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EVANGELIZATION OF THE TEEN-AGE BRAZILIAN GIRL
IN THE PROGRAM OF MISSION SCHOOLS

by

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EVANGELIZATION OF THE TEEN-AGE BRAZILIAN GIRL
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INTRODUCTION

A. Statement of the Problem

For many years the Protestant missions have worked in Brazil. Just as the country has grown and developed in the last century, so have Protestant missions grown during those years. One of the important methods used in mission work is the establishment of schools. During the past years the growth of the schools has brought many new problems. One of the vital problems now facing Protestant mission schools is the maintenance of a definite evangelical emphasis. There are various factors which enter into the problem: the historical background of the country, and the religious background of both the teachers and students within the schools.

The problem with which this thesis will specifically deal is the way in which evangelism in the mission education program of the secondary school can be made more vital to the Brazilian teen-age girl. The evangelical schools should influence many more of their students to become Christians than they do now.

This thesis will not be a complete solution to the problem. It will attempt to study and analyze the problem, and to give suggestions that may help. This thesis will deal only with the girls' schools.

B. Significance of the Problem

The over-all problem which faces the evangelical schools in Brazil is the way in which they can best maintain a vital evangelical emphasis. The specific problem which is of interest to the writer is how these schools can touch and definitely influence more of their students. It is surprising how many students spend years in the evangelical schools and yet come up to graduation still untouched by the Christian gospel.

Many of these students who go through the evangelical schools are receiving responsible and important positions. The church and the country need vital, capable, and enthusiastic Christians to fill these positions. The backbone of any country is dependent upon Christian homes and Christian leaders. This is a very definite need in Brazil.

In the last twenty years Brazil has become especially interested in the education of her young people. The government and Catholic schools are now providing more efficient and better organized schools. The evangelical schools do not want their schools to become just like good government schools. The mission

schools were founded and developed with a different aim. They were founded to give a thorough and sufficient education following the educational ideals of the country, plus a foundation for students to become active and living Christians, so that upon graduation they would carry out their Christian training. These persons would be the future Christian citizens, home-makers, teachers, church leaders, and leaders of the country.

The evangelical schools are exerting a vital influence upon the life of Brazil, and in this period of development there must be more Christians graduation from the evangelical schools.

C. The Method of Procedure

The first step to be considered in this approach will be a study of the historical background of the Brazilian girl. This will include an over-all picture of various factors which have influenced her. One must consider the early influence of the conquest and Colonial factors along with the later developments of Brazil itself including the home life, the Brazilian educational system, the Catholic religious heritage, and the Latin temperament.

With this in mind, the second chapter will take up the approach of the mission schools. First the aims of the schools will be stated with the positive approach they have taken. This will be shown by giving examples of how these aims are carried out in specific schools.

In the last chapter an evaluation of the mission schools' approach will be made in view of the basic needs of the Brazilian, and finally some suggestions will be offered for more effective evangelism.

The sources of data for this study will consist of books on Latin American History, Brazilian History and Culture; books pamphlets and documents which deal specifically with the evangelical work in Brazil; interviews; and personal experience in Brazil.

CHAPTER I

THE HISTORICAL BACKGROUND OF THE BRAZILIAN GIRL AS AN IMPORTANT FACTOR IN THE APPROACH TAKEN BY THE EVANGELICAL MISSION SCHOOLS

A. Introduction

To know a country with any degree of true insight and understanding, one must seek to know the historical background of that country. Then to truly appreciate an individual of that country, one must understand thoroughly the background and know the people who first settled that country.

The first impression that most people have of Latin America is that it was discovered and colonized by the Spanish and that the country is entirely Roman Catholic. Upon further study it is discovered that there is specifically a Spanish America and a Portuguese America. Even though there are similarities, there are striking contrasts. If one is to understand the Brazilian, one cannot start with Brazil, but rather with the study of the historical background of the people before they arrived in Brazil. Lynn Smith, in his book on Brazil, has clearly set forth the problem of Brazil. "Brazil presents one of the most extraordinary

cultural diversities to be found anywhere in the world."¹ He also says that, "it is one of the richest panoramas of natural contrasts, human types, and cultural forms to be found in the world."²

There are many factors in the historical background that have without doubt made a profound impression and influence upon the Brazilian girl. The evangelical missions, therefore, have a great deal to consider in making their approach. To do this there must be a thorough understanding of the historical background of Brazil herself. Following this there must be a study of the home life of the people. Every nation is definitely influenced by its home life. The educational system of the country also has its influence. In considering the influences which a country exerts upon its citizens, attention must be given to the Roman Catholic heritage and that is specifically characteristic of Latin America as a whole. Finally there must be a study of the Latin and temperamental heritage of the Brazilian. "Thus one who would understand present-day Brazil must reckon with the multiple cultural influences from Portugal, an extremely heterogeneous social heritage from Africa, and the exceedingly important contribution from the various groups of Indians."³

1. T. Lynn Smith: Brazil, p. 15.
2. Ibid, p. 15.
3. Ibid, p. 19.

B. The Historical Factors Which Have Influenced

The Brazilian Girl.

1. The Influence of her Historical Background.

The historical background of Brazil has left its imprint upon the Brazilian girl and greatly influenced her thoughts and actions.

a. Historical Factors brought from Portugal. Brazil was discovered and colonized by the Portuguese and so the historical Portuguese background will be considered first. There are many historical factors which have influenced the Portuguese. Spain and Portugal are not characteristically European, even though the Iberian peninsula is a part of Europe. The Iberian peninsula is not typically northern European, nor Southern European, but it is a transition zone between two continents. Spain and Portugal are not orthodox in many distinctive Christian qualities, European experiences, and conditions of life. In many respects Spain and Portugal are a mixture of Europe and Africa, of Christianity and Mohammedanism. For eight centuries the Iberian peninsula was dominated by Africans. Spain and Portugal still bear the marks of the early civilization of Arabs and Moors.¹

During this time there were numerous periods of conflict and war, contrasted with periods of understanding and cooperation

1. Gilberto Freyre: Brazil, an Interpretation, pp. 1-2.

between the various peoples. At times the Castilian centralization and the Inquisition attempted to class every one under one culture, and one religion, but "Spain and Portugal became too powerful, too penetrating, too plastic, too fluid, and too complex to allow Spanish or Portuguese social and cultural life to be controlled by a single, definitive and clear-cut group considering itself biologically pure or culturally perfect according to either European or African standards. There were dramatic conflicts between those who had Christianity and Latin as their ideal of perfection and those who were fanatical followers of Mohammed or Moses. But the general result of the long contact of the Spanish and Portuguese peoples with the Arabs, the Moors, and the Jews was one of integration, or balance, of contending elements rather than of segregation, or sharp differentiation of any of them or violent conflict between them."¹

Because of the geographical location of the Iberian peninsula, there is an even greater mixture and amalgamation of peoples in Portugal than is referred to in the preceding paragraph. A partial list would include: the Ligurians, the Celts, the Gauls, the Phoenicians, the Carthaginians, the Romans, the Suevos and the Goths, the Jews, the Moors, the Germans, the French, the English, the Negro and the East Indian. Gilberto Freyre has expressed in his book, "Brazil", the influence that these people had upon the Portuguese:

"With such a heterogeneous ethnic and cultural past, the diversity shown by the Portuguese both as anthropological and as cultural types is not surprising.

Some students of the Portuguese ethos regard the Phoenicians, the Carthaginians, and the Jews as the source of the spirit of maritime enterprise that flourished in Portugal from the fourteenth to the seventeenth centuries. They also point out that the Romans gave the Portuguese the bony structure of their language and of some of their social institutions; and that the Moors left many a trait of influence, not only in social institutions and in the language, music and dances of Portugal, but also in its material culture--architecture, industrial technique, cuisine, and popular dress. The presence and influence in Portugal of French and English Crusaders with their spirit of adventure and their disdain for agricultural labour; the presence and influence there of the Jews, with their commercial spirit and (since they were Sephardic Jews) their disdain for all kinds of manual labour and their excessive enthusiasm for the intellectual and bureaucratic professions; the Portuguese victories over the Moors; the conquests of the Portuguese in Asia and in Africa and the opportunity to employ Negroes, East Indians, and Moors to work in the fields and in the manual arts--all these factors seem to have developed in a large part of the Portuguese population the spirit of adventure and the aristocratic prejudices that appeared among some of the first men to come from Portugal to America. In Portuguese America these prejudices took the form of love of military action, of show and grandeur, and of bureaucratic occupation or parasitism, along with slave-making activities, first directed against the Indians and later concentrated in the importation of Africans to work on the almost feudal plantations that some Portuguese were able to establish in Brazil. Fortunately for both Portugal and Brazil such acquired tastes did not destroy entirely in the Portuguese of the old, rural stock--in the so-called 'portuguêses velhos', who would be the basic human element of the agrarian colonization of Brazil--their traditional love of agriculture."¹

A factor which undoubtedly influenced the Portuguese was the fact that for many years the Moors, a dark-skinned people, had governed the Portuguese. Thus the Portuguese attitude toward dark-skinned people was definitely changed. "Portuguese of the purest

1. Freyre, op. cit., pp. 11-12.

Nordic blood had found in the brown Moorish women, some of the princesses, the supreme revelation of feminine beauty."¹ Here it was that the dark-skinned people rather than the white were the ruling class. The conqueror was dark and the conquered was white. Roy Nash, an authority on this subject, has expressed it this way: "The darker man was the more cultured, more learned, more artistic. He lived in castles and occupied the towns. He was the rich man and the Portuguese became serfs upon the land. Under such conditions, it would be deemed an honor for the white to marry or mate with the governing class, the brown man instead of the reverse."²

Another Moorish characteristic which the Portuguese seemed to absorb was "the Moorish taste for concubinage or polygamy, the tolerance and consideration of both races for mixed bloods, their conception of domestic slaves as almost a sort of poor relation kept at home."³

Mr. Freyre also says: "The Portuguese in Brazil retained many marks of Moorish influence in their not too strictly European nor too strictly Christian, moral, and social behavior."⁴

There have been many contributions, brilliant and otherwise, from the historical background of Portugal. These have been noblemen, kings, merchants, princesses; Doctors of Philosophy, Law,

1. Freyre, op. cit., p. 19.

2. Roy Nash: The Conquest of Brazil, p. 37.

3. Freyre, op. cit., p. 22.

4. Ibid., p. 22.

and Medicine; priests, Jews, scholars, and scientists. "But it should be repeated that the most constant creative force in it has probably been the illiterate peasants, some of them men with North African blood: Arabian, Moorish, and even the negro. It is the result of their work that may be presented today to the world as one of the most successful colonizing efforts, not so much of Europeans, but of semi-Europeans, in tropical America."¹

b. Historical Factors developed in Colonial Brazil. With this background from Portugal let us consider what some of the actual factors were in the colonization of Brazil itself and how they have influenced Brazilians. The country was discovered in 1500 A.D. by Pedro Alvares. The first people to come to Brazil were the Portuguese sailors and adventurers. They discovered practically a tropical paradise, rich in fruits, hardwoods, gold, silver and precious stones. These first people did not come to settle the country and make it their home, but quite the contrary, they came as conquerors and adventurers to carry back to Portugal the riches they found. They were interested in becoming wealthy quickly. Preston James says: "They were attracted less by the prospects of earning a living by persistent toil than by the opportunities for speculative profit."² This is a typical characteristic which one can see in Brazil today. Later on others came to stay. Many of the early settlers and colonists had this adventurous spirit. A number of these married among the Indians.

1. Freyre, op. cit., p. 24

2. Preston James: Brazil, p. 29.

The early Colonial type of life in Brazil was built around the "Big House" and "Fazenda". In other words it was similar to the large plantation idea. These were associated with the large sugar plantations in the north and those of coffee to the south. During the seventeenth and eighteenth centuries, the "Big House" resembled very much the idea of a Portuguese convent.¹ In this same book the author has expressed just what this Big House really meant:

"The Big House completed by the slave shed represents an entire economic, social, and political system: a system of production (a latifundary monoculture); a system of labor (slavery); a system of transport (the ox-cart, the banguê, the hammock, the horse); a system of religion (a family Catholicism, with the chaplain subordinated to the paterfamilias, with a cult of the dead, etc.); a system of sexual and family life (polygamous patriarchalism); a system of bodily and household hygiene (the "tiger", the banana stalk, the river bath, the tub bath, the sitting-bath, the foot bath); and a system of politics (compadrismo). The Big House was thus at one and the same time a fortress, a bank, a cemetery, a hospital, a school, and a house of charity giving shelter to the aged, the widow, and the orphan. The Big House of the Noruega plantation in Pernambuco, with its many rooms, drawing-rooms, and corridors, its two convent kitchens, its dispensary, its chapel, and its annexes, impresses me as being the sincere and complete expression of the absorptive patriarchalism of colonial times."²

"But the patriarchal Big House was not only a fortress, chapel, school, workshop, house of charity, harem, convent of young women, and hospital; it fulfilled another important function in Brazilian economy: it was also a bank. Within its thick walls, in the ground beneath the bricks of tiles, money was buried and jewels, gold, and other valuable objects were stored."³

An important factor which has had an important effect upon all Brazilian actions and thoughts started early in this Colonial

1. Gilberto Freyre: The Masters and the Slaves, p. xxvii ff.
2. Ibid, p. xxvii.
3. Ibid, p. xxxi.

period. Through this period it was the custom always to have a Catholic priest aboard all ships that entered a Brazilian port. It was his duty to examine the faith and religion of all the newcomers. He was not concerned with the health, type, or character of the immigrant, but rather that he be an orthodox Catholic.¹

There are two indirect influences that came from this feudal or patriarchal power of the "Big House". Through isolation and self-sufficiency there developed a strong spirit of independence and even rebellion against the Crown and republicanism.² The other factor is concerned with the religious orders that took an active part in the colonization of Brazil which, "instead of condemning the plantation regime for its unchristian abuses, admitted it as the dominating force in Colonial life and economic structure and adapted themselves to it."³

In Colonial Brazil, one must remember, that there was also another part of Brazil besides the large plantations along the coast. There was the Brazilian frontier. This in turn attracted many of the adventurous and individualistic types as they went in search of gold and to explore the interior.

The introduction of Negroes as slaves in Brazil in 1538 has exerted a lasting influence upon the thoughts and actions of the Brazilians.⁴ These slaves performed nearly all types of manual

1. Gilberto Freyre: The Masters and the Slaves, pp. 40-41.

2. Freyre, op. cit., p. 38.

3. Ibid, p. 38.

4. Eula Kennedy Long: Outlook in Brazil, p. 4.

labor and so helped to create the present attitude on the part of the Brazilian of looking down upon all work done by hand. The Negroes have contributed to the Brazilian temperament a certain naiveness, calmness and happy-go-lucky spirit which is quite characteristic of most Brazilians. Religiously their influence has been seen in the incorporation of many superstitions, voodooisms, and animism into the Catholicism of Brazil.

c. Later Influential Factors. The diversity of the immigration has without doubt had great influence upon the people of Brazil. The policy of the country has always been one of the acceptance of different nationalities: Italian, Portuguese, German, Spanish, Japanese, Polish, and many others in small numbers.

The policy and the growth of the country itself throughout its development has definitely influenced its people. The country has passed through various stages of development and of change in the government. There was the Colonial period, the period when the country was known as an Empire, the period when it declared its independence from Portugal and became a Kingdom, and finally in 1889 Brazil, the Republic. A Constitution was drawn up for the country, patterned after that of the United States.

A factor which is important in Brazil and which has made it much easier for the Evangelicals to get started, is the fact that the Catholic Church even though its influence permeated the thoughts of the Brazilian, has never had the hold on Brazil that it had on Spanish America.¹

1. Gilberto Freyre, op. cit., p. 39.

Brazil for four centuries had looked to Europe for its culture, education and companionship. Beginning with the first world war and definitely climazing with World War II, Brazil began to be vitally interested in the United States in respect to her education, culture, and customs. In the last two decades great strides have been made in the improvement of transportation, health facilities, educational advantages, industrialization and social legislation.¹

2. The Influence of her Home Life

The home and the family in Brazil have probably done more than any thing else to mold and develop the national characteristics.

a. The Patriarchal Family System. "The family in Brazil is considered more important, and infinitely more respectable, than the individual."² "In the minds of the Brazilian the family is the supreme and most venerable unit."² Many of these family traits can probably be traced back to the patriarchal pattern in the Colonial period. The "family" included all of those connected with the family such as the sons and daughters. When these married, they continued living with the mother and father. In the old plantation home, it was usually large enough to accommodate them. The servants and their families were provided for. Now even though the home may be smaller, they accept them and double up. Any of the

1. Long, op. cit., p. 7 ff.

2. Hermene Tavares De Sa: The Brazilians, p. 8.

relatives of the family were always welcome. Many times there were other children by the father rather than just those of the immediate family. These were brought up right along with his own legitimate children, in most cases without much difficulty.

Today with the development of urban life, the patriarchal family pattern has had to be modified to some degree. The apartment houses and smaller homes have somewhat limited the family. It is, however, quite common now to have several apartments in a building occupied by members of the same family. "However, the patriarchal system still impregnates the mind of the Brazilian, even when they are no longer able to live it out."¹ There is a great dependence of each upon the family and upon each other. No decisions are made within the family without the consent of both the father and mother.²

Thus even though the Brazilians are very sociable and hospitable, they are not at all gregarious. One does not find many civic organizations in towns and cities, where different citizens are brought together, but rather one finds activities on a smaller family basis. This, in many instances, is difficult for the younger generation. There are so few community activities where the young people can get together.

1. Sa', op. cit., p. 10.

2. Ibid, p. 11.

b. Moral Standards of the Brazilian Family. As has been said, the family is a **closely knit** unit. This is one of the strong points of the nation. It could be said that a society is as strong as the family because it is the family that makes up society. However, the families in Brazil are not all strong families because within many, there are moral and ethical standards held which do not come up to Christian ideals. These, without doubt, influence the attitude of the children. The prevalence of nepotism is widespread throughout the country. It is the custom to secure and give positions to members of one's own family regardless of ability or education. It is perfectly natural to pay a certain amount to secure this position. The attitude toward this procedure is that it is perfectly all right within the family. In many instances dishonest transactions are made, which are not regarded as dishonest unless found out.

The double standard of morals for men has had a great influence upon the women and children in the home. This is a carry over from the early practices and attitudes brought from Portugal and inherent in early Brazilian history. A better and more thorough education for both girls and boys is bringing about a change in the attitude of men and women. Women are holding a higher position. This is what Hermene Tavares De Sá says: Today among the married men of the younger generation there seems to be a smaller percentage who take mistresses, even if their income allows it. The reason is

that, as the standards of education improve for women, the Brazilian husband is finding more and more often a real companion in his wife.

c. Place of Women in the Brazilian Home and Society.

i. Early status.

The women have always had a definite place in the home. As to exactly what this means, one must understand the class of society to which a woman belongs. First will be considered the status of women, which was held in the early history of Brazil and which is also held to a large degree in many places today. Women led a very secluded life. The daughters in the home of the higher class of society led a much easier and pleasanter life than their sisters in the lower class of society. They were not to be seen in the streets unless escorted by an older person. In the evenings they were not to be out at all unless they were with their fiances. This entailed very strict and set rules and regulations. They could not be out together unless they were chaperoned by a suitable person such as a mother or an aunt. The young girl's place was definitely in the home, with the idea that as soon as she became of proper age to be married, the proper man would be selected by her parents. These girls married at an early age, some times at the age of fifteen or sixteen years or earlier. If one had reached the age of twenty and was not married, she was considered practically an old maid.¹ The education of girls

1. T. Lynn Smith: Brazil: People and Institutions, p. 642.

consisted mainly of embroidery, fancy work, music and French. Her early childhood days had definitely been influenced by the care given her by her Negro nursemaid. When she was married, her place was in the home as the lady of the house. She was the lady to be shown off. She was beautifully dressed and continued to spend her time in fancy work and entertaining, leaving all the manual labor to be done by servants. She also performed her duty by having children but these in turn were brought up by a nursemaid.

Now to consider the lower class girl--her life was not so pleasant or easy as this. Much of it was the same and many of the attitudes were the same. Definitely there was no other career for her except to be married and the "primary function of the family was the reproduction of the species".¹ These girls, having led a secluded life with little or no education, were married at the age of twelve and thirteen years. "There was a time when Brazilian brides were so young that the system verged on being one of 'child marriages'".² These girls worked hard in their homes because they had no one to do the work for them.

1. T. Lynn Smith: Brazil: People and Institutions, p. 634.
2. Ibid, p. 642.

ii. The changing status of women today.

Today the position of women has changed greatly.

"The change in the position of women in Brazil is well described by a leading Brazilian woman. 'Before 1914', she said, 'women and girls did not go on the streets unaccompanied, even during the day. Now all go out alone in the daytime and it is all right for adults to be on the streets alone at night. Formerly it was considered a disgrace for women to be employed outside their homes; there might be eight to ten women and girls in one family, with one poor man trying to support all of them. That is changed now. It is no longer a disgrace for women to work outside their homes.'"¹

The model age for marriage continues to be young but the age for the Brazilian bride now is around nineteen or twenty years. The importance of education for girls has grown in the minds of the Brazilian. Previously it was thought that the girls had sufficient education if they had completed the primary school of four grades. Now it is the aim and desire for many of the girls to finish secondary (Ginásio) school and also senior high school (2^o Ciclo). There are also many girls who go on for further education. Many women today are taking their place in the business world. Business and professional firms and stores of all kinds employ women as clerks, cashiers, stock room clerks, stenographers, secretaries, bookkeepers, file clerks, and others. Some women even own and manage small businesses.² "Brazilian women have achieved national and international fame as writers, journalists, artists, and musicians."³

1. Women Workers in Brazil, U.S. Dept. Labor, Introduction.

2. Ibid, p. 20 ff.

3. Ibid, p. 36.

The status and position of women in Brazil gradually have been improving. In many places they are now holding influential positions. Whether they are in the home, as the majority still are, or in the business world, it is vitally important that they exert a Christian influence. A country is as strong as the ideals, practices, and Christian ethics of its women.

3. The Influence of the Brazilian Educational System.

Outside of the actual influence of the home and the church the educational program has contributed its share to the development of the Brazilian girl. But in many cases the restrictions which have been placed constantly on the school program and the lack of adequate educational facilities in the school have limited its influence upon the knowledge and attitudes of the Brazilian girl.

a. The Organization of the Educational Program. One must first have a general idea of the organization of the educational program of Brazil as a whole before considering specific points as to the education of the girls. In the beginning the public education was modeled after that of Portugal. It was definitely under church auspices; most of the schools were conducted by the Jesuits. In 1773 a state system of education was established. However, not much was done until after Independence was declared in 1822. Primary education began to be taken over more and more by the government, while the secondary education continued to be carried

on by the Catholic schools and seminaries. For many years the education was centered more in each state than in the Federal Government. However, the administration of education in Brazil is traditionally divided among federal, state, and municipal authority. The new National Constitution adopted in 1937 made no basic changes concerning this. The State Department had control over the primary education. The Federal Government was responsible for secondary education and higher education. Individuals, associations, and foundations were given the right to establish and maintain schools conforming to certain standards and regulations given to them by the government agency. It is under this provision that the Roman Catholic and Evangelical churches have established schools. In recent years there have been attempts to secure more unification and equality between the states and more centralization of authority and power in the Federal Government.¹

To accomplish this, today's program in public education was organized in 1942, on four levels:

- (1) Primary School--five years;
- (2) High School (Ginasio)--four years;
- (3) Senior High School (with two separate courses--classical and scientific).²

b. The Over-All Picture of Education for Girls. Education in the last few years has taken new strides in development. The country has realized that one of its most urgent problems is that of education. As the country has developed industrially,

1. A. W. Wasson: Christian Education of the Methodist Church
2. Ibid, p. 10.

economically, and socially, the women of Brazil are coming into their own. There are now many girls' schools. At the present time in Brazil there are still very few co-educational schools. The girls are awakening to the opportunities of the future and many are seeking more education. Formerly it was thought sufficient if a girl finished primary school. Now the majority of the girls wish to complete high school. Even now it is not unusual to find many young women continuing their education at the college level. Educational opportunity for women on the college level practically does not exist in Brazil. Most states have a state university. These schools are divided into various schools, such as medicine, law, engineering or philosophy. No elective courses are given and they do not offer teacher training or business courses. There are a few normal schools for the training of primary teachers. There is a definite lack of good normal schools for secondary and college teachers.

i. The scarcity of schools and their lack of facilities.

The above statistics show that there is an observable scarcity of schools for women. There are many reasons for this fact. One of these is the former attitude that education was necessary only for the privileged classes.¹ Another factor of Brazil which has greatly complicated the whole problem is the vast, largely undeveloped interior with its scattered population. The great distances from one

1. Henry Lester Smith and Harold Littell: Education in Latin America, pp. 46-47.

farm to another, the primitive means of transportation in this region, the scarcity of railroads except along the coast, and the extreme poverty of the people, all contribute to the problem of building up an adequate educational system.

There is a tremendous lack of primary and secondary schools especially in the interior. In the cities there are not enough schools to accommodate all the children. In the interior there are very few school buildings and it is very difficult to secure teachers for them. The schools that do exist have almost no equipment and their teachers have no provision made for their mental, spiritual, or material needs. Many of the pupils have to travel half way across or the entire length of the state to go to high school. The Evangelical girls often have to travel an even greater distance to attend an Evangelical school.

There are compulsory laws for attendance but these are not enforced because there are not enough schools for the pupils and the distances are often too great.¹ Another difficulty with many of the pupils is the problem of money. All secondary schools are tuition schools.

In the majority of the schools there is a definite lack of any type of visual education along modern educational lines. Extra facilities for better education are usually absent. In many cases just the mere necessities of adequate buildings and equipment are

1. Smith and Littell, op. cit., pp. 46-47.

not provided.

ii. Specific points of difficulty in school procedure.

Any school regardless of where it is situated encounters difficulties in its administration. These are a few which are somewhat typical of Brazil. The position or place of teachers is at the present time still a problem. One of the main difficulties is the securing of full time teachers. The teaching profession has not been in the foreground so much in Brazil as it has been in the United States. It has been the custom to select teachers from the professions of medicine, engineering, and law. They come to the schools and teach for several hours a day or only several hours during the week. In this way they can add more to their income. Another custom is that of a teacher giving part time to teaching in two or three schools rather than being employed as a full time teacher in one school. These factors automatically produce difficulties. The students and teachers do not have the opportunity to know and understand each other thoroughly. The teacher's interest is more outside the school than in the school.

A vital problem of the evangelical schools is that of securing evangelical teachers. It is difficult to secure well-trained and certified teachers in any of the schools. Tradition and lack of higher education have brought this about. The lack of teachers trained in an Evangelical College and the lack of evangelicals in the schools without doubt affect the evangelical

emphasis of the schools and the total amount of influence upon the students.

System of inspectors. A system which is widely used in Brazil is that of Inspection. The government appoints to each school one or more inspectors. Usually a different one is appointed for each department; for example, one for the classical department, and one for the scientific. The idea in itself is good, but it does not always prove satisfactory. Many times the teachers leave the responsibility of determining or solving a problem up to the inspector. He in turn, because he is there only at times, leaves all responsibility to the teacher since too often he is not acquainted with either the students nor the situation. The pupils decide that the teacher has no authority unless the inspector is present. The whole idea was to develop a group of competent educational specialists both to help the school and to aid the teachers in progressive suggestions. Some of the states have provided for special training courses. "The educational reform of 1931 introduced a definite system for the inspection of secondary schools, candidates for inspectorship to be eligible for appointments only after special preparation and tests of competence."¹ This idea, however, was not fulfilled. Sr. Leão, the Director General of Public Instruction, says, "The appointment of provisional inspectors selected without any test of competence is still in vogue, since the competitive

1. A. W. Wasson: Christian Education of the Methodist Church in Brazil, p. 9.

examinations produced scarcely more than a dozen experts."¹

Lecture, memorization, examinations. The methods used in teaching vary from school to school. Many teachers still cling to the old pedagogy of medieval memorization of whole pages of a subject or a mathematical problem. The general method of teaching is that of lecture. The girls coming into our Evangelical schools on the Junior and Senior level come in with varying backgrounds.

Erasmu Braga and Kenneth Grubb have summarized this situation very well in the following:

"The Federal Department of Education is a bureaucratic organization interested only in securing observance of its narrow requirements. The emphasis at present is wholly upon examinations which are not intended to discover what the pupil knows or what he is fitted for, but to measure his ability to pass them. The courses are rigid, disconnected from individual aptitudes and social ends. The emphasis is on instruction rather than on education, on books, on memorization and on the traditional conception of culture."²

iii. Student life within the school.

In the majority of the Catholic or otherwise private schools, since most of the schools in Brazil are private, the life of the student is very circumscribed. The pupil is allowed to develop very little initiative. She is told how to do everything. The girl is even told what dress she shall wear. There is no conversation at the table. The girls either eat in silence or listen

1. A. W. Wasson: Christian Education of the Methodist Church in Brazil, p. 9.
2. Erasmo Braga and Kenneth G. Grubb: The Republic of Brazil, p. 32.

to a book which is read to them. The meal is well supervised but the nuns of course do not eat with the girls. The whole day's activity is very carefully planned. Most of the day is taken up with the regular class studies and prayers. There is very little free time given to the girls when they can play. Real active games are not allowed mainly because they are 'unladylike'. There are very few if any programs or parties planned in the school where the girls' schools and the boys' schools mingle together. In many of the girls' schools a large number of girls, perhaps twenty-five or fifty girls, all sleep in one large room. These, of course, are well supervised. Depending upon the number of girls to the room, there will be one or more nuns who will sleep with the girls. The girls are under active supervision twenty four hours of the day.

iv. The appalling situation of illiteracy in Brazil.

One of the prevailing ideas of education in Brazil considered training to be only for the elite or privileged classes and unnecessary for the poorer classes. It is for this reason that today one of the foremost problems of the country is that of illiteracy. The Brazilians realize that before the country can go forward with any rapidity, the masses of its people must be educated. One can read various statistics concerning illiteracy. One that is most recent is that of the 1940 census as Hermene Tavares de Sá gives it in his book. "There are twelve million illiterate adults in the country. Three million children, aged seven to eleven, have no schools to go

to; and of the 7,200,000 children of high school age, twelve to eighteen years, almost seven million are also without schools. While the population increased by several million from 1942 to 1946, during those same years there was a drop of 3,740 schools in Brazil."¹ Figuring from these statistics Tavares de Sa' gives the percentage of illiteracy as 65%. He also says that in several states in the country the illiteracy from 1870 to 1945 had not decreased more than one percent. These are the statistics but in the last two decades in Brazil much has been done along this line.

4. The Influence of the Catholic Religious Heritage Upon the Personality of the Brazilian Girl.

Without doubt the ideals and principles on which a country is founded influence the citizens of that country. The Catholic heritage has definitely influenced the Brazilian girl. Right from the beginning the early settlers had to declare that they were of the Catholic faith, to be allowed entrance into the country. Catholicism permeated all phases of life: in the home, the schools, the church, and the government. Upon asking any one in Brazil to what faith he belongs, he will undoubtedly say, Catholic. He may not have attended a church service in years. The number of priests per capita in Brazil is listed as one priest to every nine thousand inhabitants.²

1. Sa', op. cit., p. 64.

2. George P. Howard: Religious Liberty in Latin America, p. 35.

The Catholicism in Brazil is somewhat different from that of Spanish America. It did not so completely control the early settlers in as tyrannical a way as it did in the other Spanish Republics. It became a religion of the family rather than one of a great church. "As a result Catholicism in Brazil became a religion or cult of the family more than of a cathedral or a church."¹

a. The Great Importance Laid upon the External of Religion (ritual, pageantry, show). The Catholic church has laid great importance upon externals. This fell into fertile ground in Brazil. The church has capitalized upon this fact. The Latin loves show, ritual, and drama. The pageants and the ceremonies of the church took on great importance to him. The Latin likes color, pomp, and activity. The Brazilians found this in the Catholic processions. In like manner the church has built upon this fact and emphasized it.

In the early days and down through the centuries the Brazilians accepted many of these practices of the church. It was not long before many of the pagan practices of the Indian and the fetish practices as well as the superstitious practices of the Negro were all mingled under the one name of Roman Catholicism.²

All of these factors are in the background of the Brazilian's religious heritage. The religion is built upon externals and there is no depth to it. This type of religion does not encourage

1. Smith, op. cit., p. 636.

2. Gilberto Freyre: The Masters and the Slaves, p. 314 ff.

a religious experience such as is known to the Evangelicals.

b. The Psychological Effects of the Religious Heritage upon the Personality of the Girl. By studying the psychology of the Latin and the girl's temperament in relation to her historical background, one can more readily understand her reactions to her religious heritage. The following distorted ideas are very prevalent among the Brazilians, and without doubt present real problems to the teen age girl.

First, the whole religious background of the Brazilian girl has been built upon superficialities: fiestas, processions, and masses in the church. There is no special religious training course for girls within the church, and there is very little, if any, spiritual emphasis laid upon her religion. The Brazilian adolescent girl is much more concerned with the materialistic side rather than the spiritual side of religion. She has arrived at that sophisticated age when she is most concerned with how she looks and what she does in society. Her greatest desire is to conform in dress and in action to her companions.

From the historical religious heritage she has inherited a somewhat skeptical and fatalistic viewpoint of life and of religion. Her whole background gives to her a sense of fatalism. She has always been taught to accept various religious ideas without question. Now since education has become better known for girls, she begins to question some of the superstitious practices which are found in the

church. She begins to question the validity and holiness of some of the statues which she may see in a broken and uncared-for state in a store room of the church. Then these same statues are wired together and used in great pomp and glory on religious Saints' days. This leads to an indifferent and agnostic idea of God.

There is a tremendous sense of lack of security. Their religion is built on fear. As a South American expressed it, "Catholicism is a religion of promises."¹ There is always the fear of purgatory. One never knows whether he is saved or not. He is never sure whether the relatives will have enough money to pray him out of purgatory. Many of the girls have been told from the beginning that it is a sin to have anything to do with Evangelicals. Many of the girls upon coming to an evangelical school are afraid at first to even speak to an evangelical.

Today there is an almost complete lack of any sense of relation between life and religion.² Her religious belief is completely divorced from the ethics, morals and practices of everyday living. In direct contrast to this, Evangelical Christianity has interwoven these two factors.

5. The Influence of the Latin and Temperamental Heritage upon the Personality of the Brazilian Girl.

The personality and temperamental traits have done a great deal to determine how people react to certain situations. These two factors are so important that they are the determining factors in

1. Howard, op. cit., p. 68.

2. Ibid, p. 68.

many situations. This Latin heritage has made a lasting imprint upon the Brazilian teen age girl.

a. Characteristics of the Latin Temperament. Just as it has been said that there is much diversity in the cultural aspect of Brazil and that there are "many Brazils", it is similarly true that there is no one type of personality which would represent a typical Brazilian. One is not long in Brazil before he discovers the Brazilian's great love of show, of display, and of grandeur. Gilberto Freyre mentions the fact that many Brazilian ladies like to wear furs in parts of Brazil where it is entirely too warm for them, because they are fashionable on wintery days in Paris, London, and New York; and that a number of wealthy Brazilians have homes built not fitted for the tropical or semi-tropical conditions but rather a copy from Scandinavian or Norman style.¹ Many times it is fashionable to wear glasses not because one has poor eye sight, but rather to show dignity and scholarly ability. This is a carryover from Portugal when it was fashionable for gentlemen to wear glasses during the seventeenth and eighteenth centuries.² The writer of this thesis has substantiated similar incidents many times.

Another trait, definitely characteristic, is the Brazilian's quick, intellectual mind. He grasps ideas quickly. Tavares de Sá, however, says that at times this is a liability. "It makes Brazilians

1. Freyre, op. cit., p. 71.

2. Ibid., p. 8.

love to approach and solve their problems intellectually."¹ They do this because "it serves to mask the lack of real knowledge. 'Tapear' is one of the most popular slang words, meaning the ability to make the other fellow believe that you know something that you do not."² Tavares de Sa' again has given a unique yet well-thought-out group of personality traits. These psychological and temperamental traits seem to fall into contradictory pattern. "Easy going and debonair, he can be stubborn and revengeful when he considers himself thwarted or offended. He has a care-free gaiety that is nevertheless grafted on an underlying sense of melancholy. Vain and eager to listen to flattery, he also has a sense of proportion with which he pitilessly analyzes his own shortcomings. Romantic and sentimental, he can be cynical and hard-headed. Lackadaisical and allergic to organization, under inspiring leadership, he proves to be amazingly productive and efficient."³ To make the above list more complete, the Brazilian is hospitable, generous, extremely courteous, intelligent, and as a nation a peace-loving one. They have a wonderful ability for expressing themselves. They are a language-minded people.

Tavares de Sa' has also noted some of their shortcomings.

"There is a lack of team spirit, which is perhaps the inevitable consequence of extreme individualism.....This unwillingness to share the

1. Sa', op. cit., p. 26.

2. Ibid., p. 27.

3. Ibid., p. 118.

effort is not so much a measure of industriousness as it is a desire to receive all the glory.....Lack of staying power is another liability. Brazilians start out with great energy and enthusiasm but soon lose interest."¹ As soon as the novelty of any new project wears off, and it becomes every day monotonous work, such as maintenance or repair, it has lost all its glamour and very likely is dropped or not completed.² Sa' states another serious problem as "a lack of the moral courage to face important problems once and for all, and try to find a definite answer. The Brazilian way is to indulge in 'little solutions', that keep pushing the unpleasant task back, but never to tackle it."³

The Brazilian girl is a combination of these traits. They have been influential in making her what she is and have conditioned her reactions to given situations.

b. The Psychological Reactions of the Latin Teen Age Girl to Modern and Conservative Trends in Brazil. The Brazilian girl, as previously stated, has been brought up in a very sheltered and restricted manner. The social customs governing girls have been very conservative. In the last few years the American movies have swept over Brazil. There are various reactions to these movies. The Brazilian girl wishing to be very smart and sophisticated has a tendency toward throwing her conservative customs all over-board and becoming all American at once. It is like the typical saying

1. Sa', op. cit., p. 118.

2. Ibid, p. 240.

3. Ibid, p. 241.

of Brazil, when one refers to her transportation problems: they have jumped from the oxen cart to the airplane. In between, there is a great discrepancy of good roads.

Along with this same problem of the girls not knowing just how to react to modern social customs is the modern concept of morals and emotions. In seeking to be smart and modern, they lose all sense of moderation.

c. The Psychological Reactions of the Latin Teen Age Girl to Evangelical Christianity. To understand thoroughly the two Americas, one must realize that they developed in two different ways, and that there were two different types of Christianity in the new world. "Anglo-America is a child of the Reformation: Latin America is the product of Catholic sculpturing."¹ Mr. Howard further says that even though the Latins followed the Greco-Roman classic tradition and the Anglo-Saxons, the Hebrew-Christian tradition, a synthesis of these two has never been accomplished.²

These above quotations account for some of the psychological reactions that the Latin girl has toward Evangelical Christianity. First, she has a lop-sided idea of Christ. He is pictured as a dead Christ. She does not think of him as one of love, mercy, and guidance. She is not drawn to him, for this reason. He is pictured as a revengeful God who will punish her if she does not conform to certain rules. She does not have the conception that

1. Howard, op. cit., p. 107.

2. Ibid., p. 103.

Christ is a God of redemption. She will not have the same idea of what is meant by a Christian in the Evangelical Faith. Her background does not stress the redeeming power of the Christ.

There are problems which confront the Latin girl when she first comes in contact with the Evangelical faith. She first sees the negative side of it. There seem to be too many things she cannot do if she becomes an Evangelical. In many of the smaller communities there are few evangelical boys and rather than remain single, the girls will marry in the Catholic faith.¹

Previously, it has been stated that the Latin has an emotional temperament different from that of the Anglo-Saxon. There seems to be some question as to how far the Evangelical church can use this characteristic in producing a truer religious experience for the Brazilian and not let it become mere show and superficiality.² Corresponding to this same point, which seems to be in opposition to it, is the extreme dignity and reserve that the Brazilian possesses. The problem is how to unify these two factors and make Evangelical Christianity more effective and meaningful to the Brazilian girl.

The "intellectuals" must be considered. This is a common term used all over South America when referring to the educated high class, intellectual Latin Americans. They have become saturated with the French type of culture. They like the flowery literary style of expression. There is a definite clash in their way of thinking when

1. Merle Davis: How the Church Grows in Brazil, p. 119.

2. Ibid, p. 155.

the Gospel message is presented to them in the "Anglo-Saxon mold" lacking artistic elements. Much of the power of the Gospel message is completely lost because it is not presented to them in a pleasing way on their own level.¹

C. Conclusion

There have been varied historical and cultural factors which have influenced and made the Brazilian girl "Brazilian".

The historical background and attitudes brought from Europe have all left their imprint. The problems and factors in developing and adapting one's self to a new country during the Colonial period of Brazil molded and determined the personalities of those who developed it and all the later developments and changes within the country have made their lasting impressions.

The home and families in any country are the most important and determining factors of that country. Impressions from the early patriarchal family system still exist and influence the Brazilian girl today. The status of women for many years has been very circumscribed and sheltered, but in the last two decades or more great strides have been made in her emancipation.

There is a wide spread awaking in Brazil along educational lines. For many years the country has been held back because of the lack of good and sufficient schools and educational methods. The educational program has been somewhat hampered right from the beginning; first, due to the Catholic control and their idea that

1. Erasmo Braga and K. G. Grubb: The Republic of Brazil, p. 113 ff.

education was only necessary for the higher classes; second, the disorganization of educational control among the state, federal, municipal, and religious bodies, the difficulties encountered in the interior of Brazil, the lack of facilities, teachers, funds, and buildings.

The Catholic heritage and traditions have thoroughly permeated the life, attitudes and thoughts of the Brazilian girls. It has contributed to the personality and temperamental characteristics typical of the Latin which are a determining factor in their lives. It has separated their practice of religion from their habits of thinking and living.

The psychology of the Brazilian teen age girl is not yet adjusted to the present social trends in Brazil. This is seen in the attitude typical of the Brazilian toward Evangelical Christianity. Because of this the teen age girl faces the problem of a negativistic attitude toward Evangelical Christianity.

Only through a thorough understanding of this historical heritage of the Brazilian girl is an intelligent approach by the Evangelical Mission Schools possible.

CHAPTER II

THE APPROACH OF EVANGELICAL MISSION SCHOOLS TO THE BRAZILIAN GIRL

A. Introduction

Brazil offers a strange environment for the establishment of Evangelical schools. In it are found deep seated traditions and historical factors which must be considered. Chief among these is the Catholic heritage which has played a dominant role in the educational traditions of the country.

Protestant mission schools have planned and molded their methods of approach to the Brazilian Evangelical problem in line with this historical background. As the need of Christian schools was recognized early, schools and churches grew up together. It was realized that the growth and lasting influence of the Evangelical church depended greatly upon educating its own Evangelical members, helping them to raise the standards of living, guiding them to grow and develop vital Christian personalities.¹

From the very beginning the Evangelical Mission Schools have been a part of the total evangelical work in Brazil. Braga

1. John Mackay: That Other America, p. 166.

and Grubb say: "One of the reasons why the evangelical movement has taken root in Brazil is that preaching and education have been integral parts of its program. In spite of the process of secularization which has changed the original character of some of the mission schools, education has been found to be an effective wedge into the community life and a very important factor in forming public conscience."¹

This chapter will consider first the aims which the Evangelical Schools have for the Brazilian girl. Then it will study the positive approach which the schools have adopted after taking into consideration the background of the Brazilian girl. Finally it will discuss the positive approach which two of the denominational Mission Schools have taken.

B. The Aims of the Evangelical Schools

for the Brazilian Girl

1. Basis in View of the Aims formulated by the International Council of Religious Education.

The Evangelical schools have proved their value in the past, but now they have reached a critical moment in their history. During the last two decades Brazil has taken strides to improve its official education. It is becoming increasingly difficult for Mission Schools to keep pace with the government schools and

1. Bragan and Grubb: The Republic of Brazil, p. 132.

established Catholic schools. Mission Schools must have adequate buildings, equipment, and an outstanding teaching staff. Above all this, the Evangelical Schools must seek to strengthen and emphasize the very reason that they came into existence--that of making the Gospel of Christ and His way of living known to people. Inherently, it has been these Christian ideals and practices which have made the Evangelical Schools and their students stand out.¹

At the Second Evangelical Conference of Brazil which was held in Rio de Janeiro in 1947 many of the fundamental principles of the Evangelical movement were discussed. The aims of Evangelical Christianity were considered and again restated in terms of basic objectives of Christian education. These were patterned after the objectives of Christian Education adopted by the International Council of Religious Education. The aims will be stated briefly here:

(1) To bring the student into a personal relationship toward God, as a loving Father and Friend.

(2) To bring the student into a personal relationship of accepting Jesus Christ as her Savior and Lord, by the means of study and appreciation of His life, teachings, and communion with Him.

(3) To aid the student in the formation of Christian character by developing habits of Christian service under the direction of the Holy Spirit.

(4) To aid the student in the willingness to cooperate in the development of the Kingdom of God on Earth, and to work for the spreading of justice and good will among men.

(5) To help the student identify and participate in the church.

1. John Mackay, op. cit., p. 170 f.

(6) To lead the student into an appreciation of the significance and the importance of the family as a basic unit of human society, and the development of the sense of responsibility in making a Christian home.

(7) To guide the student into a realization of a Christian interpretation of life and the universe and to see God's plan and purpose in it.

(8) To guide the student in the acceptance of the Bible as the word of God, to further her knowledge in the teachings of the Bible and its use as a daily guide.

(9) To guide the student in using and securing Evangelical literature so that in the end the Christian student's life is enriched.¹

2. Evaluation in Light of its Applicability to the Brazilian Girl.

The aims of the Evangelical schools have always been high. Primarily the Evangelical church has stressed the presentation of the Gospel of Christ for the people and the guiding of these people to a fuller realization of the Christian life. The Evangelical schools have attempted to do this by teaching a well-rounded Christian life in the church, in education, and in the community to the Brazilian girl. The schools realized that there was a need for determining and stating what their specific aims were. They turned to the I.C.R.E. standards of Christian Education and found these standards applicable and valuable to the Brazilian girl.

The first and second aims, those of bringing the student into a personal relationship toward God as a loving Father and Friend, and accepting Jesus Christ as her Savior are certainly the primary aim of Christian Missions. Many times this fact is not

1. Confederação Evangélica do Brasil, 1947, Perspectivas e Realizações, p. 18 f.

emphasized enough and the student goes through the schools without feeling or accepting the vital challenge that the Christian Gospel has.

The third aim, that of helping to guide the student in developing a Christian character in areas of Christian service under the direction of the Holy Spirit, is most valid. The girls have not been acquainted with the fact that they personally can seek and rely upon the guidance and power of the Holy Spirit.

The fourth aim is equally valid for the Brazilian girl. She is interested in the Christian message and the spreading of it, as she has shown in many instances. The other ideal of spreading principles of justice and good will is to be one of the aims gradually realized as more Christian girls feel that such are their responsibilities as Christians.

The fifth aim, that of helping her find her place in the church and participate in church activities, is vitally important to the Brazilian girl. This phase of Christian growth has been neglected in the past. The girls have not realized the ways in which they can help in building up the church, nor have they felt that it is their duty to help in this work.

Since the family unit is one of the strong factors in Brazilian society today, the second part of the sixth aim needs to be emphasized. With this in mind each girl should be challenged with the importance and the responsibility of establishing a true

Christian home. This is a most valid aim for the Brazilian girl.

Closely associated with the above is the aim stated in seven: to guide the student into a realization of a Christian interpretation of life and the universe and to see God's plan and purpose in it. This represents an extension of the idea that Christ dominates all of life not only the home life. Though the girl may not recognize this truth at once, it will become clearer to her as she grows older.

The eighth aim is especially important for the Brazilian girl. From her background she has the idea that the Bible is a book that must not be read, a forbidden book. Or, another view concludes that the book is holy and can not be read for common use and interpretation. Many of the girls upon entering an Evangelical School are afraid even to touch the Bible and for the first two or three Bible lessons try to avoid listening to what is being said in class.¹

The ninth aim is, in some ways, the most difficult to attain because of the difficulties involved in the securing of materials. It is important that the girls know where to obtain this literature and how to use it for the best enrichment of their Christian life.

C. The Positive Approach in Carrying Out These Aims.

In view of the fact that many of the pupils come to the Mission Schools with a limited knowledge of the Gospel of Christ,

1. W. Stanley Rycroft: On This Foundation, p. 141.

and with a definite negative attitude toward evangelical Christianity, or with no interest in religion whatsoever, the Evangelical Schools have taken a definite positive approach in the presentation of Christian truth. They have attempted to carry out the aims of Christian education in their schools by definite positive policies.

1. Evangelical Teachers maintained on the Faculty and Boarding Department.

It is the aim of all the Evangelical Schools to have as many evangelical teachers on the staff as it is possible to obtain. Evangelical teachers are scarce.¹ It is even difficult to secure any adequately trained teacher to help carry the teaching load of the school. One of the missionaries summarizes the need of evangelical teachers in this way, "The one big problem is that of finding enough consecrated and trained teachers to make the work as Christian in all senses as we desire."² The quality of evangelical emphasis which the school gives is in direct relation to the number of Christian teachers on the faculty and the quality of their work. The attitudes and methods used by Christian teachers can be a positive approach to the girls in their classes and exert a definite influence on them.

Most of the Mission Schools in Latin America are boarding schools. The number of students in the boarding departments vary

1. A. W. Wasson: Pamphlet, Land of the Future--Brazil, p. 14.

2. A. W. Wasson: Christian Education of the Methodist Church in Brazil, p. 23.

with the schools and localities. By far the larger majority of the pupils who attend Mission Schools are day students. In the boarding departments it has always been the policy to have only evangelical teachers or faculty advisors staying in the boarding school. It is here that much more of a positive approach is secured because the teachers and helpers have a much closer association with the girls and they exert a much greater influence upon them.

2. Provision for Religious Assemblies and Programs.

All the Mission Schools have some provision made for religious assemblies and programs. The number of religious assemblies per week and the time given to them varies in the different schools. If these schools are accredited secondary schools, the amount of time allotted to assembly programs is more or less uniform in order to conform to government regulations.

The quality and type of religious program presented reflects the amount of importance and value which the school gives its religious programs.

3. Provision for Religious Education in the School Curriculum.

Each school has made provision for Bible study in its curriculum. There is, at present, no set program or lists of books which are used in all schools. The Bible is definitely used as the main text book with other supplementary materials depending upon the denomination and the accessibility of books and materials to the school.

The Brazilian law does not hinder the teaching of religion in the Mission Schools. "The federal constitution provides for the teaching of religion as an elective in the public schools."¹ Thus, the Catholic schools teach their Catholic principles and the Mission Schools teach Bible study and evangelical principles. Most schools provide for one week known as Religious Emphasis Week, during the school term.

4. Pupil Participation in the Religious Activities of the Schools.

Each school aims to have as many of the pupils as possible participate in the religious activities. Pupil participation is kept on a voluntary basis. A Brazilian loves to show off but the girls are more reserved and hesitant about being on a program than an American girl of the same age would be. It must be remembered that the student body is made up of Evangelical girls, Catholic, Jewish, and an unclassified and uninterested group.² There is opportunity to take part in specifically designated Religious Assemblies. Many schools have either a glee club or choir. Usually each school has a religious Evangelical club. Sunday school activities may be associated with the school or with the nearby church.

5. Definite Provision made for Religious Training and Emphasis in the Dormitory Life for the Girls.

The policy of the Evangelical schools is to plan a much

1. A. W. Wasson: Christian Education of the Methodist Church of Brazil, op. cit., p. 11.

2. Ibid., p. 21

richer and fuller program of religious training for the dormitory girls. The procedure and methods vary with the schools. Morning devotions and afternoon or evening vesper services are held throughout the year. These are led by the teachers and students who plan their own programs. The boarding school girls are definitely influenced by the one or two weeks of special religious services. They take part in many more of the meetings and receive more personal counseling than the day students who attend only the special chapel services held for the whole student body. Other devotional meetings, programs, and service projects are carried out.¹

6. Provision for Healthy and Wholesome Social and Recreational Activities.

The Evangelical Schools have made provision for a positive approach to healthy and wholesome social and recreational activities. They hold regular gymnasium classes. Inter-school sports are advocated. This helps the girls develop good sportsmanship as well as outdoor activity. Parties and social programs are planned for the pupils. In many of the girls' schools special programs and social activities are so arranged that the Evangelical boys' school of the same town may be invited. Co-education is not so popular and common in Brazil as it is in the United States. It is necessary that the girls and boys learn to meet each other in a social situation with ease and poise. Extra-curricular clubs are advocated.

1. A. W. Wasson: Christian Education of the Methodist Church of Brazil, op. cit., p. 24.

The girls in the boarding department are allowed as much free time as their crowded schedules permit.

7. Provision for Personal Counseling.

One of the most effective and positive approaches which the Mission Schools have is that of personal counseling. The Evangelical teachers on the staff have always attempted to make the pupils feel free to come and ask questions or discuss problems with them at any time. In some cases there is special time allotted to the girls for this purpose. Some schools have a designated personal counselor.

D. Examples of this Positive Approach Taken by

Two of the Leading Mission Boards

In view of the Brazilian background and the aims of the Evangelical Mission Schools, two of the schools of the representative missions, the Methodist and the Presbyterian, will be considered: (1) Colégio Isabela Hendrix, Belo Horizonte, and (2) Instituto Gamman, Lavras. These two schools are comparable both in number of students and in evangelical emphasis. Both of them have conserved a definite evangelical emphasis.¹

1. Methodist Mission School, Colégio Isabela Hendrix.

First will be considered the positive approach taken by Colégio Isabela Hendrix, Belo Horizonte, Brazil. The number of stu-

1. Committee on Cooperation in Latin America, Latin American News Letter, August 1949, #32.

students enrolled in the secondary school is 315. Much of the following material is from a letter written by Monta McFadin of Colégio Isabela Hendrix. There are 118 girls enrolled in the dormitory; some of these are in the primary school. The religious preference of the group is widespread. It ranges in faiths as follows: Catholic, 197; Evangelical, 70; Jewish, 21; Spiritualists, 25; others, 7; and no religion, 5. This would be a general representative group of students according to faiths and percentages which would be found in most of the Evangelical schools of Brazil. The time allotted for the official Bible course in the secondary school is one hour a week. The following program is offered in Colégio Isabela Hendrix:

First Year: Introduction to Bible Study, Use of the Bible, Memory work of verses applicable to age and experience;

Second Year: Old Testament Stories. Text used: Histórias do Velho Testamento published by the Imprensa Metodista.

Third Year: Life of Jesus. Text used: Jesus de Nazaré, Stanto N. Barbieri.

Fourth Year: Selected Lessons from the International Council of Religious Education (for high school seniors).

Normal Course: Teaching the Bible to Children.

Scientific and Commercial Course: Use of the "Upper Room" and other devotional material, further Bible Study, use of Sunday School materials.

There are two assembly periods per week. Each week one

program is religious and the other civic. There is a special religious emphasis week held once a year. During this week, there are chapel programs each day for the whole student body. Special time is given both in the morning and afternoon for individual conferences with the students. During this week a specially chosen minister has the vesper services in the evening. These are attended by the boarding department but are open to day students who wish to come. There are also other special prayer groups and programs planned by the "Grémio Ellering Gonzaga", the religious club of the school. Every graduate of the school is presented with a Bible at the Baccalaureate Service. The presentation of the Bibles and the program is one of the prized occasions of the year for the girls. For the last two years, Colégio Isabela Hendrix has had a Religious Education Guidance Director. Many of the day students as well as the boarding school girls have taken advantage of this. These are among the main questions the girls ask:

How can God become real to me?
 What is the relationship between Protestantism,
 and Spiritualism, and other sects?
 Is there a future life?
 Is life itself worth while?
 What do you think of predestination?

The girls in the boarding department have the benefit of the religious training given the student body as well as the added religious emphasis given the girls in the dormitory. Each morning there are morning devotions at breakfast. This consists of reading a selection from the Bible and from "The Upper Room", and prayer.

These devotions are led by teachers. There are vesper services each evening except Saturday and Sunday, which are led by either teachers, students, or outside speakers. There is an active Sunday School with an enrollment of 133. The day students and parents are encouraged to attend. The girls go to church in the evening if they wish. A teacher is always provided as an escort. The girls who sing in the choir are practically all boarding girls. During the last two years, the "World-wide Communion Day" was observed in the school.

Each year there is a class to prepare for church membership. This is taught by one of the missionaries or the pastor of the Methodist Church. The enrollment in this class varies each year from 6 to 10 girls.

The "Grêmio Ellering Gonzaga", the religious club, has a membership of 25 girls, 8 of whom are Evangelicals. They have weekly prayer groups. They participate in the Federation of Youth Groups of the city and are affiliated with the National Student group (religious). Some of these girls help in various church schools in the afternoon. The Grêmio is encouraged to carry on various programs and projects. These girls take an active part in the choir and vesper programs also.

2. Presbyterian Mission School, Colégio Carólata Kemper.

Now will be considered the positive evangelical approach taken by Colégio Carólata Kemper, Lavras, Brazil. The following information was secured from Bernice Kennedy, a teacher of the school.

The secondary school enrollment of girls compares with that of Colegio Isabela Hendrix. There are 125 girls in the boarding department. About 50% of these girls come from evangelical homes.

Bible classes are required in the secondary department of the school. The program and course of study used is one prepared by Dr. S. R. Gamman, founder of that school. Chapel is required for all students. This consists of a hymn, Bible reading, and a short talk which may or may not be of a religious nature. Each year a religious emphasis week is held at which time definite decisions for Christ are asked for. At this time many of the day students make their decisions, especially if they are from evangelical homes.

In the boarding department there is an added religious emphasis. Morning devotions are always observed. This usually consists of a Bible reading, "The Upper Room", and prayer. These are led by both students and faculty members. There is an active Student Religious Club which meets every two weeks. It conducts prayer meetings once a week. Some of the girls in the boarding department make their decisions during religious emphasis week. There are always some of the boarding school girls who make decisions in their home churches. Others must wait until adulthood because of parental objections.

There are other religious programs and emphases given the students in this school but the writer of this thesis is not

so familiar with them as those of Colégio Isabela Hendrix.

E. Conclusion

Chapter two has been an attempt to study the approach taken by the Evangelical Missions in establishing girls schools in Brazil. The first point considered was the purpose of the Evangelical Missions in founding schools. The International Council of Religious Education aims were found to be equally applicable in meeting the needs of the Brazilian girl.

The second part of the chapter dealt with the positive approach which Evangelical Missions in general have taken in view of producing and keeping a definite evangelical emphasis for the girls within the Mission schools.

The last part of the chapter gave examples of the procedure in two of the girls' schools in carrying out the positive approach. The first example was that of the Methodists at Colégio Isabela Hendrix and the second was that of the Presbyterians at Instituto Gamman, Lavras, Brazil.

CHAPTER III

THE EVALUATION OF THE MISSIONARY SCHOOLS' APPROACH AND SUGGESTIONS FOR MORE EFFECTIVE EVANGELISM FOR THE BRAZILIAN TEEN-AGE GIRL

A. Introduction

The Evangelical schools have been established in Brazil for many years. They started from small beginnings and have grown into fine institutions of learning. Down through the years various methods of approach have been used. Methods and procedure which have not proved effective have been changed. It has always been the policy of the mission schools to keep one step ahead of the existing educational methods. The mission schools have studied the existing conditions and have also considered the historical background of the girls. They have never tried to impose a great many radical and new methods of procedure all at once. Rather, they have gradually introduced one new thing at a time, attempting to have it develop as an outgrowth of the school rather than something imposed by the school. The question has arisen many times as to the real effectiveness of the schools, how they have met the existing conditions

and carried out the aims and objectives for which they were founded.

This chapter will deal with the basic needs which still confront the teen-age girl in view of her historical background and heritage and considering what has been done in the Evangelical schools for her. It will consider the inherent wrong concepts of God, religion, and life, the unchristian ethical and moral practices, and the existing ignorance of good laws of health. It will attempt to evaluate the real effectiveness of the mission schools in view of the above stated inherent wrong concepts. Finally, a list of suggestions will be considered which should in the long run prove to make the Evangelical schools more effective in reaching the girls for Christ.

B. Evaluation of the Missionary School's Approach
in View of the Brazilian Background and
Environmental Needs

1. The Formulation of a List of Basic Needs of the Adolescent Girl.

The historical background of the Brazilian girl has been studied with special reference to the influence of history, home conditions, educational system, Catholic heritage, and Latin temperament. In view of these factors, the Evangelical Mission Schools have taken certain positive measures to present to the Brazilian girl the Gospel of Christ and to show her its relationship to all phases of her life.

At the Evangelical Curriculum Conference held in Rio de Janeiro in 1947 a list of basic needs of the Brazilians was formulated. These needs were to be considered when producing Evangelical literature. They are the basic problems which confront the adolescent girl.

a. The Change of Certain Inherently Wrong Concepts (of God, religion, life).¹ There are many wrong concepts of God prevalent in the every day thinking of the Brazilian girl. She is steeped in the idea that God is always ready to punish. She has no conception of God as an understanding and loving Father. There have been so many absurd ideas connected with the exaggerated miracles of the saints that the educated Brazilian tends to throw over all ideas of God. "The intellectuals and students boast of their skepticism and the workers embrace materialistic ideologies with almost religious zeal."² This skepticism has cast doubt on the worth and value of religion. Extreme materialism is becoming more and more prevalent in Brazil. This has arisen from the failure of the Catholic Church to apply Christian principles to the solution of the social and political problems of Brazil which have been aggravated by the conditions of extreme poverty of the masses and the unequal distribution of land and wealth.³

1. Confederação Evangélica do Brasil, op. cit., p. 26.

2. Committee on Cooperation in Latin America, Report on First Latin American Evangelical Conference, p. 5.

3. Ibid, p. 3.

The girls coming out of homes where this philosophy is present are definitely, if unconsciously, influenced by it. Some of the girls have no religious concepts or experience. Others have a very limited view of the Christian life and its privileges and of the Christ who makes it possible. The whole conception of Christ is one of tragedy.¹ He is pictured as an emaciated, feminine, dead Christ. "It is a picture of a Christ who was born and died, but who never lived."² From this tragic picture of Christ there is no incentive to feel that he is a Living Christ in the world today and one who can help and guide in everyday problems and joys.

Many of the girls have a perverted idea of Evangelical Christianity. One of the reasons for this fact is their lack of knowledge concerning Evangelicals. Another reason is that "the Roman Catholic Church combats evangelical work by spreading falsehoods, and lies and even calumny in their pastoral letters, magazines and sermons, and at times instigates persecution and violence."³

The Brazilian girl's whole philosophy of life is essentially non-Christian. There are still many influences and characteristics of the African found in the Brazilian such as fatalism, superstitions and the tragedy of life itself.⁴ This very philosophy changes the purpose of life. Human life is of little value. There is no

1. John Mackay: The Other Spanish Christ, p. 96.

2. Ibid, p. 110.

3. Committee on Cooperation in Latin America, Report on First Latin American Evangelical Conference, op. cit., p. 5.

4. Confederação Evangélica do Brasil, op. cit., p. 27.

incentive to try to better or remedy the status of life. These false concepts color every aspect of life.

b. The Change of Certain Ethics and Morals. One of the basic needs of Brazilians is a change in their ethical and moral concepts. The Brazilian girls' heritage has been lacking in these ideals. The Christianity which the Latin American knows is divorced from the basic ethical teachings of Christ. Life is based on a philosophy of deceit. What one is is not so important as what one appears to be. At the Evangelical Conference held in Argentina in 1949, emphasis was laid upon the need of making real, certain moral values which are lacking in the Latin or Brazilian such as, truthfulness, sincerity, and honesty in the individual and in society.¹

Another of the most acute moral problems among the people is the lack of purity and holiness in the home.² "A wife is not supposed to inquire into her husband's past and even after marriage his infidelity is condoned!"³ These facts do have an affect upon the personality and reactions of the girls facing the problem of starting and establishing Christian homes. These girls are usually loyal, self-sacrificing and virtuous.⁴ One of the great problems facing the Evangelical churches and schools is the setting up of standards and creating a new conscience among the girls and boys as

1. Committee on Cooperation in Latin America, Report on First Latin American Evangelical Conference, op. cit., p. 10.

2. Ibid, p. 10.

3. W. Stanley Rycroft, op. cit., p. 174.

4. Ibid, p. 175.

to the value, importance, and responsibility of creating Christian homes.

c. The Change of Attitude toward Health Laws. Another basic need which confronts the girls and so hinders the progress of the Brazilian is a change of attitude toward health laws. Her thoughts, reactions and very philosophy of life have been influenced by the great poverty of the majority of the people and the ignorance which accompanies extreme poverty. The sense of the impossibility of improving the situation has had a definite bearing on her attitude. Another concept which is hindering the very development of Brazil itself is that "intellectual work is more dignified than manual labor."² These problems challenge Evangelical Missions to bring out the practical teachings of Christ on the dignity of labor.

2. Effectiveness of Missionary Schools in View of above stated Needs.

With the knowledge that these needs are still facing the Brazilian girl, Christian educators desire to evaluate the progress of the Evangelical Mission Schools in meeting these problems. It has been previously noted that the evangelical emphasis in the Protestant Mission Schools varies. Some lay more importance upon maintaining an Evangelical emphasis than others. Having considered the positive approach taken by two of the outstanding Evangelical schools, it was seen that they influenced each year only an average of six

1. Confederação Evangélica do Brasil, op. cit., p. 26-27.

2. Committee on Cooperation in Latin America, op. cit., p. 11.

to twelve students in making definite decisions for Christ. This leads one to question how effective the Mission Schools are in giving the message of the Gospel.

The effectiveness and the real influence produced by the Evangelical Schools upon their students is difficult to judge in a tangible way. Many times it is far more effective than one realizes. Mr. Rycroft has expressed it in the following manner:

"No one can measure adequately the influence exerted by Evangelical schools on life, on character, and in the community, through the spread of Christian ideals. These institutions have produced many of the finest people to be found in our Evangelical churches today. As institutions they have maintained a fearless, and sometimes a costly, witness to truth and integrity, and have not only helped change the moral climate of nations, but have given prestige to the Evangelical movement, of which they are a part."¹

Evangelical schools are significant because they have an opportunity to teach Christian principles and form Christian character at an impressionable age.

C. Evaluations and Suggestions for More Effective Evangelism among Brazilian Teen-Age Girls in Mission Schools.

A brief survey has been made of the work done by the Evangelical schools for the Brazilian girl. It is seen that in many ways these schools are meeting her problems and presenting to

1. W. Stanley Rycroft, op. cit., p. 145-6.

her the Gospel of Christ. Throughout this study one can understand why many of these problems arise. Some suggestions will be mentioned, to make the schools more effective. Many of these cannot be realized immediately but over a period of time, many will be carried out.

1. Evangelical Teachers and their Training.

a. Effectiveness. One of the most vital problems facing the Evangelical schools today is that of securing Christian teachers. There is no greater Christian influence in a school than that which is exerted by the Christian teacher. Her influence is both direct and indirect. If she is a vital Christian, her teaching is done with power and conviction. She is also the visible embodiment of the Christian truths which are taught and her indirect influence is at times greater than her direct influence. If her life does not agree with her teaching, the pupils are quick to observe this and her Christian influence is greatly lessened. Not only is this true of the Brazilian teachers, but also of the missionaries connected with the school. Many missionaries exert a strong Christian influence upon the whole school. Where this is not true, standards and ideals for a Christian life are definitely undermined.

b. Limitations and Weakness. In Brazil there is still no Christian college for girls where they may receive their training in an evangelical setting. The teaching methods in Brazil are far

behind the accepted and approved modern methods. The effectiveness of a Christian school as an evangelistic institution is weakened because the new national Christians do not have a clear conception of what it means to be a true Christian. Their enthusiasm which they manifest when they first become Christians, or the enthusiasm which a Christian teacher has when she first begins her work, often wears away and her effectiveness is greatly lessened. They fail to see the necessity of steady, faithful work. Many do not have the desire to assume full responsibility in their work.

c. Suggestions. The missionaries have a great responsibility in maintaining high Christian standards of conduct and the central emphasis of the Christian religion. They should, therefore, deal with the problems which arise in the schools in accordance with the highest ethical and spiritual teachings of Christ and in the Spirit of Christ. There should be no compromises. Firmness should be maintained in all instances, but with tact. More missionaries are still needed. The Brazilians, as an Evangelical Church, are still too young to take over all of the work.¹ It is important that Evangelical colleges be established so that a sufficient number of Evangelical teachers may be trained in an Evangelical atmosphere. Christian students should be encouraged to take up the teaching profession. Here again the missionaries should watch the growth and life of the pupils in the lower grades and as they study in high

1. Eula Kennedy Long: Outlook in Brazil, p. 60.

schools be able to encourage those who are strong and loyal Christians and who will exert a strong Christian influence to continue their preparation. As these students continue their studies in normal schools and colleges, there should be constant contact with them.

2. Personal Work and Understanding of the Brazilian Adolescent Girl.

a. Effectiveness. Many teachers realize the great importance and value of their personal contact with the girls. This contact is in definite relationship to the effectiveness of her work provided that teacher has a thorough understanding of the Brazilian girl's heritage.

Each teacher who has a vital, personal relationship with Christ, herself, and knows His power to meet all of life's problems makes a definite contribution to the Christian growth of the girls. Unfortunately there are not enough of such teachers to exert such an influence upon the lives of all the girls. The greater the understanding the teacher has of the problems which confront each girl in all her relationships both in the school and at home, and their Christian solution, the greater has been her influence upon the life of the girl.

b. Limitations and Weakness. Because of the fact that many of the teachers are merely part time teachers, they do not know or understand the individual problems of the girls.

Many of the girls come from such distances that it is difficult for the teachers to know the home situation. There is also

a lack of interest on the part of many teachers to acquire further knowledge concerning the home conditions in the parts of Brazil from which many of these girls come.

The evangelical teachers usually have such heavy schedules that there is little time left for personal counseling.

c. Suggestions. Teachers should be made to realize and appreciate the main purpose of the Evangelical school and the contributions which personal counseling can make as a means whereby they can better understand the pupils and may then influence them to make decisions for Christ and live real Christian lives. The problem of heavy schedules and too little free time for counseling must be faced by each school and provision made for an enlarged faculty of Evangelical teachers with time left free for such work.

3. Cooperation between the School, Church, and Home.

a. Effectiveness. In those schools where there is a complete understanding and cooperation between the school, the church, and the family, there has developed an effective and challenging Christian environment. The impact upon the pupil is greater where there has been such an understanding and mutual cooperation. Unfortunately there are far too few adequate set-ups for such cooperation.

b. Limitations and Weakness. Many times there is a misunderstanding between the pastors at home and the girls who attend the Evangelical schools because the pastors sometimes fail to

realize the aims and purposes of the school. Inaccessability and long distances often make it extremely difficult to produce the desired cooperation.

c. Suggestions. When possible all mission schools should encourage an active and vital Sunday School which is a model in every way. This should form the pattern for girls to follow in their own home church when they return home to help. The girls should be encouraged to participate in as many activities as possible, learning methods and procedure. To broaden the experience of the girls, provision should be made for them to visit different churches to gain new ideas. The girls could help in Daily Vacation Bible Schools whenever possible, learning new methods and developing their abilities in leadership. Special classes should be provided to train the girls to know how to evaluate what they have seen and observed.

4. Literature and Visual Aids.

a. Effectiveness. "One of the most valuable forms of evangelism in Latin America is literature in all its forms..... Literature has the advantage of being able to penetrate where the preacher cannot; it has permanence; it is at the disposal of a person when he wishes to give it his attention; and it carries the message to many who otherwise would not go to hear it."¹

During these past years there has been almost no Christian literature for young people. When it has been obtainable, it has been eagerly sought and read. Although the Brazilian girl loves to

1. Committee on Cooperation in Latin America, op. cit., p. 20.

read, the scarcity of suitable reading material has limited her advancement and likewise has limited the influence of knowledge upon her.

There is a new awareness of the effectiveness of visual aids in school and church work, but very little has been done in this field.

b. Limitations and Weakness. There are few good books in the Portuguese language on religious subjects. Of these most are translations from the Anglo-Saxon type of literature which do not appeal to the Latin temperament of the Brazilian. There has been a scarcity of Brazilian Evangelical writers. Much of the literature available is too expensive to buy and added to this fact is another, that much of the literature published is not printed attractively.

An over-emphasis on visual aids to the exclusion of other methods should be avoided. Care must be taken in the use of visual aids to keep them as a means of conveying the truth and not letting them become objects of worship.

c. Suggestions. More materials should be made available so that when the student graduates from school and returns to her home, she may be able to secure adequate material. Provision should be made to secure samples of available materials for display purposes at youth meetings and special conferences. These might also be used in regular Sunday School work and religious club meetings. These materials should be kept up to date.

Provision should also be made in the curriculum for the evaluation of literature, movies, and radio programs so that the girls will have a basis on which to evaluate these after they leave school. Talented girls should be encouraged to write stories for religious education and Sunday School purposes. Any girls showing real promise in this work should be encouraged and helped either by the school or by the mission, to use their talents in the development of this needy field. The use of various types of visual aids in classes to acquaint students and teachers with their use should be encouraged. To aid this, the production and use of national visual aid materials, such as films, slides, flannelgraph, should also be encouraged among church leaders and the church as a whole.

5. Emphasis upon Christian Homes Incorporated in Home Economics Classes.

a. Effectiveness. All Brazilian girls desire to have their own homes. Most girls come from homes where there is little Christian influence. In the schools where the ideals of Christian homes have been seen in action or set forth by teaching, the girls have responded with interest and shown a desire to establish Christian homes of their own.

To date only a small proportion of the girls have come directly under the influence of such teaching so that many have no

ideal other than that of their own meager home background upon which to build their homes.

Many of the teachers come from similar backgrounds and have not appreciated this ideal for themselves or their pupils. This has made it impossible for them to present this ideal to the girls.

In the few schools which have classes in home economics the practical aspects of home making have been effectively presented in these classes.

b. Limitations and Weakness. The Evangelical schools run by missionaries attempt to make the schools as home-like as possible, but this ideal is often not shared in those schools which have been turned over to the Brazilians. They consider it a waste of time and space. In these schools at the present time there are very few departments of Home Economics. The field is new and as yet there are few trained, evangelical teachers. There are many girls who would still not be touched by Home Economics Classes, as many students consider this work undignified.

c. Suggestions. Definite measures should be undertaken to develop an appreciation among the Brazilian teachers themselves for the need of attractive Christian homes and the schools' responsibility to educate the girls along this line. Through experience-centered studies in Home Economics the girls should be taught the principles of home management especially including wise budgeting of the finance of the home, in which tithing is stressed. Classes

in child care present an opportunity to emphasize the tremendous responsibility which parents have, especially the mother, in establishing a Christian home. Through contact with the girls in these classes working on special projects, there is added opportunity for the teacher to become better acquainted with the home life of the girl. In every way possible the dignity of work should be stressed. Emphasis should be placed on thoroughness and completion of work begun.

6. Re-evaluation of the Purpose of Schools (Quality versus Quantity).

a. Effectiveness. The Evangelical missions have made tremendous strides in their development. At the Evangelical Conference in Argentina in 1947 one of the Brazilian pastors likened the growth of the Brazilian churches to that of a boy who had grown so fast that his clothes were too small. One could say that many of the Evangelical schools had grown in the same manner. Because of this rapid growth, there has been a tendency to sacrifice quality in both the educational and evangelical work in their attempt to help more children. In those schools in which neither the educational nor Evangelical work has been neglected, the results have justified the twofold emphasis.

b. Limitations and Weakness. Illiteracy is still one of Brazil's greatest problems because there are insufficient and inadequate schools of any kind to accommodate the children. It is exceedingly difficult not to allow the existing schools to become

overcrowded. This necessitates the lowering of both the educational and Evangelical influence in the lives of the children and so defeats the purpose of the school.

c. Suggestions. Greater and more lasting influence would be secured in the future if the school limited the enrollment, at least, in the boarding department to the number of girls to which adequate religious training might be given. In this program, allowance should be made for an adequate follow-up program after the girls have left the schools if the best results are to be obtained.

7. Importance of the Complete Surrender to Christ.

a. Effectiveness. There is no greater influence which is exerted on an individual or on society than complete dedication of life to Christ. Those schools and those teachers which have not only stressed but accomplished this in the lives of their girls have succeeded in their main purpose. Where the girls have not been led to this decision there is far too often a reverting to former type of life. Thus the work is often wasted.

b. Limitations and Weakness. In the past there has been a limited knowledge of what the ideals and practices of a Christian should be. The Evangelical movement has grown so rapidly that many have become members of the church without the initial step of surrender which precludes growth and many others who have started in the Christian life have been denied the instruction and Christian nurture to ensure growth.

c. Suggestions. There must be more emphasis laid upon the securing of consecrated Evangelical teachers. The students and teachers should be encouraged to participate in many religious activities and also social ones, to deepen their spiritual life and to develop leadership qualities and responsibility. Greater emphasis should be made upon the student to make decisions for Christ than has been previously done. The teachers and the Evangelical girls should be given instruction and help in developing and maintaining their own personal devotional life with Christ. Any leadership qualities shown by the girls should be developed as well as a sense of responsibility for providing Christian leadership in the churches to which they return. More youth conferences, retreats, and real worshipful experiences should be made available for their inspiration and development. In the case of the girls who are interested in the Christian message, greater encouragement should be given them to make an outward decision for Christ and to become a member of the Christian body which will give them a sense of belonging and of fellowship, not only to a local church but to the Church of Christ in Brazil and in the world.

D. Summary

From the background study presented in chapters I and II considering the historical background and the approach of the Evangelical schools, chapter III attempts to evaluate the effectiveness of these schools in meeting the needs of the teen-age girl and

presenting to her the Gospel of Christ. It is practically impossible to determine the results of the mission schools in numerical terms. The spiritual growth and value can not be measured in a tangible way. The true value and effectiveness of the Evangelical schools must be considered in the light of an over-all picture. The immediate and numerical results must be considered and given their true value. The intangible results also must be considered in this evaluation; such as, the influence of the Evangelical schools upon the life, and character of individuals within the community, the far-reaching effects that many of its members have had in influential positions in the community and government in later years after they have left the schools.

The last part of the chapter presented suggestions which should help to make the schools more effective in the future.

Many of these conclusions cannot be realized immediately.

CHAPTER IV

SUMMARY AND CONCLUSION

In the last century the growth of Evangelical mission schools has been stupendous in all parts of the world. In Brazil the Evangelical movement has grown rapidly. Merle Davis speaks of it as being the fastest growing mission field in the world.

In rapid growth it is difficult to produce effective results of lasting quality and endurance. The schools have grown, doubled and tripled in enrollment. In many of the schools there is a majority of non-evangelical students and with this growth there has been insufficient time, funds, and facilities to secure and produce a sufficient number of adequately trained Evangelical leaders and teachers to come into these schools. With this growth, it has led many educators to question the real effectiveness of the Evangelical schools. The question has been raised many times by educational leaders as well as the lay people at home as to how Evangelical are the mission schools. It was for this reason that the subject was studied, to determine the effectiveness of the missionary effort of the girls' schools in Brazil in carrying out the aims for which they were founded and in studying more effective methods, to produce lasting results.

In chapter I a study was made of the historical factors which have made up the Brazilian girl's heritage. First was considered the historical background of the Portuguese in Portugal and how these factors influenced their personality and character. The early colonial life of Brazil had its influence and left its imprint, as well as the later historical events and development of Brazil.

The second part of the chapter dealt with the influence of the home on the Brazilian girl. The influence of the home and what it means to a girl is one of the most important factors in determining how a girl will later meet life's problems. A brief study was made of the early patriarchal family system which was characteristic of Brazil and the effect of which can be seen in many instances today. The place of women in the early life of Brazil as well as their changing status today was considered. All of these factors have left their imprint upon the Brazilian girl of today and determines why she reacts as she does.

The third part of the chapter considered the Brazilian educational system. Due to many difficulties encountered and a very cumbersome system, the illiteracy and lack of schools in Brazil is one of her most urgent problems.

Before studying the methods taken by the Evangelical schools in meeting the problems of the girls, there must be a complete study made of the influence and effect that Roman Catholicism has had on the Brazilian girl. Closely related to the

Catholic heritage is also the Latin temperament and the psychological reaction of an adolescent girl to Evangelical Christianity. These points were considered in the last part of this chapter I.

In chapter II the approach that the Evangelical schools have taken to the Brazilian girl was studied. First the objectives of the Evangelical schools were stated. These were evaluated as to their effectiveness in view of the girls' background which had already been studied in chapter I. Next was considered certain positive measures taken in the schools in carrying out the objectives of the schools. Finally, specific examples of two Evangelical schools were cited as to their specific methods used in carrying out the religious emphasis within the schools.

Chapter III was an evaluation of the Evangelical schools' approach in view of the Brazilian background and environmental needs with a list of suggestions for more effective results in the future. The first part of the chapter dealt with problems and needs which still confront the teen-age girl of Brazil. Next the present effectiveness of the schools was considered, taking into consideration the basic needs of the Brazilian girl. Finally, a list of suggestions was made which should be worked for in the future. The formation of this list took into consideration her heritage, the environmental factors encountered today, and the existing basic needs which confront the Brazilian girl.

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