollment of thirty-seven students. In 1941 it was eighty-six.

The principals through this stage were James F. Cummins (acting principal, November 1934–August 1935), Charles H. Baker (September 1935–July 1940), and Carl D. Christensen (August 1940–1942). The period of Cummins was very short. He was elected as an acting principal in November 1934; Baker was expected to arrive in July 1935.1 Even his brief period of the principalship was shared with Alcides J. Alva.2

In 1935, at the beginning of Baker’s term, the school board took an action that reflected their deep concern about the importance of an adequate physical environment to better accomplish Seventh-day Adventist educational objectives. This document states:

WHEREAS in the course of the past seventeen years, in which time the Instituto Industrial has been operating, constant growth and progress have necessitated, from time to time, certain marked changes in order to facilitate larger enrollment and to ensure more ideal surroundings for our students, and

WHEREAS, despite the changes made during this period of time, the conditions and accommodations are yet far from being what they ought to be whereby the aims of our educational program might be obtained, . . . and

WHEREAS, it has been, and still is, fully recognized that the original design governing the construction of the quarters now embodying said Institution were quite foreign to the purposes and aims now pursued, designs which were no doubt at that time quite sufficient for the solution of the then-existing educational problems, but which have become altogether inadequate in the course of time as we face an ever-widening educational horizon, and

1 Instituto Industrial Minutes, November 6, 1934.
2 Instituto Industrial Minutes, August 18, 1935.
WHEREAS, the lack of space, facilities and accommodation increases enormously the problems of the institution, lacking as we do adequate space for classes, recitations, and library facilities where, during the hours not in actual classroom study, the students might assemble to occupy themselves in study, meditation and useful reading, activities which in a great measure would satisfy the mind wanderings of adolescent youth . . . .

WE, the members of the School Board of the Instituto Industrial respectfully submit for your consideration the accompanying draft of plans and budget estimates to the amount of S/. 14,000.00 for new construction, which in the mind of our committee will satisfy the foregoing requisites for a more adequately equipped educational institute and ensure more fully the attainment of our aims as a denomination in Christian Education, requesting further that these plans and budget items be passed on to the Inca Union Executive Committee now in session for their study and approval, and that authorization to begin construction at the close of the 1935 school session be urgently solicited.1

Baker carried out the proposed plan of construction. In 1936 a chapel for spiritual and cultural activities and several classrooms were added to the administration building. The farm and dairy were enhanced to provide more job opportunities for the students, most of whom needed to earn their own support.

In 1938 the Ministry of Education restricted the name of Instituto Industrial for technical schools and prohibited the use of the name Instituto for private schools. For this reason the name of the school was changed from Instituto Industrial to Colegio Industrial.2

Having a better equipped physical plant, and with an academic program better elaborated as a result of two decades of experience, it would naturally be expected that a more rapid development of the newly named Colegio Industrial would take place. However, in 1940 an unexpected ruling of the Ministry of Education was communicated,

1Instituto Industrial Minutes, October 31, 1935.
2Pereda de Bernal, "El Colegio Unión," p. 32.
canceling permission to operate the third year of secondary school.\(^1\) This governmental action precipitated the most critical stage in the history of Inca Union College.

### Crisis (1942-1945)

The crisis years had to be faced by Harrison Cecil Morton (1942-1943), César O. Muñoz (1944-1945, boys' section), Jacoba Florián (1944-1949, girls' section), and Thomas Wilson Steen (1945). On January 12, 1942, the Colegio Industrial was suddenly closed by the National Education Council of the Ministry of Education. The resolution was based on an inspectorate's report in which it was stated that the Colegio Industrial did not fulfill the prescriptions of the Organic Law for Public Education which prohibits the coeducational system in urban areas. The document reads as follows:

> The National Council of Education AGREED: to approve in all its parts the Inspectorate's report, closing the Colegio Industrial of Miraflores in accordance with the conclusions of the document of the Commission.\(^2\)

> From the very beginning, there had been a reticence to enter into friction with the government regulations against the coeducational system. Cautiously, as already mentioned, the action of the Instituto Industrial's board of trustees, taken on October 23, 1918, said: "Voted, that our school be coeducational, if it does not bring us into conflict with the government." The confrontation was avoided from 1919 to 1941 due to the rural location of the

\(^1\)"Prospecto para el Año 1940," El Eco del Colegio, December 1939. In 1940 the school bulletin was published through El Eco del Colegio.

\(^2\)Inca Union College (Naña, Lima, Perú), Oficio del Consejo National de Educación, January 12, 1942, Legal Documents File, Office of Inca Union College Principal.
institution, since the coeducational system was tolerated in rural areas. However, very shortly the site of the Colegio Industrial was enclosed by the expanding urban area of Miraflores.

During 1942 and 1943 classes were held in the evenings and only with denominational accreditation. The members of the school board in 1942 (C. D. Christensen, principal of Colegio Industrial, L. D. Minner and G. E. Stacey from the Inca Union Mission, R. R. Figuhr and N. W. Dunn from the South American Division) considered the crisis as an opportunity to develop new educational plans for Inca Union Mission. They decided to continue the operation of Colegio Industrial as a denominational seminary, with the special aim of preparing missionaries, and to seek a new location in a rural area in order to avoid the problems arising from the urban situation—a location where an adequate program in harmony with denominationally defended principles could be carried out. This was a significant moment in which the views of teachers and leaders could be considered in order to further define Seventh-day Adventist educational objectives.

Prestigious Peruvian educators intervened in government circles in behalf of a reopening of Colegio Industrial. One of these was Dr. Francisco Cadenillas, principal of Instituto Pedagógico de Lima (Institute of Pedagogy of Lima) and professor at the Universidad Nacional Mayor de San Marcos (San Marcos National University). He delivered detailed instructions to the special committee formed by Alcides J. Alva and Manuel F. Pérez to request that license be given

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by the government for all five years of secondary school and that the boys' section be temporarily separated from the girls' section. The report of the special committee was accepted and followed by the school board on February 15, 1944.1

Far from being disappointed, the teachers and leaders saw the future with optimism. Harrison C. Morton, principal of Colegio Industrial, said in his message in 1943: "The Colegio Industrial is passing through a crisis, but the time will arrive when we can invite young Adventists by the hundreds, offering to them enough work for their self-supporting plans."2

The special committee formed by A. J. Alva and M. F. Pérez succeeded in getting Resolution No. 7 from the same National Council of Education which had closed the institution. This resolution, dated on January 18, 1945, reads:

1. The functioning of the Colegios Unión (Union Secondary Schools) for boys and girls in the district of Miraflores is authorized, recognizing as principals, César Muñoz and Mrs. Jacoba Florián Bernui, respectively, both with professional qualifications.

2. That the referred two institutions will be day secondary schools with boarders and will also teach primary education.3

The formality of having two schools in one avoided legal difficulties, but formal authorization for a coeducational system in the same institution did not exist. The special committee continued its efforts to secure an explicit authorization on this matter.

1Colegio Industrial Minutes, February 15, 1944.

2Harrison Cecil Morton, "Mensaje del Director," El Eco, December 1943, p. 3.

3Inca Union College (Naña, Lima, Perú), Resolución No. 7, Consejo Nacional de Educación, January 18, 1945, Legal Documents File, Office of Inca Union College Principal.
While the Colegio Industrial was closed, a new location was sought. For this purpose, a special committee was appointed in 1942, composed of A. J. Alva, P. H. Barnes, G. E. Stacey, and G. F. Ruf. The following conditions concerning the appropriate setting for the new location were given: thirty to fifty hectares, irrigation and drinking water, accessibility to Lima, healthful climate, and appropriate conditions to offer an integral program of education, including school industries and manual labor. The new location was found about fifteen miles out of Lima in hacienda "La Viña," three miles from Naña, in the valley of the Rimac River. This appeared to be a providential opening for it was ideally situated, "with more land and better conditions not only for the construction but also for increased industries," according to Steen, the principal of Colegio Unión in 1945. Donald von Pohle, a later principal of Colegio Unión (1952-1956), recorded: "In 1945, a partial move [of the boys' section] was made to the new site in Naña, between Lima and Chosica, changing

1Colegio Industrial Minutes, November 17, 1942.

2Ibid.

3The proper name of the site was "La Viña," and later, "Villa la Unión," according to the map of the National Institute of Geography. The common name is simply Naña. It is in the district of Lurigancho, province of Lima.

4Thomas W. Steen, "Muy Alentadoras son las Perspectivas del Colegio Unión," El Eco, December 1945, p. 2. Dr. Thomas Wilson Steen (1887-1979) was president of Emmanuel Missionary College between 1934 and 1937. He faced the struggle for Emmanuel Missionary College accreditation when a series of reports caused the North Central Association to deny accreditation of the college for a four-year program. He served as president of a number of colleges in North and South America. See SDA Encyclopedia, s.v. "Andrews University"; Vande Vere, The Wisdom Seekers, p. 181.
the name to Colegio Unión. The new institution had been increased and
developed physically.¹

In 1946 the move was completed with the girls' section. On
April 15, 1946, a formal inauguration was held; church members from
Lima and Miraflores were present; Alcides J. Alva, the new principal.²

The school was given the new name of Colegio Unión instead of
Colegio Industrial. The Ministry of Education had adopted the name
Industrial only because of the arts that were taught. The names of
"Unión," "Rímac," Sudamérica," and "28 de Julio," were presented to
the Ministry of Education,³ and the Ministry, through Supreme
Resolution No. 7, authorized the name "Colegio Unión."⁴

In 1946, the Colegio Unión school board insisted on the
necessity of resuming the coeducational system:

Considering the desire that we have to return to our coeducational
system in harmony with our Seventh-day Adventist objectives and
ideas, and in the light of Congress discussing the possibility of
allowing coeducation in the country, it was VOTED, to request that
the principal of the Colegio Unión present to the Ministry of
Education a request asking for authorization to establish a
coeeducational system in the primary and secondary school.⁵

This action was ratified on October 28 of the same year, which
shows a definite position on this matter:

¹Donald J. von Pohle, "Productos Eficaces del Colegio Unión," El
Eco, December 1954, p. 3.

²Juan Pacheco, "La Marcha de las Construcciones en Naña," El Eco,
April 1946, p. 7.

³Colegio Industrial Minutes, June 12, 1944.

⁴Inca Union College (Naña, Lima, Perú), Resolución Suprema No. 7,
Consejo Nacional de Educación, January 18, 1945, Legal Documents File,
Office of Inca Union College Principal.

⁵Colegio Unión Minutes, August 8, 1946.
VOTED: To follow with all interest the paperwork for achieving coeducation in 1947, and in the event of not obtaining the corresponding permission, all courses will be unofficially taught with both sexes present in each year. Unofficial courses include Theology, Education, and Accounting.¹

Finally those efforts culminated in a remarkable success.

After the transfer to Naña, in consideration of this new rural setting, Resolution No. 1114 of March 25, 1949, resolved

To authorize the coeducational functioning of the Colegio Unión in Naña, in the district of Lurigancho, province of Lima.²

Status of College (1947-1980)
The Beginnings (1947-1963)

The period of greatest development has been since the transfer of the college from the city to the country. The stage of the beginning is limited to the period between 1947, when one year of postsecondary theology coursework was initiated, and 1963, when the senior college was established.

The crisis of 1942 through 1945 helped the administrators to decide to establish studies at the college level. At the end of 1945 the South American Division took this action:

WHEREAS, only a limited number of the graduates of the Inca Union Training School are able to take advanced training for the ministry, because of unfavorable exchange rates, difficulty in obtaining an entrance into Argentina, natural hesitancy to go to a foreign country for a long period of time, reticence on the part of mission committees to counsel their young men to come to the Argentine for fear they may not wish to return afterwards for various reasons, and

WHEREAS, the present officialized course of study has practically

¹Colegio Unión Minutes, January 19, 1947.

²Inca Union College (Naña, Lima, Peru), Resolución Suprema No. 1114, March 25, 1949, Legal Documents File, Office of Inca Union College Principal.
eliminated the specialized training formerly included in the course of study, it was
VOTED, that the request of the Lima Training School Board and the Inca Mission [sic] be granted, to return to their former plan of offering six years of study, the last year to consist of specialized training for the ministry and for teaching in the suggested course of study submitted by the Inca Union, copy on file in the secretary's office, to be offered when the school has moved to the new plant.¹

Based on this action, the Inca Union College² Board of Trustees authorized the administration of the school to add the sixth year in 1947, in a specialized course named "Ministerial Course," with a minimum of six students, provided the budget would allow it.³

R. R. Figuhr, South American Division president (1942-1949), wrote concerning this new phase of the educational enterprise in Peru in these words:

The purpose is to run a Seventh-day Adventist training school for the large Inca Union Mission. The head of the school, Professor Alcides J. Alva, a Peruvian, is a graduate of our Lima Training School⁴ and also of the Pacific Union College in California, where he later studied. There are gathered around him a loyal group of Seventh-day Adventist teachers. The chief aim is to train loyal workers for this cause who can assume even more responsibility in these closing days.⁵

Even though the South American Division and the Inca Union College Board of Trustees approved the educational, business, and ministerial curriculum, only the latter was offered. This program

¹South American Division Minutes, December 18, 1945.
²The names of the institution in English denominational documents are Lima Training School (1919-1944) and Inca Union College (1945-1982).
³Colegio Unión Minutes, October 28, 1946.
⁴Regarding this name, see note 2.
included the following courses: Pastoral Teaching, Speech, Daniel and Revelation, Biblical Orientation, Church Manual, Major and Minor Prophets, Church History, Christian Evidences, and Typing.¹

Alcides J. Alva Portilla was the first president of the institution from 1946 through 1949. His participation was important to the next stage of physical and academic expansion of Inca Union College. Alva’s contribution was positive in spite of the difficulties faced because he had to divide his time between the institutional administration and his doctoral studies at San Marcos University.² Considering this situation, the Board of Trustees named Ray Lester Jacobs superintendent of Inca Union College, a position that had not existed before. The same action recognized Alcides J. Alva as president of the college, but administratively subordinated to the superintendent, and established the fact that any correspondence addressed to the president was to be opened by the superintendent. Lester also assumed the position of secretary of the Inca Union College Board of Trustees,³ a position that had always been taken by the president. In this way two administrative heads were generated bringing confusion and uncertainty. The inside problem was that the Peruvian nationals were not recognized by the board of trustees as being capable of discharging the responsibilities of top institutional leadership.

¹Colegio Unión Minutes, October 28, 1946.
²Interview with Alcides J. Alva, Miraflores, Lima, Peru, June 24, 1981.
³Colegio Unión Minutes, January 4, 1949.
The problem was solved at the end of 1949 by the nomination of Ray C. Jacobs as financial principal and Alcides J. Alva as academic principal.\(^1\) Along with the rectifying action a committee of five persons was appointed to write descriptions for these new positions. However, in order to avoid further human relations problems, a call was passed to Alva to be the principal of Chilean Adventist College, and Jacobs was appointed principal of Inca Union College.\(^2\) The position of superintendent disappeared. Jacobs (1950–July 1951) was succeeded by Guillermo R. Ernst (August 1951–1952), Donald J. von Pohle (1953–1957), Delmer W. Holbrook (1958–1959), and Earl G. Meyer (1960–1963).

In 1951 the second year of the postsecondary theology course was added. In 1953 the Business School started as a separate section.\(^3\) In 1955 the Normal School was established.\(^4\) In 1959 theology was extended to the third year of studies and the institution was recognized as a junior college. At that time, a senior college level was viewed as the next objective. H. C. Morton, business


\(^2\)Colegio Unión Minutes, December 22, 1949.


manager at Colegio Unión, said: "We are now looking forward to the
time when a full college course can be offered."1

From the time the school located in Naña, industries were
attached to Colegio Unión so that students could pay their expenses by
working part of the day. Among the industries that proved successful
both in Miraflores and in Naña were the bakery and dairy, and in a
lesser degree, the carpenter shop. "The bakery is our best industry,"
said Morton in 1958, "at the present time. . . . The dairy, however,
is our most promising industry."2 A new school industry installed in
Naña was the print shop, which served not only the needs of the
school, but also those for the entire Inca Union Mission.

Nevertheless, Morton continued by saying:

Our greatest need at the present time is some kind of work that
the girls can do to help earn expenses. For the first time in the
history of the school we have as many girls as boys in attendance.
While we have work for boys in many departments, we can offer the
girls work only in the service departments—that is, kitchen,
laundry, and maintenance.3

The school industries made it possible for the students to pay their
expenses, totally or partially, offering them different plans of
manual labor. Thus, it was possible for those to attend the school who
otherwise could not have attended.

Stabilization (1964-1968)

Colegio Unión was stabilized as a senior college institution
with a four-year postsecondary theology course. In 1964 Don K.

1 Morton, "This Is 'Colegio Unión,'" p. 18.
2 Ibid.
3 Ibid.
Sullivan was named principal of Colegio Unión, Edmundo Alva as academic dean, and Oswaldo Krause as acting principal until Sullivan should arrive. In 1966 Edmundo Alva assumed the responsibilities of principal (1966-1972) and David H. Rhys was named the academic dean (1966-1971). This team of experienced administrators and educators organized Inca Union College with an administrative and academic structure which has served as the basis of administration until the present time.

In his term as academic dean, Edmundo Alva introduced the following innovations: a semester cycle of studies with a new curricular organization, establishment of a balance between theoretical and practical courses and between a program of studies and a program of manual labor; a summer school for theology graduates with two or three years of study; and organization of Misión Experimental (Student Mission) whose statutes served as a reference for similar organizations in other Seventh-day Adventist colleges of the South and Inter-American Divisions.

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3. Robert G. Weamer, "The Experimental Mission of Inca Union College," South America Today 47 (May 1971), p. 7. The Experimental Mission is a student-faculty organization established to carry out the pastoral field-education program. It was created in 1965, with Robert G. Weamer as the adviser, and reorganized in 1973, with Julio D. Huayllara. Geographically, the Experimental Mission forms a district of the Central Peru Conference in Lima. It is related academically to the college. However, within its territory it operates as if it were a local field in the administrative structure of the Seventh-day Adventist Church. The plan of the Experimental Mission at Inca Union College was favorably received in other colleges in Latin America. Several requests for information and materials were received. At the present the following schools have organizations similar to the Experimental Mission: Antillian College, Brazil College, Chile.
In 1966 D. K. Sullivan was asked to be president of the Chile Union Mission. Then E. Alva was appointed principal of Colegio Unión. In this position he continued his innovative changes, especially in the aspect of the administrative organization of the institution. He prepared the main documents which constitute the base of the internal administrative regime of Colegio Unión. These documents were published in 1972.1

In 1967 the Faculty Forum was organized to focus on theological, educational, and scientific topics. The first coordinating committee was integrated by John Oaklands, Australian theology teacher and graduate of Avondale College; Edmundo Alva, principal; and Rubén Chambi, Normal School coordinator. Once-a-month meetings were suggested for this activity.2 One of the most dynamic participants was Daniel Hammerly Dupuy who taught at Inca Union College during the last eight years of his long and prolific life.3

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2Colegio Unión Minutes, September 13, 1967. The first lecturer was Edmundo Alva with the topic "The Immutability of Moral Law," Colegio Unión, Informativo Semanal, September 3-9, 1967.

3Daniel Hammerly Dupuy (1907-1972), pastor, professor, author. A native of Switzerland, in 1908 his parents took him to Argentina. He received his theological training at River Plate College, and later studied at Potomac University where he obtained his Master of Arts degree in 1955, and in 1956 his Bachelor of Divinity Degree. In 1970
The most important institutional event in 1968 was the affiliation of Inca Union College with the Federico Villarreal National University, giving the Escuela Normal Unión (Union Normal School) university status. The antecedents, development, and inter-institutional contracts were reported by Rubén Chambi, then coordinator of Union Normal School. The process of affiliation was started in 1966, the year in which the sum of 100,000 soles was paid to Federico Villarreal University as affiliation rights, and 50,000 soles to its School of Education for the expenses of the same matter. On March 12, 1968, the university council of Federico Villarreal University approved the agreement made with Inca Union College. On April 16 representatives of both institutions signed the affiliation agreement.

Andrews University conferred on him an honorary Doctor of Divinity. In 1929 he married Angélica Peverini, and in 1937 was ordained to the ministry. After 36 years of work in Argentina as an evangelist and teacher, he was professor at Inca Union College between 1963 and 1972. He was an untiring reader in Spanish, French, and English, and a dedicated researcher during his trips throughout the Americas, Europe, Africa, and Asia. He wrote more than 60 books and smaller works, not counting his numerous articles. See his biographical data in SDA Encyclopedia, s.v. "Hammerly Dupuy, Daniel;" Luis Alberto del Pozo Moras, "Prólogo," in Daniel Hammerly Dupuy, Arqueología Bíblica Paleotestamentaria: Desde Moisés Hasta Saúl, (Epoca de Moisés y Josué) (Lima: Departamento de Publicaciones del Colegio Unión, 1966), pp. v-viii.


2Colegio Unión Minutes, March 24, 1966.

3Colegio Unión Minutes, April 11, 1966.

contract, and on April 28 the official inauguration of the Union Normal School with its university category took place. The authorities who attended that inauguration were Oscar Herrere Marquis, president, and Eugenio Chang Cruz, School of Education, representing Federico Villarreal University; Donald Sandstrom and Andrés Achata, representing Inca Union Mission; Elmundo Alva, David Rhys, and Rubén Chambi, representing Inca Union College. This event could be considered the most important historical antecedent to the creation of Inca Union University in 1983, because from this date on the teachers and students of the Union Normal School had to satisfy both the academic requirements established by the Federico Villarreal University and those for Inca Union College.

Facing the Peruvian Educational National Reform (1968-1980)

The year 1968 is the beginning of a stage of significant changes, in the country as well as in the Seventh-day Adventist church. In the country, as outlined in chapter 1, the military government (1968-1980) attempted to change the social, political, economic, and educational structures that were considered traditional, unjust, and discriminatory. It was a time of nationalistic awakening. In the church the most important event was the celebration of the

1Inca Union College (Naña, Lima, Perú), Convenio de Afiliación entre la Universidad Nacional Federico Villarreal y el Colegio Unión, Legal Documents File, Office of Inca Union College Principal; Colegio Unión, Informativo Semanal, April 14-20, 1968.

2Colegio Unión, Informativo Semanal, April 28-May 4, 1968. In this process of affiliation the key person was David Rhys, who had previous administrative experience at Chilean Adventist College and River Plate Adventist College. He put his abilities and efforts into the accomplishment of this objective.
centennial anniversary of Seventh-day Adventist education in the world (1872-1972). It was a time of self-evaluation.

Within this national and denominational framework, Inca Union College enters its last decade under the leadership of the following principals: Edmundo Alva (1966-1972), Eleodoro Rodríguez (1973-1974), Wálter Manrique (1975-1977), and Adalberto Alarón (1978-1980). These administrators and educators guided Inca Union College during the process of Peruvian Educational National Reform.

The most important institutional events between 1968 and 1980 are to some extent related to the Peruvian educational reform. In a period of change proposed and carried out by a nationalistic government, what could Inca Union College offer the country? Would it still be permitted to operate as a private and confessional (church-related) institution? At the beginning of this period, Inca Union College greatly needed to know the educational politics of the armed forces government.

In 1969 the government passed a new university law and formed the educational reform committee. These and the following decisions have had implications for private education, in general, and for the development of Inca Union College, in particular.

On February 18, 1969, the Decree-Law 17437 on the Peruvian University was promulgated. It established the National Council of the Peruvian University as an entity of coordination, supervision, and control of every university in the country, both national and
private. For this reason, ten days after this Decree-Law was published, the administration took the action to nominate a committee to study the different aspects in which the new Peruvian University Organic Law has an effect upon Inca Union College and to recommend the necessary steps in order that it might be officially recognized as a Center of Higher Studies or a Private University. The members of the Committee will be Eduardo Ocampo, president; Edmundo Alva, David Rhys, Pedro P. León, and Eleodoro Rodríguez.

After a month of intensive work, this special committee sent an application to the Minister of Education requesting legal authorization to establish the Universidad Particular Union (Union Private University). In the introductory section, this document expressed:

That having accepted the regulations of the new Organic Law of the Peruvian University No. 17437 and especially to the issue pointed out in the article 165 of that Law, which establishes that the universities and institutions of higher education functioning without legal authorization referred to in article 22 were supposed to request it before April 1 of the coming year, we present ourselves before you, dear Minister, to formally request the corresponding authorization to function as an institution of higher studies.

Then the document described the possible organization of studies for Union Private University: an Academic Program of General Studies or Basic Sciences, during the two years prior to every university professional career; and four Academic Programs of Professional studies each requiring three additional years of study (Industrial Sciences, Business Administration, Home and Health Sciences).

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1 Valcárcel, Educación Peruana, p. 226.

2 Colegio Unión Minutes, February 28, 1969.

Sciences, and Education). The document did not mention the theological program because the committee considered it necessary to reserve that program for a future Theological Seminary.¹

The document mentioned the full-time teachers, the number of students and their self-supporting regime, the list of classrooms and industrial buildings, and concluded with the following request:

Considering that the educational system promoted by our institution is beneficial to the development of the country and is compatible with the spirit of reform contained in the University Law, Inca Union College well could serve as a pilot plan of academic experimentation, we again submit, dear Minister, our request, so that in conformity with Art. 165 of that Law we may be authorized to keep functioning as an institution of higher studies under the name of Universidad Particular Unión (Union Private University).²

The Minister of Education received the document and submitted it to the National Council of Peruvian Universities, which did not formulate an affirmative or a negative answer. The precedent had been established, however, that Inca Union College was an institution of higher studies with long-range plans and serious aspirations to become a university.

Under these circumstances, Inca Union College celebrated its golden anniversary (1919-1969) the week of April 24-30.³ Harry B. Lundquist, Fernando F. Osorio, and Agustin Alva y Alva attended as honored guests. As a symbolic act, on the first day of that week, Lundquist lighted a torch at Miraflores, the place where the first

¹Ocampo, "El Centro de Educación Superior Unión," p. 16.

²"Solicitud Pidiendo Autorización Legal." The document was signed by Eduardo Ocampo, Edmundo Alva, David Rhys, and Pedro P. León.

³Mónica Castellano, "Crónica del la Semana de las Bodas de Oro del Colegio Unión," El Eco, December 1969, pp. 81-101. The article includes graphic material about the fiftieth anniversary celebration.
Instituto Industrial's building was located, and fifty students ran
with it up to Naña, a distance of 35 kilometers, to symbolize fifty
years of service to society. On April 28 Lundquist delivered an
historic speech: "Fifty Years Later." 1 On April 30 the central day
of the golden anniversary celebration, the alumni participated in a
parade of classes starting with the first graduate, Agustín Alva
(1923), and closing with a representative from the last graduating
class, Julio D. Huayllara (1968). On the same day the President of
the Republic, Juan Velasco Alvarado, sent an official communication to
the principal of Inca Union College:

> The President of the Peruvian Republic intimately participates in
> the joy of the teachers and students of this renowned institution,
> which at the time of its semicentennial anniversary exhibits a
> brilliant future as a worthy model of organization, discipline,
> and efficiency for the cause of national education. 2

> Notwithstanding the fact that it was a formal greeting at the
time of the anniversary of the institution, the allusion to Inca
Union College as a model of organization and discipline indicated that
the government was informed about its work and appreciated its
contribution to the cause of national education.

> In recognition of the academic development of the institution,
the Board of Trustees decided to change the name "from Colegio Unión
to Centro de Educación Superior Unión (Union Center of Higher

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1 Harry B. Lundquist, "Cincuenta Años Después," speech given at
Inca Union College, April 28, 1969 (typewritten). Golden Anniversary
File, Office of Inca Union College Principal.

2 Juan Velasco Alvarado to Edmundo Alva Portilla, Lima, April 28,
1969. Semicentennial Celebration File, Office of Inca Union College
Principal.
This action did not mean a mere modification of names, but an acknowledgement of institutional academic changes, including curricular planning, elaboration of syllabi, and academic evaluation following the requirements of Federico Villarreal University, as well as fulfillment of denominational needs and expectancies. The Inca Union College administration established that the two years of General Studies belonging to the Union Normal School should also be required for the School of Business and Theology. However, it is necessary to note a negative implication: This decision demanded an academic overload of around 30 credits or one semester. This situation made it evident that affiliation to a national university could not be an ideal and definite solution for the long-term future of Inca Union College. On the other hand, it was the only legal basis for operation as a higher-level institution in a period of national educational changes.

On April 28, 1970, after a year of semicentennial celebrations, Edmundo Alva and David Rhys participated in a special session of the Peruvian educational reform committee in the Ministry of Education. Emilio Barrantes invited them to answer some questions regarding the educational system applied at Inca Union College. David Rhys recalls:

After a few preliminary remarks by the chairman, the committee began asking questions on every aspect of the education imparted at Inca Union College. The interest became so great that

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1 Colegio Unión Minutes, January 16, 1969.
2 Centro de Educación Superior Unión, Calendario Semanal, May 3-9, 1970.
Professor Alva was requested to give a condensed presentation of the Seventh-day Adventist philosophy of education and how the system is implemented in Peru through Inca Union College. Then the committee listened for three hours as Professor Alva gave a presentation of the Seventh-day Adventist philosophy and system of education.

Four aspects of human development were presented as the aims of Seventh-day Adventist education: the intellectual, the physical, the religious, and the social. One by one these were considered and expanded, showing how the objectives were fulfilled in our school.1

Alva registered the following personal assessment of the same meeting:

The interest of the members of the Educational Reform Committee in the philosophy, practice, and results of the educational program at Inca Union College was very evident. The majority of the members stated that this educational institution constituted a very useful point of reference for the content of the perspective reform of national education for Peru.2

To evaluate the extent to which this meeting influenced some aspects of Peruvian educational reform is difficult. But after this meeting, various subcommittees of Peruvian educational reform visited the college to make more direct observations and to dialogue with the administrators. Besides the subcommittees, delegations of public-school teachers who had participated in the retraining cycles and other visitors arrived at the college to observe in situ the application of work-study programs, especially the farm, the bakery, the carpentry, and the service departments.3 These visits took place mainly during summer vacation periods. Between 1970 and 1974

1Rhys Hall, "Exposition of Inca Union College Administrators in the Committee of Peruvian National Educational Reform" (typewritten). Author's personal file.

2Edmundo Alva Portilla, "Exposition of Inca Union College Administrators in the Committee of Peruvian National Educational Reform" (typewritten). Author's personal file.

approximately two thousand teachers visited the school.¹ On each occasion the principals (Edmundo Alva or Eleodoro Rodríguez) or the academic deans (David Rhys or Luis del Pozo) held an informative session in the auditorium of the institution, presenting general information and explaining items on the questionnaire from the government which the teachers filled out to determine the institutional characteristics and functions. This questionnaire included items about student life, work opportunities for students, the regime of discipline, coeducational program and problems, the student self-support program, admission requirements (especially relating to religious discrimination), the position of Seventh-day Adventist education toward ecumenism, and other issues. After the session, the teachers were divided into groups to observe the work program and the academic plant. In this way, Inca Union College and its educational system were under close examination of leaders and teachers of the Peruvian educational reform, especially between 1970 and 1974.

Considering the issue of official accreditation again, it is possible to note that the solution given to the Union Normal School favored an affiliation of the Business program with the Instituto Superior de Administración de Empresas (ISAT) (Higher Institute of Business Administration).² On June 10, 1970, this Institute and Inca

¹Each visit of a delegation was reported in the Informativo Semanal corresponding to January 1970 to March 1974.

²Aristides Vega, a distinguished Peruvian educator and promoter of technical education, was the president of that institute. He supported the interinstitutional contract of affiliation.
Union College signed the contract of affiliation.¹ The Board of Trustees ratified it on July 30, 1970.² It lasted only three years due to the risk of nationalization of ISAT at that time. The execution of the contract also produced an excessive academic load and extra financial charges for students.

In the effort of Inca Union College to achieve accreditation the special points stressed by external observers and by Adventist educators were the work-study program and the development of technical education. These points were reinforced when Walter Peñaloza, in his leadership position on the Peruvian educational reform committee, visited Inca Union College on October 30, 1970. He participated in a faculty forum, where he said:

Unfortunately, some schools have no general understanding of life. But others, like this one, have an understanding about the nature of man and his destiny, and about the purpose of man in this life. Therefore, it will be possible, within the new system, to achieve even more than in the past and to develop your own flexible program... I understand that this institution has anticipated the reform because in the area of work education it had put into practice an innovative program of daily work with participation of the students in the print shop, the bakery, the carpentry, and the agrarian and livestock activities. But, until now, work has been something personal, without recognition in the curriculum; but with the new work-study program, the system applied at this institution will be fully recognized in an integral evaluation of the student.³

¹Centro de Educación Superior Unión Minutes, June 10, 1970; "Contrato de Cooperación Educativa entre el Instituto Superior de Administración y Tecnología (ISAT) y el Centro de Educación Superior Unión (CESU)," Inca Union College (Naña, Lima, Perú), Legal Documents File, Office of Inca Union College Principal.

²Centro de Educación Superior Unión Minutes, July 30, 1970.

³Walter Peñaloza, "Reforma de la Educación: Speech given at Inca Union College, Naña, Lima, Oct. 30, 1970 (typewritten), Author’s personal file. Eduardo Ocampo, then Educational Secretary of Inca Union Mission, invited Walter Peñaloza to visit Inca Union College; he gave Peñaloza a report on the Seventh-day Adventist Church and
These words of Peñaloza referred to a deficiency in national education: The work-study program did not receive adequate attention in the national system, but manual work as practiced at Inca Union College was an exception. This and other aspects mentioned in his speech show the interest that the Adventist experience had awakened within the members of the Peruvian educational reform committee. Peñaloza reiterated his point of view about Inca Union College when, on another occasion, he said:

I invite the teachers to visit the Ñaña School [referring to Inca Union College] where the students, besides receiving knowledge, acquire training to make bread, to cultivate the farm, to feed the cattle, and partake even in the process of marketing.¹

In spite of these positive comments by Peñaloza, Inca Union College did not obtain official accreditation from the Ministry of Education quickly. Therefore, the administration of Inca Union College suggested studying the possibility of an affiliation between Inca Union College and Pacific Union College, a Seventh-day Adventist institution in California, United States.² Charles Hirsch of the General Conference Department of Education and Alcides J. Alva of the South American Division Department of Education gave favorable counsel


²Centro de Educación Superior Unión Minutes, August 19, 1970. David Rhys from Inca Union College and Robert K. Boyd from Pacific Union College were in charge of studying this project.
to study this alternative.\textsuperscript{1} The action to proceed with the study regarding that affiliation was taken on December 15, 1970.\textsuperscript{2} However, that project did not proceed because of the radical nationalistic position taken by the Peruvian government in opposition to anything that would mean cultural, social, or political North-American hegemony.

In the same meeting on December 15, 1970, Edmundo Alva reported on a communication that he had sent to the Ministry of Education the day before requesting that Inca Union College be considered as an experimental institution. The most important paragraphs expressed:

- In view of the fact that many coinciding aspects exist between the educational system represented by Inca Union College and the system promoted by the educational reform in Peru.
- In view of the fact that the institution has received the visits of prominent members of the educational reform committee whose declarations have encouraged the idea of turning Inca Union College into an experimental center.
- Therefore, the applicant requests that the Ministry of Education take into account the willingness of our institution to coordinate with the reform as an experimental center in the basic and higher educational levels and authorize, as far as possible, the retraining of the body of teachers.\textsuperscript{3}

This document reflects the concern to seek direct official accreditation and expresses the desire to cooperate with the national educational reform.


\textsuperscript{2} Centro de Educación Superior Minutes, December 15, 1970.

\textsuperscript{3} "Solicitud Pidiendo Autorización para que el Colegio Unión sea Considerado como una Instalación Experimental," dated December 14, 1970. Inca Union College (Naña, Lima, Perú), Ministry of Education File, Office of Inca Union College Principal.
Another step taken by Inca Union College was the creation of the Escuela de Educación Técnica (School of Technical Education) on December 15, 1970. In 1971 this new School offered a major in baking; for this reason the administration of Inca Union College started a disclosure campaign about the value of technical education for Adventist students. On such occasions, teachers from Inca Union College presented lectures about the Seventh-day Adventist philosophy of education, with emphasis on practical education, and they distributed brochures giving the plan and objectives of technical education:

To offer technical studies to Inca Union youth not interested in humanistic careers. To train technicians to serve at Adventist institutions, in national industry, and in private enterprises. To contribute to the socioeconomic development of the countries comprised by the Inca Union Mission.

In addition the teachers distributed thousands of pamphlets with information about the School of Technical Education. In spite of the efforts, the response from the Adventist youth and parents was limited. Very few individuals applied and the future of the new school appeared doubtful.

At the end of 1971 the administration of Inca Union College requested Inca Union Mission to appoint a special committee in order to study the future educational changes of the institution, including

its new name and structure in accordance with the new legislation.\(^1\) The work of this committee was alleviated when the General Law of Education was passed on March 21, 1972. According to Articles 316 to 329, referring to private education,\(^2\) elementary and secondary schools were to adopt the general name of Centro de Educación Particular (CEP) (Center of Private Education) already established by the Bylaws of Private Education passed on February 8, 1972.\(^3\) Therefore, the institution's new name for elementary and secondary schools was Centro Educación Particular Adventista Unión (CEPAU) (Adventist Union Center of Private Education). For the higher level, the committee proposed

To request from Inca Union Mission and South American Division the approval of the plan dealing with the reorganization of the academic program at Inca Union College in accordance with the new General Law of Education as follows:

a. The creation of a Escuela Superior de Educación Profesional (ESEP) (Higher School of Professional Education) that would include the following programs offered presently: Normal, Business, Secretarial, Education, and Technical, and to add a Nursing School.

b. The creation of a School of Higher Studies that would include a Theological Seminary, a Higher School of Education, and a Higher School of Business; every one of these school to have five years of studies.

How this plan became a reality was dependent on the successors of Rhys and Alva. The departure of Rhys in September 1971 to continue

\(^1\)Centro de Educación Superior Unión Minutes, November 9, 1971.


his doctoral studies in the United States,\(^1\) and the leaving of Alva at the end of January 1973\(^2\) resulted in the discontinuation of the process of acquiring affiliations and in the concentration of efforts to obtain a Higher School of Professional Education and a university.

In 1973, during Eleodoro Rodríguez' period of administration, the contract between Inca Union College and Federico Villarreal University was cancelled because the General Education Law established a new university structure based on Academic Programs\(^3\) instead of University Schools. These schools were bestowed with academic autonomy to organize the five years of studies starting from the entry of students into the university until their graduation; academic programs, however, had control only of the last three years, since the first two years corresponded to the General Studies Program.

In 1974 Inca Union College also rescinded its affiliation with the Higher Institute of Business and Technology (ISAT). This Institute was at risk of being taken over by the government and being transformed into an experimental Superior School of Professional Education (ESEP). The first ten of these schools were to begin their


\(^3\)Oficina de Asesoría Jurídica, Ley General de Educación, Art. 158, p. 57.
activities in 1975.¹ That year nine ESEPs began to operate even though some aspects of their implementation were not very well defined.² Max Mallqui, Inca Union legal advisor, said that Inca Union College was at risk also.³ Considering this situation, the Board of Trustees adopted a new institutional name: Seminario Adventista Unión (SAU) (Adventist Union Seminary)⁴ This action was intended to protect the institution’s properties in case of expropriation. Nevertheless, fears of governmental intervention soon dissipated; on the contrary, the Peruvian educational reform amply respected religious and private education.

In harmony with the General Report and General Law of Education,⁵ the Bylaws of Religious Education authorized the creation of a National Council of Religious Education that was to be an advisory coordinating and consulting organization for religious education in the country. This document said:

Art. 10. The Ministry of Education will promote the establishment of a nationwide Council of Religious Education, comprising the different religious denominations. Such an organization will be

³Interview with Max Mallqui Reinoso, Mallqui’s office, Lima, April 8, 1982.
⁴Centro de Educación Superior Unión Minutes, September 16, 1974.
⁵Comisión de Reforma de la Educación, Informe General, pp. 35-6; Oficina de Asesoría Jurídica, Ley General de Educación, Arts. 5, 14, and 316.
in charge of advising the Ministry of Education with regard to religious education within the system.¹

When this legal disposition was fulfilled in 1973, the Seventh-day Adventist Church was invited to participate in the preparatory sessions to install the Consejo Nacional de Educación Religiosa (CONER) (National Council of Religious Education) and to discuss the religious education curriculum. The Seventh-day Adventist delegates from Inca Union College were Eleodoro Rodríguez, principal; Máximo Vicuña, theology teacher; and Luis del Pozo, academic dean. Other Seventh-day Adventist delegates coming from Inca Union Mission were Walter Manrique, educational secretary and from Central Peru Conference, Isaías Chota. Other religious bodies were the Peruvian National Evangelical Council, whose delegate was Pedro Merino Boyd; the Peruvian Jewish Societies Association, with Elihu Kehati as delegate; and the Catholic Church, whose representatives formed the major group. The general coordinator was Miguel Picasso, a Catholic priest and director of Regular Basic Education in the Ministry of Education.

When delegates to the National Council of Religious Education were limited to two persons from each religious body, Wálter Manrique and Max Mallqui from the Inca Union Mission were appointed as delegates for the Seventh-day Adventist Church;² the Peruvian National


Evangelical Council appointed Bolivar Perales and Alejandro Huamán;\(^1\) the Peruvian Jewish Societies nominated Elihu Kehati and Ari Loeb;\(^2\) and the Catholic Church submitted the names of José Kasperezak, Esther Capestany, César Lima, Judith Mejía, and Carlos Ausejo.\(^3\) These members drafted the proposed bylaws of the National Council of Religious Education, which were approved on September 14, 1973. The most important aspects of these bylaws are:

> The basic principles which inspired CONER are: freedom of conscience, religious tolerance, and commitment according to one’s personal faith in building a society with justice and freedom. . . . defense of humanistic, moral, and religious values of the country, promoting respect, consideration, and fraternity among each and all of the religious denominations.

> It is the function of CONER to advise the Ministry of Education in the preparation of curricular plans for the country; the promotion of educational institutions and programs according to students’ family beliefs or denominations. . . .

> Every religious denomination with educational institutions will be a member of CONER.

> Each member will have two delegates in CONER and because of the country’s social and religious culture the Catholic Church will have a number of delegates equal to the number of the other denominations.\(^4\)

This document reinforces the principle of freedom of conscience and explicitly secures the right of different denominations to maintain their own system of education.

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\(^3\)Ricardo Durand Flores to Alfredo Carpio Becerra, August 16, 1973.

At the beginning of 1975, Wálter Manrique, then educational secretary of Inca Union Mission, assumed the position of principal of Inca Union College and Eleodoro Rodríguez became secretary of Inca Union Mission. During his administration (1975-1977), Manrique gave special attention to completion of the new bakery building. This department became the main source of work for students and the main economic support for the institution.

Manrique continued attending the meetings of the National Council of Religious Education. Another legal document elaborated by CONER was its internal policy, which was approved on April 22, 1976. It established an administrative board composed of the president, vice-president, and executive secretary. The presidency was to be rotated among the different religious denominations, and the president and vice-president could not be from the same religion. The remaining portion of the document established the duties and functions of the other administrative board members. It also set the frequency of the sessions and governed the finances of CONER.

On the historical date of June 25, 1975, CONER was officially established. On the following day, these words of appreciation were


3Ibid., Art. 5.

4Ibid., Art. 6.
addressed by CONER to Ricardo Morales Basadre, a Jesuit educator who was a member of the Peruvian educational reform committee:

The official installation of CONER ... represents an important step in the process of educational reform ... Religious feelings have deep roots in the human nature. They cannot be absent in an integral education; therefore, the creation of an advisory entity which will be vigilant for religious education in an environment of respect for freedom and human rights, should be received with joyfulness and satisfaction.

You are an initiator of this noble enterprise; therefore, the representatives of different religious confessions, united in faith in God[,] ... have agreed upon a vote of appreciation for your participation.1

In a similar way, other vows of appreciation were addressed to the Minister of Education, Ramón Miranda Ampuero; to the Superior Director of Education, Daniel Morales Bermúdez; and to Miguel Picasso, Director of Regular Basic Education. This unprecedented climate of cordiality buried an epoch of hostility and intolerance during the history of Peru and opened a special opportunity for the non-Catholic denominations to plan and realize their educational goals.

The new board of CONER organized a seminar on religious education in the framework of the Seminars on Curricular Content sponsored by the Consejo Superior de Educación (Superior Council of Education). From November 3-7, 1975, the Seminar on Religious Education was conducted. The objective was to make a diagnosis of the state of religious education and to gather materials for further curricular design. On November 3 the main points covered were the General Law of Education and the Religious Education Bylaws, by Ricardo Morales Basadre; the nature of CONER, by Victorino Elorz; and problems in the application of the Religious Education Policy, by

Eleodoro Rodríguez. On November 4 the subject of pastoral work with pueblos jóvenes (young people) was presented by M. Vásquez de Velasco and Jesús Valverde. On November 5 the educational experience at Inca Union College, especially religious education and productive manual labor, was presented by Luis del Pozo. On November 6 Elio Leonardi covered the training of religious education teachers, and on November 7 the results of the literacy campaign in different regions of the country were presented by Pedro Merino Boyd.¹

This seminar demonstrated the interest in religious education and its implication in other areas of Peruvian educational reform. The experience of faith could not be divorced from the cultural and social reality of Peruvians; on the contrary, from its perspective it should support the search for the solutions to the problems of the Peruvian people.

On January 31, 1978, Adalberto Alarcón was appointed principal of Inca Union College (1978-1980).² At the same time, Rubén Castillo was designated the academic dean. Walter Manrique returned to the position of educational secretary of Inca Union Mission.

The Board of Trustees, considering the favorable development of Peruvian educational reform toward private and religious education, decided to reserve the name of Adventist Union Seminary for theology programs only and to return to the designation Union Center of Higher


Education (CESU) for the other schools. The change was effective from February 7, 1978.¹

In 1978, when Walter Manrique was the president of CONER, Inca Union College presented a petition to the Ministry of Education, through CONER to open a Centro de Formación Magisterial Adventista (Adventist Center for Magisterial Formation).² On June 9, 1978, CONER studied the petition, and on June 16 presented it to the Minister of Education with the following recommendations:

The petition of the Seventh-day Adventist Church to open a program of teacher education in religion is in harmony with the General Law of Education and with the Religious Education Bylaws. The analysis of the program of studies accomplishes the proposed goals of the national educational system. The opening of this program of studies will meet the need for teachers of religious education.³

This petition was abandoned when Walter Manrique’s presidency expired and when a new plan was developed by the administration of Inca Union College: the program of an Escuela Superior de Educación Profesional (ESEP) (Superior School of Professional Education). Alarcón and Castillo, in order to accomplish this process, received the valuable assistance of Rodolfo Curazi, an expert in curriculum from the National Council of Peruvian Universities, who prepared the basic material for the project of “ESEP-UNION.”⁴


³Ibid.

⁴Asociación Unión Incaica, Proyecto de Apertura de la Escuela Superior de Educación Profesional Particular Unión (Lima, Peru: Publicaciones del CESU, 1979.).
On April 27, 1979, Ministerial Resolution No. 0476 was promulgated by the Ministry of Education, authorizing the function of the Escuela Superior de Educación Profesional no estatal (Private Superior School of Professional Education), "ESEP-UNION."\(^1\)

The initiation of "ESEP-UNION" constituted an important landmark in the history of Inca Union College. But a new and higher development was envisaged for the following years: the university project.

In relation to the new project of a Seventh-day Adventist university, on September 8, 1978, the following historical action was taken:

Because of the felt need for a university education in a Christian environment among the Seventh-day Adventist youth in the countries of Inca Union Mission it was VOTED, to authorize the initiation of studies to see the possibility to create a Seventh-day Adventist university on the campus of Centro de Educación Superior Unión.\(^2\)

The School Board Academic Affairs Committee received the designation to present the initial project. It was considered pertinent to open the way to another project: the creation of the Seminario Adventista Latinoamericano (Latin American Seventh-day Adventist Theological Seminary). On November 6, 1979, it was decided to proceed on both projects and to coordinate their academic procedures.\(^3\)


\(^3\)Centro de Educación Superior Unión Minutes, November 6, 1979.
On July 28, 1980, the Inca Union Mission of the Seventh-day Adventist Church presented the project named Universidad Unión Incaica to the Peruvian Ministry of Education, which sent it over to the National Interuniversity Committee for its approval. On October 24, 1980, the same project was presented to the Chamber of Deputies of the National Parliament.1

Adalberto Alarcón left in the hands of the administration his petition of voluntary resignation to begin on January 31, 1981.2 Eleodoro Rodríguez Curi (1980–May 1984) and Rubén Castillo Anchapuri (April 1984–present) succeeded Adalberto Alarcón as principals. In this stage the project of the University became a reality3 opening new frontiers and opportunities to Seventh-day Adventist education in the Inca Union Mission and outside of it. Since this final stage is not an object of the present dissertation, the study of the creation of the University is not dealt with in detail. A brief profile is given in the school yearbook of 1984.4


2Centro de Educación Superior Unión Minutes, November 5, 1980.

3The Universidad Unión Incaica (Inca Union University) is the higher educational institution promoted and organized by the Inca Union Mission of the Seventh-day Adventist Church and created by Law No. 23758, promulgated on December 30, 1983. Its text was published on the following day in the official newspaper El Peruano. "¿Qué es la UUI?" in Centro de Educación Superior y Universidad Unión Incaica (Agenda), 1987, p. 14.

Summary

This section has presented the Seventh-day Adventist educational context, having its origin in the United States, particularly with the development of Battle Creek College in Michigan, and, in Australia, with the foundation and progress of Avondale College. It then dealt with Seventh-day Adventist mission progress in Peru, considering the work of pioneers until the establishment of Inca Union College and its preceding schools.

Inca Union College history began in 1919 and was maintained as a secondary-level institution until 1946, and as an institution of higher education from 1947 until 1983, when it became a university. From its beginnings, this institution has represented the philosophy of Seventh-day Adventist education with emphasis on spiritual formation, and on training for the practical life.

It was noted that many of the innovations of the Peruvian educational reform had already been practiced and experimented with at Inca Union College. A period of uncertainty arose when different projects for official accreditation for the higher level failed and when the contracts of affiliation with other higher education centers did not develop into definite solutions to the problems.

After almost a full decade of effort, the government conferred the necessary accreditation for the institution to operate the Unión Incaica ESEP. This encouraged the teachers and administrators of Inca Union Mission and the college to work out the recognition of Centro de Educación Superior Unión as a private University Unión Incaica operated by the Seventh-day Adventist Church.
CHAPTER III

COMPARISON AND CONTRAST OF TWO EDUCATIONAL MODELS
— THE PERUVIAN EDUCATIONAL REFORM (1968-1980)
AND SEVENTH-DAY ADVENTIST EDUCATION:
PHILOSOPHICAL ISSUES

The purpose of this chapter is to present a comparison of two systems which represent possible models or alternatives in the development of Peruvian education. Both systems use, in some important aspects, the same terms and phrases, including holistic or integral education, work-study program, formation of a new man for a new society, need for a deep educational reform, and others. Although both systems use the same words, the words are used to express different meanings since the two systems have different starting points, purposes, and goals. It is necessary here to examine these systems and their ideological foundations and implications to compare and contrast the Peruvian educational reform (1968-1980) with Seventh-day Adventist education as two distinctive, but related models of education. This study is an attempt to interpret the national process of education and the cultural context within which Peruvian education is developed.

1For the importance of the study of ideological foundation of a particular educational system, see William Bean Kennedy, "Ideology and Education: A Fresh Approach for Religious Education." Religious Education, Summer 1985, pp. 131-44.
To better appreciate the educational philosophy of both systems, it is necessary to discuss the basic issues of philosophy applied to the cases under consideration. Thus, this chapter examines the philosophical categories of metaphysics, epistemology, and axiology. The chapter concludes with a comparison of both systems in the context of basic ideological differences.

The Ideological Basis of the Peruvian Educational Reform—Philosophical Issues

Metaphysical Issues

Metaphysics is generally understood as a philosophical inquiry into the fundamental nature of reality. The word metaphysics derives from the Greek meta ta phusica (after the things of nature). The researcher who is studying the nature of reality considers four traditional aspects of metaphysics: cosmological, theological, anthropological, and ontological aspects. This chapter discusses only the first three aspects and omits the fourth (the ontological aspect),


2The relationship between philosophy and theology has caused much discussion because of the view that both have different starting points: philosophy begins with human reflection to attain truth, while theology initiates with divine reflection transmitted to man through revelation. The Catholic philosopher Jacques Maritain, having discussed "The Nature of Philosophy and Theology" says: "Theology, or the science of God, so far as He had been made known to us by revelation, is superior to philosophy. Philosophy is subject to it, neither in its premises nor in its methods, but in its conclusions, over which theology exercises a control, thereby constituting itself a negative rule of philosophy." See Henry W. Johnstone, Jr., ed., What Is Philosophy? in Hans K. LaRondelle, Perfection and Perfectionism: A Dogmatic-Ethical Study of Biblical Perfection and Phenomenal Perfecticism (Berrien Springs, Michigan: Andrews University Press, 1979), pp. 26-34.
because it was not an important issue during the ideological debate of the Peruvian process of educational reform.¹

**Cosmological Aspect—World-View**

The ideology of Peruvian revolution includes the concept that the world is in a permanent evolutionary process. This process has as a final goal the perfection of man and society and the emergence of a new man for a new society. This optimistic vision of the world is observable in the thoughts of the reform philosophers, especially Augusto Salazar Bondy,² and the political ideologists of the revolution, such as Carlos Delgado.³

The world-view of the revolutionary government was expressed mainly in *Bases Ideológicas de la Revolución* (Ideological Basis of the Revolution).⁴ Jeffrey Klaiber, Jesuit researcher and currently professor at Catholic University and Pacific University of Lima, suggests that "The Ideological Basis of the Revolution, promulgated in

¹The metaphysical, epistemological, and axiological aspects are the basic philosophical categories under which are discussed different systems of education. For instance, see F. Bruce Rosen, *Philosophic Systems and Education* (Columbus, Ohio: Charles E. Merrill Publishing Company, 1968).


⁴*Bases Ideológicas de la Revolución* (Lima: Oficina Central de Información, 1975).
February 1975, was strongly influenced by the philosophy behind the educational reform law.  

The Ideological Basis traces the Peruvian model as a fully participatory Social Democracy and a Christian revolutionary humanism. It rejects every kind of dogmatism and totalitarianism as well as the societal models of capitalism and communism. The Peruvian model emphasizes the equality of men, refuses systematic violence, and calls for construction of a more human society. With regard to the capitalist system, the Ideological Basis presents it as the root of the country’s underdevelopment and dependency, both internal and external, and of man’s alienation and incapacity to design and decide his own destiny. As to the communist system, the same document considers it equally alienating and dehumanizing and holds it responsible for the emergence of an all-powerful bureaucratic and dogmatic state which absolutistically imposes itself on the social system. The document emphatically states that it does not wish to follow any existing ideological or imported scheme and that Peru must develop its own interpretation of its reality, decide its own future, and resolve its own problems.  

The Ideological Basis reflects a third position, equidistant from capitalism and communism, patronized by post-Vatican II Catholicism. This position was echoed in the debate at the Segunda  

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3Vatican II (October 11, 1962 – December 8, 1986) intended to provide an aggiornamento (renewal or updating) of Catholic religious life and doctrine. Vatican II did not hesitate to position the Church
One important statement of CELAM II says:

The system of liberal capitalism and the temptation of the Marxist system would appear to exhaust the possibilities of transforming the economic structures of our continent. Both systems militate against the dignity of the human person. One takes for granted the primacy of capital, its power, and its discriminatory utilization in the function of profit-making. The other, although it ideologically supports a kind of humanism, is more concerned with collective humanity, and in practice becomes a totalitarian concentration of state power.

Carlos Delgado, an important civil figure who acted as Velasco's advisor, discusses and expands the Ideological Basis' conception of the Peruvian model. He viewed social democracy or full participation as a Peruvian socialist model in which the people would be organized to be capable of exercising real power in common life, in the actions and decisions of the community, and for workers themselves to control the means of production. Delgado says that capitalism and communism are rejected because both are based on non-participatory economic systems. In capitalism the privileged social class is the bourgeoisie, while in communism the privileged class is the state—

in the line of renewal and high involvement in social, political, and economic issues.

1CELAM II gathered in Medellin, Colombia, in 1968, the same year the Peruvian revolution began. An active Peruvian delegation participated in CELAM II. Its purpose was to apply the message of Vatican II to Latin American reality.


3Delgado, Revolución Peruana, pp. 191-217.

4Ibid., p. 212.
He understood that the humanistic ideal is to respect human dignity, because man is not a simple instrument of production and exploitation, but a person of value, as it is conceived by the contemporary Christian social thinking currently fostered by the Catholic Church.  

Christian revolutionary humanism is related to Catholic thought, especially to its contribution to the ideology of the revolution in emphasizing the equality of men, rejecting systematic violence, and calling for social justice as a precondition for construction of a more human society.  

One of the principal authors of the references to Christianity was Héctor Cornejo Chávez, founder of the Christian Democratic party. He had a prominent part in conceiving the Ideological Basis of the Revolution.  

In the diffusion of the need for social change, a special role was played by an influential group of progressive priests who joined  

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1Ibid., p. 170.  
3Klaiber, Religion and Revolution, p. 176.  
4Héctor Cornejo Chávez's reflections on governmental ideology are found in his book, Socialcristianismo y Revolución (Lima: Ediciones Andinas, 1975).  
5Romeo Luna Victoria, Por una Democracia Socialista en el Peru (Lima: Ediciones Agape, 1979), p. 17. Besides Cornejo Chávez, other contributors—according to Luna Victoria—were Augusto Salazar Bondy, Carlos Delgado, Alberto Ruiz Eldredge, Leopoldo Chiappo Galli, and Francisco Miro Quesada.
in the Oficina Nacional de Información Social, ONIS (National Office of Social Investigation). They supported the need for and the orientation toward a new society. ONIS has influenced the position of the Catholic Church on social and political questions. Klaiber says that the priests who founded ONIS "were thoroughly versed in both the social teaching of the church and modern social theories, including Marxism."2

Two of the more outstanding spokesmen for the positions of ONIS and the new Catholic Church in general have been theologians Gustavo Gutiérrez and Romeo Luna Victoria. Gutiérrez, a Peruvian diocesan priest, won international fame as the leading exponent of liberation theology, a theological current which criticizes social structures from the perspective of a philosophical or sociological theology.3 The political ideology of the revolutionary government used a language similar to that of the theology of liberation. This is illustrated in the following words of Gutiérrez:

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1Klaiber, Religion and Revolution, p. 181. ONIS came into being in March, 1968, when a group of priests gathered in Cieneguilla, outside Lima, issued a declaration condemning specific unjust social conditions in Peru.

2Ibid., p. 182.

3Curiously, the same concept that Augusto Salazar Bondy applies to philosophy as a critical reflection of reality, Gutiérrez applies to theology when he says, "the function of theology as critical reflection on praxis has gradually become more clearly defined in recent years." Gustavo Gutiérrez, A Theology of Liberation: History, Politics, and Salvation (Maryknoll, New York: Orbis Book, 1973), p. 6. On the other hand, Gutiérrez says: "The understanding of the faith is also following new paths in our day: the social, psychological, and biological sciences. The social sciences, for example, are extremely important for theological reflection in Latin America" (ibid., p. 5).
The theology of liberation attempts to reflect on the experience and meaning of the faith based on the commitment to abolish injustice and to build a new society; this theology must be verified by the practice of that commitment, by active, effective participation in the struggle which the exploited social classes have undertaken against their oppressors. Liberation from every form of exploitation, the possibility of a more human and more dignified life, the creation of a new man—all pass through this struggle.¹

This close identity between the basic tenets of the theology of liberation and the political ideology of the government produced both a positive and a negative reaction—approval of this position as a new interpretation from the Church regarding the meaning of human dignity² and criticism as a position which hurt the reputation and unity of the Church.³

Luna Victoria, a Jesuit theologian and member of the Council of Higher Education (1972-1976), in his work Por Una Democracia Socialista en el Perú (Toward a Socialist Democracy in Peru), discusses the contribution of Christianity to the ideology and praxis of the Peruvian revolution. He maintains that "the true contribution of Christianity is not found in political change of society, but in the ethical change of humanity."⁴ In his opinion, the change of society toward a true socialist democracy is inevitable; but it can be

¹Ibid., p. 307.
³Lowenthal, "Dateine Peru," pp. 185-86.
⁴Luna Victoria, Por Una Democracia Socialista, p. 150; Luna Victoria's position is different than the one of Gustavo Gutiérrez in that Luna Victoria demands social transformation through only the means of persuasion and love. He represents another shade of the new image of the Catholic Church, deeply concerned with the problem of the social and economic justice of the country.
produced either by "coercive dictatorship" or by "persuasive democracy." For Luna Victoria, education is a persuasive democracy.¹

A dictatorship uses terror and coercion. In order to prevent the revolutionary process from falling into dictatorship, the profound motivation of social change must be Christian love.² Luna Victoria says:

In the same way that there can be no "Christian democracy," neither can there be a "Christian socialism." The political activity . . . cannot specifically be Christian. Why? Because every political fact would then fall under "the authoritarian field" of physical coercion while Christianity can never use such coercion to obtain its specific goals. Christianity can only employ persuasion, because it is essentially love and, being something entirely free, it can not be imposed coercively, but it may only be proposed persuasively.³

With this position, Luna Victoria avoids the complete subordination of theology to sociology or politics. According to him, Christianity can not be a simple expression of a current human thought. It is a principle that transforms the entire human life, including politics, economics, education, and religion.

"Humanism" and a "more human society" are two terms Salazar Bondy introduced into the documents of Peruvian educational reform. In analyzing his writings, the peculiar use of "humanism" does not correspond to the historical sense of European humanism of the sixteenth century as a return to the Greek and Latin classics, nor is it used in the sense of emphasizing humanities. Rather, he uses the term in describing man as the builder of history and as a being whose

¹Ibid., p. 65.
²Ibid., pp. 147-76.
³Ibid., p. 149.
dignity deserves respect, because he has arrived at a new stage in his evolutionary development which corresponds not merely to the biological level but also to psychological and spiritual attainment.

Salazar Bondy explains the origin of these ideas:

Contemporary humanism that recognizes the spiritual roots of every achievement of humanity through history, aspires to overcome the different concepts that have been adopted by reflection up to the present. . . . Humanism is situated today upon the plane of the entire human history. . . . It has in view the vast horizon of human evolution, from its most remote origins to its actual arriving points. Never before have we had this perspective, because never before have we utilized all the data that science places into the hand of philosophy. Let us review briefly. These data disclose to us that man emerged on the earth approximately a million years ago, as a result of superior ways of living, working toward the best biological way out, and they find in *homo sapiens* the complete fulfillment.\(^1\)

Then he points out that man, in his precarious prehistorical life during half a million years, subsisted basically with stone that was hardly worked. But this lack of means was accompanied by the extraordinary possibility of expansion which was unequaled among the rest of the living species. The animals, stronger than men, were and still are bound to their instinct. This is not the case with man. Human beings have creative power, historicity, personal interior life, and freedom. Therefore, the destiny of man cannot be founded only in his biological evolution. This is the new concept of humanism that Salazar Bondy declares he gathered from the ideas of Pierre Teilhard de Chardin,\(^2\) who wanted to reconcile evolution with Christian faith.

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\(^1\) Salazar Bondy, *Entre Escila y Caribdis*, p. 92.

\(^2\) Ibid., pp. 93-94. Salazar Bondy says: "I owe to the reading of P. Teilhard de Chardin's books, especially *Le Groupe Zoologique* and *Le Phénomène Humain*, valuable enlightenment about the essence of the anthropological fact, from the perspective of contemporary science."

Pierre Teilhard de Chardin (1881-1951) was a French Jesuit paleontologist, philosopher, and theologian. The English version of
The British scientist Julian Huxley, in the introductory note to *Phenomenon of Man* says that Teilhard de Chardin, as a dedicated Catholic priest, tried to reconcile Christian theology with evolutionary philosophy by relating the facts of religious experience to those of natural science.\(^1\)

According to Teilhard de Chardin, the construction of society becomes the ultimate stage of the evolutionary process. He points out that "the social phenomenon is the culmination and not the attenuation of the biological phenomenon."\(^2\) Teilhard is firm in his opinion that no evolutionary future awaits man except in association with other men, but socialization cannot be pursued at the price of the individual. In the socialization process the individual cannot be destroyed for the sake of so-called higher unity.\(^3\) This unity is only achieved where the climate of society helps its members unify and at the same time differentiate their talents. Therefore, Teilhard's criticism is raised against societies that either destroy the individual or promote excessive individualism.\(^4\)

The culminating phase of evolution will arrive through a process of self-consciousness in the ever-expanding social

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\(^1\) Teilhard de Chardin, *The Phenomenon*, p. 22.

\(^2\) Ibid., p. 222.

\(^3\) In this point, Teilhard's understanding of socialization is radically different from the Marxist position where the individual is suppressed.

relationships among people. Teilhard says that "in due course, after the passage of further thousands or even millions of years, it can, and it must, super-zentrate itself in the bosom of a Mankind totally reflexive upon itself."¹ This process is characterized by the most extreme forms of "compression and compenetration" which is due to "the combined force of multiplication (in numbers) and expansion (in radii of influence) of human individuals on the surface of the globe."²

In Teilhard's opinion, the "compression and compenetration" of humanity will not be an infinite process. Ultimately a turning point will be reached when a change of state occurs. This will be the final or critical jump of evolution when the totality of the cosmos will be unified at a focus, called Omega³ or Omega Point⁴ by Teilhard.

In the last section of The Phenomenon of Man, and in his treatise Christianity and Evolution, Teilhard relates the function of the Omega Point to the person of Christ. He writes:

The Omega Point of science and the revealed Christ coincide... On the one hand, the specific function of Omega is to cause the conscious particles of the universe to converge upon itself in order to ultra-synthesize them. On the other hand, the Christic function (in its traditional form) consists essentially in reinstating man, in restoring him, in rescuing him from the abyss. In the latter, we have a salvation through the winning of pardon; in the former, a fulfillment, through the success of an accomplished work. In one case, a redemption; in the other, a genesis. Are the two points of view transposable, for thought and for action? In other words, can one, without distorting the


Christian attitude, pass from the notion of "humanization by redemption" to that of "humanization by evolution"?1

This attempt by Teilhard to reconcile the cosmological vision of Christianity with the facts, implications, and theories of evolution is comparable to the efforts of Thomas Aquinas to synthesize biblical theology and Aristotelian philosophy.

**Anthropological Aspect — Reality of Man**

The anthropological aspect is found in the ideologies of Peruvian educational reformers, not under truth conceived from biblical revelation, but under truth established by natural and social sciences and by scientific theories philosophically interpreted. The influence of Teilhard’s evolutionary ideas is noticeable in the anthropological aspect also. Huxley summarizes the anthropological conception of Teilhard by stating that after genetic or biological evolution had been passed down from prehistoric times to man in the proto-historic and historic periods, evolution became primarily a psychosocial and cultural process. Huxley declares:

> On this new psychological level, the evolutionary process leads to new types and higher degrees of organization. On the one hand there are new patterns of cooperation among individuals—cooperation for practical control, for enjoyment, for education, and notably, in the last few centuries, for obtaining knowledge.2

As a result of this psychological evolutionary process, new and often entirely unexpected possibilities are realized and the variety and degree of human fulfillment is increased. The

1Ibid., pp. 143-44.

2Teilhard de Chardin, The Phenomenon, p. 22.
anthropological conception of the new humanization as fostered by Teilhard de Chardin is characterized by these features.

Salazar Bondy, in discussing this new humanism, contrasts the evolutionary stages thus: first, the biological process, then, the psychological process. For the second process, he points out the occurrence of the following characteristics: extraordinary brain capacity, ability to reflect, creative power, historicity, personal inner conscience, and freedom.¹

Salazar Bondy says that when man develops such characteristics, he is brought forth to life with no restrictions; he then acts as the focus of history. Therefore, his destiny and cosmic significance cannot be founded upon a natural concept or molded according to the criteria applicable to a specific being, animal, or thing. The psychological stage of evolutionary process considers man as a being who is capable of advancing without limits, unless he is completely annihilated. In order to support this thesis, Salazar Bondy puts forth this example:

Man, having lived only a million years, has already abandoned the earth and is expanding himself into space; he already is intervening through genetics in his own biological constitution to make it more efficient and fuller of virtues. He has created through science and technology a unique world.²

The community is not merely a collection of beings, but a solidary union of men. This perspective of the new humanism, which is fostered by Salazar Bondy, deeply influenced Peruvian educational reform thought, especially in the idea of achieving—as a product of

¹Salazar Bondy, Entre Escila y Caribdis, p. 94.
²Ibid., p. 95.
reformed education—a new man in a new society. This idea is central in the General Report and in the General Law of Education.2

Walter Peñaloza develops a different approach to the anthropological aspect. Because it has had a notable impact on the design of the educational reform curriculum, it is necessary to give special consideration to his conception. Peñaloza presents human nature in these words:

To be a man is not only to have a corporal and a psychical part, but fundamentally to possess the capacity to orient oneself toward values, to apprehend them and to attempt their crystallization in reality. Justice, good, truth, beauty, God, and other values have always been the guiding principles of specific human action and have led man to the creation of a thousand objects that today we call cultural things. In this manner, man is defined as a being—possibly the unique being—capable of coming into contact with values and able to create culture. This has been the human condition which, since the most remote times, traces the dividing line between those who deserve the name of men and the others called animals.3

Figure 3 illustrates Peñaloza's anthropological conception.

Man appears anterior to the values which are listed with their corresponding means of realization: for the practice of justice, there is the science of law; for the realization of good, there is morality; for approaching beauty, there is art; to obtain truth, there are the sciences; to come to God, there is religion; to obtain utility, there is the economy. As can be observed, according to this

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1Comisión de Reforma de la Educación, Informe General, p. 45.


scheme man is not only a rational being in search of truth; he is also a legal being in search of justice; he is an ethical being in search of good; he is an aesthetic being in search of beauty; he is a scientific being in search of truth; he is a religious being in search of God; and he is an economic being in search of material good.

![Diagram of Man and Values]

Figure 3. Man and Values  

Man, according to this explanation, is the key element in the conception and realization of values, activities which can be termed cultural creation. "It is this demiurgic power of man," Peñaloza says, "which ultimately gives him his fundamental characteristic shape."

As shown in fig. 4, Peñaloza completes the anthropological conception which places man, not only in contact with the values corresponding to the spiritual aspect but also in relationship with other aspects perceivable in human development: the biological, social, and psychological aspects.

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1Ibid., p. 11.
Man is not only the one who puts spiritual values into practice but he is also the performer of other activities belonging to the other aspects of human development: biological development (physical and physiological aspects); social development (family and personal interaction in all spheres of social life); psychological development (affective, volitive, and intellectual aspects).

<table>
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<th>Biological aim</th>
<th>Social aim</th>
<th>Psychological aim</th>
<th>God</th>
<th>Truth</th>
<th>Beauty</th>
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Figure 4. Man, Aims, and Values


Theological Aspect—Reality of God

The anthropological exposition of Walter Peñaloza (see figures 3 and 4) includes God as one value in a list which does not establish a hierarchy of values. Along with justice, good, beauty, and truth, God appears as just another value, depending to a certain degree on the cultural conception of man. What is God for Peñaloza? One more value among others. Peñaloza, as a Catholic philosopher, has the merit of pointing out the importance of religion in education. But when Peñaloza defines God as a value among others, he subordinates God to a cultural conception by man, and he restricts religion to only one sphere of human activity, disconnecting it from other spheres of value. An evaluation and commentary of this position is presented in...
the discussion and comparison of both systems at the end of this chapter.

In Augusto Salazar Bondy’s writings the idea of God is practically absent. His emphasis on humanism eliminates all explicit consideration of the reality of God. He discusses the anthropological ideas of Teilhard de Chardin but avoids commenting on or mentioning Teilhard’s theological conception. One reason which might explain his abstention is that the national educational system cannot deal with specific theological conceptions, since they correspond to the religious confessions having educational systems. Therefore, he prudently refrained from assuming a typically denominational position. He was very respectful of the pluralistic composition of Peruvian society; consequently his idea of humanism eliminated all kinds of discriminatory barriers and proclaimed respect for freedom of thought and beliefs. Since he is considered the chief intellectual author of the General Report, it may be affirmed that he favored the ample and unrestrictable religious freedom which characterized Peruvian educational reform:

> The religious freedom supported by the State, founded in the dignity of the human being, ought to be understood as an absolute absence of coercion to act against our own conscience and as a defined guarantee to proceed according to it in private and in public, individually or in association.

In harmony with this principle of religious freedom, the Religious Education Bylaw, promulgated at the beginning of the reform, [Teresa Tovar, Reforma de la Educación: Balance y Perspectivas (Lima: DESCO, Centro de Estudios y Promoción del Desarrollo, 1985), p. 35.]

[Comisión de Reforma de la Educación, Informe General, p. 36.]
declares respect for freedom of conscience and beliefs, and for the
religious observances of every confession. Within this context of
freedom, the Bylaw includes among its objectives that of
(1) cultivating critical thinking in the student so that he/she can be
committed to his/her faith in the construction of a free and just
society and (2) that of stimulating in the student respect and
tolerance for people who have different beliefs and attitudes or
decide not to have specific beliefs or attitudes.¹

The importance of these principles and objectives as they
relate to the conception of God lies in the fact that the government
respected the ideological pluralism of the Peruvian people including
their religious matters. It did not fall into the totalitarian
temptation to annul private education as sustained by the different
religious denominations. On the contrary, the establishment of the
interconfessional body of CONER, to advise the Minister of Education,
showed a genuine democratic behavior on the part of the government.
The government demanded adherence from each confession to the
commitment of faith in the construction of a just and free society.
The denominations accepted this compromise, because they considered
the social function of religion more relevant than mere
proselytization. Within this context the importance and influence of
the theology of liberation on the theological trends during the
process of the reform is clear.

¹"Reglamento de Educación Religiosa Decreto Suprme No. 16-72-
ED" in Oficina de Asesoría Jurídica, Ley General de Educación, pp.
117-18.
Epistemological Issues

Epistemology studies the nature and sources of truth and knowledge. According to Peñaloza and Salazar Bondy, epistemology is founded in science, which is the only reliable source of information about the world, national reality, man, and society. According to this position, truth is what is discovered by science and established as a proven fact or universal law. Without science it is possible to establish values in the sphere of law, morality, art, religion, or economy, but they are different from truth. Every cognitive activity is related to science. Non-cognitive activities are outside the scientific field. Notwithstanding, another source of knowledge recognized by these philosophers is the exercise of the faculty of reasoning. Human reason, used in critical reflection on reality, plays an important role in interpreting scientific information.

With regard to God's truth in revelation, it is considered valid only for religious beliefs, not as an authoritative source in scientific or philosophical knowledge. Revelation is not considered even a complementary source of knowledge. Luna Victoria, the theologian of the reform, was more interested in ethical and political issues than in epistemological problems; thus he was not able to warn about the risks of this humanistic position.

Sources of Knowledge
Science

In the presentation of Man and Values (figure 3), Peñaloza correlates science with truth. According to this conception, the question, What is science? is answered by man in reaching the truth.
And, What is truth? is the ultimate goal of science. There is no more truth than the truth established by science. Knowledge has to do with truth, therefore, it has to do with science. Peñaloza does not even discuss the truth of revelation or the relationship between science and revelation. In his anthropocentric position, the "demiurgic" ability of man excludes the possibility of man being limited in knowing all truth.

Scientificism is evident in Peñaloza's epistemological position. The hegemony of science as the source and final authority of truth and knowledge is manifest in the need for social science, natural sciences, and mathematics to predominate in the cognitive area of the reformed curriculum. The social sciences were designed to give the students a knowledge of world and Peruvian reality and of their social, economic, and political condition. In the traditional system, Peñaloza observed, disconnection among the social studies made them merely encyclopedic. No relationship was shown among world history, geography, and political economy. In this way, Peñaloza opines, no student was able to understand the processes that had turned Peru into an underdeveloped country, with an economy which was dependent on foreign monies, and with an unjust distribution of resources among the population. The integrative and serious study of social sciences had to become primary in order for this deficiency to be solved. Through the study of social sciences in the new program

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1Peñaloza, "El Profesor y el Curriculum," p. 11.


3Peñaloza, "Panorama General de la Reforma," pp. 75–76.
the student was supposed to develop an integrated knowledge of history, geography, economy, sociology, and psychology.¹

Natural science was also supposed to receive special attention in attaining a real knowledge of nature and an understanding of its processes. In the curriculum of the reform the natural sciences were oriented to develop in the student not only the abilities of observation, experimentation, interpretation of data, and communication of research outcomes but also to foster a critical attitude in order to develop the capacity to utilize scientific information in real life. The acquisition of this attitude constituted the fundamental aim of the learning process for natural sciences.² Through the study of natural science the student was supposed to receive an integrated knowledge of biology, chemistry, physics, physical geography, and astronomy.³

Some official documents of the Peruvian educational reform place all nonscientific conceptions in the category of beliefs. These are defined by the Technical Committee of Curriculum as follows: "Beliefs are a number of magical naive explanations of reality. In this sense they constitute an impediment for science, because they hide reality under false explanations."⁴ The same committee


³COTEC, Estudios Básicos, p. 55.

⁴Ibid., p. 35.
considered that a scientific study of reality is the one that uses universally valid methods and instruments of analysis.

Another manifestation of scientific hegemony is the attention given to science and technology as the most certain means of achieving society's deep transformation. Concerning this aspect, the General Report reads:

The present concept of education, understood in the context of development, recognizes the fundamental role of science and technology. In a world of growth conditioned by discoveries and scientific inventions and by the outcomes of their technical applications, it is impossible to educate individuals adequately and ensure the well-being of social groups without the assistance of this element of human culture. . . . As a result of this, it is evident that scientific and technological education may be included at every level of national education, from its elementary grades, embryo of investigative and creative spirit, up to the cycles of higher studies, in which the most original contribution to human knowledge is produced. It must also reach every segment of Peruvian population, making a real revolution possible in concept and methods. Finally, the state must reorient, stimulate, and equip adequately scientific investigation and technological programs of all types and levels, as is required by an integrative politics of development.1

Reason

As expressed by Salazar Bondy, humanism in relation to contemporary science amplifies the horizon of human knowledge, but science only has the function of putting the information into the hands of philosophy, in order to have philosophy orient, interpret, and use it. He writes, "Never before have the data been brought up by science and put into the hands of philosophy."2 Philosophy, according to Salazar Bondy, is not authentic and fertile unless it is a critical reflection of reality—both as individual thinking affecting the

1Comisión de Reforma de la Educación, Informe General, pp. 29-31.
2Salazar Bondy, Entre Escila y Caribdis, p. 92.
person and as collective thought affecting the entire society. In
the exercise of critical reflection, reason plays an important role.
Reason is the propelling element for understanding the natural and
social world. Reason then motivates the actions of man. This
psychological process is called "conscientization." This process
seeks to have the subject accept reality and feel the need to act from
the illumination of reason, rejecting illusions and false beliefs. In
summary, the information of science and the rational criticism of
philosophy are integrated in the process of conscientization.

Unity of truth

The philosophy behind the Peruvian educational reform favors
the epistemological perspective that all truth is scientific or
philosophical truth. As such, the distinction between scientific
truth and non-scientific truth is identified by the contrast between
truth and belief. In consequence, complete validity and reliability
exist only in scientific truth as complemented by philosophical
reasoning. The unity of truth within this perspective is found in
science and philosophy as the source of authority. Whatever truth
some claim for revelation falls into the category of belief and its
study is worthwhile only for religious matters.

1Ibid., p. 62.

2Salazar Bondy, La Educación del Hombre, pp. 48-49.
Axiological Issues—Ethical Aspect

Christian and humanistic socialism, as endorsed by Peruvian revolution ideology, seeks to reconstruct the ethical basis of the capitalist system as the only way of eliminating the causes of inequality, injustice, and oppression. Socialism, as presented by Salazar Bondy in his "Bases for a Peruvian Socialism," demands application of the following ethical principles:

1. To produce awareness about the causes of inequality and injustice prevailing in capitalist society in order to create the necessary conditions for the elimination of those causes and for the establishment of a new social order that permits man to come ever closer to perfection securing his complete political, social, and economic well-being.

2. To develop the consciousness of brotherhood among all workers.

3. To attempt to reconstruct society as a social democracy consisting of a solidary community of free people.

4. To abolish the struggle between classes, substituting for it solidary unity and cooperation.

5. To eliminate the abuses suffered by workers in the capitalist

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1Juan Velasco Alvarado frequently repeated this thought in his speeches: "Our revolution is inspired by the richest springs of revolutionary humanism and socialism which by nature participate in the libertarian ideal of our people." El Proceso Peruano, pp. 63, 68, 100. The allusions to Christianity are less frequent but always present a defense of its values.

2Salazar Bondy, Entre Escila y Caribdis, p. 173.

3Ibid., pp. 137-88.
world, avoiding building a world for the sake of a certain class only, but rather building for the whole society.

6. To establish social life with its values upon a true basis: communitary work as the only principle of value. Work must not continue to be a means of exploitation of man by man, but must become a means for the complete development of man.

7. To return property and the means of production to the community and to orient every creative effort toward a collective well-being.

These are the essential claims of the socialist doctrine.

The achievement of these ideals of social ethics were supposed to turn socialism into a humanistic political system for revolution. Salazar Bondy concludes the presentation of the Peruvian socialist principles with the following reflection:

The authenticity of a socialist politic is not guaranteed merely by enunciating its postulates. The effects that socialism achieve in human praxis will provide for judgment of its authenticity and rightfulness. Socialism as a conductor of social life has the risk of deteriorating if socialists are not faithful to the ethical principles and values which give sense to their action and if they do not permanently maintain the conscience of humanist expectations.¹

The presentation by Salazar Bondy of the anthropological conception and his ideas about Peruvian socialism provide a foundation for defining his ideas on humanism and their implications in social ethics. From an examination of his exposition in "Bases for a Peruvian Socialism," the following points emerge:

¹Ibid., p. 175.
1. Every ethical system is an illusion if man is considered solely in his biological state, which is mechanical and without freedom. On the contrary, the idea of man as a protagonist of history and as a free being emerging from nature, with open and unlimited possibilities for the future, demands an ethical imperative for defense and affirmation of the human being as defined by humanism.

2. Humanism inspires behaviors capable of making the principles of freedom, equality, solidarity, and justice prevail in the lives of individuals and society. Without those principles, history loses its upward-striving and creative senses.

3. The moral sense which encourages humanism is not reserved for a few privileged groups, but is a requirement for all people so that society may be conducted in ways which are compatible with human dignity.

4. True progress in life as defined by humanism is fulfilled in groups and in individuals, not by limiting or annuling the life of any one, but by integrating everyone into the cooperative existence of all.

5. Humanism is a permanent critic of selfishness, which has a profound antihuman sense because it divorces man from man and man from his work. Selfishness tries to gain what it is lacking, stealing it from others through oppression or violence. The main motivation of selfishness then is acquisition of money, utilitarianism, domination, and retention of power; these annihilate all constructive power.

6. Humanism is a constant critic of all that would prevent man from striving toward perfection.
7. Humanism is a constant critic of the loss of freedom. When man loses his freedom, society is divided into two groups: the dominators and the dominated. The defense of liberty presupposes the elimination of oppression.

The allusions to Christianity in this ethical system serve only to support the position of social ethics as understood in the light of humanistic socialism. At the end of the discussion in Bartolomé o de la Dominación (Bartholomew or on the Domination), a work written in the form of a philosophical dialogue, it is said that the Christian who sits waiting for action from heaven will be lost without the struggle for justice and against oppression. There will not be a kingdom of God in this or in the coming world. Bartolomé concludes by saying: "As you see, for our theology of liberation, the advent of the kingdom is prepared in the historical struggle." Encouraged by the moral support of this liberationist theology, Ernesto Hatuey goes into action proclaiming:

1Augusto Salazar Bondy, Bartolomé o de la Dominación (Buenos Aires, Editorial Ciencia Nueva, 1974). In this dialogue the following characters take part: Bartholomew, an allusion to Bartolome de las Casas, the Spanish friar defender of the Indians in the sixteenth century; Ernesto Hatuey, an allusion to Ernesto Che Guevara, the Cuban-Argentinian guerrilla fighter killed in Bolivia; Micaela, an reference to Micaela Bastidas, the heroic woman of Peru’s eighteenth century emancipation war; Frans Oblitas, behind whom is the philosopher of liberation which is an implicit allusion to the author. They discuss the theme of domination-liberation in the context of the past and present experience of Latin America. Bartholomew represents Christianity which follows humanism, but steps back when the time for action arrives. Hatuey and Oblitas defend radical and revolutionary humanism. Bartholomew follows them because he is convinced that religion and theology ought to function as useful tools in the liberation process of oppressed peoples.

2Ibid., p. 92.
We have the conviction of our own way. We know where we want to go. . . . We know the high price we have to pay for the heroic fact of becoming a vanguard. We are only forerunners of a national movement projected for many years in the future. The present is to fight, the future is ours. We will win.1

This social ethic was nourished by a great revolutionary faith mixed with a mysticism which was centered in man whose capabilities could and had to be developed without hindrances, in an unlimited way, until the achievement of a new man in a new society.

This exposition of philosophical thought of the Peruvian educational reform has presented the prominent characteristics. Now, the same study will be applied to the Seventh-day Adventist educational system.

The Ideological Basis of Seventh-day Adventist Education—Philosophical Issues

Metaphysical Issues

Cosmological Aspect—World View

The statement of educational philosophy and purpose presented in Section F of Constitution, Bylaws, and Working Policy of the General Conference of Seventh-day Adventists2 articulates and accentuates the uniqueness of Seventh-day Adventist educational institutions at all levels in any place on earth. One of its basic assumptions is related to the nature of reality. It reads:

Fundamental to Seventh-day Adventist philosophy is the concept that the universe is the expression of an intelligent, personal Being. This is in contrast to the naturalism underlying much of

1Ibid., p. 95.

current educational, social, scientific, and political theory. The Adventist world view is God-centered—not nature-centered, not man-centered. This God is unlimited but benign, transcendent but personal, free-acting but dependable.¹

The world is not the outcome of an evolutionary natural process. Rather, it is the work of a Creator and Sustainer. The Seventh-day Adventist position accepts the literal interpretation of the Mosaic record of the creation as it appears in the first two chapters of the book of Genesis.² This position rejects an allegorical interpretation of these biblical passages and also rejects the eclecticism that tries to harmonize evolutionary theories with biblical creationism. Ellen G. White says:

Millions of years, it is claimed, were required for the evolution of the earth from chaos; and in order to accommodate the Bible to this supposed revelation of science, the days of creation are assumed to have been vast, indefinite periods, covering thousands or even millions of years.

Such a conclusion is wholly uncalled for. The Bible record is in harmony with itself and with the teaching of nature.³

The literal interpretation of Genesis 1 and 2 is stressed in the list of the fundamental beliefs of Seventh-day Adventists, which refer to the creation of this world in seven days and to God’s rest on the seventh day of that first week of human history. God established the Sabbath as a perpetual memorial of His completed creative work.⁴

Sabbath observance for Seventh-day Adventists has not only a

¹Ibid., p. 121.
²White, Education, p. 128.
³Ibid., pp. 128-29.
liturgical or religious meaning but also a metaphysical implication. This is a prominent aspect of their faith and practical life.

Seventh-day Adventists believe that the universe was not only brought into being but is also sustained by a personal God for purposes revealed by Him.¹ This divine purpose is observable in nature and in the Bible. Because both sources exhibit purposeful design, their study is one avenue toward a knowledge of the Designer. This point corresponds to the epistemological issue. But in considering the subject of the divine purpose in creation—which affects the Seventh-day Adventist world view—it is necessary to answer these questions: What was God’s purpose in creating the world and humanity? Was His purpose only to participate in the original creation, then to leave this creation to find its own destiny through the functioning of laws established by Him in nature? Is God limited by His own laws? The Seventh-day Adventist position teaches positively that God not only created original life, but that He keeps on acting in creation through His laws and participating in the present experience of man and history. It does not propose a phenomenon in which God invades nature as presented by Teilhard de Chardin.² Creation is clearly and systematically developed throughout

¹Constitution, Bylaws, p. 121.

²He says, "Without immixture, without confusion, the true God, the Christian God, will, under your gaze, invade the universe, our universe today, the universe which so frightened you by its alarming size of its pagan beauty. He will penetrate it as a ray of light does a crystal; and, with the help of the great layers of creation, He will become for you universally tangible and active—very near and very distant at one and the same time." The Divine Milieu: An Essay on the Interior Life (New York: Harper and Brothers, 1960), p. 15.
the entire Bible: first, the original creation in the Edenic stage; second, creation subject to sin and its consequences; third, the restoration of the original creation which starts with the establishment of the kingdom of God in the human heart and culminates with the literal and territorial establishment of the kingdom of God after the transcendent second coming of Christ to this world. This scheme corresponds to the origin, development, and the end of what Ellen G. White designates the millenary conflict of the ages.\(^1\) The Seventh-day Adventist philosophy of history is clearly stated in the following words of White:

> The student should learn to view the world as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy to the great consummation.\(^2\)

The Adventist movement of the nineteenth century proclaimed the establishment of the kingdom promised by the ancient prophets. William Miller, a North American preacher, was prominent in this


\(^2\)White, Education, p. 190.
movement.\textsuperscript{1} Today, this proclamation is still the heart of the Seventh-day Adventist message. It is a revolutionary proclamation, not intending destruction of any visible political power, but announcing the imminence of the literal and territorial establishment of God’s kingdom. Mario Veloso, in his position as President of the Latin American Seventh-day Adventist Theological Seminary, states:

This is much more than a social or political revolution. It is a total revolution. The kingdom of God will be established here on this earth. Everything will be renewed. Even the earth will be transformed. All attempted transformations performed by man are only partial, because they tend to make structural changes in society. . . .

The total revolution is the one which transforms the inner man, freeing him from evil, giving him a personal sense to his life in Jesus Christ. Total revolution is that which transforms society completely and takes it out of the confusion, from its rebellion and its self-destruction to integrate it corporally in Jesus Christ.\textsuperscript{2}

This is the world view in which Seventh-day Adventist education is situated. The concern for building a new society has not only a temporal and earthly dimension but also an eschatological and eternal dimension.

Theological Aspect—Reality of God

Fundamental to Seventh-day Adventist theology is the acknowledgement of God’s self-disclosure in the Bible as a personal God. Since God is personal, He is able to speak as well as to act, to say as well as to do. That He has spoken and that He continues to

\textsuperscript{1}SDA Encyclopedia, s.v. "Miller, William"; "Millerite Movement"; "SDA Church History."

speak is another basic assumption of the Seventh-day Adventist position.¹

Ellen G. White presents God as the source and upholder of all things when she writes:

Upon all created things is seen the impress of the Deity. Nature testifies of God. The susceptible mind, brought in contact with the miracle and mystery of the universe, cannot but recognize the working of infinite power. Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. . . . The same power that upholds nature, is working also in man. The same great laws that guide alike the star and the atom control human life. The laws that govern the heart’s action, regulating the flow of current of life to the body, are the laws of mighty Intelligence that has jurisdiction of the soul. From Him all life proceeds.²

The statement of fundamental beliefs of Seventh-day Adventists, when considering the nature of God, reads:

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever-present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation (Deut 6:4; Matt 28:19; 2 Cor 13:14; Eph 4:4-6; 1 Pet 1:2; 1 Tim 1:17; Rev 14:7).³

This trinitarian conception of God as an immortal, all-powerful, all-knowing, all and ever-present Being is balanced by the presentation of God as a personal Being in a loving, close, and intimate relationship with human beings. He is a God who incarnates, who reveals and identifies Himself with suffering humanity and opens the way for its salvation. Ellen G. White emphasizes this in the following passage:

¹"Revelation of the Personal God" in Constitution, Bylaws, p. 122.
²White, Education, p. 99.
³SDA Church Manual, p. 32.
God is spirit; yet He is a personal being, for man was made in His image. As a personal being, God has revealed Himself in His Son. ... As a personal Saviour He came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. ... 

It was the Maker of all things who ordained the wonderful adaptation of means to end, of supply to need. It was He who in the material world provided that every desire implanted should be met. ... We need to know of an almighty arm that will hold us up; of an infinite Friend that pities us. We need to clasp a hand that is warm, to trust in a heart full of tenderness.1

God is involved in suffering and in the process of liberation of people, and in their mission of taking the knowledge of God as revealed in the Bible to all nations.2,3 Seventh-day Adventist theology is not speculative or theoretically oriented. It is a mission-oriented theology. Ellen G. White, in discussing the basic task of Seventh-day Adventist education, says:

> From Japan and China and India, from the still-darkened lands of our continent, from every quarter of this world of ours, comes the cry of sin-striken hearts for a knowledge of the God of love. Millions upon millions have never so much as heard of God or of His love revealed in Christ.4

**Anthropological Aspect—Nature of Man**

According to the literal interpretation of Gen 1 and 2, in which the Seventh-day Adventist position regarding the Genesis

1White, *Education*, p. 133.
4Ibid., pp. 262-63.
creation account is fixed,\textsuperscript{1} man was created in the image of God,\textsuperscript{2} a being dependent on his Creator, but having received free will. The anthropological aspect of the Seventh-day Adventist philosophy of education is stated as follows:

Man was free from physical or moral defect and had the potential for eternal growth in Godlikeness. The union of a material body with the breath of life, formed and in-breathed by the Creator, constituted a human person after the likeness of God, possessing freedom of action, creativity, perception, discernment, awareness, intelligence, orderliness, and benevolence.\textsuperscript{3}

But Gen 3 introduces the fall of man and the change in his nature. By the rebellious exercise of free will man defaced the image of God within himself. By disobedience the harmonious relationship between God and man was forfeited. The steady decline in lifespan from the long lives of the earliest patriarchs has the theological implication of a degeneration of man’s original powers and the divinely given image.\textsuperscript{4} Through sin, the essence of which is rebellion against the will of God, man became separated from God.\textsuperscript{5} As a result of this alienation, according to Ellen G. White:

\textsuperscript{1}"Throughout its history the Seventh-day Adventist Church has held that the first 35 verses of the book of Genesis contain a valid, factual account of literal events that occurred during seven consecutive rotations of Planet Earth—the Creation week. This interpretation places within Creation week the origin of the parent stock for all organisms supported by the planet and also the origin of the physical circumstances on which the continuing life of this parent stock depends." \textit{SDA Bible Commentary}, 6:46.

\textsuperscript{2}\textit{Ibid.}, 1:215-16, s.v. "Gen 1:26, 27."


\textsuperscript{5}\textit{SDA Bible Commentary}, 1:231-32, s.v. "Gen 3:8-10."
The divine likeness was marred, and well-nigh obliterated. Man's physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed. He had become subject to death. Yet the race was not left without hope.\(^1\)

It is clearly perceived from this statement that the Seventh-day Adventist position views humanity as developing in the opposite direction from that of the evolutionary process advocated by Peruvian educational reform. The span of life was shortened; the physical, intellectual, and spiritual capacities of the primitive man were lessened; and the initially perfect creation of man became progressively less ideal, with death the fate of man and of all organisms.\(^2\)

God, however, did not abandon man in his hopeless situation. According to the Seventh-day Adventist explanation for the restoration of the original nature of man,\(^3\) God promised the plan of salvation\(^4\) devised from the beginning of the ages.\(^5\) In order to restore the image of God in man, He sent His Son, who "is the radiance of God's glory and the exact representation of His being,"\(^6\) "the image of God."\(^7\) Great emphasis is put on the equality of the image with the original. The purpose of Christ's incarnation was to bring man back to the perfection in which he was created. In Col 3:10 Paul states

\(^1\)White, Education, p. 15.
\(^2\)SDA Bible Commentary, 6:47.
\(^3\)Constitution, Bylaws, pp. 124-25.
\(^4\)SDA Bible Commentary, 1:232-34, s.v. "Gen 3:15."
\(^5\)Ibid., 6:853, s.v. "Eph 3:9."
\(^6\)Ibid., 7:401, s.v. "Heb 1:3."
\(^7\)Ibid., 6:855, s.v. "2 Cor 4:4."
how the old man became a new man "which is being renewed in the
knowledge in the image of its Creator." Here it is quite clear that
restoration of the divine likeness of creation is identical to the
establishment of fellowship with Christ.

Ever since the entry of sin into man, the work of restoration or redemption became the central object of education, the great object of the human life.\(^1\) The work of redemption has a double perspective, the salvific dimension in the present life,\(^2\) and the eschatological dimension in the future.\(^3\)

Through the redemptive work of Christ, man may ultimately realize the ideal for which he was created. It is possible to experience the regenerating power of the gospel, and then to grow "in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ."\(^4\) This comes about, however, only after a thorough conversion.

Epistemological aspect
Science and revelation

According to the Seventh-day Adventist position, knowledge is found in the Godhead and becomes known through revelation and inspiration, through nature and the Bible. The sources of knowledge for reaching the truth, therefore, include not only science but also

\(^1\)White, *Education*, p. 16.


\(^3\)Ibid., 6:811-12, s.v. "1 Cor 15:48-49" The restoration of the image of God in man will be complete in that we shall bear the likeness of the man from heaven, Jesus Christ. See also Rom 8:29.

\(^4\)Ibid., 6:1024, s.v. "Eph 4:13."
the divine disclosure of God and of His works. Science and revelation are both ways to discover truth. In this respect, Ellen G. White says:

Since the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same great truths. Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation. The book of nature and the written word shed light upon each other.¹

The opposition between science and revelation is more apparent than real, because if God is the Creator, in Him is found the source of all knowledge and truth. Ellen G. White says, "The Creator of the heaven and earth, the Source of all wisdom, is second to none."² Natural science, social science, and mathematics reveal specific aspects of God's truth in His creation. The problem arises when, in the name of science, evolutionary theories are developed claiming, for instance, to establish as scientific truth a prehistoric chronology of hundreds of thousands of years, a chronology which is impossible to verify. The theories contain inferences that may well induce one to mistaken conclusions. Ellen G. White observes:

Inferences erroneously drawn from facts observed in nature have, however, led to supposed conflict between science and revelation; and in the effort to restore harmony, interpretations of Scripture have been adopted that undermine and destroy the force of the word of God.³

¹White, Education, p. 128.


³White, Education, p. 128.
In defining and ranking the authority of science and of revelation, Seventh-day Adventist educational philosophy establishes revelation as the ultimate authority and warns against the disposition to exalt human knowledge and reasoning beyond their own sphere:

Many attempt to judge of the Creator and His works by their own imperfect knowledge of science. They endeavor to determine the nature and attributes and prerogatives of God, and indulge in speculative theories concerning the Infinite One.¹

Ellen G. White affirms that man with his brief lifespan has a sphere of action and vision which is very limited. For this reason, he frequently commits mistakes in scientific research, especially regarding the events intended to antedate Bible history. Therefore, the supposed inferences of science are continually revised or cast aside and the theories advanced by different scientists enter into conflict with one another.² Biblical truth, however, reveals a God who has the complete Truth, and who is able to guide scientific research in such a way that truth is achieved along with its right interpretation, avoiding misinterpretations. Ellen G. White concludes: "God is the author of science. Scientific research opens to the mind vast fields of thought and information, enabling us to see God in His created works,"³ and "only under the direction of the Omniscient One shall we, in the study of His works, be enabled to think His thoughts after Him."⁴

²White, Education, p. 130.
³White, Counsels to Parents, p. 426.
⁴White, Education, p. 134.
Reason

Rationality is another epistemological source for the Seventh-day Adventist position. It recognizes reason as a power of God given to man for use and development. The faculty of reason is contrasted with the faculty of memorization. The use of memory only permits the development of an encyclopedic type of knowledge, but does not cultivate the ability to judge, analyze, or infer. Memoristic knowledge makes the students become mere reflectors of the thinking of others. White writes:

The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. He is easily led to follow tradition and custom.\(^1\)

However, in the Adventist system, the power of reason is not recognized as autonomous and independent of man but as a human power which depends on the divine source. Human reason has to be in close dependence on God in order to develop to the maximum and without deviating from the Source of all truth. Ellen G. White says: "Our reasoning powers were given us for use, and God desires them to be exercised. 'Come now, and let us reason together' (Isa 1:18), He invites us."\(^2\)

Human reason is rightly developed when God and man reason together. God is the guide for man, including philosopher and scientist in the search for truth.

\(^1\)Ibid., p. 230.

\(^2\)Ibid., p. 231.
Unity of truth

The Seventh-day Adventist position believes in the harmony of science and revelation as recorded in the Bible. It, therefore, holds that truth is one, that it is not fragmented into the truth of science and the truth of revelation. Nature and the Bible alike testify to the single mind of God behind all. It is clearly emphasized in Ellen G. White’s words: "Since the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony." ¹

The evolutionary interpretation of Teilhard de Chardin proposes that the age of life on earth is possibly millions of years old. It enters into conflict with the chronology of the first eleven chapters of Genesis. The biblical account deals with a comparatively short time of thousands rather than millions of years. In the issue of the creation-evolution debate, the Seventh-day Adventist position is recognized as adhering to the literal interpretation of the biblical creation account of Gen 1 and 2.

Adventist educators and scientists consider evolution to be only a theory about origins. The origin of the earth and universe is unique and unrepeatable; so discussions concerning it belong in the realm of philosophy rather than of science. Adventists firmly maintain that neither science nor philosophy are valid norms in judging revelation. The Bible is not simply a fruit of the human culture. The Bible establishes the truth of creationism as the only valid model for human understanding. The Bible is the norm by which

¹Ibid., p. 128.
all truth is to be judged. The unity of truth is given within the Bible. Ellen G. White writes:

He who has a knowledge of God and His word has a settled faith in the divinity of the Holy Scriptures. He does not test the Bible by man's ideas of science. He brings these ideas to the test of the unerring standard. He knows that God's word is truth, and truth can never contradict itself; whatever in the teaching of so-called science contradicts the truth of God's revelation is mere human guesswork.¹

Axiological Aspect—Ethical Issues

The Constitution, Bylaws of the General Conference of Seventh-day Adventists in relation to the axiological issues, in general, and to the ethical aspect, in particular, reads:

Seventh-day Adventists reject all forms of egocentric relativism. They hold that certain human acts are intrinsically evil and that some others are by their very nature good. They believe that the norm which distinguishes good from evil is rooted in the absolute good of the divine nature as revealed in Holy Scripture.²

The preeminence of Holy Scripture as the source of values and ethics derives from the macrovision of a world created by God, altered by sin, but sustained by the same Creator who reveals Himself to man. In this divine-human relation the norms of human behavior are given. These norms were conceived by God Himself throughout the Bible, but very synthetically espoused in the Ten Commandments and in the Sermon on the Mount. The Ten Commandments are an explicit expression of the will of God. Their restricted formulation in negative commandments, "You shall not" may lead a man to understand Exod 20:3-17 in a legalistic way, but an examination of the introductory vss. 1-2 of the


²Constitution, Bylaws, p. 124.
same chapter reveal the redemptive experience of Israel, previously liberated from the bondage of Egypt. Before demanding obedience, God enables man to live in freedom and then to obey His commandments.

The Sermon on the Mount fundamentally precludes the notion that the commandments are only imperative restrictions. They are, rather, active principles for a people liberated by the power of the gospel. Such ethical principles need not be understood only as "you shall not," as expressed in the Decalogue, but positively as "You are the salt . . . You are the light."¹ In the divine imperative of the Sermon on the Mount, claims Ellen G. White, "through His grace it [the law] could be perfectly obeyed by every son and daughter of Adam."² First is the provision of the ability, then the requirement. The restrictive formulation is contrasted with the positive formulation. Ellen G. White states: "Living the life of the Life-giver, through faith in Him, every one can reach the standard held up in His words."³

In the Seventh-day Adventist position, ethics is closely linked to religious morality. It is a God-centered ethics; it is not a humanistic ethics. Religion comes hand in hand with ethics. For Seventh-day Adventist education, the Bible gives the theological basis for moral obligation by considering the will of God as the rule of life. Ellen G. White, in referring to the Bible as an educator, says:

A true knowledge of the Bible can be gained only through the aid of that Spirit by whom the word was given. And in order to gain this knowledge, we must live by it. All that God's word commands,

¹SDA Bible Commentary, 5:329-30, s.v. "Matt 5:13-14."
²Ellen G. White, Thoughts from the Mount of Blessing (Mountain View, California: Pacific Press Publishing Association, 1943), p. 79.
³Ibid., p. 6.
we are to obey. All that it promises, we may claim. The life
which it enjoins is the life that, through its power, we are to
live.\(^1\)

Ethical principles are contained in the Bible, but it is much
more than just a book of good moral instruction. White comments on
this aspect:

It is one thing to treat the Bible as a book of good moral
instruction, to be heeded so far as is consistent with the spirit
of the times and our position in the world; it is another thing to
regard it as it really is—the word of the living God, the word
that is our life, the word that is to mold our actions, our words,
and our thoughts. To hold God's word as anything less than this
is to reject it.\(^2\)

The Bible contains not only the principles of faith and
behavior that men need to understand in order to live the Christian
life, but also the reasons why respect for human dignity is a
universal ethical demand: Man is worthy because of his origin in
God's creation;\(^3\) he is worthy because of the interpersonal
relationship between God and man;\(^4\) and he is worthy because of his
high destiny in the soteriological and eschatological perspective.\(^5\)

\(^1\)White, *Education*, p. 189.

\(^2\)Ibid., p. 260.

\(^3\)SDA Bible Commentary, 1:215-16, s.v. "Gen 1:26, 27." The Bible
gives an account of the relation of morality to God's purpose in
creation.

\(^4\)Ibid., 5:1043, s.v. "John 15:13, 14." The Bible gives the
principles of justice and love which describe God's character in His
relationship with man.

\(^5\)Ibid., 7:870, s.v. "Acts 19:1." The Bible depicts the ideals
and promises of the kingdom of God that Christ came to establish,
first in human hearts and lives, and at the end, throughout the entire
world.
Comparison of the Philosophical Foundations in Peruvian Educational Reform and Seventh-day Adventist Education

Having presented and described the philosophical foundations of the Peruvian educational reform and the Seventh-day Adventist system, it is necessary to compare both models in parallel form in order to summarize and underline the basic philosophical features.

World-View

In the Peruvian model, the conception of the world corresponds to an evolutionary process in which society can reach the highest levels of life after having overcome and extracted the effects and defects of both capitalism and communism. This model is labeled a humanistic socialism with Christian inspiration. Man with his creative capacity is the key being in exploring the ways to reconstruct and save humanity. There is an evident anthropocentrism in this conception. God is no more than a value that is conceived philosophically and culturally. God and religion depend on the cultural activity of man. This ideological conception is nourished by the theology of liberation which puts more emphasis on the immanence of God in man than on God's transcendence. This anthropocentrism makes the conception of the following values dependent on man's "demiurgic" capacity: moral and economic good, justice, beauty, truth, and God. In this model, God deals solely with religion and religious education. In theological terms, this optimistic view of the future of humankind in this world is called postmillenialism because it expects an era of justice and peace with Christ present on earth in a spiritual sense.
In the Seventh-day Adventist position, the world and universe exist as a result of the creative, sustaining, and redeeming power of God. In this vision, society can reach its final destiny after overcoming the evils of sin and its tragic consequences in human history. God and His capacity to continue working in His creation is the key being in determining the final destiny of man. But God does not depose man from his individual conscience. Since his origin, man is the bearer of the image of God and is endowed with the ability to think, to feel, and to create cultural elements, always in a relationship of dependency to God. Man is a free being who is able to think; to perceive truth, justice, and good; and to relate all these values to God as the supreme Source.

In Seventh-day Adventist teaching, the history of humanity culminates at Christ's second coming, an event which, in Adventist theology, represents the beginning of the literal millennium of peace, transformation, justice, and everlasting life. In this perspective, God is not only concerned with religion, but with every other aspect of life: physical, psychological, intellectual, spiritual, cultural, economic, and social. Man has to be prepared in every one of these aspects in order to participate in that kingdom which is directly governed by God.

Epistemological Aspect

In the Peruvian model, science is correlated with truth. There is a means-and-end relationship between science and truth. Truth is the ultimate goal of science. Truth is found not only in the domain of experimental and comparable study but also in hypotheses and
theories such as the different theories of evolution. In this way, an obvious scientificism can be observed in the epistemology of the Peruvian educational reform. In this field, humanistic intellectualism has been strongly reinforced.

In the Seventh-day Adventist position, science is not the ultimate source of knowledge and truth. Science is always a progress report on the way to truth, rather than final, absolute truth. In the Seventh-day Adventist epistemological position, the Bible claims to have been originated by God, who is the Author of all natural law and the guiding participant in world history. The Bible is the source of truth given to man through God's revelation. Rightly understood, there is no unresolved conflict between science and revelation. The problem of certain supposed discrepancies is resolved in the correct interpretation of biblical revelation and scientific data. Considering the fact that God is the author of science, it is necessary to recognize that science is a good way to discover truth and that this way is subject to many changes and corrections throughout the history of science. Therefore, the Seventh-day Adventist position recognizes the Bible as the highest level of authority—as the source of truth.

Ethical Aspect

The social ethics of the Peruvian educational model are centered in social justice supported by humanistic socialism with Christian inspiration. The ideal of social justice will be achieved only through the process of conscientization in which man makes conscience his social, political, and economic reality, liberating
himself from any form of alienation, especially domination and exploitation. Upon this base, the emergence of a new man for a new society is possible. In this new society justice, cooperation, democratic participation in the exercise of power, and solidarity (in which manual or intellectual work are recognized as an authentic means of human development) all exist. The implications of an anthropocentric vision of life are clearly perceived in the field of ethics.

The Seventh-day Adventist position recognizes the preeminence of the Bible as the source of ethics, especially the absolute validity of the Ten Commandments and the principles formulated by Jesus in the Sermon on the Mount. From a right relationship between God and man will derive right human relationships. The ethical principles of the Bible are valid for preparing people to live out their Christian values under any political regime of this world.

The new man and the new society are attained through the establishment of the Kingdom of God; first, in the spiritual dimension of the human heart and then, literally, at the second coming of Christ. Christian ethics as interpreted by Seventh-day Adventists is God and Bible-centered.

In conclusion, it is possible to say that Peruvian educational principles focus mainly on life in this world and seek to help society in the revolutionary process of a radical transformation of individuals and society. The Seventh-day Adventist position is concerned with the future establishment of the kingdom of God to begin at Christ's second coming; but this future direction implies the most radical transformation of the present life, because Christ renews the
human heart through the power of love and the gospel and prepares man for this life and for eternity.

This comparison allows one to visualize the outline of the philosophical foundation of both models and also makes possible an understanding of the educational implications of both systems—the theme of the next chapter of this dissertation.
CHAPTER IV

COMPARISON AND CONTRAST OF TWO EDUCATIONAL MODELS
—THE PERUVIAN EDUCATIONAL REFORM (1968-1980)
AND SEVENTH-DAY ADVENTIST EDUCATION
(EMPHASIZING INCA UNION COLLEGE):
EDUCATIONAL IMPLICATIONS

The Ideological Foundations of the Peruvian
Educational Reform—Educational Issues

Metaphysical Implications

World-View and Education

The most important educational reform documents contain many
references to socialism and humanism as guiding principles in the
world-view of the Peruvian revolutionary process. The General Law of
Education stresses the profoundly humanist inspiration and the
genuinely socialist and democratic vocation of the new education.¹

The dominant idea is that if the world advances toward the
universalization of socialism, it will not be possible to stop the
process. Salazar Bondy affirms:

Socialism is thus the democratic, humanistic, and progressivistic
political system of our era. It is so because if its inspiration,
its goals, and its possibilities for realizing human values. . . .
We have said that socialism is the renewing political system of
our era because it is the only one capable of overcoming the

¹Oficina de Asesoría Jurídica, Ley General de Educación, p. xii.
²Salazar Bondy, Entre Escila y Caribdis, pp. 174-75.

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Romeo Luna Victoria, from his progressive Catholic point of view, says much the same thing: "The construction of a socialist democracy is one of the most difficult tasks that humanity must strive for in order to survive."\(^1\) Therefore, he concludes, reform education must be revolutionary, helping to build a socialist democracy.\(^2\)

Within this humanist and socialist framework, Peruvian educational reform postulates an education for human solidarity that encourages altruistic love and casts aside selfish materialism, an education for that work which eliminates exploitation of man by man, an education for peace and liberty—for removing oppression and domination. These must be the prominent features of the new education. The primary tasks of this new education are to help every member of the forgotten working class to (1) become conscious of his real condition, (2) be prepared to administer his personal and community property, and (3) be able to mobilize and organize his social class to regain its rights and property.\(^3\)

According to Salazar Bondy, some of the factors which have worked against solidarity in the historical experience of Peru are: (1) racial and social discrimination, (2) political and religious segregation, and (3) hispanism and indigenism. Salazar Bondy concluded, "We have to become conscious of the obstacles to our

\(^1\) Luna Victoria, *Por Una Democracia*, p. 143.
\(^2\) Ibid.
\(^3\) Ibid., p. 142.
solidary action and to make their removal a true educative process, since solidary action favors development."¹

Conception of God and Religious Education

The theme of God is not a great concern in the concepts of the Peruvian educational reform. Adherence to the Bible as interpreted by each religious confession, and as promoted by its own educational system, precludes discussion on controversial religious or theological issues. The interconfessional organization called OONER, as an advising entity to the Minister of Education, promoted the practice of religious education with a high level of mutual respect and tolerance. Penaloza’s conception that God is a value which one can reach or have access to through religion specifically had a great impact on the reform. Penaloza’s influence helped close the door to Peruvian laicism (which had sought to eliminate religion courses from public schools). Yet in the Peruvian reform, God was linked only to religion, implying a divorce between God and the other spheres of the spirit. As a consequence, religion and revelation are believed to lack relevance in science, in art, in economics, or in legislation. The concept of God becomes fundamentally humanistic, philosophical, and cultural. It would be absolutely senseless to speak about theocentrism in the Peruvian educational reform.

In view of the fact that there were no debates about the concept of God, and since the Peruvian revolution respected religious pluralism, the government centralized the demands made by each

¹Salazar Bondy, Entre Escila y Caribdis, p. 77.
religious confession into a commitment for the construction of a just and free society, with each of the confessions operating from its own perspective. In this sense, the leaders of the reform frequently alluded to the link between Christian commitment and social transformation and to the fact that Christianity must be the deepest motivation in achieving humanistic and socialistic transformation.

Conception of Man and Education

On the subject of man, Peñaloza's scheme (fig. 3 and 4) presents man as a receptor and creator of values. The concept of man as merely a rational being, who limits himself to science and arrives at truth, is dismissed. He also wants to educate other aspects of man and specifically enumerates five other dimensions. Memoristic and intellectual educational systems forget the integrative and creative sense that true education must have. Only an education that develops all the human aspects of man—the abilities to think, to love, to decide, to worship, to respect the rights of others—may pretend to be a genuine education to forge the new man.

According to Luna Victoria, the new man in the new society that the General Law of Education attempts to develop, must have these characteristics: creative and critical thinking, free expression, a communitarian relationship, and the capability to transform himself


2 Luna Victoria, Por Una Democracia, pp. 11, 13, 14, 25, 173.

3 Comisión de Reforma de la Educación, Informe General, pp. 19, 20.
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and the world.\textsuperscript{1} These characteristics cannot be achieved in a
traditional education in which intellectualism, memorism, and academic
tendencies dominate the scene.\textsuperscript{2} The formation of the new man demands
this new concept of a truly holistic or integral education.

Salazar Bondy analyzes the educational system that pretends to
form the new man from a philosophical point of view, which understands
philosophy as a critical reflection of reality. He supports the idea
that the revolutionary process of education must begin by developing
the concept of liberating education. He criticizes traditional
education which avoids progressive or revolutionary changes in society
and insures the domination of some groups over others.\textsuperscript{3}

Concurring with Salazar Bondy's thought, Peñaloza proposes the
following concept of the new education: "Education is a process of
transference and continuation of culture that enables new generations
to acquire cultural creations and keep accomplishing the task of
cultural construction through its own creativity."\textsuperscript{4}

Two aspects of this concept are the preservation of the
cultural legacy and the construction of a new culture. An education
that emphasizes the mere preservation of the culture is a conservative

\textsuperscript{1}Luna Victoria, \textit{Por Una Democracia}, p. 50.
\textsuperscript{2}Comisión de Reforma de la Educación, \textit{Informe General}, p. 19.
\textsuperscript{3}Salazar Bondy, \textit{La Educación del Hombre Nuevo}, pp. 174-175.
\textsuperscript{4}Walter Peñaloza Ramella, "Educación: Conservación y Creación"
in Dirección General de Educación Básica Laboral, \textit{Educación de
Adultos}, p. 11.
education. Salazar Bondy calls it adaptive education, which annuls
the creative spirit.\footnote{Salazar Bondy, 
\textit{La Educación del Hombre Nuevo}, p. 12. For an
explanation of the adaptive education concept, see Augusto Salazar
Bondy, "Educación y Filosofía," p. 128.}

On the other hand, the education which only stimulates
creativity stops being merely adaptive and becomes inciting or
stimulating education in which, according to Salazar Bondy,
the individual is incorporated into social life as an agent of
collective action, co-creator of the community, center of
dialectics whose extreme opposite points are conformity and total
rebellion, faith and invention, passive life and the tension of
existential disclosure.\footnote{Salazar Bondy, \textit{La Educación del Hombre Nuevo}, p. 13. For an
explanation of the inciting or stimulating education, see Augusto
Salazar Bondy, "Educación y Filosofía," p. 129.}

Péñaloza says that both extremes are equally negative because
a predominantly conservative education hinders societal
transformation, while a predominantly creative education denies every
value of cultural conservation and cuts every tie with existing
cultural reality. This last is the great risk into which a
revolutionary process may fall in its efforts to realize radical
changes. It may lose all basis on human creation which would lead to
frustration of the creative ability and eventually to the death of
culture.\footnote{Péñaloza, "Educación: Conservación y Creación," p. 13.}

A liberating education must maintain its two basic elements:
conservation and creation. There must be a transference of culture to
the new generations, but this transference implies placing the
existing creations within the reach of students, so that they may
preserve and yet transform them through the creative process.

Peñaloza concludes:

The educational reform promulgates an education that may put the coming generations into contact with the diverse aspects of culture, not only with science, which is fundamental to contemporary life, but also with art, morals, religion, technology, with problems of the social, economic, and political reality, all in order to promote their creative capability.¹

This type of education is based on respect for the creative capacity of human intelligence. In a practical sense, this type of education does not recognize boundaries for the cultural, scientific, and technological development of man, the maker of a new society. In this process educational reform arrives at a true cultural anthropocentrism. Salazar Bondy stresses the concept that education must forget the following anthropological feature:

Man is not reduced to what has been given or to the achievements of the past—the human body and man's history. At every moment he is a novelty, a complete originality, an emerging entity. The future, primordial dimension of human time, the time to come in the most appropriate sense of the expression, is the point in time in which human action is fulfilled. But that which is to come and will only come through human action, is also his own new being. . . . In this way, man is the creation of himself.²

Conception of Man and Holistic or Integral Education

The reformed education, considering the need for educating man in a holistic way, developed an integral curriculum. The General Report points out the four aspects of this integral curriculum: student counseling and propaedeutics, non-cognitive activities,

¹Ibid., p. 20.

²Salazar Bondy, Entre Escila y Caribdis, pp. 142-43.
knowledge, and qualification for work.¹ These four aspects must be present not only in the basic regular education but also in the higher education, the only difference being that the qualification for work is called professional practice.²

Article 59 of the General Law of Education legally enforced these four aspects of the integral curriculum:

The educational action along the different levels and modalities, will cover in holistic form: knowledge, which embraces information, notions or intuitions, scientific references, and other types of theory and practice; activities, which include experiences, processes, and methods of exercising the formative values; capacitation for work implying the acquisition of those symbolic instruments, techniques, abilities, and skills required for the different educational processes; and student guidance, which covers methodological, vocational, and psychological support.³

According to this article, the curriculum consists not only of courses but also of extra-cognitive activities, qualification for work, and student guidance which cannot be labeled courses because their primary purpose is not to obtain knowledge but to develop necessary experiences, skills, and attitudes in the students.⁴

Cognitive aspect

The educational reform tried to avoid the traditional idea that various formal courses added together compose the curriculum. The reform idea is that the courses plus spiritual, aesthetic, and

¹Comisión de Reforma de la Educación, Informe General, pp. 68-9.
²Ibid., p. 78.
³Oficina de Asesoría Jurídica, Ley General de Educación, Art. 59, p. 27.
⁴Wálter Peñaloza, "Hacia una Concepción Coherente del Curriculum" Educación, April-June 1974, p. 5.
social activities, qualification for work, and student guidance form the curriculum. Within this framework the General Report presents the cognitive aspect:

The Reform tries to distance the student from verbalism and mere abstraction, leading him in a narrow way to the learning by doing mode. The curriculum contains a nucleus of knowledge that the student must acquire, basically by and for his own experience. The attitude of the teacher changes from that of knowledge transmission to that of orientation. The student discovers, through the guiding action of the teacher, knowledge which is referred to the reality in which he lives.¹

It is true that the educational reform presents the idea of a curriculum as much more ample than a simple plan of courses. But it is also true that there needs to be a plan of course studies—that is to say, a number of knowledges considered indispensable so that students may get a basic integrative education, the essential foundations of sciences, and research methods which scientific development demands. Holistic education does not mean to make the cognitive aspect superficial, but more useful and functional.

Scientific knowledge can not be imparted as disconnected subjects. Instead of the independent courses that appear in the traditional system, the curriculum of the educational reform groups subjects into lines of educational action. For example, mathematics groups arithmetic, algebra, and geometry together; social sciences groups history, geography, economy, and sociology; and natural sciences groups biology, chemistry, physics, and geology.²

To the lines of educational actions valid for the regular basic education, one more line is added for basic education in labor:

¹Comisión de Reforma de la Educación, Informe General, p. 69.
²COTEC, Estudios Básicos sobre el Curriculum, pp. 124-25.
the growth of the community, including social organization, social
capacitation, and social change.¹

Non-cognitive activities

Within this important aspect of the formation of the student’s
personality, sensitivity is cultivated and human values are developed.
The living experience of positive values is conducive to the
development of men and of the surrounding society.²

The basis of this aspect of education is the recognition that
the purpose of the school’s work is not to discover principles,
formulas, rules, or laws. It deals with a task in which the teacher
leads the student toward contemplation, appreciation, and creation of
art; toward the understanding of the community needs; and toward
active participation in the solution of social problems—campaigns for
literacy, prevention of disease, and aid in disasters—which awakens
in the students sympathy, solidarity, and cooperation with the
community.

The development of this aspect of the Peruvian educational
reform was highly influenced by Paulo Freire and Ivan Illich.
Coinciding with the discussion on the theoretical foundation of the
Peruvian educational reform, Freire and Illich participated in the
Assembly of the World Council of Christian Education conducted in Lima


²Ibid.
in July 1971.1 This Assembly discussed and analyzed five working hypotheses proposed by the staff of the World Council of Churches, Office of Education.2 Because the ideas embodied in these hypotheses resemble the ideas about the cognitive and non-cognitive aspects of education formulated by the ideologies and the documents of the Peruvian educational reform, it is important to review them in the way that Kennedy presents them:

1. The first working hypothesis proposes that the overdependence of education upon schools handicaps effective education and that we must develop alternatives to schools.
2. Hypothesis two proposes that education everywhere needs to recognize consciously the choice which it has to make between domestication and liberation.
3. Hypothesis three asks who decides in education: "Because educational systems often reflect authoritarian structures of power, we propose that there must be broader participation in making educational decisions. Only by so doing can the decision-making processes use well the increasing pluralism and better organize the conflicts of competing interests."
4. Hypothesis four dealt with the processes of education, proposing that "present authoritarian practices, which heighten the differences between the educator and the educatee, and build upon the distinction between school learning and life, must be replaced by those that bind educator and educatee together in a common activity of learning and of transforming the reality with which they are faced."
5. The fifth hypothesis challenges elitist education: "Because an elitist approach to education harms the dignity of individuals as well as the needs of societies, we advocate the democratization and equalization of education in the deepest and broadest

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2The methodology of the Assembly was explained by William B. Kennedy, secretary of the World Council of Churches, in "Encuentros: A New Ecumenical Learning Experience." Study Encounter, April-June, 1972, pp. 1-8. During 1969 and 1971, the three staff members of the Office of Education of the World Council of Churches were Paulo Freire, William B. Kennedy, and Werner Simpfendorfer. They developed the five working hypotheses from their analysis of education.
sense. We therefore support radical development of alternatives
to elitist schooling.¹

The interest awakened by the Assembly was reflected when
Salazar Bondy invited Illich and Freire to participate in a colloquium
with leadership from the Peruvian educational reform. That event was
held in Lima at the end of July 1971. At that time, Illich offered
the following observation: "The radical innovation introduced by the
Reform that I saw being born in Peru, is the search of a country in
which all may have meaningful access to the vital surrounding
processes."² He praised the fact that the Peruvian reform did not
pretend to identify education as a mere transmission of knowledge
within schooling processes.

Paulo Freire, in his turn, declared: "If the Peruvian process
becomes a constant action and continues the deschooling process
consistently, I am convinced that it will constitute a turning point
for Latin America."³ He also said that together with deschooling and
conscientization processes, other non-cognitive activities deserve to
receive relevant attention.

¹"Seeing Education Whole," Office of Education, World Council of
Encounter, pp. 5-8.

²"Mesa Redonda: Illich-Freire," Educación La Revista del
Maestro Peruano, July-September 1971, p. 73. It is noticeable that
only one year before, Illich published his work Deschooling Society
(New York: Harper & Row, Publishers, 1970). In his anti-
institutionalist view, Illich attacks the school monopoly as a means
of education and in its place he proposes the vital surrounding
processes embracing four educational networks: reference services to
educational objects, skill exchanges, peer-matching, and reference
services to educators-at-large. Deschooling Society, pp. 76-79.

³Ibid., p. 75.
No wonder there was sympathy from Illich and Freire toward the Peruvian educational reform when they noticed that their concepts on education were amply discussed by Peruvian educators. John Lawrence Elias, in his doctoral dissertation at Temple University, rightly observed about Illich and Freire’s influence on Peruvian educational reform:

Recent educational reform proposals in Peru (General Law 1972) have been greatly influenced by their thought. . . . Paulo Freire is becoming more and more discussed in circles proposing educational reform. Interest in Freire is especially strong among adult educators.¹

The Peruvian government edited and amply distributed the main work of the Brazilian reformer, Pedagogy of the Oppressed² which may in fact be considered a handbook for revolutionary education. In proposing this revolutionary education, Freire considered the Brazilian situation in particular and the Latin American condition in general, where revolution appeared to be the only means of bringing about adequate social and political change.³

Under the non-cognitive aspect, the reformers emphasized not only social involvement, but also religious education. Peñaloza places religious education within educational activities, because in


his opinion it is important that the students "discover the vital relationship between the religious and the human experiences of daily life and act consistently."  

Psychomotor education is also placed under the non-cognitive activities, because it includes a series of programmed actions which consider the well-being of the body. All of these activities in the curriculum of the reform are obligatory, although students are given the option of choosing among activities. For instance, in art education students could choose instrumental or choral music, theater, folk dance, painting, or sculpture.

Qualification for Work

This aspect of the reform education presents one of its most important curricular innovations, designed as a contribution to the social and economic transformation of the country. About this point the General Report states:

Aspect of qualification for work: Here the Reform proposes the creation of positive attitudes concerning work and the attainment of basic technical knowledge and skills that may afterwards facilitate the occupational activity of the student. Part of the practical experience of maintenance, construction, invention, and creativity, in direct connection with the other aspects of the curriculum, can contribute to the harmonious development of the personality of the Peruvian student. The qualification and development of the students’ abilities in relation with the occupational activities of the country, will provide the students with an environment ensuring their well-being. Those activities

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3COTEC, Estudios Básicos sobre el Curriculum, p. 125.
will contribute, on the other hand, to making them aware of the meaning of social work.¹

Harmonizing with that point, the General Law of Education, in its exposition of motives, recognizes human dignity as a fundamental value. Man is worthy—regardless of his origin, his ideas, or his social situation—to decide his own destiny and life by creating a social and physical environment appropriate for reaching his personal fulfillment.² In evaluating the necessity of respecting human dignity, the Law conceives of work as a solidary exercise of the capability for self-realization experienced by a person in the production of goods and social services. Also, work is considered a means of human liberation because it determines the direction of the construction of a new society. That is why, according to the Law, education by work is a fundamental pillar in all authentic humanistic philosophies of education and, therefore, in the Peruvian educational reform. Responding to that spirit, the Law cancels the traditional separation between general and technical education. Instead, it introduces the principle of integration between these types of education in all levels and stages of the process for all students.³

Both Salazar Bondy and Pehaloza denounced the separation of common (humanistic) secondary and technical secondary curricula as a false dichotomy.⁴ The main attempt to introduce integration between

¹Comisión de Reforma de la Educación, Informe General, p. 69.
²Oficina de Asesoría Jurídica, Ley General de Educación, p. xii.
³Ibid.
these two types of education was the establishment of the ESEPs as an obligatory level for every one who had completed the basic educational level. However, the greatest shortcoming of the reform was to not invest the system with the necessary determination and dynamism\(^1\) to reach the goal of achieving total conversion by 1980.\(^2\) Thus, education by work and for work did not surpass a weak attempt to transform the traditional structure of education in Peru.

Student guidance

The General Report presents this aspect as follows:

Student guidance is one of the four aspects of the educational process in all levels and modalities of the system, from the initial to the higher level. It must intervene in the national system as

- a mechanism of detecting individual differences in order to avoid committing the mistake of applying to all the students the very same educational measures and to be able to help them in the knowledge and development of their vocation and abilities.
- a mechanism of channelization of the programs of student assistantship, to be applied fairly and conveniently.
- a mechanism prepared to detect the maladjustments between educational programs and the needs of the community.
- an information service among the school, family, and societal environments.
- a means of reinforcing the critical conscience and the attitudes

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\(^{2}\)Comité Técnica del Ministerio de Educación, *Modelo EDUPERU* (Lima: Ministerio de Educación, 1976), p. 103. In the *Modelo EDUPERU* the projections for enrollment in ESEP for 1977 were 139,200 students, and for 1980 as many as 721,200 students. But the projections were too distant from reality. Only 13,452 students were registered in 1977 and only 24,779 students in 1980, representing 9.6 percent and 3.4 percent of the projections, respectively. (See a comparison between planned goals and reached goals in Sanyal, Acuña et al., *Educación Profesional y Empleo*, p. 49.)
of cooperation between all the students and the members of the personnel of the educational system.\(^1\)

Student counseling and welfare services were specified for the following types of educational interaction: personal, academic, family-social, vocational and occupational, and student welfare.\(^2\)

As pointed out by Peñaloza, the students are not only receptors and doers of values, they are also beings in need of a deep inner balance.\(^3\) Teachers must discover, not ignore, their human face—their anxieties, frustrations, hopes, and uncertainties. Before that profound reality, the Pythagorean theorem, the mechanical laws, and even civic and artistic activities are of secondary importance. The teacher has the obligation of contributing to the discovery of balance in the student’s life. Therefore, an orientation toward student well-being is an important part of the integral curriculum.

A lot of the confusion experienced by youth in present society is due to the fact that in many cases the teacher leaves the student to resolve these issues alone. Thus it is not surprising to discover increases in drug consumption, inappropriate sexual relationships, and the many other problems that afflict youth today.

Peñaloza maintained that fulltime teachers are needed in order to fulfill their work of student guidance since it should be offered not only in the classroom but in the teacher’s office, in the hall, in recreation—during all the daily experiences. He says:

\(^1\)Comisión de Reforma de la Educación, Informe General, pp. 190-91.

\(^2\)Ibid., p. 191.

\(^3\)Peñaloza, “El Profesor y el Curriculum,” pp. 15-16.
The relationship between teacher and student, beyond the occasional contact of the hours of class, requires time; and that time, with the casual informal tone needed for the counseling interaction, can only be attained within a full-time system.¹

Epistemological Implications in Peruvian Educational Reform

The scheme of Peñaloza (fig. 3), which presents science and truth in a means-and-end relationship, has as its most important educational implication the hegemony of the sciences in the cognitive domain. Through scientific study, the student acquires the exact and objective knowledge of man, nature, and society.² But in order to avoid mere encyclopedism of knowledge, education must serve as an instrument for conscientization of reality and, above all, as an instrument for the transformation of that reality. Knowledge must not be merely accumulative, but primarily creative, a transforming power of present reality.

Peruvian educational reform concedes special importance to conscientization.³ This means that in the reform doctrine there cannot be genuine education of the individual and of the community without conscientization.

In the appendix "Definition of Terms" of the General Law of Education, the following concept is expressed:

Conscientization is an educative process by which people and social groups take critical conscience of the cultural and historic world in which they live and assume responsibility,

¹Ibid., p. 17.

²Luna Victoria, Por Una Democracia, p. 51.

³Salazar Bondy, La Educación del Hombre Nuevo, pp. 46-54. This chapter is entirely dedicated to discussion of the sense, the meaning, and the educational implications of the phenomenon of conscientization.
taking the necessary actions for its transformation. Conscientization is not a transitive act of imposition, but a free and reflexive act by which people become conscientious within a process of human interaction and clarification. Conscientization, therefore, excludes dogmatism, discrimination, and the manipulation of people.¹

On the other hand, the General Report says that a new education cannot be achieved without a previous consciousness of reality, upon scientific bases and guided by the most strict objectivity and the most acute critical sense. It is accurate to plan to make all Peruvians conscious, that is to say, to bring them to the full understanding of their personal condition in the context of an underdeveloped and dependent society such as ours.²

These texts well define the sense of conscientization in Peruvian educational reform. The scientific study of reality is viewed as the only objective and sure basis for the accomplishment of conscientization.

According to Salazar Bondy, who closely follows Paulo Freire’s ideas,³ the basic ideas which emerge from conscientization are:

1. An awakening of conscience to perceive the social and natural world in which the subject exists.

2. Rational criticism or the exercise of reason that permits one to perceive and understand the world and society. The critical mind preserves man from being distorted by his interests, emotions, myths, fiction, and manipulations.

¹Oficina de Asesoría Jurídica, Ley General de Educación, p. 107.

²Comisión de Reforma de la Educación, Informe General, p. 50.

and prejudices. Reason illuminates the conscience to understand reality better.

3. A rational commitment, that is to say, an intellectual, rational comprehension which awakens feeling and motivates action.

4. An existential commitment that permits man to descend from the level of rational comprehension to the level of vital experience. If one does not arrive at this level, conscientization will remain a frustrated experience.

5. The liberation of the conscience, namely, the breaking of the conditioning of conscience which accepts domination, dependence, and alienation as natural and inevitable facts.

In sum, conscientization is presented as the opening of the spirit to reality in every one of its facets, and to rational and existential commitment in revising such reality in order to live a worthy life of justice and liberty. In this way, conscientization becomes the ultimate rationale for education.

Axiological Implications in Peruvian Educational Reform

Socialist humanism demands, in the ethical aspect, an education that prepares men to live in a just, free, and human society. According to the General Report, ethical education in traditional educational systems has been mainly intellectual, without a real connection to the practical life. The education of the reform is intended to create ethical values that are connected with the interests of society: solidarity, cooperation, social service, and the value of work. These positive values must be seen not only in the
classroom environment but also at home and work. Social ethics as defined by Peruvian educational reform denounces utilitarianism. The ethics of utilitarianism pretend to link the enjoyment of goodness and richness to man's inherent right to happiness.

Utilitarianism is presented by the ideologists of Peruvian educational reform as the ethics of capitalism, which exalts the values of individualism and serves to justify the prosperity of private enterprise. Salazar Bondy says that in the system of capitalism, utilitarianism influences science, philosophic reflection, religion, art, poetry, and politics. "Everything has a price and is subjected to utility and efficiency determinations."

According to Salazar Bondy's exposition, education will favor the economic development of the country without ethical detriment to human dignity. Education for development, as postulated by the reform, may be translated in this formula: Education for development leads to development for the elevation of the life-level which leads to elevation for the achievement of collective prosperity. Education for development also implies working for the unity of the Peruvian community, which was divided traditionally by social inequality, by the privileges of the dominant group, and by the exploitation of workers. The teachers at every level have an unavoidable ethical duty

1. Comisión de Reforma de la Educación, Informe General, p. 35.


to awaken the national conscience to development and to forge around this conscience a national fervor.¹

Education for development must also be the great challenge of the students. Young Peruvians ought to learn that

man's supreme dignity and the fullness of his existence, which is not a limited utilitarian value, are the profound motifs that must lead toward an education for development. . . . Far beyond any economism, far beyond any egoistic calculation of well-being, far beyond the simple instinct of conservation, education for development is nourished by a noble ethical and spiritual impulse: man's passion that seeks subsistence not by itself alone, but as a basic and starting point of different and ever higher ways of spiritual life. That is why education for development is an humanist education; the only one conceivable by us today, in our condition as Peruvians and contemporary people.²

It should be noted that the social aspect was the almost exclusive interest of the ethical field. This interest was dominated by the aim of building a solidary society that would be just—without discrimination, and prepared for social, economic, and spiritual development.

Purpose and Goals of Peruvian Educational Reform

According to its philosophical and educational foundations, Peruvian educational reform seeks three main purposes: (1) education for work and development, (2) education for structural transformation of society, and (3) education for the self-affirmation of Peru as an independent country.³

¹Ibid., pp. 74-76.
²Ibid., p. 86.
³Comisión de Reforma de la Educación, Informe General, p. 47.
The economic growth requirements of the country affect the orientation of education for work and for development. To reach this goal, education becomes an indispensable weapon against poverty, backwardness, and low levels of production and consumption. In consequence, it intends to prepare every Peruvian for productive work and to provide access for all to the highest cultural, scientific, and technological levels. Such activities are to accelerate the elimination of socioeconomic barriers.

Education for structural transformation of the society arouses a favorable attitude toward changes in the present system. It is appropriate to let the function of transmission and conservation of values be balanced with the function of creation and transformation of culture. This creative and transforming activity is understood as that which is compatible with socialist humanism, which in turn fights against love of money, inequality, and discrimination, besides defending solidarity and participation.

Education for self-affirmation and the independence of the Peruvian country is concerned with developing awareness of the problems of alienation and segregation that affect the society and culture. These social vices which alter the system of values of education must be eradicated. In order to accomplish this purpose, education under the reform emphasizes development of the critical sense and the process of conscientization as primary functions in education.

Within this framework of general purposes, goals may be distinguished in the following aspects: spiritual, intellectual,
ethical, social, aesthetic, civic, physical, occupational, and professional. They can be summarized from the General Report:¹

1. The spiritual goal seeks (a) to motivate the student with a personal conviction of the principles of humanism and socialism for construction of a new society and for formation of a new man within it; (b) to respect religious liberty because it is founded upon the consideration of dignity of the human person; and (c) to not disregard the Christian roots of Peru’s social reality and the religious feelings of the majority.

2. The intellectual goal is to lead the student toward an understanding of the world and Peru’s contemporary scene through knowledge which has its source in science.

3. The ethical goal is to inspire in the student the concept of social ethics as found in socialist humanism and Christian morality.

4. The social goal is to provide for the student the opportunity to develop social commitment and responsibility.

5. The aesthetic goal is to help the student discover that art can be socially understood as a valuable end in itself, that artistic creation is worthy work which is equal in value, dignity, and status to any other type of work.

6. The civic goal is to prepare the student for the structural transformation of Peruvian society and to establish the basis for a solid Peruvian spirit which will commit the student to accomplish the tasks needed by the country to promote and defend its integral development.

¹Comisión de Reforma de la Educación, Informe General, pp. 29-39, 47-54.
7. The physical goal is to promote the practice of psychomotor education—sports and recreation in every sector of the population. Sports have as a basic function the avoidance or reduction of the state of tension and they favor the acquisition of sociability and habits of cooperation. This goal includes nutrition education and school feeding programs provided in order to prevent the mental and physical deterioration produced by hunger.

8. The occupational goal is to offer the student an opportunity to receive a work education in order to participate in the realization of the revolutionary process. Education oriented toward work and development facilitates the progress of both individuals and society.

9. The professional goal is to democratize career preparation for the youth and to inspire in them an understanding that their development is a social service to the community.

The Ideological Foundations of the Seventh-day Adventist Educational System—Educational Issues

Metaphysical Implications

World-view and Education

The Seventh-day Adventist position on metaphysics and its relationship to education is rooted in the existence of God as the source and upholder of all things. Ellen G. White writes:

Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. An unseen hand guides the planets in their circuits of the heavens.

. . .

The same power that upholds nature is working also in man. The same great laws that guide alike the star and the atom control human life.1

1White, Education, p. 99.
God, Creator of the universe, is also the author of life. Ellen G. White says, "The life which the Creator has implanted, He also can call forth,"¹ and "the power that alone can produce life is from God."²

Since the universe is God's creation, Seventh-day Adventist educators have as a point of departure this creationist postulate. Biblical creationism is one of the most prominent aspects of Adventist education, especially in the interpretation of the first chapters of Genesis in a literal and historical sense.

In the specific case of the social science studies, biblical creationism presents a definite perspective regarding the antediluvian origin of humanity and its postdiluvian prehistorical and historical development. Since the Seventh-day Adventist position rejects the evolutionary scheme, it frees itself from the illusion of a process of humanity perfecting itself by means of social, political, and economic revolutionary transformation. History, according to the eschatological vision of Scripture as taught by the Seventh-day Adventist Church, does not lead to the establishment of a universal socialism with peace, justice, liberty, solidarity, and fraternity among men and peoples.³ The biblical, historical, and prophetic view presents humanity as advancing toward the struggle of world powers, political as well as religious, in a desperate search for hegemony. This metahistorical panorama can explain the struggle between

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¹Ibid., p. 104.
²Ibid., p. 105.
capitalist, communist, socialist, and other systems and powers acting in present times. But it becomes evident that until now there has been no plausible solution through the universalization of these systems. The biblical solution is seen only in the light of an intervention by God in history. This point of view is reflected in the Seventh-day Adventist position. Gil G. Fernández, in discussing Ellen G. White's philosophy of history, says:

Ellen G. White teaches that the present wicked age is on the brink of a precipice and that a new age of righteousness will soon be ushered in, but this new order will be brought about not by a human utopia, but by the divine intervention of the Lord of history who will establish His eternal Kingdom in a renovated earth.¹

The duty of Adventist education does not lie in the encouragement of humanistic utopias, but in preparing the student for an encounter with God in personal experience and in history.

Conception of God and Religious Education

The theological aspect of Seventh-day Adventist education has as its highest priority "the knowledge of God" which is the real essence of education.² Emphasis on the theological aspect is basic to intellectual, social, and practical education. Spiritual life should influence the entire life of the institution and individuals. Walton J. Brown, former Director of Education of the General Conference of the Seventh-day Adventist Church, says: "Spiritual activities must not be relegated to a secondary place; weeks of spiritual emphasis,


²White, Counsels to Parents, p. 393.
morning and evening worship, and chapel services, must receive high priority in the school program.\textsuperscript{1}

According to Ellen G. White, a personal knowledge of God is the most important factor in the spiritual development of students and in the restoration of the God-man relationship.\textsuperscript{2} This conviction leads to placement of the knowledge of God as the cornerstone of Seventh-day Adventist education.

Ellen G. White underscores the concept that the knowledge of God should be experiential, not only intellectual or cultural.\textsuperscript{3} Faith is developed through a systematic and devotional study of the Bible. She says: "The education to be secured by searching the Scriptures is an experimental knowledge of the plan of salvation. Such an education will restore the image of God in the soul."\textsuperscript{4}

Conception of man and education

In the anthropological aspect, the central fact is that if God created man according to His image and likeness through His power, that same God can recreate man and turn him into a new man for a new society and fully accomplish His original purpose. This redemptive process is at the heart of Seventh-day Adventist education as the following quotation by Ellen G. White reveals:


\textsuperscript{2}White, \textit{Education}, p. 30.

\textsuperscript{3}Ibid., p. 127.

In order to understand what is comprehended in the work of education, we need to consider both the nature of man and the purpose of God in creating him. We need to consider also the change in man’s condition through the coming in of a knowledge of evil, and God’s plan for still fulfilling His glorious purpose in the education of the human race. . . . By infinite love and mercy the plan of salvation had been devised, and a life of probation was granted. To restore in man the image of his Maker, to bring him back to the perfection in which he was created . . . this was to be the work of redemption. This is the object of education, the great object of life.¹

White also shows the importance placed upon the educational objective of restoring the image of God in man: "The object of the Great Teacher is the restoration of the image of God in the soul and every teacher in our schools should work in harmony with this purpose."²

Another important implication deriving from man being the bearer of the divine image is that education will promote the free and responsible exercise of thinking in such a way that students will not be simple receptors of the thoughts of others. Seventh-day Adventist educators are familiar with the following concept:

It is the work of true education to develop this power, to train the youth to be thinkers, and not merely reflectors of other men’s thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation.³

Conception of Man and Holistic or Integral Education

From their anthropological perspective, Seventh-day Adventist educators support an integral education because the restoration of the

¹White, Education, pp. 14-16.


³White, Education, p. 17.
image of God in man affects every aspect of human life: physical, intellectual, social, and spiritual. Walton J. Brown calls this integral education "balanced education." He writes:

Balanced education, therefore, should combine the intellectual, the practical, and the spiritual, while the spiritual, at the same time, must be an integral part of the first two. Balanced education does not send the soul to church, the mind to school, and the body to the farm. The three aspects must be combined everywhere.1

He bases these three aspects on Ellen G. White's concept of education as the harmonious development of the physical, mental, and spiritual powers.2 Social and vocational aspects were added in other instances in specific reference to Jesus' development recorded in the gospels.

A biblical passage frequently quoted by Ellen G. White to justify a holistic education in relationship to Christ's education is Luke 2:40, 52.3 This passage outlines the four aspects of human development. The childhood and youth of Jesus were years of harmonious development of all aspects—physical, mental, and spiritual. Verse 40 refers especially to the childhood of Jesus; vs. 52 refers primarily to His youth and young manhood.4 In both stages

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1Brown, "What Is Balanced Education?" p. 5.
2White, Education, pp. 15-16; Counsels to Parents, p. 64.
of life, Christ was the model of true Christian education. On this point, White comments:

There are many who dwell with interest upon the period of His public ministry, while they pass unnoticed the teaching of His early years. But it is in His home life that He is the pattern for all children and youth.¹

The aforementioned four aspects are included in the Seventh-day Adventist concept of education as presented in the book Education by White:

It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.²

Since each of these four aspects has particular importance in the conception of the Seventh-day Adventist educational system, it is necessary to provide a distinct foundation for each one in order to compare them with the Peruvian educational reform model.³

Physical development

Jesus' physical health stemmed from His correct habits and working life-style in the occupation of carpentry which produced a strong body. His occupation as a carpenter, besides promoting His health, allowed Him to participate in the economic support of the home.

¹White, Desire of Ages, p. 74.
²White, Education, p. 13.
³Comparing these aspects with those proposed by the Peruvian educational reform, it is possible to establish this relationship: the cognitive aspect corresponds to intellectual development; the non-cognitive activities to physical, spiritual, and social development; qualification for work to vocational education; and student guidance to social and spiritual development.

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Supplementing this example of the physical development of Jesus, Seventh-day Adventist educators recognize the importance of a healthy, sound body promoted elsewhere in the New Testament as well. Paul declares: "... I urge you ... to offer your bodies as living sacrifices, holy and pleasing to God—which is your spiritual worship,"¹ and he questions: "Do you know that your body is the temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, honor God with your body."²

The concept of physical education in the Seventh-day Adventist educational system rests upon these biblical teachings. The promotion of an understanding of basic health principles assumes an important role in religion and education.

In the educational experience of Inca Union College, the principles of healthful living are taught not only during the natural science courses on the elementary and secondary levels or in the Principles of Health course on the higher level, but they are integrated by the regulation of the school program, the work education program, the recreation program, and in the direction of the food service.³

To implement White's orientation toward the proper program of physical education, the following points are noted:

¹Rom 12:1; White, Counsels to Parents, p. 301.
²1 Cor 6:18, 19; White, Counsels to Parents, p. 494.
1. Physical activity can often be associated with missionary purposes (home visitation with a social and spiritual orientation).1

2. Work activity with a useful purpose, preferably outdoors, should be enjoyed. White clearly emphasizes the importance of agriculture as an activity to be provided for students in Seventh-day Adventist schools.2

3. Non-competitive recreational activities such as outdoor games and physical exercises may be provided when the purposeful missionary and work activities are not sufficient to supply adequate exercise for the students.3

4. Competitive games and sports are omitted from the recommended system in the counsels of White. On this issue, she repeatedly provided much advice and firm words of exhortation. For example,

Some of the most popular amusements, such as football and boxing, have become schools of brutality. They are developing the same characteristics as did the games of ancient Rome. The love of

1White says that the pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of blood, and induces mental and physical health. Testimonies for the Church, (Mountain View, California: Pacific Press Publishing Association, 1948), 4:56.

2White's statement that study in agricultural lines should be the A, B, and C of education given in Seventh-day Adventist schools in Testimonies for the Church, 6:179, has become more difficult to implement in present society which is so predominantly industrial that even its agriculture is highly mechanized. But the principle of work education with useful purpose remains unchanged.

3White says: "Amusement that serves as exercise and recreation is not to be discarded; nevertheless it must be kept strictly within bounds." Letter 47, 1893, to W. W. Prescott, October 25, 1893, in EGWRC, Manuscript Release 143, p. 3. In Education, p. 210, she says: "Gymnastic exercises fill a useful place in many schools; but without careful supervision they are often carried to excess. . . . Exercise in a gymnasium, however well conducted, cannot supply the place of recreation in the open air, and for this our schools should afford better opportunity. Vigorous exercise the pupil must have."
domination, the pride in mere brute force, the reckless disregard of life, are exerting upon the youth a power to demoralize that is appalling. Other athletic games, though not so brutalizing, are scarcely less objectionable because of the excess to which they are carried. They stimulate the love of pleasure and excitement, thus fostering a distaste for useful labor, a disposition to shun practical duties and responsibilities.¹

Vocational education

The education of the hand forms another aspect of the education of the student. Although this phase is important, it is not the essence of Seventh-day Adventist education. It is included as a means to an end by placing an individual in contact with his Creator through different activities of the work-study program, contact with His works in nature, teaching the dignity and redemptive character of labor, and providing a means of livelihood.

Ellen G. White writes of agriculture as the "ABC" in education by saying that it is "one of the best educational works."² She also implies that vocational education includes other types of activities. Walton Brown maintains that in the instruction relative to agricultural work, the most important thing is not the type of work but the principle involved in this activity—i.e., the contact of individual with individual, mind with mind, and the intimate relationship between students and teachers. This personal contact can be experienced in the carpentry shop, the bakery, the science laboratory, caring for the ill, and other forms of vocational activities provided by the institution.³

²White, Testimonies for the Church, 6:179.
Work education provides not only for the individual’s economic well-being and promotes the material development of society, but it also serves to reestablish man from his fallen condition and to restore the image of God in his being. White writes:

At the creation, labor was appointed as a blessing. It meant development, power, happiness. The changed condition of the earth through the curse of sin has brought a change in the condition of labor; yet though now attended with anxiety, weariness, and pain, it is still a source of happiness and development. And it is a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity, and firmness. Thus it becomes a part of God’s great plan for our recovery from the Fall.1

To actualize the importance of work education, Seventh-day Adventist educational institutions attempt to supply adequate facilities for vocational instruction—farms, gardens, laundries, carpentry and mechanical shops, presses, and service departments—as the location and the infrastructure of the school may permit. This is one of the distinctive features in the education offered by Inca Union College.

Since chapters 2 and 3 have already stressed this aspect through the history and educational philosophy of the institution, this present section will consider how this is implemented in the educational practice of the institution. In order to practice the combining of study and work, the daily school program is divided, with half a day dedicated to the academic plan and the other half to the work educational activities. The institutional bylaws binding during the 1970s established the following regulation:

With the purpose to offer a practical and useful education, to give vocational guidance, to help the student in the self-

1White, Education, p. 214.
supporting program, and to develop the sense of responsibility and vocational efficiency, the institution will keep the following departments: food products, printing and graphics, agricultural and livestock, carpentry, and others.\textsuperscript{1}

Ocampo specifies forty-four manual work departments corresponding to the institutional regulations of 1968.\textsuperscript{2} To these work departments, all the teachers of Inca Union College were assigned. Besides their normal academic load they were supposed to be responsible for directing or supervising at least one department of manual activity. The bylaws of the Department of Education of the South American Division regarding the obligations and responsibilities of the teacher, read that teachers are "to cooperate with the practical activities of the school and to participate, as far as possible, together with their students and colleagues, in some type of manual activity."\textsuperscript{3}

Rubén Castillo, president of the Organizational Committee of Inca Union University (1983-1988), in referring to the implementation of work-education courses at Inca Union College during the process of the reform, says:

For Inca Union College to start work courses has not been much of a novelty; on the contrary, it has been a tacit acknowledgement of the practical purpose of this institution from its very beginning. . . . To Inca Union College, work has been, is, and will be, even

\begin{footnotes}
\textsuperscript{1}Estatutos del Centro Educación Superior Unión, aprobado el 27 de Mayo de 1970, artículo 50. Institutional Bylaw File, Academic Dean’s Office. (Typewritten.)

\textsuperscript{2}Ocampo, "El Centro de Educación Superior Unión," pp. 152-55.

\textsuperscript{3}División Sudamericana, Reglamento General ([Brasilia]: División Sudamericana, 1979), p. 73.
\end{footnotes}
without official demands, an integral part of our institutional education.¹

Work education demands not only the physical training of the body, but also the exercise and discipline of the mind. In discussing the next topic on intellectual development, the researcher notes that the Seventh-day Adventist position emphasizes the influence of the mind on the body as well as of the body on the mind.²

Intellectual development

The model of Jesus' development presented in Luke 2:40, 52 is also valid for discussing the intellectual aspects of integral education. Jesus developed His wisdom³ until He reached intellectual excellence. Paul proposes that Christians should grow in faith and knowledge, "attaining the whole measure of the fullness of Christ."⁴

In educational terms, this intellectual excellence—according to White—cannot be gained by occasional or disconnected study, but by diligent research and continuous effort.⁵ "Minds that are quick to


²White, Education, p. 197.

³Wisdom is sophia in the Greek Text of Luke 2:52 with the meaning of knowledge, but wisdom has wider semantic meanings such as learning, science (Matt 13:54; Mark 6:2), scientific skill (1 Cor 1:17), human philosophy (1 Cor 1:19, 20, 22), superior knowledge (Col 2:23), ability (Luke 21:15), and prudence (Col 4:5). Harold K. Moulton, The Analytical Greek Lexicon Revised (Grand Rapids, Michigan: Zondervan, 1977), p. 371.

⁴Commentary on Eph 4:13, SDA Bible Commentary, 6:1024.

⁵White, Education, p. 123.
discern will go deep beneath the surface.\textsuperscript{1} Seventh-day Adventist educators in Peru have not discussed extensively the need for course integration in correlative areas of knowledge (e.g., social sciences, history, and geography), but they do express their basic concern in the need for integrating the Bible into the entire curriculum. White refers to the epistemological value of the Bible: "This book is the foundation of all true knowledge."\textsuperscript{2} She justifies her claim when she says: "As an educating power, the Bible is of more value than the writings of all the philosophers of all ages,"\textsuperscript{3} and "as a means of intellectual training, the Bible is more effective than any other book, or all other books combined."\textsuperscript{4}

These understandings lead to the conviction for building a bibliocentric curriculum, as George Knight writes:

\begin{quote}
The Bible is the foundational and contextual document for all curricular items in the Christian school. This postulate is a natural outcome of a bibliocentric revelational epistemology.

\ldots

For Christianity, the Bible is both foundational and contextual. It provides a pattern for thought in all areas. This line of thought has led many Christian educators to see the Bible as the integrating point at which all knowledge comes together for a contextual interpretation. The Bible is the focus of integration for all knowledge because it provides a unifying perspective and comes from God, the source of all truth.\textsuperscript{5}
\end{quote}

\textsuperscript{1}White, Fundamentals of Christian Education, p. 118.

\textsuperscript{2}White, Counsels to Parents, p. 15.

\textsuperscript{3}Ibid., p. 428.

\textsuperscript{4}White, Education, p. 124.

From this integrative perspective emerges the discussion on two aspects that influence the praxis of education: (1) the emphasis on character development above mere intellectual education and (2) the need for integrating faith and learning.

In relation to the first point, George H. Akers, currently Director of Education in the General Conference of Seventh-day Adventists, questions: "Is education essentially knowing or being? Can a core curriculum be constructed to achieve 'being'? . . . Have we forgotten that the very essence of education is the building of character?"¹ On this issue, White says:

True education does not ignore the value of scientific knowledge or literary requirements; but above information it values power; above power, goodness; above intellectual requirements, character. The world does not so much need men of great intellect, as of noble character.²

These statements challenge the teacher to be not simply a transmitter of knowledge but a forger of Christian character, motivating the student to love study and to work for God, for his family, and for society.

In relation to the need for integration of faith and learning, the philosophy of Seventh-day Adventist education invites the teacher to become acquainted with the spiritual dimensions inherent in every subject of the school curriculum, remembering that all teaching is to be given from a Christian viewpoint.³ The Seventh-day Adventist


²White, Education, p. 225.

³The book Education by Ellen G. White contains material regarding the integration of faith and learning, especially in science, history, art, and vocational activities.
teacher has the moral and intellectual obligation to organize or reorganize his teaching content and methodology in order to accomplish an integrated approach to his subject matter.

The scholars most quoted by Adventist educators when referring to the integration of faith and learning are Frank E. Gaebelein, Headmaster Emeritus of the Stony Brook School and co-editor of Christianity Today (1963-1966)\(^1\) and Arthur F. Holmes, chairman of the Department of Philosophy, Wheaton College.\(^2\) Both identify the critical issues affecting contemporary Christian education and the essential factors which enable the Christian teacher to model the integration of faith and learning.

Among Seventh-day Adventist educators, the works of George H. Akers and Robert Moon have underscored the importance of this issue. For many years, Akers taught a course entitled "Integration of Faith and Learning" at Andrews University. The purpose of the course was "to assist the student in the development of a philosophy and supporting skills in the integration of Christian faith and practice in the total curriculum of religious schools."\(^3\)

The position of Seventh-day Adventist education favors the integration of faith and learning, but the complete understanding of


this process of integration is one of the major problems in the educational practices of Inca Union College, especially at the regular basic educational level (elementary and secondary education). One of the main recommendations of the denominational evaluation committees has been for the institution to avoid uncritically developing the courses required by the public system of education. The official textbooks of the natural and social sciences, mathematics, language, and literature do not always harmonize with the teachings of the Bible. In order to overcome this difficulty, it is recommended that Seventh-day Adventist teachers at Inca Union College develop their own textbooks, or at least carefully organize their syllabi or course outlines so that the denominational philosophy of education may be reflected.

Social development

Another aspect of Seventh-day Adventist education is social development. This development from the committed Christian's viewpoint of attaining man's and society's transformation demonstrates a serious dilemma for Seventh-day Adventist education. B. B. Beach, Director of the Department of Religious Liberty in the General Conference of Seventh-day Adventists, writes:

Colossal social, political, and economic problems increasingly absorb the attention and efforts of governments and society. Are

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1The author of this dissertation participated as a member of the committee in the denominational evaluations of the institution for its secondary level in 1973, 1976, and 1985.
these matters of any direct concern to Christian teachers? Does Adventist education have a social obligation?\(^1\)

To answer these questions, Beach employs the example of Jesus, who, on the one hand, had an acute human sensitivity to fulfill the Messianic task in its social dimension: good news to the poor, freedom for the captives, sight for the blind, liberty for the oppressed.\(^2\) But on the other hand, "Jesus rejected crusadism and zealotlike kingship. He made it clear that His kingdom was not of this world."\(^3\)

White writes about educational reform in order to effect "a permanent change in society,"\(^4\) but she did not support the claims of a social gospel\(^5\) regarding the sure perfectibility of man and his social structures. She was convinced that "the gospel of grace alone can cure the evils that curse society."\(^6\)

Beach says that Christianity should not be seen as a religion of isolated individualism, but as a social religion because Christian living begins today and has practical meaning for the here and now.


\(^2\)Ibid., referring to Lk 4:16-21 and Isa 61:1-3.

\(^3\)Ibid.


\(^6\)White, *Christ’s Object Lessons*, p. 254.
Christian virtues, according to Beach, have social implications.\(^1\) But, he advises:

The double danger, then, is that Christians will either readapt Christianity as an escape or refuge religion surrounded by the moat of mystical conservatism, or bring religion into line with government pressure and policy in such a way as to lead to Christianity’s politization.\(^2\)

In order to avoid falling into these extremes, Seventh-day Adventist educators ought to sense the double dimensions of the kingdom of God. This kingdom is not of this world although it begins in this world. In this dimension, Seventh-day Adventist education is committed to prepare man for a world of solidarity, love, sympathy, peace, and justice. Therefore, Beach observes, Seventh-day Adventist teachers "must implant seeds of love, good will, kindness, peace, justice, temperance, health, and dignity."\(^3\) For the accomplishment of this mission, Seventh-day Adventist educators need not be involved in political parties and activism.\(^4\) Rather, they need to be aware of the implications of the Second Coming of Christ in the present life.

**Spiritual Development**

The spiritual phase should hold the highest priority in integral or holistic education. Ellen G. White says that "the knowledge of God is the real essence of education."\(^5\) Spiritual education should permeate all activities in the school.

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\(^1\) Beach, "How Should the Christian Teacher?" p. 12.

\(^2\) Ibid.

\(^3\) Ibid., p. 36.


\(^5\) White, *Counsels to Parents*, p. 393.
Luke 2:52 also includes the statement that Jesus grew in favor with God. He was constantly growing in spiritual grace and in knowledge of truth. He grew in spiritual power and understanding through hours spent meditating, searching the Scriptures, and seeking His Father in prayer.¹

The practice of prayer and the systematic study of the Bible are two prominent features in the spiritual aspect of integral education. The bylaws of the South American Division of Seventh-day Adventists state the following goal for denominational schools: "To provide that the study of the Holy Scriptures be the fundamental discipline of our entire system of education."² In line with this, the curriculum of Inca Union College places the teaching of the Bible in a preferential place in all grades of study and at every educational level. Instead of the one hour of religious education per week provided by the public system, the Seventh-day Adventist elementary and secondary schools offer five hours per week, placing the Bible courses in the first class period of each day whenever possible. In the various majors on the higher education level, at least one course of religious instruction is required every semester in the program of study.³

During the process of Peruvian educational reform and while CONER functioned, the Seventh-day Adventist Church enjoyed the opportunity of publishing the program of Religious Education for the

¹White, *The Desire of Ages*, p. 90.


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first cycle (the first four grades) of the basic regular education.\textsuperscript{1} Even after the period of educational reform was over, the interconfessional curriculum of religious education continued to be officially published and applied in national education.

\textbf{Epistemological Implications in the Seventh-day Adventist Educational System}

The SDA epistemological position claims that the ultimate source of truth is the revelation of God, specifically the special revelation of the Bible. It does not mean that the SDA education discounts scientific knowledge or philosophical reasoning; it merely recognizes that all truth is God’s truth, and is therefore complementary. White says:

\begin{quote}
A knowledge of science of all kinds is power, and it is the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth’s history . . . . But while the knowledge of science is a power, the knowledge which Jesus in person came to impart to the world was the knowledge of the gospel.\textsuperscript{2}
\end{quote}

Science is power, but it does not generate any new truth; it only uncovers knowledge which God is disclosing. Accordingly, Seventh-day Adventist educators use the Bible to verify scientific claims. If inconsistencies are apparent, the Bible is regarded as the highest authority. Therefore the study of the Bible cannot be reduced to a place of secondary importance in the curriculum. Its teachings contain guiding principles for science, philosophy, theology, and also for every practical aspect of life—such as work education, physical

\textsuperscript{1} Ministerio de Educación, 1textit{Estructura Curricular Básica—Primer Ciclo} (Lima: Dirección de Educación Básica Regular, 1979), p. 448.

\textsuperscript{2} White, 1textit{Fundamentals of Christian Education}, p. 186.
education, student guidance, and other educational activities. White underlines the epistemological value of the Bible when she writes:

The Bible is the Book of books, and is most deserving of the closest study and attention. It gives not only the history of the creation of this world, but a description of the world to come. It contains instruction concerning the wonders of the universe, and it reveals to our understanding the Author of the heavens and the earth. It unfolds a simple and complete system of theology and philosophy. . . . It is the revelation of God to man.

If the truths of the Bible are woven into practical life, they will bring the mind up from its earthliness and debasement.1

By accepting this foundation (supremacy of the Bible in the educational system), the Seventh-day Adventist educator can have authoritative answers to the difficult problems that must be faced by others: Can truth be known at all? Is it relative or absolute? Are scientific knowledge and philosophical reasoning always reliable? While humanists use human reasoning to wrestle with these problems, Seventh-day Adventist educators believe in the divine answer provided by the Bible.

The study of the Bible should not conduce to fanaticism or superficiality. On the contrary, it should induce the student to serious, profound, free, and responsible study of all sources of knowledge—nature or general revelation, and Scripture or special revelation. All truth is derived from God. The dichotomy between science and revelation is false, as well as between secular history and sacred history, or between secular studies and theology. On this point, George Knight says:

This dichotomy implies that the religious has to do with God while the secular is divorced from Him. From this point of view the study of science, history, and mathematics is seen as basically secular, while the study of religion, church

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history, and ethics is seen as religious. This is not the Biblical perspective.¹

In the Constitution, Bylaws is the following observation: "To omit God's revelation from the study of things is to omit that which makes them fully understandable and meaningful."² Seventh-day Adventist educational philosophy presents a God-centered epistemology giving unity to truth.

The highest revelation was the incarnation of Jesus Christ which had the object of fulfilling the plan of redemption—centered on the cross of Calvary. The most important epistemological foundation of Seventh-day Adventist education is found within this fact of divine revelation. The following statement from Ellen G. White is quoted at length because of its importance:

The cross of Christ—teach it to every student over and over again. How many believe it to be what it is? How many bring it into their studies and know its true significance? Could there be a Christian in our world without the cross of Christ? Then keep the cross upheld in your school as the foundation of true education. The cross of Christ is just as near our teachers, and should be as perfectly understood by them, as it was by Paul, who could say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." (Gal 6:14)

Let teachers, from the highest to the lowest, seek to understand what it means to glory in the cross of Christ. Then by precept and example they can teach their students the blessings it brings to those who bear it manfully and bravely. . . .

Educators who will not work in this line are not worthy of the name they bear. Teachers, turn from the example of the world, cease to exalt professedly great men; turn the minds of your students from the glory of everything save the cross of Christ. The crucified Messiah is the central point of all Christianity. The most essential lessons for teachers and students to learn are those which point not to the world, but from the world to the cross of Calvary.³

¹Knight, Philosophy and Education, p. 197.
²Constitution, Bylaws, p. 124
³White, Counsels to Parents, pp. 23-24.
It should be noted that only through the cross is it possible to attain the true knowledge of God and the guiding principles to correctly interpret science and philosophy. An academic or intellectual understanding of Christ’s incarnation as sacrifice is not sufficient; a conversion experience must be sought by and for each student and faculty member. This is the cornerstone of Christian education.

Axiological Implications in the Seventh-day Adventist Educational System

The basis of Seventh-day Adventist ethics is God’s own character as revealed in His law given in the Ten Commandments and in the Sermon on the Mount. A summary of the Ten Commandments is given as "love" in Rom 13:10, which says that love is the fulfilling of the law, and in Matt 12:37, which commands love to God and to one’s neighbor. White says: "Love, the basis of creation and of redemption, is the basis of true education."1 The law of love calls for the dedication of Christians to unselfish service to God and their fellow men. This concept of service is the foundation of Christian ethics.

The law of service is the key aspect in the Seventh-day Adventist ethical education. It has a double dimension: the joy of service in this world and the higher joy of service in the world to

1White, Education, p. 16.
White emphasizes: "All things both in heaven and in earth declare that the great law of life is a law of service."²

In the perspective of present life, the law of God manifested in love and service is the basis for determining between right and wrong, between Christian behavior and non-Christian behavior, and between egoism and altruism. Seventh-day Adventist education must fulfill the role of preparing students for lives as unselfish servants in this world, citizens respectful of the laws of government, good and honest workers, and considerate members of the family and social institutions.

To prevent Christian ethics from becoming mere legalism, God's law needs to be internalized. This is the new meaning presented by Jesus in the Sermon on the Mount.³ White explains this new meaning of the law extensively.⁴ The thoughts and motives are more important than acts. True education includes the education of the heart and the greatest agent to this end is the Holy Spirit.

In the perspective of the world to come, Seventh-day Adventist education claims a radical solution for the social problems of humanity. While socialistic humanism holds that the present condition of man and society is one of passing through a preparatory stage in the march of humanity toward a universal socialism, the Bible prophecies—especially Matt 24 and Luke 21 (interpreted literally by

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¹Ibid., p. 13.
²Ibid., p. 103.
³Matt 5:21-22, 28.
⁴White, Thoughts from the Mount, pp. 55-60.
the Seventh-day Adventist Church\(^1\)—teach that the world situation of present times will tend to worsen because of anxiety, hostility, world-powers hegemony, false Messiahs and false religions, violence, growing immorality, and all types of intemperance. The solution which emerges from these passages is not the establishment of political, social, or economic systems, but in the second coming of Christ.\(^2\)

Therefore, Christian education does not encourage faith in the political revolutions of our times, but rather in the installation of the kingdom of God, spiritually in human hearts first, and then territorially and materially when Christ comes again to this world.\(^3\)

The emphasis in the transcendent eschatological perspective does not annul the need to construct society in the present life. It is necessary to discover Christ's image in one's neighbor as stressed by the gospel of Matthew when considering the divine judgment.\(^4\) One implication of this teaching is that the Christian's life will be organized upon the concept of the kingdom of God within the human heart, and upon the sense of imminence and certainty of the soon appearance of Jesus Christ in His glory.

In a world dominated by materialism and egoism, Christian education contains the mission to motivate human behavior with love and with God's power in the Gospel: to let Christ be a living experience in the hearts of teacher and students, preparing them for

\(^{1}\) Nichol, SDA Bible Commentary, 5:485-505, 862-64.


\(^{3}\) Veloso, Cristianismo y Revolución, pp. 127-28.

\(^{4}\) Matt 25:31-46.
human sympathy, for solidarity, for compassion, for abnegation and for service. White says that service, as exemplified in the life of Christ, produces joyfulness in the experience of the students.\(^1\) The joy in service is the fruit of the Holy Spirit and His love.\(^2\) Service, while making man a blessing to others, returns the greatest blessing to himself. Ellen G. White formulated this basic thought: "Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty."\(^3\)

At the end of the exposition of the educational implications of the axiological aspect, a conclusion can be drawn: Only a totally Christian approach to educational philosophy will successfully integrate the existence of God as its metaphysics, the Bible as its epistemology, and God’s love as its ethics. The praxis of Seventh-day Adventist educational philosophy will be facilitated by clear statements of purposes and goals by Seventh-day Adventist educational institutions. The next section is dedicated to specifying how these aspects are described for Inca Union College.

**Purpose and Goals in the Documents of Inca Union College**

The yearly institutional bulletin called *Prospecto* (*Prospectus*), presents the following nine educational aims of the

\(^1\)White, *Education*, p. 13.  
\(^2\)Gal 5:22.  
\(^3\)White, *Education*, p. 16.
institution: spiritual, intellectual, ethic, social, aesthetic, civic, physical, occupational, and professional:1

1. The spiritual is to strengthen in the student a personal conviction of the principles of Christian faith. This conviction develops a Christian philosophy of life in them, with which they are able to solve their personal problems and become sensible to the needs of their fellow beings.2

It is appropriate to emphasize here that the ultimate spiritual aim of education is to restore the image of God in each student and to form the truly regenerated man who is growing in personal fellowship with God and men.

2. The intellectual goal is to lead the student toward basic facts and principles, that may enable them to express independent, responsible, and creative thinking manifested in an open mind and intellectual efficiency.3

This statement encourages creativity, not a mere transmission of cultural heritage, and an independent thought, not a rebellious thought put against God's truth. This point harmonizes with Ellen G. White's position expressed in the following:

Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do . . . . It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought . . . . Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.4

1These nine aims may be classified into the four areas of human growth: spiritual, intellectual, physical, and social. Under social may be included ethic, aesthetic, civic, occupational, and professional.


3Ibid.

Seventh-day Adventist education fosters intellectual growth and the acquisition of knowledge within an atmosphere of Christian faith and commitment.

3. The ethical goal is to inspire in the students the concept of Christian ethics found in the Holy Scriptures, teaching them to respect the principle of authority and rights and opinions of others.¹

The principles of divine ethics revealed in the Bible were formulated in the Ten Commandments and in the Sermon on the Mount. They present norms both in their restrictive proscriptions as well as in their positive, active formulations. On the other hand, the establishment of different systems of government is regarded by Paul as a divinely approved means for the maintenance of order and for the protection of the people and their rights.² Obedience to the laws of the state may be withheld only when they clearly are in conflict with the laws of God.

4. The social goal is to provide in the students the opportunity to develop socially approved practices, especially cultivating home virtues through a sound relationship between the faculty and the students, preparing them to fulfill their obligations in society.³

This point develops the idea of sociability in a Christian environment where refinement of graces and home desirable virtues are practiced. But it includes the aspect of social commitment and social responsibility. B. B. Beach formulated this question: "Does Adventist education have a social obligation?" Before his answer, he observed:

Some people tend to think that the Christian Church has little, if any, social responsibility and certainly no political role to play. Others insist that the Church has incontestable political responsibility and that its main task is to improve the world and work toward the establishment of a Christian social order and eventually setting up of the kingdom of God on earth.¹

It has been presented that the kingdom of God begins now in the heart of man and culminates in its total establishment after the Second Coming of Christ. Meanwhile, Christian educators cannot turn their backs on the world because of its sinfulness. Beach adds:

They cannot contract out of this world and human responsibility. Adventist teachers must not live in a "scholastic ghetto," but must endeavor, as salt and light, to permeate and influence non-Christian society in order to draw men and women to Christ.²

The social aspect must be defined in terms adequate to the biblical message and to the social context of the Inca Union Mission countries which are part of the Third World.

5. The aesthetic goal is to awaken in the student appreciation toward every manifestation which is beautiful, fomenting a contemplation of nature and of the best of the fine arts. At Seminario Adventista Union it is desired that the students may develop not only appreciative abilities, but also interpretative and creative skills.³

God’s creation is the Source of beauty and He has endowed man with creative abilities to be developed. Although not every artistic manifestation has to have a religious nature, in Seventh-day Adventist education those works of art (whether in music, literature, theater, painting, and other aesthetic expressions) which foment irreligiosity, vices, degradation, violence, crimes, spiritualism are incompatible

¹Beach, "How Should the Christian Teacher Relate ... Issues?" p. 11.
²Ibid., p. 36.
with God's created beauty or with spirituality. There is a need for educators who have a clear conviction of Christian values so that a sound aesthetic education may prevail in the youth.

6. In the civic aspect, to teach love and respect toward national and universal ideals, to fulfill the duties of an upright citizen and to work wholeheartedly for the progress of the community and of humanity according to the criterion of non-violence.\(^1\)

This point is complementary with number 4, concerning social responsibility.

7. The physical goal is to promote in the students the principles of good health: a balanced and healthy diet, a clear understanding of hygienic habits, the right usage of leisure time in recreation, exercise, and rest, and the understanding that confidence in God is the supreme source of spiritual, mental, and physical health.\(^2\)

An important aim of Seventh-day Adventist education is to lead students into a knowledge of health principles as the basis of a right relationship between God and man.

8. The occupational goal is to offer the students opportunity to participate in work activities with the purpose of teaching them love for work and its dignity, and to help them make their way through school, with the support of their work for the expenses of their education as the student is initiated into a vocational activity with which he may eventually earn his living.\(^3\)

Since its beginning, Inca Union College has emphasized the values of work-study programs and has expended major resources and efforts in developing them on its campus. The practice of vocational skills is part of the educative process and provides many students the opportunity to gain their total or partial educational expenses.

\(^{1}\)Ibid.

\(^{2}\)Ibid.

\(^{3}\)Ibid.
9. In the professional aspect, to inspire the students to distinguish themselves as qualified and efficient Christian professionals.\textsuperscript{1}

Through Inca Union College, the Seventh-day Adventist Church seeks to provide a Christian, professional, and vocational education. Christian professionals make significant contributions to the advance of culture in the local community, the nation, and the world.

Comparison of Educational Issues in Peruvian Educational Reform and the Seventh-day Adventist System

World-view and Education

In this chapter two systems of education have been compared. From alternate presentations of both systems these common denominators and values were identified: human solidarity, altruistic love, peace, liberty, and freedom from any kind of discrimination, exploitation, egoism, and selfish materialism.

All of these values, according to the reform philosophers, are inherent to socialist humanism and answer to the supreme ideal which is the progressive advancement of humanity toward the final destiny of the socialist utopia—a classless society in which class struggle will be not exist. Human dignity will be respected by all because socialist universalization will have been accomplished. Therefore, in essence, the new humanist education will make the student conscious of the present condition of man and will prepare him for the society of tomorrow.

The positive aspects of this humanist education are centered around the objectives of respect for human dignity and the building of

\textsuperscript{1}Ibid.
a new society in which spiritual values may be appreciated and the
dignity of work regarded as a means of achieving human happiness.
From a Christian perspective these values cannot be faulted, but they
belong to a future not yet attained by socialist or communist regimes.

The weakest aspects of socialist and humanist education are
shown in its explanation of historical development as a process of
evolution with an extremely long prehistory without significant
cultural development, and then a utopian future. This view ignores
the deterioration of humanity produced by the population explosion,
increase in hunger, the appearance of new diseases that are real
plagues, international wars, environmental pollution, alterations in
the ecology, and the extinction of many natural resources.
Predictions for the twenty-first century do not provide a realistic
basis for believing that a socialist utopia will ever come to
fruition.

Christian education as postulated by the Seventh-day Adventist
Church is centered in God's existence and in His biblical revelation
which presents both the origin and destiny of man. The origin of man
is found in the God's creation of man in His image. The destiny of
humanity is in the final restoration of that image which had been
marred by sin. This work of restoration will culminate with the
Second Coming of Christ.

God and Religious Education

The Peruvian educational reform upholds the idea of religious
education not only as a theoretical course but as a set of living
experiences of worship and adoration. As a theoretical course, public
religious education established only one period per week out of the 35 total hours available for education. This is insignificant in relation to the time allotted to such subjects as mathematics, the social sciences, the natural sciences, and language. However, private institutions of different denominational bodies enjoyed ample freedom to develop a balanced curriculum.

The Seventh-day Adventist model regards the knowledge of God as the real essence of education and claims that the revelation of God is the ultimate source of all truth. Therefore, Bible courses are not considered inferior to other important subjects in the curricular design. Furthermore, religious education is regarded as the foundation of the whole educational system.

Conception of Man and Education

The models coincide in their emphasis on an integral or holistic education. The conception of man as a holistic being has induced both the Peruvian reform educators and Adventist educators to elaborate an integral system of education which demands an integral curriculum. Perhaps this is the best contribution to the entire reform process, both for national education and from Seventh-day Adventist education. But the starting points for these two systems are different and, to a certain degree, opposite.

The anthropological conception at the center of Peruvian educational reform is of man as a being who is capable of creating and realizing values. His rational faculty is not one characteristic independent of all others. Besides rationality, there are capacities for perceiving beauty, justice, moral well-being, economic well-being,
and God. God is not at the center of this system of values. God is dependent on man's cultural conception. It is therefore understandable that Salazar Bondy used the term humanistic when referring to the philosophy of the Peruvian educational reform. Man's creative ability to transform the world and society places him in the center of the system, making his conception basically anthropocentric.

Another aspect of this anthropocentric conception is the concept of man as the center of an evolutionary process. The philosophy of the reform pictures humanity gradually evolving from the biological to the cultural stage. Human nature will improve with education, so that eventually world society will enjoy universal socialism. All factors of domination and exploitation will be torn down and all will live in peace and justice.

The anthropological conception of Seventh-day Adventist educational philosophy is based on the revealed truth that "God created man in His own image." Man is dependent upon God to live, to orient his life, and to decide his eternal destiny. God is the center of all values because He is the Supreme Being, Creator of all living beings and values.

Seventh-day Adventist education is based on the belief that man in his present situation is a fallen being. This is a temporary situation. Man is not abandoned to hopelessness. By His sacrifice on the cross, Jesus is able to restore fallen human beings to their original state.

1Gen 1:27.
Epistemological Implications

In the area of truth and knowledge, Peruvian educational reform develops an epistemological approach in which scientific research and philosophical reasoning serve as the authoritative foundation and also function as the criteria for judging the validity of truth attained by other means. This conclusion is derived from the works of Peñaloza and Salazar Bondy who claim that scientific and rational knowledge are the only credible means for discovering reality. Scientific and philosophic humanism do not admit the epistemological importance of biblical revelation but concentrate their maximum concern on science and philosophic reasoning as the instruments and tools for the process of conscientization. This process became the _raison d’etre_ of reform education.

All truth derives from God in the Seventh-day Adventist epistemological position: the Bible is the foremost source of knowledge and the highest epistemological authority. Scientific and philosophic knowledge must be tested and verified in the light of Scripture. The Bible is an authoritative source of all truth given to man by revelation. As Ellen G. White says:

_No knowledge is so firm, so consistent and far-reaching, as that obtained from a study of the Word of God. It is the foundation of all true knowledge. The Bible is like a fountain._

To learn science through human interpretation alone is to obtain a false education, but to learn of God and Christ is to learn the science of heaven. The confusion in education has come because the wisdom and knowledge of God have not been exalted.

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1White, _Fundamentals of Christian Education_, p. 393.

2White, _Counsels to Parents_, p. 447.
The conflicts between science and revelation are not to be resolved, however, by religious or agnostic dogmatism. Dogmatism shuts the door to serious and honest investigation; it must therefore be abolished from true education.

Seventh-day Adventist education promotes scientific research and philosophic reasoning that relies upon divine revelation and respect for ethical principles toward the life and health of individuals and society.

**Axiological Implications**

The basic claims of socialist humanism for abandoning every form of materialistic egoism, every form of exploitation and domination, and every form of discrimination are legitimate and compatible with the ethical principles of Christianity. The problem is in the methodology. Not all the ideologists of the Peruvian revolution agree with Luna Victoria when he says:

> Every political system comes down to the "authoritarian field" of physical coercion, while Christianity is not able to employ such coercion in obtaining its specific goals. Christianity can only use persuasion because its essence consists in love, and love, by being something essentially and fully free, cannot be imposed coercively, but only proposed persuasively.¹

Salazar Bondy, the philosopher of the revolution, in his writings on education, seems to adopt the same perspective of a non-coercive position. However, in his philosophic literary dialogue *Bartolomé, o de la Dominación* it becomes evident that he is trying to incite a revolutionary struggle through guerilla fighting. The main character, Ernesto Hatuey (or Ernesto Che Guevara), whom Salazar Bondy

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¹Luna Victoria, *Por Una Democracia*, p. 149.
exalts, begins a guerilla fight because the dialogue with the oppressor has become unsustainable. The libertarian preaching of Bartholomew (or Bartolomé de las Casas) is insufficient. The irreversible hour of action has come. How much effect did the work of conscientization have on the precipitation of violence and the guerilla fights which began to afflict the country immediately after the change of government in 1980? This is a question which deserves attention, but is not within the framework of this dissertation. Observers verify that violence is an option that has been utilized often when persuasive love has failed.

The Seventh-day Adventist axiological position does not encourage participation in political revolutions. Its basic aim is to teach the principles of Christian axiology derived from the Bible which is a revelation of the character of God—love.1 If God did not love, He would stop being God. His love is eternal and unconditional. This love is the basis of education and of redemption.2

According to the Seventh-day Adventist position, biblical principles must not be taught as mere theological abstractions but as principles of life. The observance of ethical principles must let the student follow Christ’s model of education: to be physically healthy, intellectually open to study, spiritually in an upright relationship with God, and socially in a correct relationship with man, including home, church, school, and the whole society. This is seen by Seventh-

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1 John 4:8, 16.
2 White, Education, p. 16.
Adventists as the best preparation for this world and for eternity.

Having presented the metaphysical, epistemological, and axiological implications of the two systems of education, the final chapter will compare and contrast the two systems and present the conclusions derived from this comparative study.
CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

Between 1968 and 1980 the Republic of Peru instituted an educational reform which made considerable impact on the world of education and which marked an epoch in the history of the country. It affected both public and private education at all levels. The Peruvian educational reform has been the most important reform accomplished in Peru during its entire republican history. The educational reform committee, headed by Dr. Emilio Barrantes, had the valuable cooperation of two of the most notable philosophers and educators of contemporary Peru: Augusto Salazar Bondy and Walter Peñaloza Ramella. The committee was able to awaken the spirit of cooperation and participation from public and private school teachers, students, parents of students, the mass media, the national government, religious denominations having educational institutions, and many other segments of the population.

Within this context, Seventh-day Adventist education was considered a point of reference for the educational reform because in some respects the innovations which the reform attempted to introduce into the Peruvian educational reform were similar to the Seventh-day Adventist educational experience. In the opinion of the researcher, the educational system supported by the Seventh-day Adventist Church
is in reality not only a point of reference; it is an alternate educational model with its own well-defined characteristics. Seventh-day Adventist philosophy of education is distinctively religious. Its principles are found in the Bible. It is a Christ-centered education because it is identified with the plan of redemption. Ellen G. White says: "By some, education is placed next to religion, but true education is religion."¹ "In the highest sense, the work of education and the work of redemption are one."² "To have higher education is to have a living connection with Christ."³

No previous study has compared and contrasted the Peruvian educational reform from 1968 to 1980 with Seventh-day Adventist education at Inca Union College, the denomination’s most influential Peruvian institution. The present study proposed to meet this need, placing Peruvian educational reform in historical perspective and permitting a better understanding of the present state of public and private education in Peru.

This study has compared these two models of education, first pointing out their historical background, and then analyzing the philosophical foundations and the educational implications of both systems. As a result of this comparative study, similarities and differences emerge between both systems. These make it possible to appreciate the advantages and disadvantages in each. The ideological

¹White, Counsels to Parents, p. 108.
²White, Education, p. 30.
³White, Testimonies for the Church, 9:174.
basis of each educational system and implications for the purposes and goals of the respective models are clarified.

Conclusions

The following conclusions emerge from this study of Peruvian educational reform (1968-1980) and Seventh-day Adventist education in Peru, with an emphasis on Inca Union College.

1. Regarding philosophical foundations and their educational implications: The evolutionary metaphysical orientation is the philosophy behind the Peruvian educational reform. However, as far as the destiny of humanity is concerned, the adherence of Salazar Bondy to the ideas of Teilhard de Chardin resulted in the reinterpretation of the ideas of Christianity. Teilhard liberally interprets the Bible and reduces the doctrines of creation and redemption to a simple aspect of evolution which he claims has been in progress for millions of years. This attempt to harmonize evolution with creation gives birth to an ambiguous ideology in the so-called socialist humanism with Christian inspiration.

The implications of humanism in epistemology are understood in the context of the exaltation of human science and philosophical reasoning. The philosophy of the Peruvian educational reform places science and philosophy at the center, claiming that only what can be proven by science is true. There is no faith in truth found elsewhere. However, when the philosophers and scientists of the Peruvian educational reform recur to evolutionary theories, they go beyond the limits of the scientific method. It is impossible to prove scientifically how and when the earth and life originated.
In connection with the exaltation of science is faith in progress, whether in applied sciences or in technology. The educational reform considered technological development as the great resource for solving humanity's problems, forgetting that the scientific and technological progress of the twentieth century had its failures in the aftermath of World Wars I and II. Science and technology without the enlightenment of a moral conscience, without the true axiological inspiration of Christianity, are merely devices for human usefulness and better living.

In contrast with the metaphysical foundation of the Peruvian educational reform, the Seventh-day Adventist position proceeds in a different direction. Its first premise is the existence of God, and after that, through His activity, God is the Creator, Sustainer, and Redeemer of man, the world, and the universe. From this metaphysical belief the doctrine of creation and redemption is derived, an essential point of Seventh-day Adventist education. The doctrine of creation forms "the indispensable foundation for Christian and Biblical theology."¹

Among the immediate implications of the doctrine of creation and redemption are the notions of meaningful history and eschatology, and the idea of a holistic development as part of the preparation of a full participation in the world to come. Human history is not determined by an evolutionary process of humanity toward its perfection, as defended by the ideologists of the Peruvian revolution. God is the controlling and guiding principle of history.

¹SDA Encyclopedia, s.v. "Creation."
In the epistemological field, the doctrine of creation implies that God is the source of all truth. God’s knowledge is total and perfect. Yet, bearing the image of God, man is able to think and know in some ways which reflect God’s thought and knowledge. The epistemological position of Seventh-day Adventist education recognizes that there is no real conflict between science, philosophy, and revelation. These are different ways to discover specific aspects of reality. The claim that knowledge comes exclusively through science or philosophical reasoning is unilateral because it ignores God’s revelation as the highest source of truth.

Another implication is found in the ethical aspect. If God is the Creator, Sustainer, and Redeemer, man is obligated to conform to the moral principles He has established in the Scriptures, particularly in the Ten Commandments and the Sermon on the Mount. The Seventh-day Adventist ethic rests on the conviction that God is the author of the ethical principles as contained in the Bible. The fact that socialist humanism agrees on the most basic values (justice; love; solidarity; respect for human dignity; and avoidance of domination, exploitation, and discrimination) demonstrates a common moral perception among groups with different philosophical or religious backgrounds. But there is a need for understanding the sense and the ultimate meaning of human dignity. Human-centered axiology is insufficient and incomplete for the achievement of true justice, peace, and happiness. God-centered axiology offers the final accomplishment of God’s promises.

2. Regarding education and social change: The educational reform in Peru has been viewed as a tool with social change as its ultimate
None of the reform ideologists upheld educational reform as a guarantee of social change. Rather, they insisted on pointing out the inverse process: that authentic and revolutionary social change would guarantee a profound and permanent educational change. Due to this, reform documents stress the need for a complete change of society as a social system. Education is simply a dependent structure of the total system. The *General Law of Education* states: "Educational solutions are inseparable from other actions and measurements of social and economic transformation."¹ These statements recognize a very clear conclusion: educational reform will persevere and succeed only if the complete transformation of society is accomplished.

Seventh-day Adventist education teaches that education and human redemption are one and the same process. Therefore, the salvation of humanity is the ultimate goal of education. Final salvation is achieved in the personal plane with the complete restoration of the image of God in man, and in the social aspect with the complete establishment of the kingdom of God.

The Seventh-day Adventist position advocates that the solution of society's problems will not be achieved through socialist humanism or any other political, social, or economic trend. The definitive solution to human problems comes from God exclusively. For instance, the problem of poverty is a growing phenomenon in the world, in spite of the claim of socialism that humanity in the final stages of development will become a classless society. White comments: "The ranks of society were never equalized. . . . Many have urged with

¹Oficina de Asesoría Jurídica, *Ley General de Educación*, p. xi.
great enthusiasm that all men should have an equal share in the
temporal blessings of God, but this was not the purpose of the
Creator."¹

The qualitative jump of society, or the Omega point of
Teilhard de Chardin, will not occur through the culmination of an
evolutionary process in which the encounter of man and Christ is
confined to a mere immanent and spiritual dimension. In opposition to
this interpretation, the Seventh-day Adventist Church teaches that
human history will culminate in the divine act of Christ's second
coming.²

3. Regarding education and the role of conscientization: Another
important educational issue is the role assigned to the process of
conscientization by the reform ideologists. In this respect, the
influence of Paulo Freire can be clearly observed. Conscientization
has been conceived as an awakening of critical thinking about social
reality and as a means for producing the appearance of a strong social
transformation movement which was to be oriented toward a new model of
man and of society.

The key to Peruvian educational reform is conscientization in
which the spirit of man awakens to his social condition and the
possibilities for solving life's inequalities. Man thus becomes his
own savior. The key to Seventh-day Adventist educational philosophy
is conversion in which God does something for man which he is unable
to do for himself. Through the sacrifice of Christ on the cross God

¹White, Testimonies for the Church, 4:552.
breaks through the ignorance, guilt, and alienation of man and reunits him to Himself. His life is then motivated by a new power, love, which transforms him into an agent willing to die for his fellow men that they might have eternal life.

4. Regarding work education: An innovative characteristic in the educational reform was the introduction of the concept of work education. The philosophy of the reform recognized the profound importance of work in human life as the key of existence and the source of well-being and productivity of society. Man is worthy for work and work is worthy for man. But work loses its human and educative value when it is used as a means for satisfying the love of money and for exploitation. The educational reform, on the conceptual level, presented the requirement of liberating the worker from any form of domination and exploitation. The reform also postulated that education was for, by, and in work.

The Seventh-day Adventist philosophy, while recognizing the legitimacy of work as a source of well-being and productivity in society, establishes work as a means of helping man to restore the image of God in himself. Work was created by God "as a blessing, to strengthen the body, to expand the mind, and to develop the character."1

In contrast with Peruvian educational reform, which considers work education as a means of personal liberation and social transformation, Seventh-day Adventist educators consider it a means of physical, vocational, and even spiritual development with implications

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1White, Education, p. 21.
in personal and social life. In the personal aspect, work education aids the students in the development of their personalities and characters as it prepares them for future usefulness and possibilities. In the social aspect, work education is designed to have the best influence for molding society. Work education is linked with the law of service to society. It is not provided for materialistic and egotistic purposes, but essentially for altruistic reasons. The joy of service in this world is a preparation for the higher joy of wider service in the world to come.¹

5. Regarding an integral or holistic education: A significant contribution of the reform has been the establishment of an integral or holistic curriculum comprising four educational aspects: the cognitive aspect, non-cognitive activities, qualification for work, and student guidance. These four aspects were a response to the need for reducing the dominance that the cognitive aspect held in the traditional curriculum. The curriculum of the reform offered a balanced education, demanding a necessary reduction of the study courses; a consistent planning for art educational activities, physical education, and interaction between the school and the community; urgent implementation of the shops for the work-education program; and special attention to the student guidance services.

The Seventh-day Adventist conception divides education action into five aspects: physical development; vocational education; and intellectual, social, and spiritual development. The Peruvian educational reform and the Seventh-day Adventist educational systems

¹White, Education, p. 13.
are related in the following ways: the cognitive aspect with intellectual development; non-cognitive activities with physical, social, and spiritual development; qualification for work with vocational education; and student guidance with spiritual development.

In reality, the Seventh-day Adventist education at Inca Union College had already practiced an integral education before the reform. The experiences of Inca Union College were the focus of study and interest of the reform’s participants. However, the concept of an integral education as held by Seventh-day Adventist educational philosophy is based in the anthropological conception of a man created by God, and that man, in his present fallen condition, needs to have the image of God restored in his whole being.

6. Regarding religious education: The educational reform has been wholly respectful of religious and private education. The Peruvian government promulgated ample and unrestricted participation in the reform of all the religious confessions with educational systems in Peru. For the first time in the history of the Republic, the government established an interconfessional organization, OCONER, which had the role of advising the Minister of Education in religious education matters. For an entire year, an Adventist educator, professor Walter Manrique Pacheco, had the privilege of presiding over that organization.

Because of this liberty, Inca Union College was able to contribute its perspective to the advancement of the educational reform. As the major institution of Inca Union Mission, it was able to receive governmental accreditation, becoming the first private ESEP
in the country, and later, the first Seventh-day Adventist university in South America.

In sum, the outward similarities between both systems include the following: the need for an integral education, consequently, the design of an holistic curriculum; the recognition of the value of work-study programs; the need to help the student develop a sense of all values, not only truth; the importance of student guidance services; the need for religious education; and the preservation of freedom of conscience and beliefs.

The basic inward differences can be observed in the philosophical foundations. In the metaphysical aspect, there is a contrast of the evolutionary conception of the world and life against the process of creation as revealed in the Bible. In epistemology, the supremacy of science as the ultimate source of truth contrasts with the supremacy of God’s revelation; conscientization is also contradictory to the process of conversion. In axiology, social commitment to construction of a new man in a new society is opposed to the concept of the establishment of the kingdom of God in its double dimension: the kingdom of grace here on earth and the kingdom of glory which will begin at the second coming of Christ. The statements of purposes, goals, and educational practices for each system are derived from these contrasting philosophical conceptions.

Recommendations for Further Studies

The following areas of concern are suggested as recommendations for future studies. There is a scarcity of works dealing comprehensively with the educational history of Peru. The works of
Carlos Daniel Valcárcel and a few others are available, but they are too schematic and develop certain periods with abundant documentation, while certain areas are covered without sufficient documentation.

There needs to be more study concerning continuity and discontinuity in reforms of education throughout Peru's history. Practically every Peruvian civil government of the present century, and even some military governments, have had their own educational reform. In the application of such reforms there is no sense of history or continuity to consolidate the achievements of the reform and overcome its inevitable defects.

In the field of educational philosophy, there are no works dedicated to the analysis of the philosophical foundations—metaphysic, epistemologic, axiologic—of Peruvian education. Studies can be developed in this unworked field which will serve to orient the sense of education in the future.

In the field of Seventh-day Adventist education, the following topics complementary to the present research could be pursued: a complete history of Adventist education in the Inca Union Mission and of Inca Union College. The historical scope of this dissertation is from the origin until the end of the period of the reform (1980). Since 1980 Inca Union College has accelerated its legal procedures toward obtaining university status. The study of this period is urgent in order to rightly encompass the development of the university. Inca Union University has to operate under the requirements of the Seventh-day Adventist Church as well as the national university law. They are not only different in nature, but opposed in some aspects.
In elaborating on the historical section, the researcher gathered valuable material regarding the Seventh-day Adventist pioneers from Peru, such as Manuel Zúñiga Camacho and Eduardo Francisco Forga. Further research and publication is needed concerning these pioneers.¹

Also recommended is a study of the conception, application, and evaluation of Inca Union College curricula. The present dissertation placed emphasis on the theoretical aspects. An investigation of the educational practices and applications of the philosophical foundations in the direct experience of institutional life needs to be undertaken.

A last suggestion is to consider the implications of the concept of education as a process that embraces the whole life of man. Two areas are especially important here: (1) the capacitation of parents so that they can fulfill their teaching function at home, and (2) the finding of ways in which the church can provide religious formation, at least in the form of Bible classes, for Seventh-day Adventist children and youth who do not and cannot attend Adventist schools. It is time to give the most complete and profound attention to integral or holistic education not only in the school system but also in other areas included in the complete process of life.

¹Elbio Pereyra, from the Ellen G. White Research Center of the General Conference, told the author that he is finishing an exhaustive research project about Eduardo Francisco Forga and that its publication is imminent.
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