

TH
K 268

FACTORS TO BE CONSIDERED IN MAINTAINING
AN EVANGELICAL EMPHASIS
IN MISSION SCHOOLS IN LATIN AMERICA

BY

ARTHUR WEBSTER KEISER
A.B., BLUFFTON COLLEGE

A Thesis

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF BACHELOR OF SACRED THEOLOGY
in
The Biblical Seminary in New York

New York, N.Y.
April, 1948

**BIBLICAL SCHOOL OF
THEOLOGY LIBRARY**
HATFIELD, PA.

20528

TABLE OF CONTENTS

Chapter	Page
INTRODUCTION	
A. Statement of Problem and Delimitation	iv
B. Significance of Problem	v
C. Method of Procedure	v
D. Sources of Data	vi
I. THE HISTORY OF EDUCATION IN LATIN AMERICA AS A FACTOR IN THE PROGRAM OF MISSION SCHOOLS TODAY	
A. Introduction	1
B. The Influence of the Conquests and the Colonial Period upon Education	1
1. The Educational Traditions Introduced by the Conquests and Colonial Period	3
a. Education Controlled by Catholic- dominated Monarchy	3
b. Instruction Presented in a Dogmatic Form	4
c. Education Considered Only for Upper Class	4
d. Educational Universities Established	4
2. The Transfer of These Traditions into the Republics	5
C. The Cultural Influence upon Education	6
1. The Variety of Racial Backgrounds	6
2. The Attitude Toward Women	6
a. The Early Status of Women in Latin America	7
b. The Changing Status of Women	7
c. The Potential Contribution of Women to Education	8
3. The Vast Territory with Sparse Population	8
D. The Influence of Catholicism upon Education	9
1. Influence Through the Political Policy	9
a. Training of State Leaders	10
b. The Church-State Relationship	11
2. Influence Through the Parochial Schools	12
a. The Early Schools	12
b. The Schools Under the New Republics	13
E. The Influence of the State upon Education	14
1. The Secularization of Education	15
2. The Popularization of Education	15
3. The State Secularized-Popularized Schools	16
a. The Organization of the Administra- tion	16

b. The Organization of the Schools	17
c. The Types of Schools	17
d. The Physical Disunity of the Schools	18
e. The Faculty in the Schools	18
f. The Student Life in the Schools	19
g. The Lecture Method in the Schools	19
h. The Curricula	20
F. The Present Status of Education in Latin America	21
1. The National Educational System	21
a. The State-Church Relationship	21
b. The Central Administration	22
c. Compulsory Attendance Laws	22
d. The Modern Progress of Schools	23
e. The New Conception of Education	23
f. The Remaining Problems	24
2. The Catholic Educational Work	25
G. Summary	26

II. THE INFLUENCE AND PRESENT STATUS OF PROTESTANT MISSION SCHOOLS IN LATIN AMERICA

A. Introduction	28
B. The Influence of Protestant Missions upon Education	28
1. Protestant Mission Schools	29
a. The Introduction of the Lancasterian Schools	29
b. The Later Protestant Mission Schools	30
(1). The Kindergartens	30
(2). The Primary Schools	31
(3). The Secondary Schools	32
(4). Higher Education	33
(5). The Theological Schools	33
2. The Contribution of Protestant Mission Schools to Education	34
a. The Training of State Leaders	34
b. Coeducation and Girls' Schools	35
c. Illiteracy	35
d. Integration of Moral and Spiritual Elements into Education	36
C. The Present Status of Protestant Mission Schools	36
1. The Location and Enrollment of Schools	37
a. The Number and Enrollment of Schools	37
b. Ratio of Catholic Students	38
c. The Rural-Urban Relation	38
d. The Sponsoring Denominations	39
e. The Distribution According to Countries	39

(1). Brazil	40
(2). Colombia	40
(3). Peru	40
(4). Chile	40
(5). Others	40
2. Moral and Religious Training in the Secondary Schools as Representative of Protestant Mission Work	41
a. The Objectives of the Schools	42
b. Class-room Moral and Religious Instruction	43
c. Extracurricular Activities	44
d. Teaching Staff	44
e. Organization	46
3. Some Problems Confronting Protestant Schools Today	46
a. Persecution	47
b. Duplication	47
c. Financial	48
4. The Seventh-Day Adventist Schools	49
D. Summary	49

III. ELEMENTS THAT HELP MAINTAIN AN EVANGELICAL EMPHASIS
IN MISSION SCHOOLS IN LATIN AMERICA

A. Introduction	52
B. Practical Attitude Toward Environment	53
1. The State	54
2. The Catholic Church	56
3. The Seventh-Day Adventist Church	57
4. The Rural Areas	58
5. The Growing Skepticism	60
C. A Positive Evangelical Program	60
1. Objectives	61
2. Model School	62
3. A Comprehensive Program	63
4. Cooperation	64
5. Christian Textbooks	66
6. Teachers	67
7. Christ-centered Curricula	68
D. Summary	

IV. SUMMARY AND CONCLUSION 70

BIBLIOGRAPHY 77

INTRODUCTION

FACTORS TO BE CONSIDERED IN MAINTAINING
AN EVANGELICAL EMPHASIS
IN MISSION SCHOOLS IN LATIN AMERICA

INTRODUCTION

A. Statement of Problem and Delimitation

One of the outstanding problems facing Protestant mission work in Latin America today is that of maintaining an evangelical emphasis in the mission schools. It is the crying need of Protestant mission work that this emphasis be maintained in order to train dynamic leaders and church workers as well as Christians who will be able to proclaim the Gospel in all its power in a country where the message of the Gospel has been perverted.

Some of the problems involved in maintaining an evangelical emphasis can be traced directly to the historical background of education in Latin America. This study is an endeavor to investigate the historical factors that must be considered in maintaining an evangelical emphasis in mission schools in that locality.

The term 'evangelical' in Latin America is equated with 'Protestant' and the two are used interchangeably. In this study the term 'evangelical' is referred to as vital, orthodox, apostolic Christianity as it is

revealed in the New Testament Scriptures.

This paper is not an exhaustive study of the history of education, but will cover the sweeping movements of education in Latin America and show how they have a bearing on Protestant mission schools.

B. Significance of Problem

Evangelical schools are the backbone of mission work. They lay a foundation for an acceptance of Christ; they instruct the new converts; they prepare the future teachers and leaders within the native church. These teachers and leaders need a dynamic evangelical spirit in order to reveal the true Gospel of Christ in all its splendor, and thereby contrast it with the existing false traditions and perversion of the Gospel. It is easy to permit these false ideologies to lower the standard, and to compromise with these perversions, rather than to bring them up to the true Gospel. Therefore; it is necessary in such a situation as exists in Latin America to have a strong, living, and vital evangelical emphasis.

C. Method of Procedure

The first step in the approach to this problem will be to make an historical study of the sweeping movements in education in Latin America. This will include the influence of the conquests and colonial period,

the culture, the Catholic Church, and the state. A study will also be made of education as it exists today in Latin American public and parochial schools.

The next step will be to show the influence and present status of Protestant mission schools in connection with the educational program in Latin America.

Finally, these studies will be used as a background for consideration of elements which help to maintain the desired evangelical emphasis.

D. Sources of Data

The chief sources will be books which give a part of their discussion to the development of education in Latin America, mission records of evangelical schools and educational problems, research papers, and personal interviews with contemporary authorities.

CHAPTER I
THE HISTORY OF EDUCATION IN LATIN AMERICA
AS A FACTOR IN THE
PROGRAM OF MISSION SCHOOLS TODAY

CHAPTER I
THE HISTORY OF EDUCATION IN LATIN AMERICA
AS A FACTOR IN THE
PROGRAM OF MISSION SCHOOLS TODAY

A. Introduction

It is impossible to understand the present educational conditions in Latin America apart from the historical influences that have been exerted upon it from its birth. These influences have their origin in a conquering people from Europe, in a unique cultural background in the state, in the formation of the republics, and in Catholic and Protestant religious motivations.

In order to consider how to maintain an evangelical emphasis in mission schools it is necessary to recognize the different influences that went into shaping the present educational policies, and to see how they have a bearing upon maintaining such schools. Therefore, a brief study will be made of the sweeping movements in the historical development of education in Latin America, showing how they have determined the present status of education in that country today.

B. The Influence of the Conquests and the
Colonial Period upon Education

Education, as it is today in Latin America, had its origin with Spanish and Portuguese conquests. Not

much is known concerning education in the original, native civilizations. Prescott does tell us, however, that the Incas, for example, had no written language or literature.¹ Without these a developed educational system was impossible. Therefore, the conquests and colonial period had the effect of planting seed rather than that of grafting on an existing educational trunk.

The Spanish and Portuguese conquerors were chiefly concerned with exploiting Latin America of her silver and gold. They did not come to settle, and therefore did not come organized to establish a new government, but brought with them the political institutions and ideals as they knew them in the mother country.² This original motivation of wealth, however, was shortly followed by a second motivation instigated by the Catholic Church--that of evangelizing the Indians of Latin America. In order to do this, the Catholics brought with them the educational traditions of their homeland that they might train priests to evangelize the people. Schools were established for the Indians, but eventually these schools served only those of pure European blood, and the Indians rarely entered their plans. This is revealed in the report of the educational committee at the Congress on

.

1. Cf. Robert E. Speer, South American Problems, p. 4, quoted from Prescott, History of the Conquest of Peru
2. Cf. Ibid., p. 15

Christian Work in South America which was held at Montevideo, Uruguay, in 1925.

"The educational traditions of South America are at once very ancient and quite modern. They were transplanted four hundred years ago from Latin Europe by the priests who accompanied the Portuguese and Spanish conquerors and settlers. Their schools were aristocratic in membership and ecclesiastical in character, aiming to train leaders who should be loyal to the mother countries and to the Roman Church."¹

1. The Educational Traditions Introduced by the Conquests and Colonial Period

Since it is acknowledged that education was transplanted from Europe, it will be helpful to realize what the nature of that education was.

a. Education Controlled by Catholic-dominated Monarchy

Spain was an absolute monarchy with great power and was dominated by the Catholic hierarchy. This system of government was initiated into Latin America and influenced and controlled education there. This is upheld by a Report of the U.S. Commissioner of Education for 1909.

"The Government...always fearful of insubordination, reenforced by its authority the educational system based upon dogmatism and obedience which the Jesuits had already established in Spain and in nearly all the Catholic world..."²

.

1. Christian Work in South America, Montevideo Congress, Vol. I, p. 231
2. Speer, op.cit., p. 83, Translated from "El Monitor de la Educacion Comun," October 31, 1908, and published in the Report of the U.S. Commissioner of Education, for 1909

b. Instruction Presented in a Dogmatic Form

The forms of instruction established in the new colonies were the same as in the mother country. Each locality issued decrees as to the nature of instruction, but in each case it was the traditional dogmatic forms existing in Spain that were followed. The report mentioned above says that "The classical forms of the teaching bodies of the middle ages, which required that the instruction should be strictly dogmatic in its character, were recognized in these decrees."¹

c. Education Considered Only for Upper Class

Formal education was considered important only for a select few. It has already been mentioned that the schools were not for the native Indians.² Rycroft, in his book, On This Foundation, says, "Education in general was for the upper class whites and the Creoles, for the aristocracy and the privileged."³ The masses were without formal education and received only such as they were able to obtain through the home or church.

d. Educational Universities Established

The university had its origin in Latin America before it was established in North America, since six were founded before Harvard. These universities were

.

1. Ibid.

2. Cf. Ante., p. 2

3. W. Stanley Rycroft, On This Foundation, p. 125

modeled after the Spanish tradition. "To the Spaniards belongs the honor of founding the first universities on European models on American soil,"¹ states Rycroft.

2. The Transfer of These Traditions into the Republics

With the coming of the Revolutions, the governmental policy was changed in Latin America and the republics were formed. But although the tie with Spain was broken, the early colonial educational traditions continued under the new republics, and the educational principles remained as they had been before. In every case but one the religious instruction given in the schools was under the domination of the Catholic Church. This fact is brought out in the Educational Yearbook for 1932.

"The social and religious conditions that maintained in the colonies easily transferred to the newly created republics, early in the nineteenth century, and, almost without exception, when adopted, their Constitutions declared the "Roman, Catholic, Apostolic religion the religion of the State, to the exclusion of all others."²

Therefore it is seen that the education in the colonial period was that introduced by the Spanish and Portuguese conquerors from their own native land. These traditions were to become the continuing policy in the new continent as far as education was concerned.

.

1. Ibid., p. 124

2. I. L. Kandel, ed., Educational Yearbook of the International Institute of Teachers College, Colombia University, 1932, p. 335

C. The Cultural Influence upon Education

Not all of the early influences upon education in the colonial period were brought in with the conquerors. The cultural influences of the Latin American continent also made their imprint upon education. The numerous racial strains, the attitude towards women, and the sparsely populated country, all hindered the progress of education.¹

1. The Variety of Racial Backgrounds

There were three racial strains in Latin America during the colonial period, Spanish, Negro, and a number of different Indian tribes, as well as a mixture of all these bloods. In providing education, this raised the problem of having separate schools for each language group. This was impossible in the early establishment of education and was partially the reason why only the upper class was given the opportunity of education. The backward races comprised a large percentage of the population, and therefore there resulted a large amount of illiteracy.

2. The Attitude Toward Women

The attitude that a country takes toward women is important as it has a bearing upon education. They

.

1. Cf. Congress on Christian Work in Latin America: Panama Congress, 1916, Vol. I, pp. 379, 400-401

can be a great instrument of education in the home. Latin America has been slow in profiting from this truth by educating the women and thereby improving the home training.

a. The Early Status of Women in Latin America

Women held a very low position in the colonial period in Latin America. They were confined chiefly to the home and to the church. This is mentioned by Rycroft in his treatment of "Women and Education."

"Moslem ideas and ways of life can also be traced in Latin American countries and not the least in importance among these is the place accorded to women. Both in Spain and her colonies women were kept in seclusion, rarely leaving their homes, except to attend Mass or for shopping errands, and even then their faces were largely concealed by a black shawl-like manta over their heads...

"...Her activities, until recently, have been very circumscribed, limited to the home and church, and, maybe, charity organizations. She belongs to her family and depends on it entirely, and her role in society consists merely in having children. She has duties and obligations but few rights as a citizen."¹

b. The Changing Status of Women

Great changes have taken place in Latin America's attitude toward women. New ideas have come in from the outside through motion pictures, radio, magazines, books, and as a result of modern means of travel. Rycroft says that "The past two or three decades have seen the breaking down of many of the barriers that have kept women from occupying their rightful place in society."² Coeduca-

.
1. Rycroft, op.cit., p. 135

2. Ibid., p. 136

tional schools are now becoming more common, and more and more girls are attending schools and universities in preparation for becoming teachers or doctors or entering other professions. Evangelical mission schools have played a large part in bringing this about through leading the way in coeducation and girls' schools.

c. The Potential Contribution of Women to Education

The place of the woman as an educator begins in the home. Her influence in the home is greater in Latin America than in the United States because the training of the children is almost exclusively the duty of the mother. The father's authority is strongly felt first when the son reaches the age of choosing a profession; therefore the educational and moral training of the children is the responsibility of the mother.¹

It is therefore necessary that great consideration be given to the education of women since they play such an important role in the early education of children and are potential teachers and writers.

3. The Vast Territory with Sparse Population

Latin America contains vast areas of land with sparse population in many of the rural sections. In the colonial period the average density of population was less than ten persons per square mile, and even less than

.

1. Cf., Speer, op.cit., p. 106

this when the urban sections were not considered. Beach makes the following observation:

"If town and urban populations are subtracted the average per square mile would be greatly reduced, so that in many rural districts thirty square miles would not provide enough pupils for a single school. In certain sections of Argentina, a hundred square miles would not supply a sufficient number."¹

This fact, plus natural barriers of rivers and mountains, and poorly developed means of transportation, makes universal education almost impossible.

Education would have come into its own much sooner in Latin America if it had not been for these cultural barriers and those of superstition and land ownership by landlords in a feudal system.

D. The Influence of Catholicism upon Education

The Roman Catholic Church has been the greatest single influence upon education in Latin America. During the colonial days it was the only institution that carried on educational work.² Even today it is still the greatest force in determining educational policies.

1. Influence Through the Political Policy

The Catholics have made their influence felt not only through their schools, but also through their

.

1. Harlan P. Beach, Renaissance Latin America, pp. 83-84
2. Cf. Speer, op.cit., p. 84

political policies. When the colonial period ended and the republics came into power, they took over the administration of education in Latin America. Even though this was true, the Catholic Church continued to dominate the educational work through the political policies.

a. Training of State Leaders

Since the Catholic Church controlled the education in the colonial period before the republics were formed, and since this training was of a dogmatic nature according to the church traditions for the upper class who entered the professions, it is understandable why the men who were made leaders in the new republics carried these Catholic traditions into the new constitutions. Speer indicates the type of this early education by saying,

"The old colonial education had been in the interests of a certain political theory. It had been designed to make men submissive to monarchical authority in state and Church. It was an education in traditional opinions. There was no scientific freedom."¹

The leaders of the republics who had this type of educational training quite naturally continued with the early educational policy of the Catholic Church. The Panama Congress on Christian Work in Latin America in 1916 came to this conclusion:

"Even where institutional autonomy was provided, ecclesiastical control was effective because the professional and administrative officials were all clerics, and when the Church was a state Church, the ecclesiastical support

.

1. Ibid.

of monarchy was quite as effective as that rendered by government or army."¹

b. The Church-State Relationship

The Catholic Church became the state Church in every republic in spite of the discord it produced in the lives of the people it controlled. Speer states this significant fact.

"The new republics protested their devotion to the Church and without exception declared the Roman Catholic Church to be the established Church and interdicted all others."²

This resulted in constitutional legislation in favor of the Catholic Church concerning educational work. An example of this is seen in the case of Ecuador in the following quotation from the Concordat between the Holy See and the Republic.

"Art. 1. The Roman, Catholic and Apostolic religion shall continue to be the religion of the Republic of Ecuador, and it shall conserve forever all the privileges and prerogatives which belong to it, according to the law of God and the canonical rules. Consequently, no heretical worship shall be permitted, nor the existence of any society condemned by the Church.

"Art. 2. The instruction of the youth in the universities, colleges, faculties, public and private schools shall conform, in all respects, to Catholic doctrine.

In order that this may be assured, the Bishops shall have exclusive right to designate the texts that shall be used in giving religious instruction, both in ecclesiastical sciences and in moral and religious instruction."³

This was gradually to become less stringent, how-

.

1. Panama Congress, Vol. I, p. 331
2. Speer, op.cit., p. 127
3. Kandel, op.cit. p. 336

ever, and a separation of church and state later took place in many of the republics.

2. Through the Parochial Schools

The Catholics also exerted a strong influence upon education through their parochial schools. These schools were instruments used to indoctrinate the people in the church dogmas.

a. The Early Schools

The very earliest motivation of education by the Catholic Church was toward educating the Indian. Cortes, after capturing Mexico, sent to Spain for missionaries to evangelize the Indians. Twelve Franciscans answered the call and were presented to the Indian chiefs by Cortes with these words:

"These priests have come from God to teach you the way of salvation. Wherefore, reverence and esteem them as guides of your souls, messengers of the great God, and your spiritual fathers. Hear this doctrine, obey them, and seek to make others do so, for this is the will of the emperor and of God himself."¹

The Indians responded very readily to the appeal by giving themselves and their children into the hands of the Franciscans for instruction. When asked why they thus responded to the Franciscans they answered, "Because they are poor and bare-footed as we are, and they eat our food; they sit on the ground with us; they look upon us as their

.

1. Wade Crawford Barclay, Greater Good Neighbor Policy, p. 118

own children. Therefore, we love them as our own fathers."¹

This fine attitude toward the Indian was to be short-lived, however. The education of the Indian ceased a short time after it had begun. Garcia Icazbalceta, who was a Catholic writer, says, "...there were many clergy who thought it dangerous to educate the Indians and even tenaciously opposed the theory that the Indians should learn any more than was necessary for salvation."² Because of this attitude, education became ecclesiastical and was limited to only the aristocratic people.

This early work with the Indians was carried on by various teaching orders. The Franciscans were the first to respond. They were followed by the Dominicans in 1526, and by the Augustinians in 1533, and by the Jesuits in 1572. Reading, writing, music, manual skills, and the doctrines and forms of the church were taught.³

b. The Schools Under the New Republics

Parochial schools sprang up throughout Latin America when the separation of church and state took place. The Catholics were strongly opposed to the secularized state schools and declared that the parents who sent their children to them instead of to the parochial schools were guilty of great sin.⁴

.....

1. Ibid., p. 119

2. Ibid., p. 121

3. Cf. Ibid., p. 119

4. Cf. Montevideo Congress, Vol. II, p. 94

These parochial schools carried on the indoctrination of dogma that was discontinued by the state controlled schools. They felt that secular education would give the masses an opportunity to rise in life and thereby endanger their salvation. If there was to be education, the Catholic Church wanted to give it in her own way. Professor Ross states, "If, however, education must come, the Church wants to provide it herself in her own parish school, where, as a clerical editor put it to me, 'religion saturates the entire course of study.'"¹

The chief emphasis of the Catholic Church in parochial school work has been upon the secondary schools. Their early universities were turned over to the republics, and only a few elementary schools were established by the Church.

E. The Influence of the State upon Education

The state took over the work of education with the forming of the republics. From the first independence they recognized the need for popular education, but at first there was not much change since the state was strongly dominated by the Catholic Church in a church-state situation. Gradually, however, there was a separation of the church and state. This resulted in the

.

1. Beach, op.cit., p. 91

secularization and popularization of education in the first part of the nineteenth century.

1. The Secularization of Education

In the early period of state control, education continued chiefly in terms of Catholic religious instruction, Church history and dogma being required. As freedom of religion and separation of church and state took place there was a movement towards secularization of education. This is revealed in the section on state systems of education in the report of the education committee at the Panama Congress in 1916.

"With the formation of independent nationalities in the early nineteenth century, the universities were secularized and passed to the control of the government. This was, in part, a result of French critical thought and skepticism of the late eighteenth and early nineteenth century; in part, a movement towards greater freedom in religion; in part, a rejection of the control of the mother country exercised through church and state. The process of secularization, or of suppression of the old and establishment of the new, was comparatively sudden and complete."¹

2. The Popularization of Education

Hand in hand with secularization of education went the popularization of it. An attempt was made to make education available for the masses and not only for the upper classes as had been the rule under Catholic domination. Laws were passed making school attendance

.

1. Panama Congress, Vol. 1, p. 381

required. It was not easy to put these laws into practical operation, however, since there were not enough schools to house the children, or transportation to accommodate them. Then there remained the binding traditions that the Catholics had set up saying that education was only for the upper class. In addition to this, the Catholic Church strongly opposed popular state education because it was secularized and did not teach religion.¹

3. The State Secularized-Popularized Schools

The attempt on the part of the state to secularize and popularize education brought about characteristic changes in the schools. These characteristics were influential in the program of education in Latin America.

a. The Organization of the Administration

Under the state educational system, the state completely controls public education from a central office. The only voice the public has is through the election of congressmen. The government appoints teachers, elects the school boards, and plans the whole school program.² The faculty even has little to say in an administrative and advisory way. The administration is also responsible for the curriculum and for the physical plant and student conduct. This organization is present in both the secon-

.

1. Cf. Barclay, op.cit., pp. 123, 125

2. Cf. Montevideo Congress, Vol. I, p. 233

dary schools and university and has a very disastrous effect upon the administration of good, effective schools.

b. The Organization of the Schools

There is very meager and poor organization within the schools themselves. In some cases there is a council of faculty members which acts as an advisory board to the administration. The faculty is responsible only for giving class instruction, not for the conduct and environment of the student or his moral and religious activities. The student is only required to pass a final examination.¹ This organization permits such absurd situations as having the students decide that they would rather play ping-pong than attend class and therefore they leave the class in a body to do so. The faculty member remains in the class-room by himself filling out the time of the class.

c. The Types of Schools

In Latin America there are three types of schools, the elementary, the secondary, and the university. Each of these offers a six year program. The elementary corresponds to the elementary school of the United States. The bachelor's degree is granted at the completion of the secondary schools, which correspond to our junior high and high schools combined. The university in Latin America

.

1. Cf. Panama Congress, Vol. I, p. 388

corresponds to graduate school level here. There is no preparatory school such as our college, and therefore the courses in the professional school are longer.¹

d. The Physical Disunity of the Schools

The schools lack physical unity. Originally they were located in monasteries or some other ecclesiastical buildings, but with expansion and state control they began to meet in separate buildings for the separate professions. The medical division met in connection with the hospitals, the theological continued to meet in the monastery, and the engineering division met elsewhere. This meant that there was no central plant for social life.² There were no dormitories or dining halls, no chapels or gymnasiums for social activities.

e. The Faculty in the Schools

The faculty of the schools in Latin America, especially in the universities, and even in many cases in the primary and secondary schools, consisted of professional men who were active in their various professions, but took a few hours off for three lectures a week to teach in the schools. This is good in that the material is up-to-date and practical, but bad in that they only instruct and do not educate under this system, because they do not have

.

1. Cf. Webster E. Browning, *New Days in Latin America*, p. 129

2. Cf. *Panama Congress*, Vol. I, p. 386

much interest in the life of the institution and the interests of the student. This makes for a very disconnected and unstable school life.¹

f. The Student Life in the Schools

There is no social life or organization among the students because of the disunity of the physical plants and the faculty. There is no central lodging; therefore they stay in their homes or with relatives or wherever they can find rooms in the city, and gather together at the school only for classes in order to secure a degree. There are no sports, no religious gatherings, no class organizations or student traditions. Occasionally they do gather to discuss politics, but there is no soul-moulding or character-building under this type of arrangement.²

g. The Lecture Method in the Schools

The lecture method is the chief means of instruction in the Latin American schools. It is used to instruct in language, literature, mathematics, science, and other subjects. There is no student contribution or employment of the experimental method. The result of this type of instruction is shown in this comparison of the Latin American student with the North American student.

.

1. Cf. Browning, op.cit., pp. 126, 127
2. Cf. Ibid., pp. 125, 126

"The Latin American is perhaps superior in breadth of vision, cosmopolitan sympathy, power of expression, and argumentative ability, but, on the other hand, perhaps inferior in the powers of analysis and initiative and in the spirit of self-reliance."¹

h. The Curricula

The curricula of the professional schools is broader than that in the United States. It is encyclopedic in nature and covers the whole field of human knowledge. Concrete social problems are taught with medicine and engineering in mind. In the field of language, modern languages such as French, English, and German have pre-eminence over the classics. The high schools cover many of the subjects which are found in our colleges, such as psychology, philosophy, logic, sociology, and economics. The elementary curriculum includes such subjects as reading, writing, arithmetic, history, geography, hygiene, gymnastics, manual training for boys, and domestic arts for girls. In some cases it is broader and includes language, the metric system, moral and civic instruction, and toward the end of the program includes French, algebra, geometry, trigonometry, physical science, and political economy.

These influences of the conquerors and the colonial period, the native culture, the Catholic Church, and the state, plus that of the evangelical schools, which will be dealt with in the next chapter, formed education as it is in Latin America today.

.

1. Panama Congress, Vol. I, p. 398, quoted from E. E. Brandon in his monograph on "Latin American Universities"

F. The Present Status of Education in Latin America

There is a great diversity among the various republics today concerning their educational programs. Some have made much progress and others have been quite stationary. Latin America will, however, be treated as a unit in giving the present trends and conditions. The present status of evangelical schools will be omitted as it will be dealt with separately in the following chapter.

Latin America is on the threshold of great changes in education. Much progress has been made in the last two decades, but there is opportunity for much more. It is difficult to predict what the final result will be of present reforms.

1. The National Educational System

With the present day national and cultural self-consciousness that exists in Latin America has come a stress upon education. The countries are making their bid for entrance in the modern society of nations. They realize that education plays an important part in achieving this goal.

a. The State-Church Relationship

Even today there is a very close relation between the Catholic Church and some of the states. Some constitutions forbid religious instruction in the public schools, but others state that Roman Catholic teachings shall be taught in the schools. Dr. Rycroft, in the

Latin American News Letter, points out how Argentina in March, 1947, adopted this in her constitution.

"In all public schools of primary, post-primary, secondary and special instruction, the teaching of the Catholic religion shall be given as part of the regular curriculum. Children of parents who manifest opposition to this because they belong to another religion may be excused from this instruction. They shall be given moral instruction."¹

Thus we see that even today the Catholic Church is still one of the greatest influences upon education in Latin America as it exerts itself upon the state.

b. The Central Administration

The administration of education is in most cases centrally located under a Minister of Education. In a few states the responsibility is shared among the federal, state, and provincial bodies. This raised problems and opens the way for politics to enter in. Usually the peculiar, individual needs of the communities are not considered. Some parent-teacher organizations are arising to give the families a voice in educational activities.

c. Compulsory Attendance Laws

Most of the republics have compulsory attendance laws, yet the fact remains that there is a large percentage of illiteracy in Latin America. Fifteen countries have an average of from 50% to 80% illiteracy.² There

.

1. Latin American News Letter, November, 1947, p. 2
2. Cf. George Soule, et al., Latin America in the Future World, p. 189

are numerous reasons for this apparent discrepancy.

Isaac L. Kandel, Professor of Education at Columbia University, makes the following statement:

"Illiteracy is due to a variety of causes; one cause is the failure to incorporate large numbers of the populations as citizens of the nation; another is due to the inadequate provision of schools; distance and sparsity of population is another factor; and the prevalence of antiquated curricula which have no meaning or relevance to the lives of the pupils not only leads to early desertion of the schools, but adds to the number of illiterates an appreciable number who have attended school but have derived no profit from it."¹

This makes compulsory education a farce.

d. The Modern Progress of Schools

Elementary education has made the most progress in recent years because it has received the most stress in the present national awakening. It has been the chief tool in combating illiteracy. Secondary education has remained virtually unchanged for the past fifty years. The instruction is intellectual without the accompanying social responsibilities. It is uniform, failing to consider individual traits through electives and vocational courses. The university and advanced education have been limited to a few schools in each republic.

e. The New Conception of Education

In the past education has been confined to the gaining of intellectual knowledge. Today this conception

.

1. Intellectual Trends in Latin America, p. 85

is being broadened to include the application of this knowledge to everyday life. The editor of the Educational Yearbook for 1942 states this fact.

"The new approach implies a new conception of education and a new status for the rural school not merely as a place in which the three R's will be taught but as a center of community interest from which influences will radiate for the improvement of economic and social life, and of health conditions, as well as of education itself."¹

f. The Remaining Problems

There are many obstacles which still face the educational work in Latin America. The educational systems are borrowed---elementary from North America, secondary from France, vocational and technical from Germany---and have not been made to conform to the specific needs of the Latin American environment. Latin America must come through with her own original educational program growing from her peculiar needs and adapted to her philosophy and culture. Kandel has summed up the weakness of education in Latin America in the following words:

"The problems can be stated quite simply. They include the liquidation of illiteracy, the adaptation of rural education to the rural environment, the improvement of the quality of urban education, a new approach to post-primary education, the reorganization of higher education to meet the newly emerging needs, the preparation of teachers, and the relation of local to central administration."²

.

1. I. L. Kandel, ed., Educational Yearbook of the International Institute of Teachers College, Columbia University, 1942, p. xiv
2. Ibid., p. x.

2. The Catholic Educational Work

The Roman Catholic Church today has as its objective the control of all education in Latin America. Rycroft points this out in the Latin American News Letter for November, 1947.

"..The Roman Catholic Church has as its object the control of all education for its own purposes. This church has certain fundamental objectives---long-term objectives--which it pursues in season and out of season; and this is one of them. In his encyclical in 1929 Pope Pius XI said that 'it is the inalienable right, as well as the indispensable duty of the church, to watch over the entire education of her children, in all institutions, public and private, not merely in regard to the religious instruction there given but in regard to every other branch of learning and every regulation, insofar as religion and morality are concerned.'"¹

Today the Catholic Church is accomplishing this objective in two ways---first, as has been shown in Argentina, through laws that make Catholic religious dogma a part of the curricula in public schools, and second, by parochial schools.

When the Catholic religion is not taught in public schools, the Church is opposed to the schools. It also opposes the laws that would prevent the church from establishing parochial schools and teaching Catholic dogma. It claims this as an inalienable right, but it denies the same right to the Protestants.

In instances where the state has opposed edu-

.

1. Latin American News Letter, November, 1947, p. 1

cation, the Catholics have been energetic in establishing religious schools. In Argentina, for example, before the Catholic religion was put in public schools in 1947, 8% of the schools were parochial.¹ This varies among the various republics. Some of these schools receive state aid. The main emphasis is placed upon primary education, although in some countries such as Chile they have a complete system of education from primary to university. The following total statistics are given on Catholic mission work in Central and South America: "...normal schools 9, enrollment 192; elementary schools 1,125, enrollment 102,788; high schools 231, enrollment 22,367."²

It is difficult to obtain information of the program of religious instruction in these parochial schools. Kandel, however, makes the following observation:

"...the program, in general, consists exclusively of Sacred History, Catechism of the Church, and Dogma. The Bible is never used directly, but Sacred History is generally well taught through a text based on the Scriptures."³

G. SUMMARY

The original educational system of Latin America was transplanted from the Spanish and Portuguese countries

.

1. Cf. Barclay, op.cit., p. 140
2. Ibid., p. 142
3. Kandel, ed., Educational Yearbook for 1932, p. 355

which were Catholic-dominated monarchies. Many traditions were brought over and implanted and later transferred over to the new republics after the revolutions.

The culture of Latin America contributed to the influence of education. There were many native barriers to education's advance, such as the variety of racial backgrounds, geographical barriers, and sparsity of population. Women also were looked down upon and their education neglected.

The Catholic Church exerted the greatest single influence upon education. This influence was not for the good of education in every case, because it opposed education other than as a means of indoctrinating the people in Catholic dogma.

Secularization and popularization of education took place under the state. Often religious instruction was prohibited in public schools. Even these schools were handicapped by earlier traditions.

Today there is a reawakening of education in Latin America. This has been brought about by the national and cultural self-consciousness expressed by the republics in recent years. There are still, however, many problems that have their origins in the past. The Catholic Church is still very influential in forming the present policies.

CHAPTER II
THE INFLUENCE AND PRESENT STATUS
OF PROTESTANT MISSION SCHOOLS
IN LATIN AMERICA

CHAPTER II
THE INFLUENCE AND PRESENT STATUS
OF PROTESTANT MISSION SCHOOLS
IN LATIN AMERICA

A. Introduction

Protestant mission schools have in the past played an important role in the educational program of Latin America. This role is continuing into the present day. In order to consider the elements that will produce an evangelical emphasis in Protestant mission schools, it is necessary to study this past and present work. Therefore, a study will be made of the influence of Protestant schools upon education. This will be followed by an account of the present status of Protestant mission schools.

B. The Influence of Protestant Missions
upon Education

Protestant missions have had a great influence upon education in Latin America in a limited sense. The influence has been limited by the short time of operation and by scarcity of funds. The influence that has been made has been a drastic one. They have sought to free education from the restrictions that the Catholics placed upon it. The evangelical schools taught all classes of

people regardless of race or social standing. Education covered the whole personality, including the moral and spiritual character and its relation to everyday life.

1. Protestant Mission Schools

Schools were an important part of the mission program in the work carried on in Latin America. They made the contact with the people and prepared the way for the Gospel. Rycroft says, "Perhaps nowhere in the world is it easier to speak to young people of the deeper things of life than to these groups in the Evangelical schools in Latin America."¹

a. The Introduction of the Lancasterian Schools

Rev. James Thomson, a Scotsman who represented the Lancasterian school system and the British and Foreign Bible Society, was the first to introduce non-Catholic religious instruction and to found evangelical schools. In October, 1818, he landed at Buenos Aires and was well-received by the Argentine Republic. Later he went also to Chile, Peru, Colombia, and Venezuela. Many of these governments gave him money grants to carry on his work. Some of the liberal Catholics were in favor of it and gave him aid. Latin America was ripe for this type of work because of Rome's neglect.

The schools consisted of small class groups

.

1. Rycroft, op.cit., p. 129

under student monitors. The master of the schools went over the lesson plans for the day with the monitors who then taught the classes. The reading text that was used was the Bible without notes.¹

The Lancasterian schools spread as far as Mexico, but their existence was to be short. Mr. Thomson returned to Britain in 1825 and the schools soon disappeared because of the Catholic persecution that arose due to the teaching of the Bible and because of the lack of adequate teachers.²

b. The Later Protestant Mission Schools

After the Lancasterian schools disappeared there was no evangelical education until the last quarter of the nineteenth century when there was a reawakening to the need in this neglected continent. The Presbyterian and Methodist Episcopal Churches were the first denominations to establish schools on the East and West Coasts. These early evangelical mission schools multiplied rapidly in number, expanding in the directions where there were no restrictions. If prejudice was against the education of women, schools for men were established. If the demand was for secondary schools, they were established.

(1). The Kindergartens

.

1. Cf. Panama Congress, Vol. I., pp. 431, 432

2. Cf. Ibid., p. 432

Miss Phoebe Thomas established what was probably the first kindergarten in Sao Paulo in 1882. The kindergartens were conducted as a part of the normal or boarding schools.¹ Theoretically the kindergarten was valuable; but practically it was difficult to maintain because of environment, climate, lack of materials, and lack of parent interest.

(2). The Primary Schools

Dr. Waddell was instrumental in organizing many elementary Protestant parochial schools in Mexico, Chile, and Brazil. He also systematized the courses. He states that

"Their courses are in the vernacular and are very much like those of the primary grades in the United States. They offer the irreducible minimum of instruction necessary to every citizen and church member. These schools will be supported by the parents of the children as a body. Sometimes a well-to-do man will organize the support, sometime the church; but always the support is local. The expense of the superintendence and in great part that of the teacher training falls on the mission."²

In some instances support was entirely by community, and in these cases there was no religious instruction given, but the teacher reached the students through Sunday School classes and visitations to the family. This eliminated part of the mission expense.

The elementary schools of the West Coast of

.

1. Cf. Beach, op.cit., p. 93

2. Panama Congress, Vol. I., p. 437

South America are fashioned after the schools of Valparaiso, Escuela Popular, founded by David Trumbull in 1870. The school follows methods of the schools in the United States and has women trained in the United States as principals. The study covers eight years beginning with the kindergarten. Bible instruction is given daily.

Ordinarily the study in the elementary schools is six years. Part of the Protestant schools follow the pattern of North American methods in curricula and language, and part follow the national program in order to receive state subsidies. The difficulty with the latter policy is that restrictions are placed upon the work in return for the subsidies. In the former policy, where the English language is used, the pupils are separated from their environment.

(3). The Secondary Schools

The secondary schools are the most important in evangelical mission work. Most of the boarding schools are secondary, and may possibly have elementary schools in connection with them. They are modeled after the schools of Germany or France. This type of school is made to meet the needs of those best willing and able to pay for the education. Lack of funds forces this consideration to be made. Most of the schools are taught in the native tongue, but some are in English as this opens up a greater source of material. Bible study is a regular

feature of the study program except where granted subsidies prevent it.

(4). Higher Education

Little has been done in educational work above the high school level in evangelical mission work. There are few schools and few students. There are two reasons for this: first, the student wishes to enter his profession as soon as possible, and therefore the demand is not great; and second, there is a lack of finances to support such schools. There are no endowments such as there are in the United States.

(5). The Theological Schools

Most of the seminaries have consisted of from three to twelve students taught by missionaries. The rushed schedule of the missionary prevents vigorous intellectual training. Union Seminary in Chile is an example of a theological school in Latin America. In June, 1914, the Presbyterians and Methodists joined together to organize a theological seminary in Santiago. All evangelical students were received. In the beginning there were six men on the faculty and eight students in the school.

There is great need for seminaries to prepare young men for Christian ministry in Latin America. The Panama Congress outlined the goal of such education.

"In view of the wide-spread skepticism prevailing in Latin America, a skepticism having its base in histor-

ical, scientific and philosophical study, the goal to be kept in view in the preparation of the ministry of the Evangelical Church in Latin America is a broad, full and well-developed general course of theological training, such as is given in the best seminaries of the United States and Great Britain."¹

2. The Contribution of Protestant Mission Schools to Education

Even though the Protestant mission work has been of a much later origin than the Catholic, and even though it has worked under many handicaps, it has made a contribution to the education in Latin America. The evangelical schools that were established throughout the various republics were on a much higher Christian plane and have acted as leaven to raise the standard of the existing education.

a. The Training of State Leaders

Many men and women in places of leadership in society, education, and politics, have received their stimuli from evangelical schools. These people in public welfare movements and in government positions acknowledge their debt to mission schools which have fitted them for service. A former American minister to Bolivia writes,

"Among Bolivian leaders of middle age, not only in La Paz but in other cities, there are many who look back with pride and satisfaction to their training at the American Institute. These men...are powerful factors in keeping alive ideals of democracy and fair play."²

.

1. Panama Congress, Vol. 1, p. 479
2. Barclay, op.cit., p. 145

These leaders in turn have been willing to use their influence to support better educational policies.

b. Coeducation and Girls' Schools

Protestant missions have lead the way in popularizing coeducation and girls' schools.¹ This has made a great contribution to Latin America and especially to education. It raised the standard of women and has prepared the way for them to make their contribution to the country.

c. Illiteracy

Illiteracy is a hindrance to the true Gospel; therefore Protestant mission schools accompany the mission work to remove this hindrance. Barclay makes this assertion.

"Wherever are found masses of people illiterate and superstitious...whether in the United States or in Latin America or other countries...condemned by these conditions to life on a low level, intellectually and spiritually, Protestants believe that Christian education is an essential means of their moral and spiritual redemption."²

Since this view is taken an appeal is made to the lower class as well as to the higher class. This has been a move in the direction of the elimination of illiteracy, and the government has followed this pattern in a program of its own.

.

1. Cf. Rycroft, op.cit., pp. 136, 137
2. Barclay, op.cit., p. 143

d. Integration of Moral and Spiritual Elements into Education

One of the greatest contributions that Protestant mission schools have made to education has been that of integrating into the program the moral and spiritual elements with the intellectual. This is of great help in forming good citizens. Barclay states that "For the democratic ordering of society in the interest of a truly Christian civilization, moral and social intelligence together with integrity of character is required of the citizen."¹

There is great need in Latin America for a higher standard of character. This need was expressed by the Montevideo Congress in the following statement:

"The need of a true Christian education which emphasizes character, fine ideals of living, responsibility, public enlightenment and the discovery and development of latent leadership is overwhelming in South America."²

The program of evangelical schools, in which the moral and spiritual elements are stressed, fosters the development of this higher standard of character.

C. The Present Status of Protestant Mission Schools

Protestant mission schools in Latin America today are relatively few in number and lack the uniformity and standardization that should exist. This is revealed

.

1. Ibid., p. 135

2. Montevideo Congress, Vol. I, p. 236

in viewing the many small denominational schools with their scattered location and varying programs of study.

1. The Location and Enrollment of Schools

A study of the location and enrollment of Protestant mission schools will help in understanding the present status of these schools. General terms will be used without referring to specific schools.

a. The Number and Enrollment of Schools

In a survey made by Jose D. Fajardo in 1946, it is seen that there are a total number of 837 primary and secondary Protestant mission schools in Latin America. This number is not complete, however, since 38% of the mission boards with work in Latin America did not respond to the survey. Of this number of Protestant schools, 350, or nearly half, are Seventh-Day Adventist schools. The total enrollment of the Protestant schools is 68,203, of which 15,000 are from Seventh-Day Adventist schools. This shows that the Seventh-Day Adventist schools are many in number although they are small in size.¹

Barclay gives figures that are more conservative, basing them upon incomplete data gathered in 1943.

"A summary of the educational work in Latin America of the Protestant Churches which are members of the Committee on Cooperation in Latin America, based on incomplete data (1943), is as follows: elementary

.

1. Cf. Inter-American Life Workshop, Evangelical Missions in Latin America, p. 40

schools 186, enrollment 22,355; secondary schools 90, enrollment 19,022; seminaries, training schools, and normal schools 34, enrollment 520."¹

There are, according to Fajardo, 34 Protestant theological seminaries with a total enrollment of 805. The Seventh-Day Adventists have no seminaries.²

When these figures are compared with those of the Catholic parochial schools on the primary and secondary level, it is seen that the Protestants, including the Seventh-Day Adventists, have about half as many schools as the Catholics.

b. Ratio of Catholic Students

Many of the students attending Protestant mission schools are not evangelical. Barclay states that "For all Latin American countries the proportion of Catholic enrollment in mission schools ranges from 20 to as high as 80 per cent."³ It is evident that the Catholics appreciate the moral and spiritual instruction and high standards of the schools sufficiently to enroll in the face of opposition.

c. The Rural-Urban Relation

The number of urban schools is approximately the same as that of rural schools. Of the 837 schools, 447 are urban and 390 rural. The Seventh-Day Adventists give

.

1. Barclay, op.cit., p. 151
2. Cf. Inter-American Life Workshop, loc.cit.
3. Barclay, loc.cit.

their figures as 175 urban and 175 rural. From this it is seen that the Protestants are doing a great proportion of their work in rural areas which have been neglected and therefore present the greatest need. The total number of pupils served in the urban schools is about three times greater than the total number in the rural schools, however. There are 51,049 enrolled in the urban and 17,154 in the rural. This ratio would be greater if the Seventh-Day Adventists did not have the same number, 7,500, in both urban and rural schools.¹

d. The Sponsoring Denominations

The Seventh-Day Adventist sect has more schools than any other group, accounting for about half of the Protestant schools. Eight denominations---Presbyterian, Protestant Episcopal, Methodist, Gospel Mission Union, Baptist, Christian and Missionary Alliance, and the United Brethren---have over thirty-five schools each, and together they have a total of 430. The Presbyterians have the greatest number with a total of ninety-seven. There are also other smaller denominations with only a few schools.²

e. The Distribution According to Countries

Each country presents its individual problems which are responsible for the variance in number of schools maintained in each. Some countries have only a few

.

1. Cf. Inter-American Life Workshop, loc.cit.
2. Cf. Ibid., pp. 36-40

Protestant schools, while others have more than 100.

(1). Brazil

According to Fajardo, Brazil has the largest number of Protestant mission schools with a total of 129.¹ Barclay gives about 100 as the number of Protestant schools maintained in Brazil. The Protestant schools in this country uphold high educational standards even though they are handicapped by inadequate equipment.

(2). Colombia

Colombia has the second largest number of Protestant mission schools with approximately 119. The Presbyterian Church supports about thirty-five of them. They are maintained in the face of handicaps against evangelical education in that country.

(3). Peru

Peru has over one hundred schools maintained by Protestants. Approximately seventy of them are under the Seventh-Day Adventist Church, providing efficient elementary education for the Indians.

(4). Chile

Approximately twenty-five schools in Chile are sponsored by the Protestants. Finances present a difficulty here that makes it necessary to operate with equipment inferior to that possessed by the government.

(5). Others

In some countries there is strong religious pre-

.

1. Cf. Ibid., p. 36

judice against evangelical schools, and therefore they are fewer in number. Examples of this situation are Mexico and Venezuela.

2. Moral and Religious Training in the Secondary Schools as Representative of Protestant Mission Work

The secondary schools in Latin America are the most neglected and show the most need of attention.

Barclay states that "Everywhere secondary schools are few... Chile, one of the Latin American countries best off from the standpoint of secondary education, has 86 public secondary schools with an enrollment of 16,356..."¹ The republics are strengthening their elementary schools in order to overcome illiteracy, but the secondary schools continue to exist in the traditional inefficient manner. Protestants have done a great deal of work in these schools. Beach makes the following statement:

"As among Romanists, evangelical missionaries regard the secondary schools...as the most important feature of their educational program. All their boarding schools of any importance are of this type, usually with an elementary school in connection with them."²

Therefore secondary schools will be used as representative in studying the moral and religious training given in connection with the regular school work. In response to a research questionnaire sent out by Wallace Russel Armsto forty-nine secondary schools in an attempt to gain

.

1. Barclay, op.cit., p. 132

2. Beach, op.cit., p. 95

information on moral and religious training in these schools, twenty-five questionnaires were returned. The findings of this questionnaire will be used in this study.

There is no united front or common denominator in the religious and moral training program of the various Protestant schools. The programs differ in objective and administration with the different denominations and school administrators. This presents many handicaps in accomplishing a good piece of work.

a. The Objectives of the Schools

The Protestant mission schools must first of all stand for good education, but their objective must go beyond this. Schools with an evangelical emphasis must seek to integrate moral and spiritual elements into the curriculum. This is Christianity's distinct contribution. Barclay states it thus:

"Mere literacy is not enough. For the democratic ordering of society in the interest of a truly Christian civilization, moral and social intelligence together with integrity of character is required in the citizen. Herein lies a necessary contribution of the Christian religion to education."¹

This mission is not always accomplished by the Protestant schools, because not all the schools accept this as their objective.

Some of the objectives given by Protestant mission secondary schools are: emphasizing the highest

.

1. Barclay, op.cit., p. 135

standards of education with respect for all religious faiths; attempting to meet the need of better education in the country; producing democratic citizenry and cooperation between nations; aiming to develop youth's physical, mental, social, moral and spiritual capacities. Most of the schools were concerned with the development of Christian character and dedication to Christ. With some this took the form of educating children of evangelical families and training young people for Christian service as evangelical teachers and active church members.¹

b. Class-room Moral and Religious Instruction

The time spent in moral and religious instruction varies from 102 to 718 clock hours. This instruction is usually given each year throughout the secondary school program.

The Bible is the most used text as may be expected. Apart from the Bible there are a great variety of texts used. They include: Moral, by Bonitez Aldama; Life of Christ, The Lord's Prayer, The Teachings of Christ, and Jesus de Nazare, by Uberto Barbieri; Paul of Tarsus, by Rhoden; Essentials of Bible History, by Bower; The Christian Epic, by Mary Ely Lyman; and The Book of Life, Child's Life of Jesus, Bible Helps, and others by authors who were not given.²

.

1. Cf. Inter-American Life Workshop, p. 6
2. Cf. Ibid., pp. 7,8

c. Extracurricular Activities

Moral and religious training extends beyond the instruction received in classes. Each experience of the child is important. There are many activities outside of the class-room in which religious instruction can be obtained. Most of the schools use assembly programs to give religious instruction. Some have one religious assembly a week. Others report that from fifty percent to all of their assembly programs are religious. In a few cases religious programs are prohibited by law.¹

There are also many other activities through which moral and religious training is given. Students attend Sunday school and church. The schools encourage personal devotions by the students in their rooms. Grace is said at the dining-room table. There are some special meetings during the week such as mid-week religious services, vesper services, revival services and occasions when special speakers are brought in. Some have a week of special religious emphasis. Evangelical literature is also distributed among the students and teachers. These and other means are used to give moral and religious instruction to the students of Protestant mission schools.²

d. Teaching Staff

One of the difficult problems of Protestant

.

1. Cf. Ibid., pp. 26-27
2. Cf. Ibid., pp. 8,9

mission schools is the securing of trained evangelical teachers to staff the schools. The need for schools is so great that there is much pressure to admit more students. This expansion necessitates the use of more non-evangelical teachers in the schools. As a result the proportion of evangelical teachers to non-evangelical teachers in the schools ranges from twenty-five per cent to one hundred per cent. The average percentage of evangelical teachers is about fifty, with many schools falling below this. In the report of the Executive Secretary of the Division of Foreign Missions of the Methodist Church for 1945, fifty-seven per cent was given as the proportion of evangelical teachers out of 400 in their Brazilian schools. Thirty-three per cent were Catholic and ten per cent of other faiths.¹ Pastors and missionaries are often used as the evangelical teachers. Those instructors who are not evangelical are either nominally Catholic or laymen of non-evangelical convictions.²

Securing long-term teachers is another problem of maintaining an adequate teaching staff. Many are connected with the schools for only a short time. Browning states that "One mission reports that for four of its schools on the west coast of South America, one hundred and six different missionary teachers were employed

.

1. Cf. *By Faith*, p. 33

2. Cf. *Inter-American Life Workshop*, pp. 5, 15

in a period of ten years."¹ This makes it difficult to maintain a strong evangelical emphasis because the teacher is very influential. The philosophy of the teacher makes a great impression upon the moral and religious life of the student. The result is that much is done in education, but little is accomplished in the training of Christian character. The influence and testimony of the evangelical teachers is nullified to some extent by having non-evangelical teachers.

e. Organization

There is no uniformity in the organization of secondary Protestant mission schools. The courses vary in length from two years to a maximum of seven years. The length of periods is quite uniform, but the number of periods differs widely depending upon the school. The periods are from forty to fifty minutes long. Some have four periods a day and others as many as nine. The difference is partially due to local customs in particular countries, and partially to lack of uniformity in Protestant work.²

3. Some Problems Confronting Protestant Schools Today

The work of Protestant mission schools in Latin America is not easy because there are many problems con-

.

1. Browning, op.cit., pp. 137-138

2. Cf. Inter-American Life Workshop, pp. 13, 14

fronting the work.

a. Persecution

The work of Protestant mission schools has in some republics been hindered by anti-religious attitudes on the part of the state. Barclay points out this persecuting attitude:

"In the process of separation of church and state, the state set up a system of public education in which the schools were not only non-religious but in some cases anti-religious. In several nations, though the schools are entirely free to undermine and oppose religion, they are not permitted to teach religion."¹

This attitude on the part of the government makes it difficult to maintain an evangelical emphasis in the schools. At the best it must be a weakened testimony.

The Catholic church is somewhat inconsistent in its position on the issue. It feels very strongly that the government has no right to deny the right of educating children in what it believes to be the truth of the Christian religion. The Catholics are not willing to grant Protestant groups this same right, however.

b. Duplication

Protestant mission schools must, in order to accomplish their mission without antagonism, have a program of cooperation with existing educational facilities and not one of competition. They must complement where there is a lack. This has generally been their policy.

.

1. Barclay, op.cit., p. 136

When secondary schools were needed they established them. Rural schools were built in neglected areas. Co-education was popularized by their schools.

Today a problem has arisen in some areas, however. The republics are expanding their educational facilities and thereby building up some departments that were formerly lacking. This is, in some cases, producing a duplication where Protestant schools were built earlier to fill a need that the government is now filling. One of the mission boards is facing the decision of whether or not to sell a very beautiful, elaborate high school. It was built when there were no high schools available by the government, and has given a useful service. Today, however, the government has established high schools with free enrollment. Native students no longer are willing to pay the tuition of the Protestant school, but Europeans and high class people who desire the elaborate setting do pay the tuition. A decision must be made as to whether to maintain the school, or to sell it and establish a work where there is greater need.

c. Financial

Finances have, since the beginning of Protestant schools in Latin America, been one of the chief handicaps. The state and Catholic Church have been able to secure the very best equipment, while the Protestant schools have had to shift with old buildings and inade-

quate equipment.¹ Because of insufficient finances from the mission boards, it is often necessary to accept students solely on the condition that they are able to pay. In other cases a compromise must be made in the program so as to receive government financial aid. Lack of proper finances often makes it difficult to maintain an effective evangelical testimony.

4. The Seventh-Day Adventist Schools

The Seventh-Day Adventists are doing an extensive piece of work in education in Latin America and are rendering a service to the neglected population. They do not cooperate with other groups, doing a very independent piece of work and having their own publication centers. They distribute only their own literature.

They enter a community and become an integral part of it, taking an interest in all activities of the community. Young people are trained from their youth up and become teachers in local schools. Many of the schools maintain their own farms. Much of their work is done among the Indians in small communities where there is no school. In this manner they are able to be a great influence upon the people.

D. Summary

.

1. Cf. Browning, op.cit., pp. 136, 137

Protestant missions have been influential in shaping the educational policy of Latin America even though they are handicapped by limited resources. Rev. James Thomson, representing the Lancasterian school system, established the first Protestant schools in 1818. These schools soon disappeared, however, and new ones were not established until the last quarter of the nineteenth century. During this period of reawakening of mission work, many kindergarten, primary, secondary, and theological schools were established. Secondary schools received the most emphasis.

Protestant schools made a large contribution to Latin America by training state leaders of a high caliber. They also pioneered in popularizing coeducation and bringing women to their rightful place in education. Neglected areas where the government had established no schools were given schools. Probably the greatest contribution, however, was the integration of moral and spiritual elements into the school curricula.

Today there are between 500 and 1000 Protestant mission schools scattered over all Latin America, a large number of which are Seventh-Day Adventist. Many of the students attending the schools are Catholic, and about half of the schools are located in rural areas. Brazil has the largest number of schools, with over 100.

The moral and religious instruction in the

secondary schools varies with almost each individual school. The objectives differ, but most of them are concerned with the development of Christian character. The Bible is the chief religious text, but other than this there is a great divergence in the literature used. The teaching staff is composed of over fifty percent non-evangelicals.

There are still many problems confronting Protestant mission schools, but in spite of these handicaps their influence remains very great.

CHAPTER III

ELEMENTS THAT HELP MAINTAIN AN EVANGELICAL EMPHASIS
IN MISSION SCHOOLS IN LATIN AMERICA

CHAPTER III
ELEMENTS THAT HELP MAINTAIN AN EVANGELICAL EMPHASIS
IN MISSION SCHOOLS IN LATIN AMERICA

A. Introduction

Latin America presents a peculiar environment all its own into which evangelical schools must be placed. There are deep-seated traditions, some of which were brought over from Spain and Portugal. The Catholic Church has played a dominant role in maintaining the educational traditions down through the years. Latin America also has a culture all its own built around the mixture of Indian and Spanish blood.

Into this environment the evangelical schools were introduced and have survived. They have played a limited, but important, part in the shaping of education in Latin America. They pioneered in education for women and coeducational schools. Education in the evangelical schools was not to be a matter of transmitting knowledge alone, but it was to be a way of life covering the whole life, including the moral and spiritual elements.

It is in the light of this Latin American educational environment and the evangelical educational work that has been done that elements will be presented as a basis for maintaining an evangelical emphasis in the Protestant mission schools. First the environment of the

schools will be considered in relation to the work. This will include the attitude to be taken towards other educational agencies such as the state, Catholic Church, and Seventh-Day Adventists. Consideration will also be given to the rural environment and to skepticism. Second, a positive program will be presented in line with a strong evangelical emphasis. This will consider the general objectives and program of typical Protestant schools in Latin America. It will include a study of cooperation, textbooks, a comprehensive program, teachers, a Christ-centered curriculum, and a general model school program.

B. Practical Attitude Toward Environment

There is much work yet to be done in education in Latin America. The need is so great that there is enough for all the parties interested---national, Catholic, and Protestant---to do without involving conflict. Barclay, in stating the need, says that "The need for Christian education in the Latin American republics is so great that the combined resources of all churches and missions, supplementing public education, are required to meet it."¹ Many areas are lacking in one form of education or another. Under proper conditions, normal, professional, technical, industrial, or agricultural schools may well be estab-

.

1. Barclay, op.cit., p. 152

lished.¹

In view of the great need that there is in the various types of educational work there is no reason for conflict among the educational agencies. The missionaries are, after all, foreigners and should therefore take an attitude of trying to supplement and cooperate rather than compete with the education that is already in existence. Browning makes a piercing analysis as to what is to be the attitude of Protestant schools towards the existing environment when he states:

"The program of the mission school, if it is to be acceptable to government and people, should be one of complement and cooperation rather than of competition, and the attitude of those in charge that of helpfulness. School people, whether missionaries resident in this or that country or visiting commissions, who give the impression that they are experts sent out to criticize existing methods and to show these peoples how to manage their schools, will not, in all likelihood, report much progress. But those who come in the spirit of students of existing programs, and who are willing, at the same time, to contribute all possible from their own store of knowledge and experience will find a warm welcome and will be enabled to do a good work."²

1. The State

There should be no attempt made to duplicate the work that the state is doing in education if it is being carried on in an efficient and satisfactory manner.³ The Protestant program should rather aid the state

.

1. Cf. Panama Congress, Vol. I, p. 508
2. Browning, op.cit., pp. 135-136
3. Cf. Panama Congress, Vol. I, p. 507

by working in harmony with it. The educational standards of the state schools should be met and the work should be carried on in conformity with Latin American culture. The language should be that of the inhabitants of the community rather than English.

When, however, there are state laws that restrict the schools in their evangelical emphasis to the extent that no emphatic Christian testimony can be given, different avenues for propagation of the Gospel should be sought. The simple contribution of secular education is not sufficient to warrant maintaining Protestant schools.

An attempt should be made to secure a favorable attitude on the part of the state toward mission schools. This can, in part, be accomplished by having schools of such high standards that the government will welcome them as a means of furthering education. There is great opportunity to do this today when Latin America is conscious of her role in world events and of the part education plays in fulfilling it. A favorable attitude on the part of the government can also be secured by training democratic-minded students who will go out and secure influential positions and through them introduce a more favorable attitude toward the Protestant schools. Rycroft says, in stating the functions of evangelical schools, that they make a favorable impression toward missionary work in communities.

"..schools often have useful contacts with people of influence in government circles, and in more than one instance have been able to straighten out difficulties that have arisen between some mission and the local authorities, who perhaps have been persuaded to persecute the Protestants in some way contrary to the constitution of the Republics."¹

2. The Catholic Church

The Catholic Church has had the opportunity for approximately the last three centuries to accomplish her educational goal in Latin America. Speer writes that "The Roman Church having had almost full control of the education of a continent for three centuries must be held responsible for such conditions of popular ignorance as exist in South America."² She has not fulfilled her responsibility as is seen by the large percentage of illiteracy in Latin America today.

One of the reasons for the failure of the Roman Church in her educational endeavors has been her perversion of the Gospel. She has failed to present the teachings of Jesus and has compromised with paganism, thus failing to influence the low moral standards of the country. In this regard Speer also makes the following statement:

"It is not true to say that the present moral conditions in South America exist in spite of the Roman Catholic Church as immorality in the United States exists in spite of the churches here. The South

.

1. Rycroft, op.cit., p. 144
2. Speer, op.cit., p. 148

American Church has never waged any such war against impurity as has been waged in lands where Protestant Churches are found, or in Roman Catholic Ireland...

"Religion in South America has not been as with us the motive of education and the fountain of our intellectual life. The Protestant missionary enterprise with its stimulus to education and its appeal to the rational nature of man is required by the intellectual needs of South America."¹

Not only has the Catholic Church failed to elevate the moral standard, but she has often contributed to the moral degradation, for the priesthood has in some cases possessed very low moral standards.

The attitude that should be taken by the Protestant schools toward this Catholic degradation should be one of a positive message. The moral standards taught and exemplified in the lives of the evangelicals should be those according to the high standard taught in the New Testament and centered in Christ. It is more important than ever in the light of this situation that the Protestant schools have a strong evangelical emphasis. A part of this positive program should be the elimination of illiteracy, since education is a vehicle of spreading Christianity.

3. The Seventh-Day Adventist Church

While the teachings of the Seventh-Day Adventists may be questioned, a great deal can be learned from their methods of proclaiming their doctrines. First of all,

.

1. Ibid., p. 146

they go into neglected rural areas, and thereby they fulfill a real need. Second, they are concerned with all of the activities of the community. Through the school as a center of activity they influence the actions and thoughts of the people. Third, they establish native leaders by training them thoroughly in their schools and then giving them positions of importance through which they can carry on the teaching of the particular doctrines to which they hold.

These are good methods for the Protestant schools to pursue in spreading the true Gospel. In this way the individual is first reached and he in turn reaches other individuals. This is continued until the whole community has its standards raised.¹

4. The Rural Areas

One of the greatest neglected fields of education is to be found in the rural areas. Browning says the following in this connection:

"This problem of rural schools is one that should increasingly interest the evangelical missions, since it is here that they could meet the greatest needs of the people. Heretofore, it has been the custom of the mission boards to locate their schools in the capital and other large cities, where they have done a very excellent and very necessary work, but a work that largely parallels or duplicates that of the government or the official church. In the rural districts the mission school would do a less conspicuous but a much more needed work, and its final contribution to the intellectual and moral uplift of the country

.

1. Cf. Rycroft, op.cit., p. 144

would be greater."¹

It is here that the population is scarce and many natural barriers such as mountains and rivers that hinder transportation are to be found. The Protestant schools are becoming more interested in rural work in spite of these handicaps. Mackay, after speaking about rural medical work, states that "In addition to all this there is the industrial and farm work to be found in rural communities. This is a type of work which must become increasingly important in Protestant missionary activity everywhere."² Agricultural and vocational schools must be established to meet the needs of these rural communities.

The advancing hordes of immigrants to the inland areas necessitate the learning of better methods of agriculture if physical existence is to be maintained. This offers an opportunity for evangelical agricultural schools to be pioneers in the work of rural agriculture. Farms can be run in connection with the schools and thus eliminate part of the expense.³

The rural environment is not discussed here because it creates a problem in maintaining an evangelical emphasis, but because it offers a great opportunity to do so. God is very naturally brought into the teachings of

.

1. Browning, op.cit., p. 133
2. John A. Mackay, That Other America, p. 177
3. Cf. Panama Congress, Vol. I, p. 484

agriculture. As the students go out into God's creation and plant and harvest the crops that were dependent upon God, they are open to a further revelation of Him in His Son. All subjects may be taught in the light of Christian truth, but agriculture is one that especially lends itself to this approach. The same opportunities are available for evangelical vocational schools to add the Christian influence to rural industry.

5. The Growing Skepticism

There is a growing tide of skepticism developing in Latin America such as we are experiencing here in the United States. The Methodist Foreign Missions Report for 1945 makes the following statement:

"..One rarely hears atheism discussed any more, but over the land there is a widespread indifference to religion, and a skepticism resulting in part from this exposure of itself by the Roman Catholic Church. This situation may be far more serious religiously than any direct opposition to the Roman Catholic Church however successful it might be; and more serious than the utmost hostility of its greatest political organization, 'Catholic Action.'"¹

Here again the best way to combat such a movement is through a positive evangelical program.

C. A Positive Evangelical Program

The best method for maintaining an evangelical emphasis is to present a positive program that is centered

.

1. By Faith, p. 94

in Christ. The program must be based upon good educational principles and policies as well as being evangelical in approach.

1. Objectives

A school cannot rise higher than the objectives for which it is striving. Therefore, the objectives should be well-founded. First of all, the Protestant mission schools must fulfill their function as a school in educating students.¹ Only the best and most effective educational methods should be used. The school should strive to transmit knowledge of educational foundation stones such as history, literature, and science to the student. This should be done in a well-balanced, life-centered program that considers the specific needs of the pupil. There should be an integration of moral standards into the curricula to the end of forming good citizenship.²

Second, and of equal importance, is the evangelical emphasis of the schools. The Christian emphasis is the ultimate end of all missionary education. The schools should seek to win converts to the Christian faith. Those students who profess Protestant faith should be educated in the fundamentals of the faith in

.

1. Cf. Regional Conferences in Latin America, p. 43
2. Cf. Barclay, op.cit., p. 144

order that they might grow in grace. The program should consider the training of effective leaders in the indigenous church. The Panama Congress summarizes this in their following conclusion:

"The purpose of the entire missionary enterprise is to 'make disciples of all nations'--to raise up in every nation a truly Christian people, nourished by all the fellowships and institutions of a self-propagating Christian civilization, and living in mutually helpful relations with every other people. To this end schools are an indispensable means."¹

2. Model School

The Protestant schools are limited in their resources as a rule. The work should therefore not be spread over too large an area and thereby weaken the strength of the Christian educational program. The work should rather be limited in scope and thus maintain a model school of the very highest type in every way. This is the conclusion that was reached at the Montevideo Congress on Christian Work in Latin America.

"Every Evangelical institution, just because it is a Christian school, should be as nearly as possible a model school in its area, in equipment, methods, and teaching staff. Some of our schools have measurably approached this ideal and are the best schools available in their communities. In general, our schools have done a great work and have won for themselves a high place in the estimation of the people. But in many schools our missionary teachers are too often untrained for their specific tasks and overburdened with administrative details; and the buildings, equipment and grounds of the schools are inadequate. We

.

1. Panama Congress, Vol. I, p. 504

find that these deficiencies, wherever they exist, are prejudicing our educational status and should be removed through the provision of adequate resources."¹

This model school should be adapted to the particular social, psychological, economic, and cultural needs of the people rather than patterning it entirely after schools abroad. The schools should surpass the best government schools in educational ideals and methods. If this is true the state will tend to pattern its schools after the model mission schools.²

This principle also applies in regard to evangelical emphasis. It is better to have a small school with all well-trained evangelical teachers than a large one with half of the staff consisting of nominal Catholics and non-professing nationals. It is better to sacrifice scope than to sacrifice evangelical emphasis. A strong evangelical Christian emphasis is needed in the paganized Christianity of Latin America.

3. A Comprehensive Program

The Protestant schools should present a comprehensive program providing for the whole personality. Christ, in his ministering among men, provided for the total personality. The schools should, for example, provide health and social programs as well as the traditional

.

1. Montevideo Congress, Vol. I, p. 330
2. Cf. Ibid., p. 507

educational subjects. Christ was himself concerned with the health of the people as is seen by the many he healed. He not only healed those that were sick, but he taught them mental attitudes and ways of life to enrich their lives in a wholesome way. These same Christian attitudes and ways of life must be taught in the schools. A study of Christ's life will also reveal that he was very sociable. He continually fellowshiped with the people. The social program of the schools can be promoted through the chapel services, dormitory fellowships and other group activities carried on in a Christian spirit. This comprehensive program can best be built and carried out around a permanent and competent staff of Christian teachers who will aid in organizing it.

4. Cooperation

There is a great need for cooperation among the Protestant mission schools if effective work is to be done. This is the view expressed in the conclusion of the report on education at the conference held at Montevideo. The conference has expressed it thus:

"The report seems to indicate that genuine cooperation in education among missions is still too greatly restricted. Yet cooperation is the real and almost the only assurance of attaining the first-rate educational results. Few, if any, missions can afford the expenditure really demanded by established educational standards. Still less, however, can they afford to ignore these standards. The majority of investigators seem to see the folly of trying to develop secondary and higher institutions on a denominational in-

stead of a cooperative basis."¹

Many advantages may be had and many problems can be overcome through cooperation. One of the greatest advantages is found in the field of one of the largest problems of educational work, namely finances. Through cooperation rather than competition the best schools can be offered in Latin America in the name of Christ. It would make available the possibilities of specialists in the various fields. Research could be done on some of the educational problems facing the work in Latin America. Cooperation would make possible the establishment of a complete educational system from the primary on up through the professional schools, and thereby overcome the problem of sending the students from the evangelical schools into the government schools to be discriminated against and to lose their faith through secular instruction by ungodly men. This complete system could provide a thorough Christian training as would be needed by leaders in the indigenous church. Only through such consecrated, Christian-trained teachers can there be a strong evangelical emphasis. Cooperation would make possible the exchange of Christian ideas and experience. Better Christian literature would be available if it were cooperatively made available. Through cooperation a united front could be

.

1. Ibid., p. 313

established which would strengthen the Christian testimony and thereby be more respected by the Catholic and state educational systems.¹

5. Christian Textbooks

The Bible is the chief textbook in the curricula of the evangelical schools. This is as it should be if a strong evangelical emphasis is to be maintained. The students must become familiar with its general content and learn to have a working knowledge of its truths. From it they must learn of God's plan of salvation. When the Bible becomes known, the prejudice that is held against it in Latin America disappears. Rycroft writes concerning this:

"Many of the pupils as they come for the first time into an Evangelical school are unfamiliar with the Bible. It can be truly said that mission schools have introduced the Bible into thousands of homes through the children. Sometimes there is prejudice against it, but often this soon melts away as the real contents of the book are known."²

The Bible must, however, be supplemented with other good evangelical textbooks. There is a lack of these written in Spanish and Portuguese. They must be written from an orthodox view point, teaching Bible truths effectively and including church history. The other traditional educational subjects should also be written

.

1. Cf. Panama Congress, Vol. I, pp. 493, 494
2. Rycroft, op.cit., p. 141

from a God-fearing point of view. They should be graded and contain Latin American illustrations. Mackay, in his discussion of the educational report at the Montevideo Congress, states:

"A series of suitable textbooks is needed, graded from the kindergarten to the university, alive, vital, with Latin American illustrations, offering problems to be solved by the pupils. Their environment is mainly atheistic or materialistic. Only through the best type of Bible teaching can we give them a theistic background for their thinking and their lives."¹

Evangelical textbooks can, therefore, be a great help in maintaining an evangelical emphasis.

6. Teachers

The teachers are the foundation stones of the schools. They influence the lives of the students by their actions as well as their teachings. It is, therefore, very important in maintaining an evangelical emphasis that they be outstanding Christian personalities, well-founded in the faith. It is impossible to have a strong, united evangelical testimony if half of the teachers of a school are nominally Christian. If this type of teacher is desired, they must be trained in both educational subjects and in the Christian faith. The Montevideo Congress states in its closing summary that "there is no more important task to be considered than the proper preparation of teachers."² They must be

.

1. Montevideo Congress, Vol I, p. 328

2. Ibid., p. 156

trained to bring forth all truth in the light of Christ as the Way, the Truth, and the Life.

7. Christ-centered Curricula

The whole spirit of the school must be Christ-centered. Both students and teachers must be taught to practice the power of prayer. This must be vitalized by private Bible study and prayer as these are basic to the Evangelical Movement. "Other foundation can no man lay than that is laid, which is Jesus Christ."¹

D. Summary

Latin America offers its own particular environment in which evangelical schools must be established. A practical attitude must be taken toward this environment in order to maintain an evangelical emphasis. A cooperative attitude must be taken toward the state rather than one of antagonism and competition, and a favorable attitude must be sought on the part of the state by presenting an effective educational work and by training state leaders who will act favorably toward the schools. The Catholic Church with its perverted gospel must not be permitted to lower the standards of the evangelical schools. In view of the low standards which exist in Latin America, a strong Christian emphasis must be maintained. Much may

.

1. I. Corinthians 3:11

be learned from the Seventh-Day Adventists who have demonstrated an effective method of rural work. The Protestant rural work may also be carried out through agricultural and vocational schools that present these subjects in a Christian way.

A positive evangelical program is the best assurance of a strong evangelical program. It must be based upon lofty objectives that consider both the educational and the Christian elements. There should be no sacrifice of quality for quantity, but rather a model school should be established that is superior in every way. This school should cover the needs of the total personality even as Christ did in his ministry. Cooperation makes available the best Protestant schools to be offered to Latin America and presents a united front which is stronger. The textbooks which are used should be strongly evangelical, and the teachers should be trained in both educational principles and the Christian faith. The final justification for evangelical schools is that the curricula be Christ-centered in all things.

CHAPTER IV
SUMMARY AND CONCLUSION

CHAPTER IV

SUMMARY AND CONCLUSION

This study has been concerned with the problem of maintaining an evangelical emphasis in the Protestant mission schools in Latin America. First a study was made of the educational movement as it unfolded, beginning with the Spanish and Portuguese conquests and on down to our present day. This was followed in the second chapter by a study of the Protestant educational work as it has found its place in the Latin American educational environment. The closing chapter offers some elements that will help to maintain an evangelical emphasis in the mission schools in the light of the Latin American environment and the experience of Protestant mission schools.

The history of education in Latin America is a determining factor in the present program of mission schools. The present educational system was brought about by past influences. There was no traditional educational work carried on in Latin America previous to the conquests. The conquistadores transplanted many of the educational principles, such as dogmatic instruction controlled by the Catholic-dominated monarchy, from Spain and Portugal in an attempt to instruct and win converts to the Catholic faith. These traditions introduced by the conquerors were to a great extent carried over into the new republics as

they were formed.

The educational work was early confronted with cultural problems. There was a great variety of racial backgrounds which introduced the problem of carrying on educational work in different languages. Education was not highly enough developed to do this, and so this added to the Catholic policy of class distinction and resulted in the neglect of the Indian. The sparseness of the population in many sections of Latin America and the many natural barriers such as rivers and mountains also made it difficult to assemble sufficient children in rural areas to have a school. Women occupied a low place, being confined chiefly to the home and its duties, and thus were not granted an education on the level with men.

The Catholic Church has probably exerted the greatest influence upon education in Latin America. She trained many of the state leaders who used their positions of influence to propagate the Catholic doctrines. This was aided by a close state-church relationship in the early days of the republics. Many laws were passed making the Catholic religion the state religion taught in the schools to the exclusion of all others. The Catholics have also had their own parochial schools. In the beginning they taught the Indians Catholic dogma, but soon they decided it was best to keep the Indian in subjection through ignorance and superstition. The schools hereafter

taught only those of the upper classes who went out into the professions or became Catholic priests.

The state has taken over the greater part of the educational work since the forming of the republics. In the beginning the schools included Catholic dogma, but there has been a gradual movement towards secularization and popularization of education. This movement varies with the different republics, some prohibiting all religious instruction in the schools, and others still offering the Catholic religion.

The state schools are poorly organized and administered. There is a central control that regulates the educational policies of the state down to the detail of appointing the teachers. The school system consists of a six year primary course, a six year secondary course, and professional schools. There are no schools that correspond with the college level of the United States. The schools lack unity because there are no dormitories or other provisions for social life among the students. The professors simply take a few hours from their professions to teach a class, and they do not act as a stabilizing element among the students. The instruction is by lecture rather than class participation.

Education at the present time is still largely controlled by past influences. In some of the countries there is a close State-Church relationship. There is

central administration. Compulsory attendance laws go unheeded because there are not sufficient facilities to enforce them. There is, however, a reawakening to the importance of education if Latin America is to play her role among the nations of the world.

The second chapter deals with the influence and present status of Protestant education in Latin America. It was into this Latin American educational environment that the Rev. James Thomson first introduced the Protestant schools patterned after the Lancasterian system. These early schools soon disappeared, however, and there was no active work until the reawakening of interest in Latin America in the last quarter of the nineteenth century. This later movement established all types of schools from the kindergarten to the theological seminary.

Even though the Protestant work was limited by a late beginning and by its resources, it was a great influence upon education. It aided in training a high type of state leader who was concerned with his civic responsibility. The Protestant schools pioneered in education for women and were the first to establish coeducational schools. They, unlike the Catholics, were also concerned with the lower classes, believing that education was a vehicle for conveying the Christian Gospel to all people. The greatest contribution that the Protestant schools made, however, was in the integration of moral

and spiritual elements into the educational program.

Today the Protestant schools are scattered over all Latin America. In the past much of the work had been done in the urban areas, but there is a movement towards the neglected rural areas. All of the major and many of the minor Protestant denominations have schools in Latin America.

A moral and religious training program has been carried on in connection with the schools. There is, however, much diversity among the various schools as to objectives and the type of religious instruction. Most of the schools do have the Bible as the main textbook, but beyond this there are many different texts used. The class-room work in religious training is supplemented by chapel services and other activities, such as prayer-meetings, special religious services, and private devotions. The teaching staff is composed of approximately 50 per cent non-evangelical teachers.

It is in the light of this Latin American educational environment and the past work of Protestant mission schools that elements are presented to the end that there will be a stronger evangelical emphasis in the schools. The suggestions are offered in relation to the environment and to the program of the schools. The greatest need is a strong, positive program that is Christ-centered. This type of program alone can accomplish the work

in the light of the many problems.

The following conclusions are a synthesis of the elements that will help to maintain an evangelical emphasis in Protestant mission schools in Latin America:

A. A practical attitude should be taken toward the existing Latin American environment.

1. The schools should seek to cooperate with the existing educational program insofar as it is possible without weakening the evangelical emphasis. The favor of the state should be sought by contributing to the educational needs of the republics and by training state leaders who will act favorably toward the Protestant work.

2. The best way to combat the perverted picture of the Gospel that the Catholic Church has established is to present a strong Protestant program centered in the Christ of the Gospels.

3. The Seventh-Day Adventists have demonstrated an effective way of working in the rural areas. By relating the schools to the community they have been able to influence the thoughts and actions of the whole community. This opens up possibilities for an evangelical influence.

4. The rural areas afford a great opportunity to establish agricultural and vocational schools of a strong Christian character.

B. A positive evangelical program is the best

assurance of a strong evangelical emphasis.

1. The objectives must consider both the educational and the Christian elements of the school. The schools must seek to train future evangelical leaders in the indigenous church.

2. The schools should not sacrifice quality, either in an educational or evangelical sense, in an attempt to cover a greater scope. A model school should rather be established with a strong evangelical emphasis.

3. The school program should be comprehensive, dealing with the whole personality even as Christ did in his ministry.

4. There is need for cooperation in order that the very best may be available in accomplishing the evangelical program.

5. The textbooks on religion must be written from an orthodox point of view. Even the traditional subjects should be written in the light of Christian truth.

6. The teachers are the backbone of the evangelical program, and they must be educated in Christian doctrine as well as in educational principles.

7. The ultimate solution to an evangelical emphasis in the program of Protestant schools must be found in a Christ-centered curriculum.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. Books

- Barclay, Wade Crawford: Greater Good Neighbor Policy. Willett, Clark & Company, New York, 1945.
- Beach, Harlan P.: Renaissant Latin America. Missionary Education Movement of the United States and Canada, New York, 1916.
- Beals, Carleton: America South. J.B. Lippencott Co., Philadelphia, 1937.
- Blakeslee, George H., Ed.: Latin America. Clark University Addresses, November, 1913, G.E. Stechert and Company, New York, 1914.
- Brown, Hubert W.: Latin America. Fleming H. Revell Company, New York, 1901.
- Browning, Webster E.: New Days in Latin America. Missionary Education Movement in the United States and Canada, New York, 1925.
- Butterworth, Hezekiah: South America, A Popular Illustrated History of the Struggle for Liberty in the Andean Republics and Cuba. Doubleday & McClure Co., New York, 1898.
- Christian Work in Latin America. Reports presented to the Congress on Christian Work in Latin America, Panama, February, 1916, with full records of the presentation and discussion of each report and with important statistical appendices. Missionary Education Movement, New York, 1917. Two Volumes.
- Christian Work in South America. Official Report of the Congress on Christian Work in South America at Montevideo, Uruguay, April, 1925. Fleming H. Revell Company, New York, 1925. Two Volumes.
- Crowe, Frederick: The Gospel in Central America. London, Stewart and Murray, 1850.
- Davis, J. Merle: How the Church Grows in Brazil. The Rumford Press, Concord, New Hampshire, 1943.
- Hay, Alex. Rattray: The Indians of South America and the Gospel. Fleming H. Revell Company, New York, 1928.

- Howard, George P.: Religious Liberty in Latin America? The Westminster Press, Philadelphia, 1944.
- Hulbert, Winifred: Latin American Backgrounds. Friendship Press, New York, 1935.
- Inman, Samuel Guy: Christian Cooperation in Latin America. Committee on Cooperation in Latin America, New York, 1917.
- Inman, Samuel Guy: Latin America, Its Place in World Life. Harcourt, Brace & Co., New York, 1942.
- Kandel, I. L., ed.: Educational Yearbook of the International Institute of Teachers College, Columbia University, 1932. Bureau of Publications, Teachers College, Columbia University, New York City, 1933.
- Kandel, I. L., ed.: Educational Yearbook of the International Institute of Teachers College, Columbia University, 1942. Bureau of Publications, Teachers College, Columbia University, New York City, 1942.
- Mackay, John: That Other America. Friendship Press, New York, 1935.
- McConnell, Dorothy F.: Focus on Latin America. Friendship Press, New York, 1942.
- McLean, J. H.: The Living Christ for Latin America. The Presbyterian Board of Publication and Sabbath School Work, Philadelphia, 1916.
- Neely, Bishop Thomas B.: South America, Its Missionary Problems. The Young People's Missionary Movement of the United States and Canada, New York, 1909.
- Regional Conferences in Latin America. Reports of a Series of Seven Conferences following the Panama Congress in 1916. Missionary Education Movement, New York, 1917.
- Robertson, William Spence: History of the Latin American Nations. D. Appleton and Co., New York, 1922.
- Rycroft, W. Stanley: On This Foundation. Friendship Press, New York, 1942.

Sanchez, Nellie Van De Grift: Stories of the Latin American States. Thomas Y. Crowell Company, New York, 1934.

Smith, Henry Lester, and Littell, Harold: Education in Latin America. American Book Company, New York, 1934.

Soule, George, et al: Latin America in the Future World. Farrar & Rinehart, Inc., New York, 1945.

Speer, Robert E.: Missions in South America. The Board of Foreign Missions of the Presbyterian Church in the U.S.A., New York, 1909.

Speer, Robert E.: South American Problems. Student Volunteer Movement for Foreign Missions, New York, 1912.

Sweet, William Warren: A History of Latin America: 1919-1929, The Abingdon Press, New York.

Williams, Mary Wilhelmina: The People and Politics of Latin America. Ginn and Company, New York, 1930.

B. Pamphlets and Periodicals

By Faith. The Report of the Executive Secretary of the Division of Foreign Missions; Board of Missions and Church Extension of the Methodist Church, New York, 1945.

Intellectual Trends in Latin America. Papers Read at a Conference on Intellectual Trends in Latin America, Sponsored by the Institute of Latin-American Studies of the University of Texas, Austin, Texas, April 13 and 14, 1945.

Inter-American Life Workshop: Evangelical Missions in Latin American Countries. Scarritt College, Nashville, Tennessee, 1946.

Latin American News Letter, Number 25. November, 1947.

Outlook Pamphlets on Latin America. Friendship Press, New York, 1942.

Field, Jay C.: Outlook in the Western Republics.

Long, Eula Kennedy: Outlook in Brazil.

Stuntz, Hugh C.: Outlook in the River Plate Region.