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A PROPOSED PROGRAM OF RELIGIOUS EDUCATION FOR
THE ADOLESCENT GIRLS IN THE MISSION SCHOOLS
OF COLOMBIA

by

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A Thesis

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CHAPTER I. INTRODUCTION

- A. Statement of the Problem
- B. Sources
- C. Procedure

CHAPTER I.

INTRODUCTION.

Colombia, long considered one of the most backward of the South American republics, is now in a stage of transition. This country represents a strange combination of the old and the new; of stagnation and progress; of conservative ecclesiasticism and traditionalism on the one hand, and a growing liberalism on the other.

In such a condition of affairs religious education has an especially important part to play. The mission schools are making notable contributions to education and in particular to religious education. Many boys and girls from homes at least nominally Roman Catholic attend the mission schools and participate in the Bible classes and chapel services which are a part of the regular school program.

A. STATEMENT OF THE PROBLEM.

Questions necessarily arise: Just what are the needs of these boys and girls as related to religious education, and in how far are they being met by present provisions? If the situation is inadequately met, how can conditions be changed in order fully to provide for the needs of the

boys and girls and young people? The writer has been in Colombia for three years, of which two and a half were spent in the American School for Girls in Barranquilla. Her work and interest have been mainly with the early and middle adolescent groups and for this reason the scope of this thesis will be limited to a consideration of the work with the adolescent girls in the mission schools. The specific problem of this thesis, then, is to present a program of religious education for the adolescent girls in the mission schools of Colombia.

B. SOURCES.

The sources used in making this study represent an interesting variety of material. Travelers have recorded their observations, tinged by special interests such as sociology, political science, and economics; these give valuable information about existing conditions. Men whose main interest is connected with mission work or with the Committee on Cooperation in Latin America write often out of many years of experience and life in these southern republics. A few works in Spanish have been utilized, and whenever possible views are presented in the words of Latin Americans themselves. All these, together with the writer's own experience, constitute the primary sources. The secondary sources include standard works on the religious education and psychology of adolescents.

C. PROCEDURE.

In order to arrive at an understanding of the needs of

the adolescent girl it will be necessary to consider the environment in which she lives. This will be studied under various aspects: climatic and racial; social, economic, and political; educational; and religious. The needs which emerge from this study of existing conditions will then be taken up, together with those which relate specifically to adolescent nature. In order to know to what extent these needs are being met at the present time, there will be presented a discussion and evaluation of the contributions of the Roman Catholic and the Protestant churches, the national and the mission schools, and the homes toward meeting such needs. On the basis of the study of existing conditions, of the needs of the adolescent girls, and of present contributions toward meeting these needs, a proposed program of religious education for the adolescent girls in the mission schools will be presented. This program will take into consideration the present plan and will attempt to show where improvements and additions can be introduced.

CHAPTER II. EXISTING CONDITIONS: CLIMATIC AND RACIAL

- A. Introduction
- B. Climatic Conditions
 - 1. Effect on age of puberty
 - 2. Effect on health
- C. Racial Conditions
 - 1. Historical backgrounds
 - 2. Social attitude toward the race problem
 - 3. Racial characteristics
- D. Summary

CHAPTER II.

EXISTING CONDITIONS: CLIMATIC AND RACIAL

A. INTRODUCTION

In order to arrive at an understanding of the needs of the adolescent girl in Colombia we must examine carefully the conditions under which she lives, for according to Schwab and Veeder,

"A study of the adolescent with reference to the environment in which he exists is the only method of investigation standing securely when other artificial types of investigation have proved unsuitable.---After that the point of interest is the person." 1

It is the purpose of this chapter to discuss the existing climatic conditions, their bearing on the age of puberty, and their effect on health. It includes also a consideration of racial conditions with reference to the historical background, the social attitude toward the race problem, and a study of racial characteristics.

B. CLIMATIC CONDITIONS.

A consideration of the physical environment leads us to observe that the extremely varied topography of the country makes the differences in climate very marked. Near the coast and in the low-lying river valleys tropical heat prevails the entire year. One of the main

(1) Schwab and Veeder. *The Adolescent, His Conflicts and Escapes.* pp. 86-87.

cities is located at an altitude of approximately 5000 feet so that it enjoys the reign of eternal springtime, while Bogotá, the capital, at an altitude of 8850 feet, has a decidedly chilly climate.

The Caribbean coast region has two distinct seasons, the windy and the rainy, each with corresponding effects on the nervous systems of most individuals. The strongly blowing trade winds do bring some relief from the heat, but in view of the fact that there is no rain during all the five months that they blow, they carry an immense quantity of dust which proves irritating in more senses than one. Especially near the end of the windy season nerves seem tense and irritability reaches a high point.

The rains bring a sense of release and relaxation, and a gray clouded sky is a wonderful relief after so many days of glaring sunshine. The rains are interspersed with periods of intense heat, which, coupled with the high humidity, is trying to Colombians and foreigners alike.

The high altitude of the capital is generally conceded to be somewhat exhaustive of nervous and physical energy. The combination of the cold and the altitude tends to produce exhilaration. Obviously it is possible to accomplish more work in a given time there than in the heat of the coast, and the energetic atmosphere of this city forms a marked contrast to the slower moving life of

the hot country.

The altitudes from 3000 to 5000 feet are the most ideal in climate. The days grow warm but the nights are always cool.

1. Effect on Age of Puberty.

In these tropical countries puberty comes earlier than in our northern regions. Brooks places the median for girls in the United States at 13 years, 9.6 months. Solely from the point of view of an estimate based on experience with some 125 adolescent girls in the boarding department of the American School for Girls in Barranquilla, the writer would say that the median in Colombia would be at least a full year earlier. It is not uncommon for a girl to enter upon puberty at 11 years, and very usual by the time 12 years have been completed. The cooler climates of the higher altitudes tend to delay this development slightly.

2. Effect on Health.

Climate is only one factor in health, but we should note in passing that especially in the hot country certain tropical ailments are very common and tend to undermine vitality to a marked degree. Amebic dysentery and tropical anemia-due to intestinal parasites-are very

prevalent and seem difficult to avoid even when the greatest care is exercised. We have noted in various cases that pupils who seemed dull in their studies, after taking the prescribed treatment, improved strikingly in their intellectual attainments. The betterment of sanitary conditions and the advancement of health education can do a great deal to alleviate this situation.

B. RACIAL CONDITIONS.

Passing now to a consideration of the social environment, let us inquire first into the racial backgrounds of the Colombian adolescents.

1. Historical Background.

A brief glance at history will enable us to understand better the complex racial situation which exists today not only in Colombia but throughout Latin America. This continent was not so much colonized as conquered, and most of these military men or adventurers went without their wives or were unmarried. To them was granted absolute control not only over large tracts of land but also over the Indians who were living there. It will be remembered that many of these tribes were civilized and peaceful, skilled in agriculture and many arts. Docile as they were, they dared not protest against the wrongs inflicted on them by their conquerors; as a result, mingling of blood between the Spaniards and the Indians has continued from

the early days down to the present, giving rise to the mestizos who now form the bulk of the population in Colombia. Today the pure Indians are estimated at 160,000 in a total population of over 7,000,000. Among the upper class there are still some families of pure Iberian or Spanish stock.

To complicate the racial problem still further, negro slaves were imported from Africa after the conquest. They were later freed and their blood mingled freely with the other strains in the lower strata of society. This element predominates chiefly in the coastal regions however, while the Indian is more marked in the interior.

In addition to these three chief strains that go to make up the racial complex, recent years have seen the arrival on Colombian soil of a considerable number of Syrians, Turks, Chinese, English, Germans, North Americans, French, Italians, and Spaniards. The three last-named groups, being also of Latin origin, intermarry freely with the Colombians, and all the other groups have contributed some examples of international marriages. The Chinese, English, and North Americans seem to figure least in such relations.

2. Social Attitude toward the Race Problem.

In this connection let us consider briefly the social attitude toward this race problem. The early Spaniards treated their children by the Indian women as legitimate

and as belonging to their own race. It is said that the average man today is prouder of his Indian blood than of his Spanish ancestry. There is thus practically no color line or race problem, as we North Americans know it, in any of these South American countries. The distinction between races is a distinction of rank or class rather than of color. There is no feeling against intermarriage on the basis of color, but only on the ground of difference in rank. A number of couples of the writer's acquaintance furnish examples of a marked difference in color between husband and wife.

In the United States an octoroon is counted as a negro, while in Latin America the mestizo counts as a white. Race means so little that when the Indian emerges from poverty and ignorance, his equality with the white man is admitted.

3. Racial Characteristics.

As E. García Calderón, a Peruvian diplomatist, points out, it is useless to look for unity of race in such a situation, but under the pressure of the political domination of Roman Catholicism and its social power, bound up with the Roman authority of law, the Latin spirit has prevailed. But he says further:

"In the Iberian democracies an inferior Latinity, a Latinity of decadence prevails; verbal abundance, inflated rhetoric, oratorical exaggeration, just as in Roman Spain. The qualities and defects of the classic spirit are revealed in (Latin) American life; the present idealism, which often disdains

the conquest of utility; the ideas of humanity and equality, of universality, despite racial variety; the cult of form; the Latin instability and vivacity; the faith in pure ideas and political dogmas; all are to be found in these lands overseas. Enthusiasm, sociability, and optimism are also (Latin) American Qualities.---

"The character of the average citizen is weak, inferior to his imagination and intelligence; ideas of unity and solidarity have to contend with the innate indiscipline of the race. These men, dominated by the solicitations of the outer world and the tumult of politics, have no inner life; you will find among them no great mystics, no great lyrical writers. They meet realities with an exasperated individualism.

"Indisciplined, superficial, brilliant, the South Americans belong to the great Latin family; they are the children of Spain, Portugal, and Italy by blood and by deep-rooted tradition, and by their general ideas they are the children of France." ¹

To what extent the crossing of races has contributed to the complexity of these racial characteristics is largely a matter of speculation. Dr. E. A. Ross quotes a German educator as saying:

"Crossing of races has produced a chaotic, unstable, nervous organization, resulting in a type at war with itself," ²

but he believes that those who place greater emphasis on the influence of environment are nearer the truth. On the other hand, Bishop Every says:

"Nor is the blend at all a bad one, a virile, hardy race being the result." ³

This may be a just characterization of the dwellers of the temperate zone, but scarcely applies so well to the

(1) Calderón, E. G.; Latin America: Its Rise and Progress pp. 287-288

(2) Ross, E. A.; -South of Panama, p. 248.

(3) Every, E. I., Twenty-Five Years in South America, p.14

tropics.

Probably both heredity and environment have aided in the transmission of the old Spanish arrogance and disdain for labor, which all too often is coupled with self-indulgence and indolence. The ready supply of Indian and Negro labor has tended to perpetuate this characteristic. Even today no gentleman may carry his hand luggage to or from a train, and only the servants appear in the streets with bundles or packages of any size. It is an almost unpardonable breach of etiquette for a person of any consideration even to polish his own shoes.

Dr. Ross tells of a German professor of science in a secondary school who only with difficulty broke his students in to performing their own experiments in the laboratory. They wanted to watch him do the work. Even after they had become accustomed to the idea of personal participation, they would call in a servant to clean up the mess when a test tube broke or a retort was upset. 1

Other racial characteristics which have a bearing on our problem emerge. The Latin American is usually less assiduous and less strenuous in his work than the North American. A want of persistence is often evidenced.

A German educator goes so far as to say:

"There is not a department of life in which they have learned to put forth sustained effort," 2

but such a generalization is likely to be unfair. The exceptions may be few, but certainly they do exist. The

(1) Ross, E. A., op. cit. pp. 163-164.

(2) Ibid, p. 243

Latins are excitable in temperament, prone to express their feelings forcibly. Their sensitiveness to praise and blame is very keen.

Though there are adverse characteristics represented in these racial groups, there are many favorable ones as well. Lord Bryce considers the Latin American less punctilious in politeness than the Spaniard of Europe ¹, but there is an innate social refinement which is best called forth by consideration and courtesy. The Latin American knows how to respect the susceptibilities of his fellow-citizens. He is generally good natured and hospitable and responds quickly to appreciation of his country or his ways.

As the quotation from Calderón suggests, the Latin American people are linguistic experts; they speak and write with amazing fluency. Even the humblest has a high capacity for dramatic expression which bubbles over on any fitting occasion. Many times a dignity and ease in public appearance have been exhibited by the school girls, even during early adolescence, which surpasses that commonly shown by girls in the same period of development in the United States.

(1) Bryce, James, South America: Observations and Impressions, p. 504

The love of the beautiful and appreciation of the artistic is more highly developed among the middle and lower classes than among corresponding groups in this country. This conclusion is verified by observation of the class of people who attend grand opera in the leading cities of the country on the few occasions when that opportunity presents itself. The Latin American cities, which are among the most beautiful in the world, demonstrate in a practical way this artistic taste. Many even of the humblest homes have their plants and flowers.

Many writers have called attention to the lack of initiative among these peoples, but as social and educational opportunity is extended this criticism has less application. Obviously such a characteristic depends not only on race but also on environment. Others have pointed out that this initiative, if given free rein, is sometimes disastrous to team work and cooperation, for there is an intense individualism in the make-up of these people. Calderón says that individualism is the fundamental note in Spanish psychology, and according to Dr. S. Gwy Inman, it is the strongest characteristic of the Latin American.¹

The Anglo-American lays down principles; the Latin American deals in personalities. With him everything is

(1) Inman, S. F., South America Today. p. 104

personal. The difficulty in securing justice lies not so much in the corruptibility of the judge as in his tendency to be influenced by personal partiality. Things go by favor. The same might be said of the customs officials. Candidates win not by strong platforms, but by strong friendships. Business is captured not by fine organization, but by personal relationship with the buyer. Letters of introduction still have much value.

Closely associated with this personal emphasis is the marked friendliness of the Latin, and in this respect the Colombian ranks especially high. Dr. Robert E. Speer said he met no people in South America more hearty and amiable.¹

"If a poor relative dies and leaves helpless children, they will be taken into the family, it makes no difference how little room there may be, or how empty the larder may be. If one is without a job, or in hard luck, his more fortunate relatives will always lend a helping hand. There are never too many in the household to keep another out, if he is needy."²

There are, to be sure, certain weak points even in this friendliness; a certain irresponsibility in a pinch, a disposition to take one's promise lightly, a propensity for idealized expression without corresponding realization. One of the things which one cannot fail to notice in reading the biography of Simón Bolívar, the Liberator, is the amazing treachery and desertion which he had to face constantly dur-

(1) Cf. Speer, Robert E., South American Problems, p.58
(2) Inman, S. G., Problems in Pan Americanism, p.41

ing his most difficult military career. Even the men for whom he had done the most, to whom he had given his fullest confidence, played him false in order to further their personal interests when they saw the opportunity.

Whatever be the weaknesses-and who is free from them?-of the Latin Americans in general and the Colombians in particular, they are certainly a lovable people. The Latin Americans present by their own claim something new, a racial group with a characteristic all its own. These republics give the impression of being nations still in the making.

D. SUMMARY

On the considerations presented in this chapter we base the following conclusions: As to climate, (1) both extremes, the heat and the cold, produce corresponding effects in the nervous organization and temperament of the individual. (2) Puberty comes earlier, by perhaps as much as a year, than in the temperate zones. (3) Climate has a bearing on health, but health education and improved sanitation can do much to overcome adverse conditions.

As to racial conditions, (1) the problem is complicated by a mixture of racial stocks, but (2) alleviated by the absence of race prejudice. (3) Adverse characteristics include lack of discipline, superficiality, arrogance, disdain for labor, want of persistence, extreme individualism excitability, and sensitiveness. (4) The favorable characteristics include courtesy, linguistic ability, capacity for dramatic expression, appreciation of the beautiful, emphasis on personal relationships, and friendliness.

CHAPTER III. EXISTING CONDITIONS: SOCIAL,
ECONOMIC, AND POLITICAL

- A. Introduction
- B. Social Conditions.
 - 1. Morals
 - 2. Recreation
 - 3. Position of women
- C. Economic Conditions
- D. Political Conditions
- E. Summary

CHAPTER III.

EXISTING CONDITIONS: SOCIAL, ECONOMIC, AND POLITICAL

A. INTRODUCTION

Within the scope of this chapter lies the consideration of the present social, economic, and political situations in so far as they may have a bearing on the needs of the adolescent girls. The social condition is viewed under the three heads, morals, recreation, and the position of women. The economic and the political situations are discussed more briefly under a single head.

B. SOCIAL CONDITIONS.

An Elizabethan sailor said that the Lord hung his cross in the southern heavens because he knew it was most needed there. Perhaps we are inclined to agree with him when we come to a serious consideration of social and moral problems in Colombia.

1. Morals.

"Hijos naturales", natural children, is the term used of illegitimate children, and fairly represents the social attitude. Legal marriage is uncommon among the servant class. This may be explained in part by the control of marriage by the Roman Catholic Church and the use of this control by the priests as a source

of income to the Church.

"Sometimes the (marriage) relationship is maintained, but the very nature of it makes fidelity too rare." ¹

Unfortunately this problem is not confined to the lower class. Dr. E. A. Ross, writing in 1915 following a visit to South America, said that the physicians and educators questioned agreed that all young men "sowed their wild oats."² That statement could not be applied without exception in Colombia today, but doubtless it is true in the majority of cases. Bishop Every writing in 1929 tells of difficulties which young Englishmen had in securing medical treatment from South American doctors who persisted in perscribing for them as though they were guilty of illicit practices. They were entirely innocent, but so usual was the practice that the doctors would not believe their protestations. ³

In 1921 a deputation of medical men from Chile came to the United States to study modern methods in venereal disease control. They stated that venereal disease enters into the medical history of about 80 per cent of the men of South America. ⁴

"Some years ago in Barranquilla, Colombia, Father Revallo of the parish of San Miguel, prepared from the church and municipal records a table of the vital

-
- (1) Speer, R. E.; South American Problems, p.58
 (3) Ef. Every, E. F.; Twenty Five Years in South America, p.51
 (2) Cf. Ross, E. A., South of Panama, p.223
 (4) Cf. Inman, S. G., Problems in Pan Americanism, p.71

statistics of Barranquilla for fifteen years and published it in one of the secular papers of Barranquilla. This table showed that the illegitimate births during this period were 71.4 per cent of the total births. In Bogota the illegitimate births usually outnumber the legitimate. Barranquilla and Bogotá are fairly representative of the whole of Colombia." 1

In all probability, however, the situation today shows some improvement over the conditions here presented.

The girls in the mission schools come chiefly from Colombia's emerging middle class, but both the lower and the higher classed are also represented. About two years ago it was estimated that approximately half of the girls in the school in Barranquilla were illegitimate, as are also several of the best teachers at the present time. It is not advisable to inquire very closely into family history or relationships, but the status may be determined with some degree of accuracy by noting the way in which the mother writes her name-provided she knows how to write it. If she has children she always uses the title Señora, but she adds the man's name to her own only if they are legally married. 2

A girl may tell one with little hesitancy that a certain other girl is her sister by her father but not by her mother, or that her father has so many children in the house and so many more "in the street." Or a leading professional man enters his illegitimate daughter in the school and asks that

(1) Speer, R. E., op. cit., p.77
 (2) Señora María Gómez-unmarried; Señora María Gómez de Librero-married.

the bills be addressed to him at his private mailbox; it is clear that he does not wish his wife to know what he is doing. The illegitimate children may use the father's name if he gives them such permission. In view of the fact that he is under no legal obligations to support them, it is noteworthy that he so often chooses to do so.

This discussion is presented with no desire to darken unduly the moral situation in Colombia. Nor are the Colombians the only offenders in this regard. The father of three of the boarding pupils in the Barranquilla school is an American who has never married the Colombian mother. The same is true in another case with the added indictment that the man had a wife in the United States. With our American record of one divorce to every six marriages, and 33,000 babies born out of wedlock last year, who are we to cast the first stone? It is nevertheless a very real situation and must be considered in any attempt to meet social needs.

There are, moreover, a number of factors contributing to this situation which, in justice, we should note. Dr. Inman says ¹ that there is very unequivocal evidence that irrespective of altitude, the human organism in the tropics is affected in ways adverse to moral standards wrought out

(1) Cf. Inman, op. cit., p.70

in lands of the slanting sun. Early contamination of the minds of the children by ignorant servants, and the easy accessibility of the low class women are other elements. The young men have not been taught that the continent life is consistent with health and virility. The double standard of morality for men and women is generally accepted by both sexes.

2. Recreation.

Lack of worthy recreational facilities for young people has particular significance in view of the preceding discussion. In Colombia there is no Y.M. or Y.W.C.A., no Boy Scouts nor Camp Fire Girls, no public libraries, no civic activities for young people. However, within the last three years there has been a great awakening of interest in athletics. Young men in various schools, business houses, and social groups have organized basketball clubs; these have cooperated to form leagues and direct tournaments. The girls soon caught the enthusiasm and they too organized clubs. The school boys also play soccer football, but that game is not so popular outside the school groups. Tennis clubs for both boys and girls are beginning to make their appearance also.

At first a lack of good sportsmanship was too often evident; the referee was in danger if he aroused the ill will of the crowd. Games have even been known to terminate in a fight between the two teams, but improvement has been rapid, and undoubtedly this type of wholesome

athletics has a great contribution to make to the moral and physical life of these young people.

3. Position of Women.

Closely related to the problem of morals is the position of women. Here we see the profound influence of the Moor over the Spaniard.

"The Moorish idea of the seclusion of women and their subordinate position in the social system has been accepted by the Spaniard and his descendants with almost no change. As among the Moors, so in the South American total, the man becomes the center of all domestic and social life, and the woman is a toy or helpless ward. The girls of the more prosperous families are brought up in idleness, and led to believe from infancy that the two most important things for them in life are dress and marriage." ¹

The situation thus described fifteen years ago is being modified, but change from a custom so deep-rooted and of such long standing is necessarily slow. Mr. Albert Hale says in defense of the South American woman of the higher class that nowhere in the world has he seen a purer domesticity, a more sincere love of children, or a more honest attempt to lead the life which, according to their interpretation, God intended them to lead. ²

The women have an especially heavy burden of responsibility for their children. Many unmarried mothers have to bring up the children single-handed and even when the mother is married the father plays a small role in family life. The mother succeeds in training the girls better than the boys, for the latter consider her as of

(1) Stuntz, H. C., South American Neighbors, pp. 58-59
 (2) Cf. Hale, A., The South Americas, p. 300-301

inferior sex and from the beginning of adolescence are beyond her control. Family discipline seems to be very lax, and the parents often do not know how to control the children. An unusual instance came to the attention of the principal of the Girls' School in Barranquilla when a father demanded that she make his daughter obey him or he would take the child out of school. After the father's departure the principal questioned the girl and found out that she had left her shoes in the bath room.

Attendance at a Colombian theater reveals the fact that the audience is made up largely, but not exclusively, of men. The women are at home with the children. Women almost never travel ^{alone} in Colombia. The writer remembers the difficulty she had trying to explain to a Colombian woman on one of the riverboats how it was that she was traveling unaccompanied by a guardian of any sort. Many of the school girls, especially of the upper class, never go through the streets alone, but wait till a servant or the family car comes for them.

There is very little opportunity for contact between young people of opposite sexes. The wealthier class may belong to clubs where occasional dances, carefully chaperoned, afford social contacts. In connection also with the increased importance of athletics, greater freedom is afforded in such matters.

But even these beginnings of liberty come slowly. Most of the girls in the boarding department of the Girls' School in Barranquilla have no opportunity to talk with a

boy from one month's end to the next unless perchance they go home for a week end or receive a call from a brother or cousin who bears the signed card of the parent or guardian. The parents would not entrust their girls to the school under any other conditions. Such a situation is certainly unnatural and creates other special problems.

Dr. Ross said in 1915 that the South American girl of the higher class was "never until her marriage permitted to spend one minute alone with a man, not even her betrothed,"¹ but, as we have noted, changes are creeping in and this statement though still effective in principle is not always strictly observed in practice.

S.G. Inman thus summarized the situation in 1921:

"The restrictions of liberty, the strict religious morality, the absence of friendship between men and women, the excessive vigilance of parents in every detail of life, unfit the girl for the development of individual capacities and the meeting of the problems of life. The consequence of this education is easily seen. If woman is to be a companion to man, this lack of equality ought to be eliminated."²

The position of women in the eyes of the law is also revealing. The husband owes his wife protection; she owes him obedience. Without her husband's consent she may not bring a lawsuit, forgive a debt, take or reject an inheritance, be an executrix, buy, alienate, or mortgage property. The illegitimate child may initiate legal inquiry to ascertain who his mother is, but not who his father is. The latter action would endanger "the peace of the home". The father alone has the power to direct the education of the children.

(1) Ross, E.A., op. cit. p.178.

(2) Inman, S.G., South America Today, pp.23-24.

A pupil in the Boys' School in Barranquilla was sent by his father to the United States to continue his education although his mother was very much opposed to his going.

There are other great social problems in Colombia: infant mortality, dishonesty, gambling, and alcoholism are examples, but we mention them only in passing and turn to glance at the economic status of women.

C. ECONOMIC CONDITIONS.

Dr. Ross, writing in 1915 of Cali, now the third city of the country, said that a local editor employing a girl in his printing shop opened the first industrial opportunity the women of the place had known.¹ In this regard progress has been rapid during the last fifteen years. Now people complain that it is difficult to secure servants because so many of the girls are working in factories or are engaged in other occupations which give them better social standing and more freedom. There has been a great demand in the schools for the study of typing and shorthand, and now many business houses employ young women stenographers. Many of the clerks in stores are young women, and a number of women manage shops of their own.

Even nursing shows signs of receiving recognition as a worthy field of endeavor. In the past it has been largely relegated to the Catholic Sisters who had no real professional training, or was looked upon simply as servants' work. The splendid hospital of the United Fruit Company in Santa

(1) Cf. Ross, E. A., op. cit., p.200

Marta and another of the Tropical Oil Company in Barranca Bermeja have done much to raise these standards. One of the graduates of the Girls' School in Barranquilla has recently begun training in the well equipped hospital of the only American doctor in the city.

The professions of law and medicine are as yet practically unexplored by the women of Colombia.

Teaching, especially in the primary grades, has long been a field open to women, as has also the teaching of music. Dress-making and other forms of needlework are likewise traditional methods of gaining a livelihood.

There have been other economic changes also which have affected in one way or another woman and her work. The signs of modernity are evident even in Colombia in such things as telephones, electric stoves and refrigerators, radios, hydroplanes, more railroads and better highways. We must remember, however, as Dr. Ross points out, that these things may be introduced from above by a stroke of the pen which signs the contract with a foreign firm. It is very easy to create an impression of rapid progress, but the real proofs of social progress are such things as efficient popular education, public sanitation, and the protection of labor which require the intelligent cooperation of many devoted public servants supported by a vigilant public opinion. ¹

D. POLITICAL CONDITIONS.

Politics play a relatively unimportant part in the

(1) Cf., Ibid., p.334

life of the women of Colombia, for neither there nor in any other of the republics of South America is she given the vote. The last presidential election, however, in February 1930, was another evidence of the increasing influence of women. The Conservative party, backed by the Roman Catholic Church, had wielded uninterrupted sway for nearly a half century. But this election presented Dr. Enrique Olaya Herrera as a National candidate. He received the support not only of the entire Liberal party, but of many Conservatives as well. The country was in a bad way financially, the economic situation was critical, people were tired of government graft and misuse of funds, and looked to him as the only way out.

The leading women in the main cities organized to make their support as strong as possible. One of the young Colombian teachers in the Girls' School in Barranquilla addressed a huge mass meeting in the central plaza of the city, and was in demand to speak at various political gatherings. Another former pupil enjoyed a similar popularity. After his election, Dr. Olaya publicly acknowledged his debt to the loyal women of Colombia who, without the privilege of voting, made their influence count for so much.

We see then that changes are coming in the lives of the girls and women of Colombia, and any adequate program of religious education must take them into consideration and attempt to meet the needs therein presented.

E. SUMMARY

The discussion of the existing social conditions may be summarized as follows: (1) The double standard is commonly accepted, and immorality is strikingly prevalent. (2) Almost no provision has been made for the recreational life of the young people, but the awakened interest in athletics is a hopeful sign. (3) The social and legal status of women is marked by a great restriction of liberty.

The economic situation is characterized by the gradual opening of new opportunities to women, and by the introduction of modern conveniences which affect women's work at various points.

In the field of politics, though women are still denied the vote, they have succeeded in making their interest and influence felt.

CHAPTER IV. EXISTING EONDITIONS: EDUCATIONAL

- A. Introduction
- B. National Education
 - 1. Ideals
 - 2. Relation with the Roman Catholic Church
 - 3. Organization
 - a. Primary education
 - b. Secondary education
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- C. Missionary Education
 - 1. Purpose
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CHAPTER IV.

EXISTING CONDITIONS: EDUCATIONAL.

A. INTRODUCTION

"The deepest need in South America is the moral need. The continent wants character. And character has two great springs, education and religion." ¹

We shall proceed in this chapter and the following to the examination of these two springs in the light of existing conditions, considering first that of education.

In our study of national education we shall note the educational ideals, the relation of education to the Roman Catholic Church, the educational organization, public and private control of educational institutions, and the prevailing methods in education. The second part of the chapter is a consideration of missionary education under the heads of purpose, constituency, self-government, standards, religious requirements, opposition, and special problems.

B. NATIONAL EDUCATION

1. Ideals

Pedro Sanz Mazuera, doctor of law and political science in the National University in Bogotá, writes as follows concerning public instruction in Colombia.

"The governors and the congress of this country have always demonstrated their zeal in behalf of such an important branch of public administration, for they have understood that its progress and extension constitute the primary basis for national progress; but

(1) Speer, *South American Problems*, p.81

causes of various classes, such as the necessary inadequacy of the appropriations destined for this purpose, and above all, the continued political upheavals which afflicted the country until the beginning of the century, had made impossible the development of popular education to the desired degree. But now that the winds of actual prosperity are blowing through our land, we have begun to dedicate to it the preeminent attention which it deserves." 1

This statement indicates that there is no question of the desire of the leaders to minister to the educational needs of their people; but the educational systems of Latin America, like their political systems, have been constituted on a highly idealistic basis. The noticeable defect is on the practical side. Colombia has an extensive program of education, but results are meager and disappointing. Evidence of this fact appears in the high percentage of illiteracy which is variously estimated at seventy, eighty, and ninety-two per cent.

2. Relation with the Roman Catholic Church.

We cannot go far into a consideration of the educational situation in Colombia without discovering its intimate relation with the Roman Catholic Church. This relationship was established in colonial days, when credit for whatever education was given belonged to the Church. Then its limitations were chiefly those of contemporary ecclesiastical education in Europe, but its spirit and principles carried over into the republican era in which it was essential that all the people should be educated

(1) Mazuera, P. S., El País del Dorado, p.184 (Translation)

in liberty. The old colonial education had been designed to make men submissive to monarchical authority in Church and State, and to this end the whole system was ecclesiastical and aristocratic.

A study of the present relations between Church and State shows that religious instruction in accordance with the dogmas of the Roman Catholic Church is compulsory in the public schools. Nor does the Church confine its influence in education exclusively to the field of religious instruction. Articles 12 to 14 of the Concordat, adopted in 1888 and still in full vigor, include the following:

"In universities, colleges, schools, and other centers of instruction, public education and instruction shall be organized and directed in conformity with the dogmas and morals of the Catholic religion.---The government shall impede the propagation of ideas contrary to the Catholic dogma and (contrary) to the respect and veneration due to the Church in the instruction given in literary and scientific, as well as in all other branches of education." ¹

It is further stipulated that the right of inspection of all instruction is reserved to the Church, and any professor found lacking in zeal for upholding its doctrines may be dismissed. Textbooks for the teaching of morals and religion must be designated by church authorities, and practically, all texts are so chosen.

Primary education is free for children between the ages of seven and fifteen years, but not compulsory. Let us note again the attitude of the Church and State as expressed in one of the publications of the ministry of Public Instruction:

(1) Quoted by Stuntz, *The South American Neighbors*, p.129

"Education, even that which is primary, is a special and proper duty of the parents; and although the State ought, by natural right, to help parents carry out that duty, it has no right to interfere in the government of the family, in this respect, as in no other that has to do with the control of children. In this regard all writers of moral philosophy are in accord. Parents are more interested than anyone else in the instruction of their children, as is also the Church of Jesus Christ, and the repugnance which both have always shown toward obligatory instruction is well known." ¹

3. Organization

We now turn to an examination of the system which has been built upon these ideals and principles. There is no such thing as coeducation in Colombia except in the kindergarten and in some cases through the second or third grade. The schools for boys and those for girls parallel each other closely, however, with minor differences in subject matter. With these considerations in mind, the discussion which follows will apply in the main to schools for both sexes.

a. Primary Education

We now turn to the course provided in the primary schools both urban and rural. It is four to six years in length, but many of the pupils do not finish even this meager course. More than half the children in Colombia do not attend school at all. Articulation does exist between the primary and secondary schools, but comparatively few avail themselves of this opportunity for reasons which we shall note presently.

(1) Quoted by Browning, W. E., and Wheeler, W. R., Modern Missions on the Spanish Main, pp. 238-239

b. Secondary Education

The word "colegio", ordinarily translated to English as secondary school, means more than the English word implies, for these schools usually include the full primary course which is needed in preparation for the secondary work. We see here the close parallelism with the *colège* and *lycée* of France. The full course usually includes nine or ten years' work, five or six in the primary and four or five in the secondary. The bachelor's degree (*bachiller*), the requisite for entrance to the university, is granted at the completion of this course by the schools which meet the government requirements. Statistics for 1921 showed that only 42 out of a total of 283 colegios were entitled to grant this degree. None of the mission schools are so privileged because they do not comply with the religious requirements specified in the Concordat. The preparatory departments found in connection with most of the universities also grant this degree.

Two other types of secondary schools are the normal and commercial institutions. Normal training is given in about 13 government 4 state normal schools, and in about 40 secondary schools, all having the same entrance requirements as the regular secondary schools. Through these courses, which are five years in length, the primary teachers are trained. Advanced normal training is given in a three year course in the Girls' Higher Normal School in Bogotá.

The commercial schools are rapidly increasing in number, but the course is as yet little standardized. Some include

much of the work of the secondary schools of the usual type along with the commercial subjects, while others confine themselves almost exclusively to the latter.

The Central Technical Institute in Bogotá, the schools of agriculture, veterinary science, and commerce, in the same city, are other examples of secondary schools. The School of Fine Arts and the Conservatory of Music in Bogotá, and similar institutions in some of the provinces (departamentos) afford artistic training. Special education for the blind is provided in two schools, one of which is in the capital; while both the blind and the deaf are provided for in a school in Medellín. A Military Academy, also in Bogotá, completes the list.

c. University Education.

The universities offer professional training, but provide nothing equivalent to our liberal arts course. However, there is included in each professional course more of related background than our professional schools give. Such a course may be six to seven years in length. The following points of distinction between Latin American and our own universities may be noted: the former have no physical unity, no permanent, professional teaching staff, little or no university organization or machinery, and no unified student life. These institutions form the sole gateway to the professions.

4. Public and Private Control

A comparison between the relative importance of pub-

lic and private contributions to the system just described is revealing. Primary education is under the direction of the departmental governments and is the only part of the system which is free. This means that both the equipment and the teaching force are decidedly inferior to those usually found in the colegios. It means also that these schools are patronized only by those who cannot afford to send their children to an institution of better standing. This is the least developed part of the Colombian educational system, and is relatively uninfluential because of the inadequacies mentioned and because of the class of children who attend these schools.

Secondary education is under the control of the national government, "but the departments and municipalities, private individuals and religious organizations maintain all but two of the 332 secondary schools."¹ The national government often gives financial aid to these schools. Since, as we have noted, the colegios usually offer the primary course in connection with receive in them their entire institutional education with the exception of the university training.

These schools as a group are the most influential unit of the educational system, and the teaching orders of the

(1) American Nation Series, No. 5. Colombia, p.29

Roman Catholic Church have capitalized this importance. Probably the best institutions of this type--we except the mission schools--are under the direction of the various religious orders. Practically all of the more important colegios have boarding departments in connection with the facilities for day students. This greatly enhances their influence. It is not uncommon for girls whose homes are in the city to be in a school as boarding pupils, partly because they thus avoid the difficulty of going through the streets to and from school, partly because the parents believe that the children learn more by being constantly in the atmosphere of the school, and sometimes because there are difficult relationships in the home. The boys and girls who live in the villages and towns have very limited educational facilities, and when financial resources permit, they receive the greatest advantages from the boarding department.

The universities include one national, four departmental, and one private institution in their number. The last named, the Universidad Libre, was organized in 1922 under the auspices of the Liberal party as a protest against the mediocrity of instruction given the pupils in the existing universities, and more especially against the requirement of prescribed courses in religion for entrance into the professions.

These institutions minister almost exclusively to the men. Two unusually gifted young women in Medellín secured

special permission to study German with the men students in the National School of Mines which is also of university rank. A few daring spirits are entering the other men's universities.

5. Methods.

An inquiry into the methods used largely throughout this system reveals that the emphasis is placed on the memoriter plan used so largely by the Jesuits. The material is mechanically taught, the pupil believes just what he is told, and is not encouraged to think for himself, so that the material is curriculum-centered rather than pupil-centered. There is little freedom of choice in courses or encouragement for the development of individual interests. The idea of conformity in religion leads also to conformity in education. There results a culture of a kind, a wide range of facts, but a lamentable lack of initiative and self reliance.

A notable exception to this adherence to memory and tradition is the work of Dr. Agustin Nieto Caballero in his Gimnasio Moderno in Bogotá. Educated in the United States and Europe, Dr. Nieto returned to Colombia in 1913 to found a kindergarten and primary school in which "progressive methods" were to be exemplified. The institution grew amazingly, and in 1919 was moved into a new plant with such modern equipment as manual training shops, agricultural experiment fields, swimming pool and provision for tennis and other sports. There is emphasis on self

government, physical development, character growth, socialized activities, and contact with nature. Programs and methods are made secondary to moral training, and results are apparent. Dr. Ovide Decroly of Belgium characterizes the work accomplished as "comparable with that of the best institutions of the kind anywhere in the world, and should go on to serve as an example and a model." 1

This school is alone in its field, and as yet admits only boys, but it may be regarded as significant of the trend of education which will surely become more general in time. A kinder arten which uses the Montessori methods has also made valuable contributions in its field in Barranquilla.

C. MISSIONARY EDUCATION

In connection with this survey let us note the place which the mission schools occupy in the field of education in Colombia.

1. Purpose

The primary purpose of the schools established by the mission was to minister to the needs of the children in the evangelical communities. Remembering the requirements for religious instruction in all the state and Roman Catholic schools, one can see the necessity of such institutions if the life of the evangelical churches is to be maintained and furthered. This is still the chief motive for the continuance of the majority of the fifteen smaller day schools of primary grade. The four larger day and boarding schools, one for boys and one for girls in Bogotá, and the other two

(1) Brainerd, H, Progressive Schools in Latin America, p.8

in Barranquilla have a broader mission, for the greater part of the students in these schools are at least nominally Roman Catholic. There are always a few representatives of the Jewish faith, and a small Protestant group make up the remainder.

2. Constituency

Not only is there represented variety in religious beliefs, but also varieties in nationalities and backgrounds. A survey of the birthplaces of the girls in the Barranquilla school showed that there were representatives from Jerusalem, Bethlehem, Constantinople, Egypt, Germany, France, Spain, Barbados, Cuba, Jamaica, Costa Rica, Trinidad, Panama, Argentina, the United States, and of course Colombia. The birthplace does not necessarily indicate the nationality, and the foreign element is small in comparison with the Colombian, but these facts serve to indicate the element of racial complexity even within one school.

A feature which serves to differentiate the mission schools from most of the others is their democracy. We have noted that the public primary schools attract only the lower class while the colegios cater to the ruling class. It is a common practice in the Sisters' schools to have two institutions entirely separate, one for the rich and the other for the poor. The tuition fees in the mission schools are more moderate than in many of the others. The Girls' School in Barranquilla charges from three to five dollars a month, according to the advancement of the pupil, and the fees for

boarding, ^{pupils} are twentytwo dollars per month.

The middle class is increasingly represented, and there is always a sprinkling from society's higher levels. In the graduating class of 1929 three out of four were of this last group, while in 1930 the ratio was two out of six. This proportion is greatly changed in the lower grades. The middle and lower class girls drop out in larger proportion than the higher because there is not money to continue their education, because their parents do not appreciate the value of further education for their daughters, or because marriage often comes earlier with them than with the higher classes. Health and family conditions are other factors.

3. Self Government

There is a measure of self government exercised through the Republic and the Student Assembly, the former the organization of the boarding pupils and the latter that of the secondary department, the eighth through the twelfth grades. The situation at times reminds one of a republic in the hands of a dictator, but the Colombian teacher in charge knows when to use such methods and she inspires a splendid spirit of cooperation. Programs and parties which afford valuable training in initiative and responsibility are a part of the program of both these organizations.

4. Standards

The maintenance of high standards in school work is another feature which has brought many pupils to the mission schools. The teachers, with the exception of the art in-

structor, are graduates of the school. They have had a course in pedagogy, training in hand work, and some experience in practice teaching before graduation. Nevertheless, there is need for careful supervision, for the beginners especially tend to go the way of least resistance, the memoriter method. The discussion method is largely used and in many instances the project method has brought splendid results.

An American educator who visited Colombia a number of years ago for the purpose of studying the schools for girls, after visiting the leading institutions of this type, said that the American School for Girls in Barranquilla offered the highest education available for girls in the entire country. The school for girls in Bogotá offers only nine years of work.

The course in the Barranquilla school includes twelve years of work, and is roughly equivalent to the completion of high school work in this country. There is more time devoted to history, literature, Bible, sewing and embroidery, and English as the foreign language, than in a high school course, while the sciences do not receive such thorough study, and Latin has no place at all. More subjects are represented in the curriculum, but that is in a measure compensated by the presence of some which require relatively little preparation.

We were interested on examining the prospectus of one of the leading schools for girls in Barranquilla, to note that

the courses outlined compared very favorably with those of the mission school. Some of the students in the latter, however, who had previously attended the former, said that they had spent so much time on dancing and on learning the set prayers that the rest of the course was neglected. Several of the teachers vouched for the statement also. Such evidence, though not very exact, may serve to indicate a tendency.

5. Religious Requirements

In the mission schools it is clearly understood that daily Bible study and attendance at the morning chapel service are required of all students. Little objection is made to these requirements for several reasons. The men in some cases are increasingly opposed to the teachings of the Roman Catholic Church and think that the schools under its auspices devote too much time to instructing the children in its beliefs. The mission schools give relatively less time to Bible study, and hence are the lesser of the two evils. Some are so indifferent to religious matters that they care little what instruction their children receive on the subject, and have been attracted to the schools by some other feature, such as the opportunity to learn English. Others have been impressed with the improved character of some pupil in the school and feel that religious teaching may be a contributory element. Of course the comparatively small group of Protestants are glad to have their children in the Bible Classes.

6. Opposition

The attitude of the Roman Catholic Church toward the mission schools is indicated in the following:

ATTENTION
HEADS OF FAMILIES

ALL THE BISHOPS OF COLOMBIA SPEAK.

"By virtue of the authority which we enjoy with respect to the persons and places subject to our jurisdiction, we disapprove, condemn, and prohibit by name the educational institutions which follow: "In the first place because their propaganda is clearly heretical, the primary and secondary schools called American, for boys or for girls, and any others directed or sponsored by the Presbyterian or other sects, in all parts of the Republic.-----"Those persons therefore are guilty of mortal sin and incur the prescribed penalties, who lend aid to these primary and secondary schools; namely, the directors, the employees and instructors who cooperate in them; the heads of families who send their children to the above mentioned institutions, the guardians and the young people who of their free will remain in them." ¹

Copies of this statement in the form of printed hand bills have for several years been distributed around the city about the time that the schools are to open. Thanks, however, to the liberal attitude which prevails on the coast, they do little harm. A Roman Catholic in the city considered them good propaganda for the schools, and there is at least one case on record in which they actually drew pupils.

7. Special Problems

A number of special problems present themselves in connection with the work of the Girls' School in Barranquilla and doubtless in other schools as well. These need to be considered in forming a program of religious

(1) Nos. 85 y 88 de la Conferencia Episcopal. (Translation)

education. Dishonesty under the various guises of lying, cheating, and stealing is very prevalent. Being caught is the only part of the transaction which seems to have any stigma attached. It seems necessary to proceed on the basis that no one can be trusted unless an individual has given very definite proofs to the contrary.

Stewart says that crushes are a familiar phenomenon in the girls' schools and colleges where young women are isolated from normal social contacts with men.¹ Especially in the boarding department this problem takes on an aggravated form. The emotional life, unusually high among adolescents of Latin race, demands an outlet. Notes which one would imagine were written by a boy to his youthful love are frequently exchanged; offerings of flowers may be brought daily; and sometimes only careful vigilance prevents harmful practices.

The intense individualism already noted regards school spirit as of little importance. Respect for property and ideas of orderliness are difficult to cultivate. The girls, especially the boarding pupils, complain of monotony, and there is certainly some justification for this criticism.

Dr. Inman, writing of the educational situation in South America, says that there is no place on earth where one faces more difficult problems of curricula, discipline, and administration.² It appears from the forgoing discussion that these

(1) Stewart, F., A Study of Adolescent Development, p.172

(2) Inman, S. G., Christian Cooperation in Latin America, p.85

difficulties will not lessen those in the field of religious education.

D. SUMMARY

The following conclusions summarize the consideration of the existing educational conditions: (1) The program of education is extensive, but the practical results are meager, as witnessed by the high rate of illiteracy. (2) Education is in the main controlled, either directly or indirectly, by the Roman Catholic Church. (3) The primary course varies from four to six years, but more than half of the children in Colombia do not attend school at all. (4) The principal types of secondary schools are those which prepare for entrance to the university, and give normal or commercial training. (5) The universities afford professional rather than cultural training. (6) Except for the universities, private schools maintain higher standards and are more influential than the public schools. (7) The prevailing methods are memoriter, mechanical, and material-centered. (8) The main educational institutions are grouped in a few large centers. (9) The mission schools are characterized by representation of various nationalities, religious faiths, and classes in society. In them high standards of work are maintained, and progressive methods employed. Daily Bible study and chapel services are a part of the program. (10) Special problems arise because of dishonesty, crushes, and intense individualism.

CHAPTER V. EXISTING CONDITIONS: RELIGIOUS

- A. Introduction
- B. The Roman Catholic Church
 - 1. Attitudes
 - 2. Historical development
 - 3. Present status
 - a. Social
 - b. Political
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- C. The Protestant Church
 - 1. Attitude toward Roman Catholicism
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 - 3. Leadership
 - 4. Moral standards
 - 5. Service
- D. Summary

CHAPTER V.

EXISTING CONDITIONS: RELIGIOUS.

A. INTRODUCTION

We come now to a consideration to the "second spring of character", namely, religion. We shall discuss first the situation with reference to the Roman Catholic Church, emphasizing attitudes toward religion, its historical development in Latin America, and its present status: social, political, and religious. The Protestant work carried on both by nationals and by missionaries will be considered in relation to its attitude toward Roman Catholicism, its numerical status, the problem of leadership, its moral standards, and its expression through service.

B. THE ROMAN CATHOLIC CHURCH

"The more one studies the religious problems of those countries which have as their exclusive background that of the Roman Catholic Church but which are now coming out into a modern life which is opposed to the strict interpretations and limitations of that system, the more he is baffled by the complexity of the question. He easily becomes persuaded that it offers more difficulties than any other religious problem of the present time." 1

(1) Inman, S. G., South America Today, p.60

1. Attitudes.

An inquiry into the religious attitudes prevalent in Latin America throws some light on the basis for such a statement. In the first place, there is a group, admitted to be large, which includes those who are interested in the institutional forms of Roman Catholicism but are indifferent to its spiritual content. Their interest in the Roman Catholic Church is social, sentimental, or political. The rites, such as baptism, first communion, and marriage, are important in a social as well as in a religious way. The numerous church festivals emphasize the social aspect and are especially attractive to the lower class people. For others the historical connection of their family with the Church makes a break very difficult. The prestige and political influence of the Roman Catholic Church is another powerful influence, while an indefinable fear keeps others in nominal relationship.

On the other hand, many people accept uncritically the Roman Catholic dogma. They may not be familiar with the full doctrine of the Church, but knowing its dictum is sufficient for acceptance. The majority of this number is made up of women. This loyalty of the women is an example of the truth of Tracy's statement:

(F) Christian Work in South America, Vol. 2, p. 310-315

"The history of religion provides many examples of the fact that the forces that make for the undermining of an established order, or for the upsetting of an ecclesiastical system, for the throwing off the fetters of creed and custom, and for rebelling against spiritual authority, make least headway against the loyalty of women, their devotion to the existing situation, and their diffidence about spiritual as about physical adventure." 1

Actual hostility toward religion and toward Christianity in particular does exist in some quarters, but indifference is more wide-spread. Dr. Amaranzo Abeledo of Buenos Aires, who is not a member of any Protestant church says:

"Religion as such does not influence, and I doubt that it has ever seriously interested, the lives of our people. So-called believers never could see in it other than rites and ceremonies; unbelievers, nothing better than superstition. Consequently, religion has never furnished to the first-named any efficient control of conduct, nor to the second any matter worthy of attention." 2

Dr. Ernesto Nelson of Argentina writes of the prevailing religious indifference in that country:

"---However, no matter how out of sympathy a man may feel with the Roman Catholic Church, the foundation principles of Christianity often find a sympathetic response from him. This is not a general fact, however for in the minds of educated men, there is often no place left where sound religious ideas may develop. With them even morality has lost its religious foundation.---Men of moral stamina generally drift away from religious activities as soon as they discover that the Catholic Church is chiefly a power seeking institution and that ignorance and superstition are her most fruitful allies." 3

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- (1) Tracy, F., The Psychology of Adolescence, p.42
 - (2) Browning, W. E., The River Plate Republics, p.39
 - (3) Ibid., pp.39-40

There are some individuals, as Dr. Nelson suggests, who, though they have left the Roman Catholic Church and have no interest in what they call Protestant sectarianism, yet are really attracted to the central truths of the gospel. A young Chilean of the better class was interested in the gospel, wanted to join the church and become a minister, but controversial denominationalism kept him from carrying out his intention. "I will do anything for Christ," he said, "but nothing for controversy." ¹

A professor in a normal school in Peru said:

"The kind of religion we would accept would be one that emphasized beauty, love, and service - one that takes you away from fear. -- Teach us a religion that exalts life and we will accept it." ²

José Gálvez, a Peruvian poet, writes of his experience in passing through atheism, then describes his new experience of faith:

"I feel the need of believing, and I believe in a Supreme Power, in a force which is within and without me, but as yet there has not been formed definitely within me the religion which I need. I believe in its necessity for everyone without exception, and I believe that my spirit is at bottom truly Christian. To my way of thinking, Christianity is what has made humanity what it is in part, and what it should be entirely. I am in my own way a Christian, and I think I live within the essential criteria of the ideology, the sentiment and the norms of Christianity, but I have not been able to return to its rites." ³

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- (1) Inman, S. G., Christian Cooperation in Latin America, p.19.
 (2) Ibid., p.19.
 (3) Christian Work in South America, Vol.II, pp.320-321.

It is obvious that these Latin American writers are speaking solely of religion and Christianity as they are expressed through the Roman Catholic Church.

This consideration of attitudes toward religion tends to make us agree with Prof. H. G. Blakeslee's statement:

"However the religious question is to be settled, it remains today the greatest problem of South America." 1

2. Historical Development.

A glance at the historical development of the Roman Catholic Church in Latin America throws some light on its present status.. The religion which was introduced from Spain had been shaped or misshaped through eight centuries of struggle with Islam. The Cross had thus been made a symbol of national unity in Spain, it had suppressed all religious speculation, petrifying and perverting Christianity, and had become a symbol of war rather than of peace.

Calderón points out that in the colonies politics and economics were subordinated to religion. The third combined the absolutism of the first and the monopoly of the second. To preserve the colonies from heresy, ports were closed and traffic

(1) Inman, S. G., Problems in Pan Americanism, p.89

prohibited to foreigners. The Church was the center of colonial life and governed in the spiritual order.¹ Unbelievers and sorcerers were sent to the Inquisition, which was established in Peru as early as 1570 and continued in Lima, its last stronghold, as late as 1821. This city and Cartagena in Colombia were its two chief centers.

The Church defended the Indians, dared to oppose the governors; helped to discipline the unruly creoles, to unite classes, and to form nations. The particular contribution of the Church to the civilization of the indigenous peoples is well set forth in the words of Salomao Ferraz of Brazil:

"The Roman Catholic Church has taught reverence for holy things, has led the people away from the barbarities of their primitive life, has taught them charity of a simple kind, and has done much to promote peaceful living between tribes who once were at enmity and war. It has implanted ideas of industry in the minds of millions, suffused the heterogeneous societies of indigenous Indian life with a spirit of unity."²

A pompous, sensual Catholicism satisfied the imagination of the creoles, the superstitious fear of the Indians, and the cheerful materialism of the Negroes. Novel and sumptuous rites were added to the traditional religion; processions and festivals in a kind of continuous religious fair, united all races. The people loved the cult of religion, with its Virgins, its

(1) Cf. Calderón, E. G., *Latin America: Its Rise and Progress*, pp.52-53

(2) Stauffer, M., *As Protestant Latin America Sees It*, pp.64-65

sorrowing Christs, its gorgeously decked saints, and the glitter of gold and silk.

As confessor, the priest influenced the family and directed the education of the children; as preacher he judged immorality, and even condemned the governors.

The reform movement within the Roman Catholic Church in the early part of the nineteenth century failed to touch Latin America, and there was little contact with Protestantism until after the middle of the century.

In Colombia the Liberal party overthrew the Conservatives in 1849 and adopted a radically liberal constitution in 1853. Liberty of press, of thought, and of suffrage were advocated. The separation of Church and State was effected, but soon precipitated a religious war. A later constitution deprived religious communities of their legal character and of their right to hold property; the State usurped their wealth and ruined them. But excessive liberalism disorganized the country, and attacked religion and authority to such an extent that a reaction set in.¹ The Conservative party again triumphed, and the ratification of the Concordat with Rome resulted in the present dominance of the Roman Catholic Church.

3. Present Status.

We now turn to an examination of the present status of the Roman Catholic Church in Latin America and especially in Colombia in its social, political, and religious aspects.

(1) Cf. Calderón, E. G., op. cit., p.205

a. Social

Dr. Ernesto Nelson, already quoted, speaks thus of the social standing of the priesthood:

"The Catholic branch of Christianity in Latin countries is one of the crudest forms of religious faiths. It appeals chiefly to narrow and selfish motives and consequently attracts very few really superior characters. Its priesthood is far from enjoying the same social standing as ministers do in Anglo-Saxon countries. Very few young men of high moral life freely choose that calling. The Roman Catholic theological seminaries are being more and more deserted and the ecclesiastical authorities are at pains to fill the ranks." ¹

The natural result is that many of the priests are foreigners; some of them are ignorant and unsympathetic with national feelings and ideals, but others represent the most intellectual element in the priesthood.

Another aspect of the social significance of the Church is seen in its contributions to the life of the country through its charitable organizations. Hospitals, asylums, orphanages, institutes for the blind, and similar institutions have been largely under the direction of the Sisters of Mercy and like orders. They have done a splendid work and relieved a great deal of suffering, but discrimination is often made against non-Catholics who refuse to take part in the prescribed religious ceremonies. This attitude is even found in the government institutions. A member of the Protestant church in Colombia was ejected from a national tubercular sanitarium because he held to his own beliefs and talked of them to other patients.

(1) Browning, W. E., op. cit., p.39

b. Political

"The Church, directly or indirectly, is still the most potent influence in the public affairs of the different South American countries." ¹

In order to understand such a statement we cite the words of ex-president Calles of Mexico:

"You must understand that in Latin American countries when the clergy is not in power it is always against the government." ²

The Church takes the attitude that it and its laws are of divine origin, and that the State and its laws are of human origin. Therefore the State has no right to interfere with the purpose of the priests, church property, or the exercise of judicial functions for its own personnel. In case of conflict between civil and ecclesiastical laws, the Church must have prior right. The position in Colombia of the papal representative as ex-officio head of the diplomatic corps is an illustration of this principle in practice. Article 2 of the Concordat between the government of Colombia and the Vatican reads:

"The Catholic Church preserves its full liberty and independence of the civil power, and consequently without any intervention from the civil power, it can exercise freely all its spiritual authority and ecclesiastical jurisdiction, and conform its own government to its own laws." ³

Furthermore, the influence of the Church tends to counteract certain liberties set forth in the national

(1) Christian Work in South America, Vol. 2, p.335
 (2) Stauffer, op. cit., p.67
 (3) Speer, R. E., South American Problems, p.137

constitution. For example, article 39 of Colombia's constitution reads:

"No one shall be molested on account of his religious opinions nor compelled by the authorities to profess beliefs or observe practices contrary to his conscience."¹

Yet there is a case on record when two Protestant missionaries were compelled to spend a night in jail to insure that they held no religious meetings. In another instance a priest ordered the collecting of Bibles, recently sold by a colporteur, and supervised their burning in the plaza. These incidents are in no way typical, but serve to illustrate the point under consideration.

The situation in regard to civil marriage is a parallel case. It is constitutionally established, but the Church permits the annulment of a marriage contracted according to purely civil rites and allows remarriage with another in accord with the rites of the Catholic Church. Thus, the only legal marriage for Roman Catholics is a religious one.

Within recent years there has seemed to be a social and political renaissance within the Roman Catholic Church in Latin America. It is not necessarily a gain in spiritual power or moral strength but the Church has awakened to a threatened loss of direction of national life. It is doing everything possible to strengthen its hold. Many of these changes are clear examples of the influence of

(1) Christian Work in South America, Vol. 2, p.336

evangelical work or an imitation of its methods.

Colombia shows less obvious signs of this influence than do some of the more progressive countries to the south. In many places the sermon is coming to occupy a more important position in the Sunday services and portions of the scripture are regularly read as a part of these services. In Argentina an attractive magazine for young people is published monthly, sermons and addresses are broadcast, and a "Day of the Gospels" was celebrated, marked by the sale of a cheap edition of the gospels. In Buenos Aires church attendance has increased, especially among the men. The New Testament is now read in the Roman Catholic secondary schools. Physical education, an organization similar to the Boy Scouts, social work, and the organizing of workmen's and students' clubs are other marks of this new awakening. In Uruguay a camp for Catholic students was established in imitation of the Y. M. C. A. plan. The return of the Pope to temporal power has given an added stimulus to the Church in Latin America.

c. Religious

A consideration of the religious status of the Roman Catholic Church reveals elements both of strength and of weakness. Bishop Every, who as an Anglican might be expected to view sympathetically the Roman Catholic Church,

says that this great ecclesiastical body varies almost indefinitely according to nationality and environment. It is one thing in England and another in South America. In South America it is one thing in the cities and another in the remote interior. It is apparently unable to use its resources for ministering to its own people. The priest does not search for the sinner, but the sinner must find the priest. He goes on to say:

"No other church shows such a range of variety between true saintliness and the merest superstition, the loftiest ideals and the most degrading practises, the best and the worst. The Church, as it is, can have little power to stem the intrushing tide of materialism, and in itself constitutes the greatest of moral and religious problems." 1

This Church, it is true, does make many appeals which are psychologically strong. In the first place it appeals to the senses. A French writer, E.

Laboulaye, is quoted as saying that "nothing in the world is sadder than a Protestant church-wooden benches, dark walls, no pictures, no flowers, no candles; but some, yes much of the sadness which freezes the feelings." 2 One who is accustomed to the gorgeous

vestments, the incense, music, flowers, candles, images, and festivals of the Roman Catholic Church can well understand the attitude of this writer. The sense of mystery and miracle makes a strong appeal to the Latin temperament.

The Church also wields influence through an appeal to fear. The threat of excommunication doubtless produces

(1) Every, E. F., Twenty-five years in South America, p.60
 (2) Inman, S. G., Christian Cooperation in Latin America, p.163

less effect now than formerly, but threatened dismissal from work, withdrawal of patronage, or ostracism from social circles has served to keep some from betraying their interest in evangelical Christianity.

Acceptance of Roman Catholic doctrine largely relieves individual responsibility in religious matters. The one essential is to abide by the will of the Church and follow the prescribed course. Whatever gain is attained through such a method is at the expense of personal religious experience and development.

Roman Catholicism is faithful to a great body of Christian truth; the Apostles' Creed is shared alike by Catholic and Protestant. The apologist of Roman Christianity never fails to point out the antiquity and unity of the Mother Church. The numerous divisions of Protestantism are used as a proof of its ineffectiveness and lack of power.

There remain several other problems which compel our attention. What conception of Christ does the Roman Catholic Church in Latin America hold before its people? The religious art of these countries usually represents Christ as a babe in his mother's arms or as a tragic figure on the cross. He is thus an object of maternal affection or of compassion. The typically Spanish Christ, as represented by Velásquez for example, is a figure of pure tragedy. The representations of Christ in the churches in Colombia are in the main positively repulsive to an Anglo-Saxon mind. The risen Christ and the note of triumph associated with

his resurrection receive little or no emphasis. In the words of one of the intellectual leaders of Buenos Aires:

"As to Christ, we have known him either as an effeminate sentimentalist or as the martyr of a lost cause. If we are to accept him, he must be shown to us in a different light." 1

"The Virgin, as a religious personality in South American Catholicism, occupies a place altogether unique. She has come to possess a religious value more important than that of the Father or the Son." 2

The popular faith looks to her as the intercessor, and invests her with that love which evangelical Christianity associates with the human life and priestly office of Christ.

Though the Roman Catholic Church has a keen legal consciousness of sin, it has never instilled the idea that sin is morally evil. Sin to the Roman Catholic is a lapse from a standard and is to be settled for by fulfilling a prescribed procedure. Thus to many in Latin America the idea of Jesus Christ as a Savior from sin has little meaning.

Much might be said about the character of the priesthood, and doubtless it is true today as it was in the days of Hosea that "Like people, like priest." We must realize too, that according to the teachings of the Church, the priesthood is revered no matter what the private life of the priest may be. He is officially acting, not as an individual, but as a representative of the Church. One is

(1) Inman, S. G., South America Today, p.60
 (2) Christian Work in South America, Vol. 2., p.326

forced to believe many of the sordid tales of immorality, but likewise one is convinced of the wholehearted devotion and the sincere motives of service which actuate many priests and nuns.

We conclude then, that in spite of the great social and political strength of the Roman Catholic Church, it is spiritually weak. With a few exceptions it has not given the Bible to the people; it has not furnished them with the intellectual guidance, the moral dynamic, the social uplift, nor the spiritual power which they need.

C. THE PROTESTANT CHURCH.

Having seen to what extent the influence of the Roman Catholic Church permeates society, we can understand why evangelical Christianity has progressed more slowly in Colombia than in some other countries.

1. Attitude toward Roman Catholicism

Let us inquire first into the attitude which the Protestant church maintains toward Roman Catholicism.

A Colombian lawyer has thus expressed himself:

"My opinion is that the Catholic religion should be combatted only by setting forth the superiority of the Evangelical by means of an intense effort carried on through schools, public lectures and literature, added to the religious service and efficient ecclesiastical organization." ¹

Salomao Ferraz has written from a similar point of view:

"The evangelical missions working here ought before all else to understand the soul of the Roman Catholic Church, her ideals, her bright side and her strong

(1) Christian Work in South America, Vol. II., p.348

points, as well as her weaknesses." 1

Such ideals have been pretty generally upheld both by missionaries and by national workers. Occasionally a Colombian Protestant minister, who spent his boyhood as an altar boy in a Roman Catholic Church, compares the teachings of these two branches of Christianity, but never in a spirit of bitterness or ridicule. He doubtless feels that a clear understanding of certain important issues is the due of those who come in an inquiring state of mind.

The same attitude is maintained in the Bible classes of the various mission schools. Controversial questions are never purposely introduced, but problems sometimes arise which make comparisons and explanations necessary.

1. Numerical Status.

The number of members of the Protestant church is almost negligible in comparison with the total population. The churches conducted under Presbyterian auspices numbered 759 members in 1930, with 129 catechumens, and an average Sunday School attendance of 981. There are two self-supporting Colombian churches. Four small missionary groups are represented in the Cauca Valley, and their adherents would increase these figures to some extent.

The evangelical schools with a total daily attendance of 2024 pupils are more inclusive than the churches. As we

(1) Stauffer, M., op. cit., p.79

have seen, they include representatives from all classes of society, while the churches draw almost exclusively from the middle and lower classes. At least some of the reasons for such a situation are easily discovered. The lower classes have little to lose in the way of social standing, while the loss of prestige is a serious consideration to the higher classes. The humble beginnings which were necessary in the evangelical work made it impossible to provide the surroundings which would be naturally attractive to the higher classes, and the methods used are adapted to the needs of the groups chiefly represented. The schools are less openly "heretical"; one may attend them without being a Protestant or necessarily committing himself to Protestant beliefs. Then, too, many parents feel the need of education for their children who feel no need of religion for themselves.

3. Leadership

The problem of leadership is another important factor in the evangelical situation. There are, in all the Presbyterian work, but two ordained Colombian ministers. There are in addition quite a number of men who are licensed to preach and who do remarkably good work in view of their inadequate training. Every year there are requests for ministers which cannot be met simply because there is no one to send. A Bible Training School has been organized to attempt to remedy this situation, but it is temporarily closed because of a breakdown in health of the missionaries in charge.

The educational institutions as well as the church work face this problem of securing leadership. The four large schools are almost always under the necessity of using some teachers who are at least nominally Roman Catholic. These are graduates of the schools and are usually in sympathy with Protestant ideals and practice, but their influence cannot be very positive in favor of Protestantism when they themselves take no definite stand for it. As an example of the situation, in 1930 the total teaching staff in the Barranquilla school for girls numbered 19. Of these, four were missionaries, seven were Colombian Protestants, and the remaining eight were Roman Catholics. Of these eight, five were very favorably inclined toward Protestantism. The remaining three were staunch Catholics, and on a few occasions two of them used their influence to stir up discussions among the girls.

Colombia has in large measure been spared the difficulty which many Latin American countries face, namely the presence of various denominations working in the same territory. There is no overlapping of Protestant groups, except in the case of the Seventh Day Adventists; there is very little mention of denominationalism, which has proved a barrier to so many Latin minds.

4. Moral Standards

The church groups have insisted on high moral standards for their members and deal summarily with any violation. Whatever else is held against the Protestants, their integrity of character is generally conceded. Of course,

even the daughter of an elder may go wrong, but such cases are very exceptional.

5. Service

The Colombian evangelicals have found many opportunities for the expression of their ideals through service. One church assumed the support of the tubercular patient, previously mentioned, after his expulsion from the national sanitarium. In the same church there is a missionary who carries on medical work among the women and children; the women of the church have long been raising money to build and equip a small hospital as a center for that work. The young women's organization in another church purchased a house in one of the newer sections of the city, and has been responsible for maintaining a small day school there. When an inexperienced teacher was temporarily in charge, various members volunteered their services to take charge of special classes. A new church organization was recently effected in the same center, with a nucleus of members from the mother church, but with purpose and opportunity of expansion. Services are also held in another ward of the city, though this group is not sufficiently developed as yet to justify organization.

This does not mean that the evangelical groups have always availed themselves of the opportunities for service, nor fully faced their responsibilities. They have the temptation common to many churches of occupying themselves in ministering to their own group without reaching out to

the needy about them. There are numerous villages within easy reach of Barranquilla where Protestant services would be welcomed; yet no steps have been taken to carry on such work. The church makes little provision for its young people except through the regular Sunday and midweek services.

Sympathy, point of view, and a more intimate knowledge of the Protestant work than of the Roman Catholic make it very difficult to present a just and accurate consideration of the religious situation, but what has been said will open up at least some of the problems which a program of religious education must take into account.

D. SUMMARY

The following are the chief points which have been noted in the discussion of religious conditions:

- (1) The prevailing attitudes toward religion as represented by the Roman Catholic Church are interest which is institutional rather than spiritual, uncritical acceptance, and indifference. Some are interested in the central truths of Christianity, but find no place for Roman Catholic ecclesiasticism nor for Protestant sectarianism.
- (2) The historical development of Roman Catholicism in Latin America has tended toward intolerance, excessive ceremonialism, and political influence.
- (3) The

Church in its present status is characterized by social and political power which it has attempted to strengthen in recent years. The Church makes many strong appeals but is lacking in true spiritual power.

(4) The Protestant church numbers a comparatively small membership, chiefly from the middle and lower classes of society, and is hampered by the problem of inadequate leadership. It seeks to maintain high moral standards among its members, and to express its ideals in service, but it has no special program to meet the needs of its young people.

CHAPTER VI. THE NEEDS OF THE ADOLESCENT GIRLS OF COLOMBIA

- A. Introduction
- B. Needs Related to Environment
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CHAPTER VI.

THE NEEDS OF THE ADOLESCENT GIRLS OF COLOMBIA

A. INTRODUCTION

We have now reached the point when it is necessary to consider in some detail the needs of the adolescent girls of Colombia. Many such needs have emerged in the study of existing conditions, but there are others which inhere in the nature of adolescence. These, doubtless, are much the same the world over, for adolescent nature is much the same. The standard works on adolescent psychology and on the religious education of adolescents supply ample material on this phase of the subject.

B. NEEDS RELATED TO ENVIRONMENT

We have thus far considered the background of Colombia's adolescent girls in its various aspects; climatic, and racial; social, economic, and political; educational; and religious. The conclusions reached through these studies have a bearing, some in a general, some in a specific way on the needs of adolescent girls as related to a program of religious education. We shall proceed, then, to a further examination of these conclusions as they carry over into the problem of this chapter. The conclusions reached in chapter two form a basis for the discussion of

the needs relating to climate and of those relating to racial characteristics. We pass on now to a consideration of these needs.

1. Needs Related to Climate

We note first, emerging from the discussion of climatic conditions, the following conclusions with regard to the needs of the adolescent girls: A rather informal type of discipline is advisable in the class work, taking into consideration the excessive heat of the lowlands and attendant discomfort, or in the higher altitudes the chilliness which naturally results from sitting in an unheated room. The difficulties of concentration increase under adverse climatic conditions. This should be a factor in determining the length of the period and the methods used in the class. The need for patience and self-control on the part of the teacher increases in proportion to the restlessness or nervousness of the pupils. There is a paramount need for health education and strict observance of the laws of healthful living; and finally, appropriate and adequate instruction in regard to pubertal development should be provided correspondingly earlier than in the temperate zones.

2. Needs Related to Racial Characteristics.

The needs which present themselves in relation to racial characteristics have both a positive and a negative bearing. An effort should be made to capitalize the good: the courtesy, the friendliness, the artistic appreciation, the ability for expression, the enthusiasm, and the sociability. The teacher of leader should appreciate these qualities, call them forth, give them a chance for expression on every suitable occasion.

On the other hand, there is need for a practical application of idealism, for careful direction of initiative and individualism, together with an emphasis on cooperation and the ideal of service. There should be a new interpretation of the dignity of labor, the value of integrity, indomitable purpose, loyalty, and truthfulness. The realization of the power of personal relationships, while an excellent thing in itself, needs to be coupled with an understanding of the value of principles and the power to adhere to them.

Chapter three and its conclusions suggest the needs related to social conditions which were discussed under the three heads, Morals, Recreation, and the Position of Women. This chapter also furnishes a basis for the discussion of the needs related to the economic and to the political situations. We take up now the discussion of these various groups of needs.

3. Needs Related to Morals.

Obviously there is need for a social attitude which would render impossible such moral conditions as we have considered. Perhaps it is safe to predict that this attitude must come chiefly through the influence of the girls and women. As long as girls are reared in the notion that morally the two sexes are altogether different, that men cannot control their passions while women can and must control theirs; as long as incontinence before marriage is accepted as natural for a man, as long as some wives are

philosophical about the amours of their husbands, change cannot be expected. A sane education in matters of sex, the development of a moral idealism which is practical for oneself and powerful enough to abolish the double standard, are outstanding needs of Colombia's adolescent girls.

4. Needs Related to Recreation.

The recreational needs have only been touched; the whole field lies open. If one wishes to keep the support and good will of society, one will have to conform in large measure to existing social customs, but certainly one should be sensitive to changing public opinion in order to capitalize whatever liberty may be conceded for broadening the field of true recreation. Wholesome contact between the sexes is a real need, but full liberty for such contact under present conditions could only be disastrous. Ideals of self-control, chivalry, and morality must first be developed and practiced as liberty is gradually increased. A carefully conditioned environment and wise and sympathetic leaders, can help to provide the opportunity for the development and expression of these ideals.

Further provision should be made for recreation which involves physical activity. Possibly greater variety in games and certainly the participation of a greater number of young people should be sought. Recreation which stimulates mental activity is another need, for few have intellectual interests outside their school work. The cultivation of dramatic and artistic tastes might well have a place among

leisure time pursuits. The need for good sportsmanship, cooperation, and a broader social outlook can be met at least partially through an adequate recreational program.

5. Needs Related to the Position of Women

From the consideration of the position of women, the opportunity for the full development of her personality emerges as the outstanding need. In order to secure such opportunity she will have to show herself capable of independent thought and action; she must cease to be simply a slave to the wishes of her husband, father, or brother. She should have a part in the directing the family life; she must share in forming the social code instead of blindly obeying it. A broadening of interests, a study of human nature, and the development of integrity and self-control in her own character will help to guide her in her relations with her home and with society.

6. Needs Related to the Economic and Political Situation.

The great need in the economic and political fields is educational preparation which will fit the girls and women for the positions of influence which they are coming to occupy. Dependability, good judgment, honesty, adaptability, and an adequate standard of values are character needs which should be met along with the intellectual training.

Growing out of the study of the educational situation as presented in chapter four, are a number of needs which we shall now take up.

7. Needs Related to Education.

Of the many educational needs relating to Colombia's

adolescent girls we note the following: Appropriate educational facilities should be provide for children of all classes of society, whether or not the individual family is able to bear the expense of it. The previous discussion has indicated that there is a great concentration of educational institutions in a few of the leading cities; the villages and towns deserve more attention in an educational way. The educational methods should be not system-centered, nor material-centered, but pupil-centered. Not the propagation of medieval theological doctrines, but the development of character and personality should be the aim. Experimentation, discussion, and projects should largely replace the catechetical method. The type of education should be adapted to the needs of the individual pupils.

The discussion of the religious situation in chapter five brings to light various needs which bear directly on the religious education of adolescents. Let us note them more specifically.

8 Needs Related to Religion.

A consideration of the religious situation emphasizes one great need: a vitalizing of the religious life. There is a great gulf fixed between the formal religious observances and the every-day life of the individual. As long as religion remains purely formal the gulf will exist, but when it becomes vital, it must express itself in moral living and in social

righteousness. The development of a sense of individual responsibility, of freedom to investigate religious problems, and of harmony between faith and reason will help to liberate personality. Not simply contact with the Bible, but appropriation of its truths in the life of the individual, and knowledge not only of Christ's sacrifice, but of his victory over sin and death, need special emphasis here as well as throughout Christendom.

C. NEEDS RELATED TO ADOLESCENT NATURE

Not only do these girls have special needs in view of their environmental conditions, but they share many others common to adolescents. The needs here presented are conclusions based on a study of such works as "The Psychology of Adolescence" by Tracy, "A Study of Adolescent Development" by Stewart, "The Religious Education of Adolescents" by Richardson, and "Understanding the Adolescent Girl" by Elliott, as well as the books specifically referred to in the foot notes. The discussions of a class in the Religious Education of Adolescents¹ have also contributed greatly to the formulation of this statement of the needs. Though it is not possible to include in the present work a full study of adolescent nature, these needs represent in summary the results of such a study.

For the sake of clarity the commonly accepted age division of the adolescent period are here utilized:

(1) Class in "The Religious Education of Adolescents," Biblical Seminary in New York, 1930-1931, conducted by Prof. Henry W. Mack.

namely, early adolescence from twelve to fourteen, middle adolescence from fifteen to seventeen, and later adolescence from eighteen to twenty-four.

1. Physical Needs

From the standpoint of physical needs we may say in general that as the pre-adolescent period should emphasize habits of caring for the body, the adolescent period should stress habits of using the body. Especially during the rapid growth of early adolescence,¹ and the reorganization of the middle period, abundant sleep, food which is both appetizing and nourishing, exercise which gives ample expression to the desire for activity without taxing unduly the rapidly developing organs and systems, are the A B C of physical health. Hygienic living conditions, freedom from worry, and protection from excessive social demands are other needs.

Especially in the early period an understanding of the body, its disproportionate growth,² and the sexual changes which occur,³ is essential to a healthful mind and body. This is the time for wise guidance in matters of sex and for the building up of a high idealism in all such matters. Middle adolescence should make provision for acquiring habits of skill, and the later period for establishing habits of exercise which will

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- (1) Cf., Brooks, F. D., Psychology of Adolescence, pp.19-38
(2) Cf., Hollingworth, L. S., The Psychology of the Adolescent, pp.6-10
(3) Cf., Rudicill, E. S., The Intimate Problems of Youth, pp.120-121 .

carry over into adult life.

2. Social Needs.

The social needs of adolescents are many and varied. This period should mark the change from an ego-centric to a hetero-^{centric} society, emancipation from the home,¹ and a broadening of social consciousness and experience. The interests and skills necessary to a worthy use of leisure and the opportunity for self-expression of positive value are needs which characterize the entire period. During early adolescence the development of good sportsmanship, of a measure of independence, and of self-control, should receive special attention. In both the first and the second periods there is great need for parental interest, sympathetic understanding, and control through guidance rather than through authority on the part of all adult leaders.

The activities of the middle period should stimulate the development of ideals within the group, the working out of a unified code of conduct, and an altruistic interest in other selves. The middle and later periods should be marked by the opportunity for using initiative, for bearing responsibility, and for work and play not only with those of the same sex, but also of the other.² Later adolescents need guidance in choosing a vocation, and training in the meaning and setting up of an ideal home. They should

(1) Cf. Hollingworth, L. S., op. cit., pp.36-39

(2) Cf., Rudisill, E. S., op. cit., pp.56-62

have expression for their ideals of service even through their play, and should build up their life standard of social values.

3. Mental Needs.

A study of mental needs suggests first that an opportunity for formal schooling at least through middle adolescence should be the privilege of all unless their mentality is such that they are unfitted to do the work. Adolescents should have ready access to the best literature of various types. They should have opportunity for developing some hobby, for increasing their appreciation of art, and for expressing their literary and dramatic interests. The use of the creative imagination should be encouraged in these and other fields of endeavor. There is need for understanding counsellors who can help with the perplexing questions which are sure to present themselves to thoughtful youth. An understanding of society's attitudes, and the development of a rational basis for personal religion are other needs. Middle adolescent religion is more emotional than intellectual, but the later period usually arrives at a philosophy of life with or without conscious purpose. Religious education is concerned that this philosophy be a Christian one. Throughout this period should come an increasing ability to adjust oneself to reality. 1

(1) Cf. Schwab and Veeder, *The Adolescent, His Conflicts and Escapes*, pp. 306-307

4. Emotional Needs.

Inasmuch as the emotional life reaches its high tide in middle and later adolescence, the related needs are very important. The expression of harmful emotions should be avoided, others such as those related with sex should largely be sublimated, while the expression of good emotions should be encouraged and accompanied with satisfaction. A positive rather than a negative attitude should always guide in the solution of problems of the emotional life. One needs to remember also that emotions aroused and enjoyed for their own sake, failing to find proper expression, easily become immoral.¹ There should constantly be a balance between feeling and doing. Early adolescents need a constructive knowledge of emotional values; legitimate channels of expression should be provided. The building up of an active attitude toward difficulties, avoidance of worry about the future, purposive groups outside the home, and an abundance of objective interests will help to maintain a balanced emotional life.

5. Volitional and Moral Needs.

On the side of volitional and moral needs, the aim during the entire period should be for socialized conduct. There is need for a broad perspective, and a

(1) Cf., Brooks, F.S.D., 374, cit., p.222

realization of the fact that the good tends toward self-preservation and the evil toward self-destruction. In early adolescence there is a special need for an objective code of Christian conduct, and for control and guidance of natural instability. Middle adolescence should be faced with situations which demand choice, and encouraged in the development of right habitual attitudes. In later adolescence there needs to be an active acceptance of leadership responsibilities.

6. Religious Needs.

The problem of the religious needs of adolescents is indeed an important one. During the early and middle periods Christ should be known as a personal friend, Bible truth should be made attractive and vital, and prayer should be real and natural. Religious instruction should be graded to suit the needs; the Sunday services should provide worship, instruction, and inspiration; the church should provide genuine fellowship and opportunity for expression through service. All these should be in a setting of wholesome Christian environment, with associates and chums who share religious interests, and opportunity for living a free and natural Christian life.

Later adolescent needs include an experimental knowledge of Christ as Savior and friend, an intelligent faith in him as the Son of God, and in the

Bible as the word of God. There should be a sense of need for prayer and worship.¹ Religious instruction² that is reasonable and constructive, free from dogmatism, and under the direction of intelligent and sympathetic leaders can do much toward leading young people to personal consecration and participation in the work of the church and of the kingdom. Leadership training and the actual carrying of responsibilities gives a practical emphasis to interest and enthusiasm. All this should lead the young people to see that Christ challenges their highest abilities and brings to them the deepest satisfactions.

Two key words through all this consideration of needs should be balance and integration. The desired end cannot be attained by giving attention to one group of needs at the expense of neglecting others. A balanced development of physical, mental, social, and spiritual life is the ideal. There is also a great need for unity in the life of the adolescent, a center about which the whole life can be organized. We may say then that the great need which includes the others is the integration of character with the life of Christ as a center.³

(1) Cf., Maxeey, *Girlhood and Character*, pp.372-373
(2) Cf., *Ibid.*, pp.373-374
(3) Cf., *Ibid.*, pp.243-244

CHAPTER VII. EVALUATION OF PRESENT CONTRIBUTIONS
TOWARD MEETING THE NEEDS.

- A. Introduction
- B. Contributions Made by the Roman Catholic Church
 - 1. Worship
 - 2. Confirmation
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- C. Contributions Made by National Education
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 - 1. The Sunday School
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CHAPTER VII.

EVALUATION OF PRESENT CONTRIBUTIONS TOWARD MEETING THE
NEEDS OF THE ADOLESCENT GIRLS OF COLOMBIA

A. INTRODUCTION.

Holding before us the view of the needs of the adolescent girls of Colombia as presented in the preceding chapter, we may now proceed to an evaluation of the efforts which are being made to meet these needs. We shall look to the churches and the schools, both the Roman Catholic and Protestant, and to the homes, to discover their present contributions and to evaluate them in the light of adolescent needs.

B. CONTRIBUTIONS MADE BY THE ROMAN CATHOLIC CHURCH

What does the Roman Catholic Church contribute to the life of its young people to help them in meeting the needs which we have considered?

1. Worship

From early childhood the boys and girls are taught to kneel and make the sign of the cross as they enter the church, they follow through the ritual of the mass, and are considered as members of the worshiping group. The

intoning of the chants, the swinging censers, the vestments of the priests, and the supreme moment of the elevation of the host must produce in them a sense of mystery and of miracle. Probably some go no further than this experience, but for others what Otto calls the "numinous" makes a deep impression. The belief that God is objectively present in the host brings a sense of the nearness of the Divine to human life.

Such worship has a special appeal for the mystic and for the uneducated, but it has little place for reason. Many adolescents, in spite of a background of Roman Catholic training, try to discover the relation of reason and faith, and can come to no conclusion which harmonizes with what they have been taught. The sense of being in God's presence does meet a need, but there is failure to establish the effect which this experience should have in daily life.

2. Confirmation

The sacrament of confirmation may be considered as partially meeting an adolescent need. Usually observed at the age of twelve, it makes the adolescent feel that she is now a full sharer in the life of the Church, and the attendant ceremony makes the step an impressive one. It does not involve, however, the element of decision which accompanies entrance into the membership of a Protestant church; it is a prescribed ceremony of the Church rather

than a personal commitment to Christ.

3. Church Festivals.

The character of the Church festivals or "fiestas" can be criticized from the point of view of any possible contributions to religious life. Motion pictures in improvised open air theaters, merry-go-rounds, bull fights, and lotteries seem to have little justification in a church's program, but they do provide social diversion. As such they occupy a very important place, especially in the lives of the middle and lower class people whose recreational resources are very limited. Each ward or "parrio" of the city has its patron saint for whom its church is named, and each church celebrates annually the festival of its particular saint. There is one day of special importance, but the ceremonies usually begin nine days before this climatic one. The purely social features are accompanied by religious services appropriate to the occasion. The celebration often includes processions which feature special floats, and the carrying of the images of the saints or of the Virgin through the streets of the city.

Such practices lay themselves open to criticism not only from a religious point of view, but from a

recreational one as well. In them is included, however, the chief provision which the Roman Catholic Church in Colombia is making for the social life of its people.

4. Charity.

An observation of the number of beggars in the larger towns and cities would lead one to the conclusion that the people must be very generous in order to support so many. The prominent Roman Catholic churches even in the villages indicate that the people give largely; the hospitals and orphanages require maintenance. Investigation shows, however, that the spirit of true stewardship is lacking. Giving the tithe is a duty, and one acquires merit through alms giving. As confirmation does not necessarily involve a dedication of self, giving does not necessarily involve a dedication of substance. Neither of these adolescent needs is squarely faced nor provided for.

5. Specific Religious Education

We have already surveyed the national educational system, and have seen how the influence of the Roman Catholic Church has permeated it. For our present purposes we need to examine somewhat more in detail the specific religious education in the Roman Catholic Church. Dr. G. A. Coe has a careful analysis

of its presuppositions, aims, and methods which we give in summary. The presuppositions include the following:

- (1) "Education is the transmission of a completed faith, not participation in the evolution of a faith."
- (2) "The basal process in this transmission is intellectualistic."
- (3) "Both dogma and rules of conduct are to be imposed upon the pupil by authority. This authority, moreover, is lodged in living men who announce and administer penalties for nonconformity." ¹

Such conceptions leave no place for the presentation of materials in terms of life situations, for investigation and experimentation, for a pupil-centered program, nor for the change from outer to inner control which should mark adolescent development. Coe's conclusion is that the Catholic system educates against democracy.

The particular aims of Roman Catholic education are as follows:

- (1) "To fix in the mind of the child church doctrine and tradition."
- (2) "To produce observance of particular rules with respect to religious devotions and with respect to conduct."
- (3) "To fix the spirit and habit of full, unquestioning obedience to the Church." ²

Here again adolescent needs seem to be little

(1) Coe, G. A., A Social Theory of Education, pp.296-297
 (2) Ibid., pp.299-300

considered. The content is probably far from vital to the pupil, a standard of conduct which will function consistently is superseded by a variety of specific rules for certain occasions, and a rational basis for faith is the last thing sought.

Coe mentions the following fundamentals of method:

- (1) "Habit formation by drill processes is the pervading essence of the whole."
- (2) "Hence the great prominence of memory drill upon verbal formulae."
- (3) "Expression from the pupil takes the form of reproduction of what he has been told rather than that of "free self-expression!""
- (4) "Gradation of material, in the proper sense of gradation does not exist, but rather fuller and fuller treatment of the same outline, with some change from sensuous to logical modes of impression."

Memory drill in the light of adolescent needs should be reduced to a minimum. Constructive self-expression, problem solving, and discovery are ruled out by reproduction as the only form of expression. Graduation of materials is one of the primary requisites for any effective attempt to meet adolescent needs.

C. CONTRIBUTIONS MADE BY NATIONAL EDUCATION

For an evaluation of national education in its contribution to the life and needs of adolescents, the report of the Colombian Minister of Education is

(1) Ibid, pp.300-303

useful. It is recalled that the secondary schools, which include most of the adolescent enrolment, are largely under private control, so that the report deals particularly with the primary schools and universities. The criticisms, which might be presumptuous on the part of a foreigner, bear the more weight coming from a national. They are suggestive of similar conditions in the secondary schools, though as has been noted, their standards are often higher than those of the public schools.

"The essence of every good system of education consists in making it possible for the child to utilize, on attaining manhood, the maximum of his physical and spiritual energies.

"The honorable senators and representatives are acquainted with the infertile life of our schools, in which are used proceedings decidedly contrary to the psychological nature of the child. From the material point of view, from the inhospitable edifice which seems more like a prison of condemned than a refuge to exalt developing life, to the methods, programs, texts, and teachers, all conspires to deform the personality of the children." 1

"The rule is that in our schools the spontaneity of the child, his extraordinary vital impulse, is killed by the excess of materials and lessons. Exhaustion is extinguishing the powers of the spirit.--- The examinations which are customary produce weariness, nervous fatigue. The pupil is not promoted according to the work which he has done during the year and his aptitude for learning, but he is submitted to this play of chance and hazard which we call examinations." 2

"The majority of the parents have a bookish conception of education. The poorer the people, the more they exaggerate the value of the scholarly traditions: the

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- (1) Memoria del Ministro de Educación Nacional al Congreso, p. 9., (translation)
 (2) Ibid., p.12., (translation)

school is a place where one learns what the book says, and it is imperative that the child lose no time in other things. Time used in games is time lost. Time dedicated to music, cooking, dramatic presentation, story telling, dancing, carpentry, and modeling is only time lost; these are are frivolities which although they may be pleasurable, are no less superfluous on this account." ¹

Some of the private schools for girls do present a more hopeful picture. There is opportunity for the cultivation and expression of artistic taste through drawing, painting, music, and needle work; occasional programs and plays provide for work in dramatics and appearance before an audience. The need for physical education and recreation is met in a measure through various types of dancing, in a few cases through basket ball, and now and then through a picnic or trip arranged for a group or for the whole school.

D. CONTRIBUTIONS MADE BY THE PROTESTANT CHURCH.

On making an examination of the contributions which the Protestant Church in Colombia is making toward meeting the needs of the adolescent girls, the Sunday School stands out as the most important agency of the local church in this task. Observation reveals, however, that "opening exercises" rather than a worship service are still the order of the day. Three or four hymns with probably no connection of theme, a prayer, the reading by the superintendent of the scripture suggested for devotional use in connection with the lesson, the responsive reading of the lesson text, and dismissal to classes is the usual program in one of the larger Sunday Schools. The beginners and primary children meet separately,

(1) Ibid., p. 20. (Translation)

and all the others from juniors to adults are together. The International Uniform lessons are used. The lesson period is followed by a brief review of the lesson, usually by someone other than the superintendent, and the session closes with a hymn and prayer.

Some of the teachers have had experience as teachers in the mission schools, several are missionaries, and a few are inexperienced. There is considerable participation by the class groups stimulated chiefly by questions, though there is sometimes an approach to the discussion and conversation methods. The verse by verse method is still in use in some cases.

One can readily see that the lack of a real worship service, and of graded materials for the different age groups militates against an effective meeting of adolescent or other needs. The teachers in one Sunday School have a weekly meeting for common lesson preparation. It is often poorly attended, and the study centers in the material. Each teacher must necessarily adapt the presentation for his own particular group.

There is a preparation class each week for those who are looking forward to church membership, but adolescent girls have little place in a group attended mainly by adults.

A young women's society already mentioned in connection with the service projects of one church, has been rather spasmodically active. The membership in recent years has come to be made up largely of later adolescents and of adults, so that the early and middle adolescents feel that they have little place in it. It does not supply to some, ^{extent} the opportunity for carrying responsibility and for expression through service. In another Sunday School an organized class of adolescent girls has given to its members the advantage of some social life and of expressional activities.

The church service follows an order of worship similar to that of the Presbyterian church in this country. The sermon is usually within the comprehension of an early adolescent, for the congregation includes many people of little education, and the minister tries to suit his message to the needs of the group. In the two churches which have a large attendance by the boys and girls who are boarding pupils in the mission schools, the minister often considers them in some special way in his message. The adolescent girls on rare occasions have a share in furnishing the special music, and at such times as Christmas, Easter, Bible Day, and Mother's Day, they have a larger share in the program and in decorating the church. Group worship, instruction, occasional opportunities for service and special participation are

thus the particular contributions of the church service toward meeting adolescent needs.

E. CONTRIBUTIONS MADE BY MISSIONARY EDUCATION

The church work is largely under the direction of the Colombians, but the two large schools for girls, which include the main adolescent groups, are still under the direction of missionaries, though a large Colombian staff is always maintained. The discussion which follows is based on the situation in the Girls' School in Barranquilla.

1. Specific Religious Education.

Those phases of the work will first be considered which relate to specific religious education, namely the daily chapel services and Bible classes for all students, morning prayers and Wednesday evening meetings for the boarding pupils, and the Christian Endeavor Society for a selected group.

The chapel service is primarily a period of worship, for the Bible classes take care of instruction. Provision is made for graded worship by dividing the school into four parts for this twenty minute service. The upper grades, being numerically smaller, are grouped together from the sixth through the twelfth. The program as generally followed includes an opening hymn; antiphonal scripture reading, a brief talk, or story; a prayer, and a closing hymn.

A different missionary is in charge each month.

The advantage gained from such a service are sometimes obviated by an attitude of indifference or rarely of antagonism, but a cooperative spirit is usually manifested. It is the Catholic custom to pray with the eyes open, and many girls persist in this practice. It is true too that the prayers are sometimes too long and poorly fitted to be an expression of the worshiping group. Or a talk which stressed instruction and moralizing to the exclusion of inspiration may hinder the spirit of worship. When the service is carefully planned and effectively carried out, it does meet a need for group worship, gives some incentive for better daily living, and light on practical problems.

The Bible classes which include the majority of the adolescent girls have been taught by the missionaries and by the head Colombian teacher. The general plan of study is based on the Old Testament for the first semester and on the New Testament for the second. The Old Testament studies are chiefly of historical character, covering a specified period for each year. The New Testament studies include the life of Christ based on the synoptics, book studies of Mark and Acts, studies in John, and a course on Jesus, the Ideal Teacher. There is considerable flexibility both in

the order and methods of presentation due to changes in the teaching staff and the necessity of occasionally combining two classes for certain subjects.

These classes attempt to meet the need of a rational basis for religion, and of a valid code of conduct. The presentation of questions and problems is encouraged, and class discussions which are both interesting and helpful often result. Most of the classes open with prayer, and the members of the group, especially in the more advanced classes, lead in turn or by volunteering. The chief difficulty is not so much to insure a grasp of the materials, as to establish a vital relationship between these truths and daily life. A girl may know the assigned material perfectly, and yet go to the next class and cheat in an examination. This problem in essence is doubtless common to all Christian work.

Morning prayers for the boarding pupils are conducted in the girls' dining room before breakfast by the various resident teachers, Colombian and American. The one in charge reads a passage of scripture which she selects, and leads in prayer. Occasionally all join in repeating a psalm from memory and in the use of the Lord's prayer.

It is rather difficult to estimate the value of such a procedure in meeting adolescent needs. It may

come to be pretty largely a matter ~~form~~, for there is relatively little variation of group participation. It is probable that many girls sit through the five to seven minutes without concentrating their attention on what is going on. Even so, a phrase or sentence may arrest their wandering thoughts and find lodgment. On the other hand, if the attitude is sympathetic, a devotional spirit may result, and a sense of beginning the day with God be an incentive to Christian living. Obviously the choice of scripture and the attitude of the leader are important factors in determining results.

The boarding pupils are in the main adolescents, but there is always quite a number of younger girls whose needs must be considered in selecting materials for use in the group as a whole. This same group has a Wednesday evening meeting, also directed in turn by the resident teachers. Considerable variety and flexibility are introduced into these meetings. Instruction, worship, and expression, mentioned in the order of emphasis, all find a place. Observation has indicated that the girls are most interested when they participate most fully. The request to read or repeat Bible verses, tell a Bible story, relate an anecdote, take part in a tableau or dramatization based on a Bible story, or furnish a special musical number, usually elicits an enthusiastic

response.

These meetings do meet various needs: a consideration in the light of Christian ideals and principles of problems which intimately affect the life of the girls, opportunity for worship and for expression.

A so-called Christian Endeavor society was maintained for several years. Its membership was made up largely of Protestant girls and of those actively sympathetic with Protestantism. The group was small, and probably the possibilities of such an organization were not fully realized, but there is a very real need for the contributions which it could make. Some of the members did not attend the Protestant church or Sunday School; in any case, this society afforded opportunity for expression and training in carrying responsibility which the Sunday School does not aim primarily to provide, and which most of the girls get nowhere else.

2. Secular Education

There remain outside the field of specific religious education a number of factors in the work of the mission schools which contribute toward meeting adolescent needs. The opportunities for dramatic and artistic expression, mentioned in connection with the other schools for girls under private control, are provided here also. The classes in hygiene and physiology partially meet the need for health education, though they need further development on the practical side. The classes in science and history often give

opportunity for close correlation with religious ideas. A constant effort is made to get away from the method of memory and reproduction to constructive thinking and discussion.

The sixth and seventh grade girls have a library of about eighty-five volumes for their exclusive use, and the upper classes have a much larger assortment. Both these collections include classical and modern novels, historical, biographical, and poetical works. A charge of five cents a week is made for the books; on this condition all have access to the best literature both of Spain and Latin America, as well as many other works in translation.

Physical needs are partially met by basket ball, open to those interested, and by more formal exercises in which the whole group participates once a week. The present program, however, is far from adequate.

The Student Assembly, mentioned before in connection with self-government, makes some contributions toward meeting social and recreational needs. Monthly social meetings and informal programs are held, and picnics occur from time to time. Such events give training in cooperative effort, opportunity for expression, and practice in social relationships which makes for ease of bearing. The weekly meetings deal with problems of

discipline, report correspondence with former or absent members, observe birthdays, and plan new projects for assembly action.

3. The Boarding Department.

In connection with the boarding department a few features should be noted also. Each pupil has a task which she performs daily as her contribution to the family life. Sweeping, dusting, setting the tables, and serving in the dining room are the chief types of work represented. Whenever possible, the girl's choice of work is considered; and the girls show a good spirit usually. Though willing, they are often very careless, and persistence and patience are required to reach the desired standard. Some gain toward dignifying labor has really been made by this means, for each pupil does her task without regard to her social standing.

The problem of inculcating habits of neatness and orderliness has represented a constant struggle. Each girl has a designated place to keep her trunk, to hang her clothes, to keep her shoes, books, sewing, and toilet articles. Inspection both by teachers and students has proved helpful, but if one chances into a dressing room, for example on Sunday when no inspection is anticipated, it is all too obvious that the desired habits do not function on all occasions. In some cases the transfer from outer to inner control seems never to be made.

4. Atmosphere.

Atmosphere and personality, though so difficult to define and condition, do play an important part in meeting the needs of the girls. Contact with Christian teachers who are sympathetic and sincere in their desire to help solve adolescent problems has been an aid in the lives of many girls.

The real apologetic of the mission schools is the formation of Christian character. Only a very small percentage of the pupils become members of the Protestant church, but students who continue through to graduation do almost always develop those characteristics which mark them as trustworthy and responsible above the average. One of last year's graduates wrote as follows in answer to the question, "What does Jesus Christ mean to you?"

"Jesus Christ is the word and the being which occupies the most important place in my life. What I have read of him teaches me his humility and his love for all of us, and because of this I have felt for him, without knowing since when, a true love and great reverence. I know and recognize that he is our Savior; that he gives us all we need and that he helps us in all which we ask of him. I have great confidence in him and ask that he help me to understand him better and love him more."

Obviously, the daily life rather than the written word is the ultimate test. Judged thus, perhaps no one of this graduating class could measure up to the ideal in many respects, yet each, though still nominally Catholic, gives evidence that the process of integrating the

life about Christ as a center is well begun.

F. CONTRIBUTIONS MADE BY THE HOME.

It is difficult to know just what constructive contributions the homes are making to the needs of their adolescents, but judging by the results which are apparent in the lives of the girls in the schools, they are decidedly inadequate. This is almost necessarily the case in the lower class homes where poverty prevails, where the mother's time is more than filled by the minimum essentials of caring for a large family, and where the father's influence may be negative at least from the point of view of morality.

The higher class homes provide more in the way of a cultural background, and opportunities for social contacts. Much as the parents love their children, they often lack the training necessary to make them wise counsellors. They are inclined to be over indulgent or perhaps unreasonably harsh.

In some of the homes there are sacred images, and even the humble ones may have a picture of the "Christ of the Sacred Heart." If the parents are faithful to the church, the children early begin attendance at services also, but other homes set the example of disregard for things religious.

The homes of the middle and lower classes, largely through necessity, give some training in cooperation in the work of the home. In the higher class homes all the work is done by servants, and the children have few obligations or responsibilities.

In most Protestant homes the parents are making a conscientious effort to give their children Christian training, and the results are apparent in some cases. In others lack of time and perhaps of understanding has militated against attaining the objective.

G. SUMMARY

In evaluating the present contributions toward meeting the needs of the adolescent girls, those made by the Roman Catholic Church were first noted: a sense of God's presence inspired by worship, recognition of membership in the church group made impressive by confirmation, some provision for social life through the church festivals, the example of charity expressed in various ways. A summary of Coe's analysis of the presuppositions, aims, and methods of Roman Catholic religious education was presented and related to adolescent needs.

National education, evaluated chiefly in terms of the report of the Colombian minister of education, is failing to develop character because of its stereotyped methods and inappropriate choice of subject matter.

The Protestant church, through the Sunday School, young women's organizations, and the regular church service is making valuable contributions to adolescent needs, but is hindered by lack of gradation in lesson and worship materials, and by insufficient opportunity for expression and service.

The contributions of the mission schools in the field of specific religious education center about the chapel service, daily Bible classes, morning prayers, and Wednesday evening meetings. Other phases of the school work and life provide in a measure for health education, for access to libraries, for physical, recreational, and social activities, and for sharing in the duties connected with the boarding department. Personal contact with the teachers is a step toward meeting the need for sympathetic guidance.

The homes, though making inadequate provision for meeting adolescent needs, in some cases give cultural, social, and religious background, and responsibility in sharing home duties. Most Protestant homes aim to provide Christian training for their children.

CHAPTER VIII. A PROPOSED PROGRAM OF RELIGIOUS EDUCATION
FOR THE ADOLESCENT GIRLS IN THE MISSION
SCHOOLS OF COLOMBIA

- A. Introduction
- B. Objectives
- C. Basic Considerations
- D. The Proposed Program
 - 1. Specific religious education
 - a. Daily chapel services
 - b. Daily Bible classes
 - c. Morning prayers
 - d. Wednesday evening meetings
 - e. Organization for Protestants and Sympathizers
 - 2. Secular education
 - a. Sex education
 - 3. Leisure time activities
 - 4. Personal contacts
 - 5. Possible developments
- E. Conclusion

CHAPTER VIII.

A PROPOSED PROGRAM OF RELIGIOUS EDUCATION FOR THE
ADOLESCENT GIRLS IN THE MISSION SCHOOLS OF
COLOMBIA

A. INTRODUCTION

The purpose of this chapter is to present a program of religious education for use especially in the mission schools for girls in Colombia. This is done in light of the needs considered in chapter six, and of the present contributions discussed and evaluated in chapter seven. An understanding of the aims and of certain basic considerations should precede the presentation of the program itself.

B. OBJECTIVES

The primary objective of missionary education is to develop Christian character, or in other words, to integrate the life about Christ as a center. This process should be continuous and progressive, and necessitates meeting the needs not simply of the religious nature, but of all phases of life. The larger mission schools do not aim to make Protestants of all their pupils. Naturally it is hoped that some will be led to take such a step, but to remain in the Catholic Church and be the best possible kind of a Christian there presents a real challenge also.

In any case, the objective involves bringing the pupils to a realization of their personal relations and responsibilities to God and to their fellows, but they are left free to make their own choice concerning the church through which they will show their loyalty. This ideal character which is set up as the goal must take into consideration the racial characteristics of these people, and endeavor to combine the qualities of the truth-loving Saxon with those of the beauty-loving Latin. Jesus Christ is the standard, "full of grace and truth."

C. BASIC CONSIDERATIONS.

The practical application of Protestantism's attitude toward Roman Catholicism, already discussed, will manifest itself in an approach marked by personal understanding and good will. Sympathy and imagination count. Putting oneself in another's place is not a spectacular attainment, but it is wonderfully effective in solving personal problems. ¹.

The importance of personality, mentioned in connection with racial characteristics, has an important bearing here also. Dr. Inman says that personality is the basis of missionary effort. The success of Christianity in Latin

(1) Cf., Miller, G. A., Adventures with Christ in Latin America, p.105.

America is primarily bound up with the intrinsic attractiveness of the personalities through whom it is mediated. The goal will be attained not through naked principles nor elaborate organizations, but through living, beaming personalities who will bring the people into immediate contact with the living, radiant Lord.¹

A third consideration is the necessity for a balanced emphasis on the social and the individual gospel message.² It is true that there is no such thing as a society apart from the individuals who compose it, and there can be no transformation of society until the individual members are transformed. But it is not sufficient to point out only the individual opportunities and responsibilities involved in the gospel. The study of social conditions has shown that there is great need for reform in various lines. It is a special problem, then, of religious education to present the message to the individual in such a way that the effects will reach out from him to his associates, and finally permeate society.

D. THE PROPOSED PROGRAM

The particular background for this presentation of

-
- (1) Cf. Inman, S.G., *South America Today*, p.105
(2) Cf. *Christian Work in South America*, Vol 2, pp.44-47.

the proposed program is the material discussed in the previous chapter regarding the contributions made by the mission schools toward meeting adolescent needs. As previously noted, in Colombia, there are only four large mission schools, two for boys, and two for girls. A boarding department is included in each of these. The small day schools are usually of primary grade, and are under the direction of Colombians, with a measure of mission oversight in some cases. Obviously, the fullest opportunity for working out a program of religious education, presented in the large, well organized schools. For this reason the proposed program will be presented with special reference to the situation in the Girls' school in Barranquilla. This school is larger than the one in Bogotá, but conditions are in the main so similar that with minor changes the program here presented could be adapted for use in the other school also. The program which follows is, then, an example of the application of the forgoing study to a specific situation.

1. Specific Religious Education

The daily chapel services and Bible classes are essential parts of the total program of religious education. Hence they are included in the proposed program, but with some suggestions for their increased effectiveness.

a. Daily Chapel Service

The value of the chapel service can be enhanced by providing for more participation on the part of the group, and making it more truly an expression of their feelings and ideals. For example, one day each week might be in charge of a particular class, and the planning of the worship service might well be a project to be worked out in the Bible class under the guidance of the teacher. It would be wise, doubtless, to begin with the highest class and let the others take their turn in descending order.

Such a service might include a Bible story told by one of the girls in the costume of the times, a simple dramatization or series of tableaux, scripture read by one of the girls, or if the selection chosen were of dramatic character, the parts of the different persons could be read by various girls. The school has a good collection of Bible pictures which might be used effectively in connection with a story. The use of set prayers memorized by the group would be unwise because of the excessive use of this practice by the Roman Catholic Church.

A few of the older girls are capable of leading in public prayer in a simple and dignified manner; the class in planning the service could suggest the main ideas to be expressed by their leader in her own words. Other prayer suggestions can be found in verses from the psalms, and a call to worship might also be selected from this source. Of course the Lord's prayer is commonly used by both

Protestant and Catholic. The class would probably wish at times to ask a teacher to lead in prayer.

Special musical numbers may be provided also. The Student Assembly did begin the custom last year of having one special number a week, and the results were very much worth while. The entire group has sometimes learned songs not included in the regular hymnal. They have shown real interest in such work, but the drill involved in learning the hymn has of course no place in the worship service itself. A selection which would be appropriate for the group to learn might be first introduced as a special number provided by one of these classes.

When a teacher is in charge of the service and makes use of a talk she should be careful not to reproduce her class room procedure. A single good point with one or two well chosen illustrations is one of the most effective methods of presentation. If a Bible verse is to be used to express the central thought, it is often more impressive to lead up to it rather than to begin with it. Obviously, the subject chosen should bear a close relation to the needs, interests and problems of the group.

The introduction of a story, responsive or antiphonal scripture reading, or the use of a hymn as the center of the worship service may replace the talk and help give to the service the variety which aids in stimulating the interest especially of adolescents. These chapel services are a challenge to the leader to bring into the lives of

the girls,^{that} which will broaden their horizons and give them glimpses of the lives of great Christians of all times. Missionary stories and the achievements of women and girls in other lands may be means to this end.

The hymns should be carefully selected in order to contribute to the theme of the service. The American teachers in particular need to plan their prayers thoughtfully. It is difficult to find full freedom in praying in a foreign language, and one tends to repeat certain rather stereotyped expressions and ideas. It is a help to write out one's prayers occasionally and to examine them for their content and form of expression, remembering that the purpose is really to lead the group in prayer rather than to voice one's personal praise and petition.

The introduction in the chapel service of the changes here suggested would have the effect of increasing the interest of the girls in the service itself; they would thus participate more fully in the worship and gain more from it. The planning and carrying out of the worship service by the several classes would be a means of expression, and a real way of rendering service. It would involve the use of initiative and the carrying of responsibility, and would encourage group thinking and cooperation. It would afford to some the experience of taking part before the group, and would give special opportunity for the use and development of dramatic and musical ability.

The planning of the worship service in the Bible class might exert a helpful influence there by increasing interest and providing an example of correlation between these classes and the chapel service.

b. Daily Bible Classes

A critical examination of the work of the Bible classes shows that it is important to stress the necessity of choosing a definite aim for each lesson period. Sometimes the teacher has allowed the aim of mastering the materials to crowd out the life-centered aim. Or an aim of improved conduct or development of character is too general to be helpful in a single lesson period.

Furthermore, there should be an increased emphasis on the life-problem approach and on pupil-centered activity. These two points have received some attention, but the material as such still holds a place higher than it deserves. The procedure has usually been to select certain material for study by a given group and then to see what the pupils can get out of it, rather than to make a study of the needs, interests, and problems of the group, and in the light of this knowledge to choose the material most adequate for meeting the needs.

The use of the project method naturally suggests itself in connection with pupil-centered activity. Some dramatization, chart, and notebook work has involved elements of the project method, but it is questionable if the technique has been fully employed. Such plans as the two presented

in the paragraphs following would provide opportunity for the use of a variety of methods, would be life-centered, and would provide for pupil activity. The entire course might be worked out as a project, or the background study could be of another type with projects brought in at appropriate points.

One of the problems mentioned as arising among the girls in the school was that of crushes and unwholesome friendships. The teacher could at the beginning of the course so motivate the discussion that the girls' interest in the matter of friendships would be aroused, and instead of following the usual course in Old Testament history they might agree to make a study of some friendships of the Bible. This study might involve keeping a notebook, collecting pictures, or dramatizing certain scenes. There would be special opportunity for discussion in relating these Bible friendships to present day problems in friendship and in setting up a code of conduct to guide in such relationships. The course should find its climax in some definite and serviceful expression of friendship.

A course for one of the most advanced classes might center about the formation of a code of conduct which is socially and religiously valid. The group could discuss and formulate a provisional code and then go into the Biblical materials, especially the gospel and the epistles, to find the bearing of these on their specific problems. A revision of the temporary code would doubtless be

necessary as the study progressed.

This study should be accompanied by careful observation on the part of the pupils of their own conduct and that of others. Reports should be brought in of any observations which serve to strengthen or change the conclusions already reached, or of anything which has a bearing on the points under discussion.

This type of study gives a splendid opportunity for a correlation between the individual and social implications of the gospel message, already mentioned as so important. A criticism of existing conditions in society with constructive suggestions for improvement might naturally relate itself to the discussion. The results of such a course might lead to some specific project of service, but whether or not this is involved, the motivation of the course should be such that the conclusions reached will affect constructively the conduct of the members of the class.

Such methods as those suggested in these two plans would bring the pupils into contact with the Biblical materials from a new point of view, and would doubtless result in increased interest. This is especially important for the girls who remain in the school a number of years and become fairly familiar with Old Testament history and the life of Christ.

A further point which suggests itself in this connection is the desirability of utilizing portions of the scripture other than the historical books of the Old Testament, and

the gospels and the Acts of the Apostles in the New Testament. The prophetic and poetical books have scarcely been touched; the same is true of the epistles. All of these have great possibilities, and certainly at least portions will have value in meeting the needs of the various adolescent classes.

One of the difficulties in connection with the expressional side of the Bible class work is the finding of service projects which are of real value. In connection with the life and work of the school itself there are numerous possibilities, but the social customs and the lack of relationships with other school groups make a broader outreach difficult. An educator in a boys' school states the problem thus:

"If we could show the boys some real Christian work along social lines that needed to be done and could guide them in doing it, it would give a concreteness to our work that nothing else would give and would really develop them into the Christian and social leaders which we so much desire." ¹

Probably no immediate solution is to be found, but certainly the possibilities within the school itself can be more fully developed, so that when greater opportunities come there will be those who are prepared to meet them.

The introduction of the suggested changes in the aim, methods, and materials used in the Bible classes is at least a step toward the ultimate goal of making effective

(1) Christian Work in South America, Vol. II, p.123.

the relationship between the ideals and truths there presented, and actual life.

c. Morning Prayers

Related to these daily Bible classes and chapel services which include the whole school are the morning prayers and the Wednesday evening meetings for the boarding pupils. The values inherent in morning prayers justify their continuance. A very brief word of introduction - one or two sentences - could strike a note of interest and bring the attention of the group to focus on the reading which is to follow. A few verses carefully selected and expressively read can be much more meaningful than a longer passage carelessly read. Such a simple thing as standing, instead of sitting, to read helps to fix attention, and especially for the American teachers a reading of the passage aloud beforehand would be a helpful preparation. Following through a series of related scripture readings for a brief period would doubtless be effective as a change from the usual unrelated procedure.

The mention of a particular item of importance in the prayer, a special petition, or common purpose might aid in unifying the group and in making the prayer more meaningful. The use of familiar psalms and of the Lord's prayer, as previously mentioned, is of value in that it provides for participation by the whole group and is a means of securing variety.

d. Wednesday Evening Meetings

Inasmuch as the chapel service is essentially worship, and the daily Bible classes provide for instruction, the Wednesday evening meetings should logically center in expression. This calls for a reversal of the present emphasis. A little careful planning by the leader in order to provide opportunity for the girls to take part is all that is necessary to secure a response. The modes of participation already mentioned in this connection in the previous chapter should be more largely used. This meeting should capitalize the necessity of meeting problems which arise not only in the class room activities and general school life, but in the home life of the boarding department as well. Though this group numbers from fifty to sixty, it represents the school family, and should seek to meet needs and to share problems in a cooperative spirit.

e. Organization for Protestants and Sympathizers.

There appears to be a need for an organization planned especially for those who are actively interested in Protestant principles and ideals whether or not they contemplate membership in a Protestant church. The responsibility for carrying on the work of this organization should rest largely with the girls themselves. They will of course need guidance in making plans. A group, small as this will probably be and already sympathetic with Protestant ideals, should be able to go much farther in their study, discussion, and service projects than a larger group

Which may include a number who are indifferent toward religion in general and Protestantism in particular.

Ideally this group should be cared for in connection with the local church rather than with the school. Practically, however, because of social prejudice, some will take an active interest in such an organization in the school who will not attend Protestant services in the church. The functioning of such a group in the school may be an aid toward bridging this gap.

In the program as thus far presented it is obvious that the boarding pupils will have fuller opportunities than the day pupils. It is partly on this account that the boarding departments have been so faithfully maintained in the larger mission schools. The majority of those who live in the schools also attend the Sunday services in the Protestant church.

2. Secular Education

In connection with the so-called secular subjects in the high school division, some range of choice in courses would allow for greater development of individuality and pursuance of special interests. In consideration of the present staff and of the relatively small numbers in the upper classes such a step seems out of the question now. It is to be hoped, however, that additional forces will eventually remove this handicap.

a. Sex Education

One adolescent need which has been almost entirely

neglected is the provision of appropriate sex education. The advisability of trying to furnish such training for the whole adolescent group in the school is questionable. The Colombian teacher in charge of the Student Assembly at one time tried reading a book on this subject to the girls as a part of the regular meetings, but the attitude was such that she felt it wise to discontinue the practice. The manifestation of such an attitude is of course in itself a demonstration of the need for further education in this line. The homes make little constructive contribution. The treatment of the subject in a more informal way and with a smaller group might have more satisfactory results.

Whatever be the real obligation toward the girls in the school as a whole, in connection with the girls of the boarding department it seems clear. Nothing has been done with this group in the past; the attitude expressed has been that they know "too much" already. Such a situation only serves to make the problem more acute. The matter could best be presented to small groups, say six to ten, with special emphasis on idealism and on the contribution which the girls could make to the improvement of existing conditions in society.

3. Leisure Time Activities

The question of leisure time activities deserves consideration in a program of religious education. The girls rely principally on reading, embroidering, and

self-directed games for their recreation. The organization of interest groups on some such plan as that used by the Girl Reserves would contribute greatly toward developing some worth while avocational pursuits. One afternoon a week after school hours might be given over to groups in which membership would be on a voluntary basis. One group might constitute itself a choral club, another devote itself to making a collection of some particular type, or to making scrap books illustrating some topic of interest. More scholastic subjects such as drama, art, poetry, or biography might attract others. Handwork of various types would furnish further possibilities.

A broader program of physical activities should be provided for all. Volley ball would be a good supplement to basket ball, and organized play has a great contribution to make in developing group spirit, cooperation, and good sportsmanship.

An attempt has been made to have a directed play hour on Saturday evening for the boarding pupils. Results have been eminently satisfactory when the necessary preparation has been made, and the plan should be further developed.

No means has been suggested of providing social contacts with adolescents of the opposite sex. As indicated in the discussion of social conditions, the time has not yet arrived for sponsoring such contacts in the school. However, as sentiment is changing, the time is probably not far distant when such relationships can be established on a wholesome

and natural basis. When that time comes, the mission schools will be ready to play their part.

4. Personal Contacts

In relation to the influence of personality, the American teachers can make a definite contribution to the needs, especially of the boarding pupils, by providing opportunity for informal contacts apart from the class room and the regular school work. The Colombian teachers have these contacts to a much larger extent, eating and living, as they do, in the same building with the girls. Informal groups invited to the house where the American teachers live, personal conversations, every effort to encourage confidence so that when special problems arise the girls will feel free to bring them to the teacher - all will help to establish and strengthen that bond of sympathy which is so essential. Of course great care should be exercised in such relationships not to show partiality nor encourage crushes.

5. Possible Developments

Such movements as the development of daily vacation Bible schools and young people's conferences have great potentialities in connection with mission work. Such plans might best be worked out in cooperation with the local church. The problem of national leadership and of the already over-full programs of the mission staff present difficulties here as elsewhere in working out an adequate program of religious education.

Obviously the program carried out in the schools cannot be fully effective without cooperation in the homes. There are many contacts with parents as they come to the school to make arrangements for their daughters, and occasional calls are made in the homes, but nothing has been done in the way of formulating a definite program. It is not the province of this thesis to propose such a one, but only to indicate the importance of that field.

Another field for cooperation is presented in the work of the local Protestant church. The Sunday services reach the relatively small number of Protestant girls and all of the boarding pupils except those who go to their homes for the week-end. Here is a splendid opportunity for constructive work in religious education.

The various items of the program as proposed: daily chapel services and Bible classes for all pupils, morning prayers and Wednesday evening meetings for the boarding pupils, a special organization for those actively interested in Protestantism, appropriate sex education, interest groups, and an enlarged program of physical and recreational activities, - all are simply means to the end. Their effectiveness will depend largely on the methods employed in carrying them out and perhaps even more on the spirit which prompts the every effort of teacher and leader.

E. CONCLUSION

Personal contacts which are not vitalized by the love of Christ count for little. Teachings which are not

substantiated by daily Christian living are only hypocrisy. The idea has been expressed that one's life may count for more than his message. Rather let his life become a part of his message if he is to render true service in the kingdom of God. Then will he be able to lead his pupils toward that ideal which he has made his own:—"The knowledge of the Son of God - - the measure of the stature of the fulness of Christ."

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