IV
PRESENT TRENDS IN BRAZILIAN EDUCATION

I. THE CULTURAL BACKGROUND

LATIN culture is supposed to be the spiritual background of all South American countries. It is a cultural link that makes them feel akin to one another; it is perhaps the only link of such a nature, more theoretical than real, sometimes more intellectual than sentimental. It represents a cultural complex of literary, legal, political, social, and religious elements with only very slight or even doubtful racial connections. It is a residue of Roman law, of Roman state, of Roman family and religion, with a Latin speech to express it and a Mediterranean behavior to interpret it.

As a former colony, Brazil has inherited from Portugal the Portuguese language. That explains to a certain extent the linguistic isolation of the country in the continent and some peculiar political features as, for instance, our long-preserved unity and a more pronounced nationalism. The expansion of the metropolitan language on the South American continent reached the political boundaries of Portuguese occupation. If, on some frontiers, there is a certain bilingualism, as in Northern Uruguay, Portuguese is of frequent use among landowners.

For centuries the Tupi language of the Indian natives, an agglutinative speech, was more common in the colony. Up to the eighteenth century it stood in relation to Portuguese in the proportion of 3 to 1. The catechistical work of the
missionaries accounts for the spreading of the Tupi “lingua geral.” Even today, in Amazonia, it is still largely used by the natives.

The influence of African dialect on Colonial Portuguese was also considerable between 1532 and 1800, because of slavery. Yet it was far less than the Tupian.

Therefore it is easy to explain the differences between the Brazilian Portuguese and the original Peninsular language. The accent is marked in the pronouncing of certain vowels that are almost mute in Portugal. The vocabulary has more Indian and African words. The syntax allows a greater freedom in the position of pronouns. Animals, plants, weapons, dishes, drinks, and dances have terms unknown in Europe. At any rate, with the growth of population and communication facilities and the spreading of knowledge, the language of common speech is approaching the written literary language more and more every day.

There are no dialects in Brazilian Portuguese: the unity of language is remarkable.

Brazil has a literature of her own, quite independent of modern Portuguese influence. Scientific production, in several branches, shows rapid growth under the influence of education. Since 1930, there has been amazing progress in production of books.

The falling of Brazilian exchange had made the purchase of foreign books more costly; the widening circle of the elite, with 20 towns of over 100,000 inhabitants, had prepared new markets for native publishers; the growing needs of industrialization and economic development had diverted public attention from purely imaginative literature to more urgent intellectual problems.

In consequence, law, political science, history, and medicine are at present the chief specialized departments in
Brazilian production. Even pure literature is today influenced by social research and geographical environment.

As Brazil had practically no war of independence to fight, and was separated from Portugal with the consent of the Portuguese King, the colony was without ill feelings toward the mother country, and accepted the Portuguese heir-apparent as Emperor. This explains the establishment of a monarchy in that part of the continent, and its duration for seventy years.

It has been said that our two Emperors ruled Brazil during the minority of the people. I dare say it is perfectly true. The imperial policy proved able to keep together the rather dissimilar parts of the Empire, and worked for internal peace and unity. The first part of our independent life was a relentless struggle to maintain a unity which in other South American countries the nations were fighting to secure.

It is therefore easy to explain that the imperial regime has never been the object of any feeling of hostility in republican quarters. Visitors are sometimes surprised to come across imperial coats-of-arms or effigies on our bank notes, coins, and stamps; names of institutes, streets, and monuments still keep imperial memories alive all over Brazil. These fine recollections are not supposed to endanger our republican institutions. The heir-apparent and the princes of the imperial house meet the President of the Republic and his family on most friendly terms in social entertainments and even in official ceremonies. That would seem impossible in most of the European republics.

It would not be wrong to say that nationalistic feelings, stronger in Brazil than elsewhere in South America, owe a great deal of this strength to imperial traditions.

Other influences at work in the background of our Latin culture were exerted by the religious mentality of the
Roman Catholic faith. The fact that for centuries the Roman Church was the only established church with practically no competition in Latin America, explains the powerful hold it still has on the population at large. It is now, however, more of a tradition than an actual determining factor. With the republican regime, direct connection between state and church was discontinued.

The Christian creed had been, to a certain extent, distorted in its orthodoxy by contact with negro and native fetishism. The result was, early in colonial times, a formal interpretation of religious ceremonies, practices, and observances, with a corresponding deterioration and enfeeblement of the doctrine. The indifference that prevails today arose especially in the upper classes, where philosophical ideas of French origin led to disregard and omission, but there is no anti-religious feeling of any consequence. In a Voltaireian society, where religious practices were restricted to women and children, tolerance became the rule and the influence of the church declined. The clergy has not shown capacity to restore the lost position.

After the Great War there was a genuine Catholic revival in the country, and with the opportunities of the 1930 Revolution some determined zealots claimed, on behalf of tradition, the right to interfere in family and educational legislation. They were helped by some speculators in lip-devotion, but did not succeed in modifying the prevailing indifference of public opinion.

II. EDUCATIONAL BEARINGS OF THE COMMONWEALTH

The only thing that might be said about the racial problem in Brazil is that such a problem does not exist in the country. There are, indeed, various racial types in our population, but few of them are really pure. It would be rather difficult to
The type of the average Brazilian. There are Indians, several hundred thousand, but they are still far from being integrated in the national life. There are over two million negroes. There are whites of European extraction. The mixture of all these elements has been far more rapid than in the United States. The absorption of the colored stock by Portuguese immigrants is a well-known fact that has been of great help in solving the problem.

No outward manifestation of race prejudice is ever registered, nor can it even be observed, so relations are smoothed by friendly intercourse. The class distinction that leaves the colored man on a lower level of the social scale is based on economic difference and has a cultural consequence: there is no need of special education for negroes. Promiscuity of races is almost limited to the primary school; negroes feel no need for special schools nor for higher educational institutions.

Racial prejudice does not affect social relations in general, but operates against intermarriage; the upper class does not permit intermarriage, though it may be found in the lower middle class. On the other hand, the half-caste, if less eligible, has by no means an inferior social status; he has the same opportunities as the white. Many mulattoes have reached an outstanding position in literature, art, and medicine. This fact must not be disregarded in educational work.

"On the whole," says Rudiger Bilden, an intelligent observer of Brazilian society, "discriminatory tendencies are held in check by the liberal and humane attitude generally prevailing in the country."\(^1\)

The fact is that in Brazil the average colored man has not taken advantage on a large scale of the educational oppor-

\(^1\)Rudiger Bilden, "Brazil, Laboratory of Civilization," *The Nation*, Jan. 16, 1929, p. 73.
opportunities open to him. He does not appear as a keen competitor for higher places; he is less ambitious, less active, and more submissive than in other countries; besides, biologically, he seems to be the weaker element in our population.

The race problem does not exist because there is no ill feeling on either side: the negro, at the ballot box is a citizen, in the workshop a manual worker, in the home, usually, a servant. That's all there is to our race problem.

It is a remarkable fact in modern history that Brazil, with such large tracts of territory, has been able to preserve her political unity. In the colonial phase of her history, the captaincies had closer connections with the metropolis than with one another. The present autonomy of the different states of the federation has therefore a traditional base in the past. During the imperial period, unity was maintained, for the occasional uprisings were unconnected, local, and sporadic. The central government had ably established the primacy of the metropolis. The republican regime restored something of the old structure, but there never was a serious plan for secession. We had, however, two or perhaps three uprisings that might be called revolutions, in 1893, 1930, and 1932: none of them seemed to have aimed at the break-up of unity. The after-war troubles started in 1922. Three presidents had to cope with rather serious difficulties, induced by new social ideas, commercial world-crises, and a shattered coffee-economy of Brazil.

In its general features, the revolution of 1930 might be defined as a reaction against professional politicians and state oligarchies, against squandering of public funds, against a pervading indifference to national problems and maladjustment of the administrative machinery. The leaders of the revolutionary movement had to face a reconstruction of the social order according to the new economic situation of the
world, in which Brazil seemed rather behindhand. Discontent and unrest had cooled down; a substantial part of the program was being accomplished: social and educational aspects of the problem had to be faced.

The Republican Constitution of 1891 granted to the states a great number of rights, and the federal government was left with comparatively little control over the states. Among the privileges of the state political unit was legislation on primary education and cooperation with the federal government in other branches of education.

The reaction of 1930, besides being a shifting of political influence towards the left, strengthened the position of the federal government against the states. The paulista episode of 1932 was, as a civil war, the manifestation of past state independence.

The educational reforms that followed 1930 and the constitutional enactments of 1934 and 1937 have been logical consequences of these centralizing forces in the political sphere.

On the other hand, in the economic sphere, there are educational bearings that help to an understanding of our cultural position. First of all, we might recall that Brazil is still an agricultural country, almost self-supporting, and endowed with considerable natural riches, which are far from being explored in a systematic way, that is to say, full advantage has not yet been taken of these natural resources—a condition due chiefly to low density of population over a very extensive territory, and also to transportation difficulties and rather limited possibilities of financing economic enterprises.

In consequence, the laboring classes still show a low standard of life. There is no unemployment to speak of, but wages are low. Fortunately, the purchasing power of
Brazilian money, though depreciated in foreign exchange, is still normal within the frontiers, and, little by little, the effort toward improvement and increase of comfort is to be traced in all social classes.

For the last thirty or forty years improved methods have been introduced into practically every field of economic activity. Tools, equipment, and all sorts of apparatus, as soon as accessible, are immediately adopted. This shows that our people are not backward hopelessly and by nature, but on account of their weak point—the pocket. They know well enough what is good and how to use it, and they do believe in spending money provided they get it.

Under these circumstances there are some striking features that bear educational consequences.

1. There is, in the first place, a progressive industrialization in the chief urban centers of the republic. Brazil is an agricultural country with respect to international exchange of commodities, but an industrial country with respect to internal commerce. To a foreigner, São Paulo is the land of coffee, for the Brazilian it is rather a manufacturing center that supplies him with cotton goods, shoes, hats, silks, and manufactured goods of all sorts. That is why depression has not so deeply affected Brazil. There is, therefore, a growing demand for technical knowledge and, to a certain extent, also for skilled labor. The vocational schools are developing rapidly.

2. Competition for positions in civil service and private business is increasing amazingly. There are new types of examinations, with tests and practice that attract every day a larger number of candidates.

3. Urbanization, or the trend of population towards towns and capitals, has a many-sided influence, brings more opportunities, diversifies life and occupation, and, therefore, asks for more education.
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4. Foreign influences act also in a powerful manner by example and suggestion. The movies, in a couple of hours, picture new life adjustments, new opportunities, and enlarge the horizon by travel.

As a result of these different features of economic life there is a diffused desire for new experience, more varied necessities, in a growing population that is struggling to get out of a single crop economy.

To say that with material progress Brazil is growing rich and therefore needs more culture would not state the whole truth. It is more than that: it is a new phase in the world economy that brings to Brazil, the traditional coffee-growing and only coffee-growing country, a new economic order.

As a result, the economic stage has educational bearings that involve the changing status of the individual in a changing world—a social phenomenon as well as an economic one. The new generation has more ambition, needs more independence, and therefore gets more responsibility. There is only one solution to the situation: more education.

III. CONTEMPORARY CURRENTS IN EDUCATION

The task of education in Brazil has always been to provide culture for diversified social groups in an extensive territory, belonging to a united nation rather thinly scattered over a great area. The nation has its special obligations: in its melting-pot of all types of immigrants, assimilation has to be thought of as a capital part of the educational process; no feeling of racial superiority ought ever to be encouraged; the value of democracy has to be adequately ascertained and the practice of its institutions widely emphasized.

As the country is far from having exhausted its natural resources, and has not yet arrived at its definite position in world economy, education is bound to take into considera-
tion the manifold possibilities that are open to its citizens. What part of traditionalism is to be preserved in such a rapidly changing order? That is the educational problem in Brazil today.

For an agricultural society of the patriarchal type, settled in a new tropical country, with extensive land properties to be tilled by colonists with the help of slaves, there would be, of course, a peculiar system of education. The case was perhaps the same in the southern states of America. The home, with all the family, the household, and the "aggregates," constituted an isolated, self-governed economic and social unit. Instruction was given by the family or by members of the restricted community under its control.

Soon, however, the church interfered and found her help necessary in the education of the future leaders belonging to the upper class. It was especially in the eighteenth century that the Jesuit fathers opened schools and colleges, the influence of which was unique in the social organization of the country. Under the administration of the Marquis of Pombal in Portugal, there was a strong reaction against the Jesuit ascendancy and a first attempt was made to bring public instruction under lay organization.

With independence and monarchy, the educational system was not much altered, but the guidance of the elite was emancipated from Portuguese influence. For a while, during the reign of the first Emperor, there was a slight Austrian influence on scientific fields of study: it was due to the personal action of Dona Leopoldina, the Austrian Empress.

But French influence early became the leading factor and lasted the whole century. It is a well-known and understandable fact that French thought has always had an unchallenged ascendancy in Latin countries.
After the colonial period when the Portuguese influence was pronounced, the country began to model its culture on the Latin culture through French thought. At first critical and revolutionary thought derived from the encyclopedists, and then political thought with its influence on the elite, attracted more and more the attention of leaders to French culture. All that vocational training which made modern France a leading industrial and agricultural country escaped the attention of the Brazilian elite, accustomed to manage their estates, their factories, or their public affairs; their interest was primarily intellectual. Every plan for reform which was directed against this tendency, whether under the Empire or the Republic, failed without exception. It was impossible for the son of a rural gentleman, a politician, a public official to look forward to any other career than law, medicine, literature, or politics.

Work was done by artisans or rural laborers. Before abolition the latter were slaves, and among the former group also many were slaves, although a considerable number were free men belonging to the lowest classes. Under the Republic both these groups belonged to the poorer classes, whether natives or immigrants; the latter increased rapidly in numbers, especially in the South. The problem is much the same throughout Latin America.

The second Emperor, Pedro II, was a philosopher and a scholar himself; he persuaded his contemporaries that public education was his cherished occupation. In fact, he built many schools, worked for higher learning, standardized secondary education in the college that still bears his name, founded in 1838. The College Pedro II is, even today, the standard secondary institute of the federal government.

During the Empire, down to 1889, several laws were passed, many reforms were made, but the same spirit of selective examinations and humanistic background persisted; the French interpretation of culture for the few prevailed in all of them. Occasionally, missions were sent to France, to Switzerland, to Germany, or elsewhere, to study methods and processes, but innovations were almost impossible be-

1Ruy Barbosa, Reforma do Ensino Primario (Rio de Janeiro, 1883).
cause the reports and the reformers always met in office
statesmen unaware of the true problems and unwilling "to
take arms against a sea of troubles, and by opposing end
them." The Lancastrian type of teaching became popular in
Brazil, however, and interesting reports were written by
teachers. The whole question was summarized in 1883 in a
remarkable report of Ruy Barbosa on public education, but,
as a matter of fact, the situation was not altered, and the
report remains as a literary document.

When republican statesmen came into office and the new
constitution was prepared, the French influence took the
shape of a positivist interpretation, and, although a short-
lived ministry of public instruction was created, the most
orthodox Comptist views prevented any substantial change
in the educational system.

Happily, in private education the Catholic influence
balanced to a certain extent, for boys and for girls as well,
the stiffening atmosphere of positivist principles; progress in
education was at any rate made possible.

Many educational reforms were passed from 1900 to 1931,
but they all dealt with the formal aspect of the problem: with
programs, examinations, and diplomas. There was no re-
deinition of aims, of social purposes, of methods of teaching,
of training, or curricula.

To understand Brazilian education one has to remember
that elementary education has been considered a local
question, controlled by the municipality or by the state, and
given in public schools. Secondary education, on the con-
trary, is almost exclusively a private business, only con-
trolled by the federal government as far as credits are
concerned. Higher education is of a mixed type: shared by
the Union, by the states, and by private initiative, but also
controlled by the federal government for the granting of
professional titles.
During the last ten years, most significant changes have come to pass. Before saying anything about the Reform of 1931 and the Constitution of 1937, we must call attention to certain leading influences that have recently been felt.

It is interesting to mention as one of the important influences on Brazilian education of recent times the work of North American missionaries. It started in São Paulo, and later spread to Minas. One of the prominent personalities involved in this movement was a teacher from Boston, Miss Marcia Brown, whose activities in São Paulo can still be traced in many a school. Missionary action is responsible for the foundation of a certain number of institutes and colleges that still thrive in Brazil, as Mackenzie College and the College of Piracicaba in São Paulo, as O'Granberry Institute, the Hendriks and the Baptist College in Minas; Bennett College and others in Rio de Janeiro. Though especially aiming at secondary college education, they have been representatives of a time-honored American educational system of the end of the nineteenth century. Little by little they had to conform to the peculiarities of the Brazilian educational laws in order to have their diplomas legally recognized by the state.

The early republican governments in São Paulo were under the control of enlightened statesmen like Prudente de Moraes and Bernardino de Campos, who thought that education would be the most valuable background for true democracy. Their attention was thus drawn to the work of schools under the guidance of American principles. The fact explains why São Paulo became, for some time, the pedagogical center of the country and had so great an influence throughout the country. In eight states of the Union, public education was officially remodeled by missions of São Paulo; in perhaps ten more states were professors of São Paulo.
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individually engaged for teaching. It happened that, being the emperor-state in the Union, on account of the considerable resources of the coffee industry, São Paulo made large expenditures on its public school system. In this respect it was not surpassed by any single state.

After a certain time the American contact was lost and the paulista system developed in isolation. But even then many features could be traced to their American origin, and a Brazilian teacher, Dr. Lourenço Filho, who had been superintendent of schools in São Paulo, with almost half a million pupils, visiting Philadelphia in 1935, was surprised to find there the original type of many of our paulista schools.

All over the country, however, the processes of teaching crystallized, and a sort of routine replaced the impulse of renovation. São Paulo continued to develop its own educational plans, to extend geographically its area, to multiply its schools, to prepare a greater number of teachers, but no technical improvements or better methods were devised, and the capital function of the primary school was adherence to requirement of the three R's.

The World War had a considerable influence on the alteration of educational systems in all countries, and Brazil was no exception. Many social and economic problems revealed the inadequate education given to a society in such rapid transformation. In Brazil, two revolutionary upheavals, in 1922 and 1924, were, to a certain extent, the expressions of that deficiency. New ideas were then discussed; inspiration for new experiments was coming from abroad, from European countries principally; Swiss, Germans, Belgians like Ferrière, Claparède, Decroly, and Kerschensteiner, began to be known and widely read in French and in translation. It is worth noting that 90 per cent of our teachers read French very easily.

In the city of Rio de Janeiro, the reform of Rocha Vaz,
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enacted in 1925, established a system of secondary education with a six years’ course, and placed the national department of education under the Ministry of Justice. To the federal government was given the right to establish elementary schools in the states. There had been an interstate agreement of 1921 to accept federal aid for popular education. Carneiro Leão was the head of municipal education in Rio when Dr. I. L. Kandel, of Columbia University, paid his first visit to South America. Kandel heard then how much Horace Mann, Dewey, Thorndike, Barnard, and Kilpatrick were studied by our teachers. The reform movement put forward, more clearly perhaps than before, the social aims of education. The test problem was discussed and criticized; but there was still a certain lack of insight and the routine was a powerful obstacle. Up to 1923, only doctors of medicine had been supposed to understand educational problems and to handle them: professionals or technical men were looked at askance when in office.

In 1927 there appeared in São Paulo, Lourenço’s book, Introduction to the New School and, for the first time, a general view of the capital questions involved in the progressive school movement was given to the Brazilian reader. For the first time methods and techniques were explained and widely disseminated. It was also a happy fusion of European ideas and American theories of education. "While changes have been taking place in education in other countries because of changes in civilization, the expansion of industry, and the growth of science, the main educational interest of statesmen in Brazil since 1927 has been to provide literacy for the masses and academic and professional training for the elite. Vocational education came later and was only partially organized."

1A. Carneiro Leão, loc. cit., p. 80.
These were the tendencies in Brazil when the so-called Revolution of 1930 occurred. A paulista teacher, Fernando de Azevedo, was at the head of the public schools in Rio; very efficient work was done in Minas Geraes by Francisco Campos; Carneiro Leão was remodeling the educational system of Pernambuco, and Anisio Teixeira of Bahia was studying education in Columbia University.

It was indeed a brilliant and very active period that opened in 1931 with the creation of a ministry of education in the federal government, with Francisco Campos called from Minas to organize it, and with the coming into office, in the Federal District, of Anisio Teixeira, in 1932.

The progressive school movement was centered thus in Rio de Janeiro and irradiated to other states. It gave great importance and meaning to the Rio system of education where a rapid evolution was felt under the untiring activity of Anisio Teixeira and his staff. Huge modern schools were built, school attendance was doubled, the teaching profession was made a real career, the study of technical problems of control, efficiency, methods, tests, and guidance were centered in an Institute of Educational Research, a remarkable Institute of Education was equipped as a Teachers' College, which under Lourenço Filho attracted visitors from all states as a standard institution. At last, the University of the Federal District was created by Anisio Teixeira and some foreign teachers were engaged to lecture in Rio.

Ten or twelve professors who were helping Anisio Teixeira's reforms had been like himself in the United States, and the drastic changes that were made, the crop of educational books, reviews, and publications, the new methods and processes, to say nothing of the new spirit that prevailed, revealed the strong American influences that were at work in Rio de Janeiro from 1932 to 1935, when Anisio and his
friends left office. The opposition to reform had grown, the routine interests were helped by a strong Catholic wave, and the innovators were accused of being extremists. The forward movement was stopped, but not all was lost. Little by little, after concessions to the philosophical doctrines that still had a hold on some leaders, alterations and readjustments were made, according to scientific views of experts and technical men.

In São Paulo, the curious fact was the contrast between the old American influence of forty years ago, petrified today in a hopeless routine, and the new American thought that does not discuss Miss Brown's good work in the past, but contends that if she were still alive, she would be a progressive teacher.

In the federal field of action, the Reform of 1931 was almost an alteration of details in the national system of public instruction, concerned with secondary and higher institutions only. New curricula, new programs, new time-tables were the gist of the whole plan, but the spirit was practically the same. The Francisco Campos reform, as we call it, was, however, the best plan we ever had. Courses, subject matter, control, examinations, and administration were still devices for social selection, and very little was attempted to make a broader system of education reach a larger part of the population. Besides, the scientific study of education was in no way encouraged and conditions for learning as well as teaching were not made easier or more accessible. The training of teachers was theoretically foreseen, but practically postponed.

At the secondary school level, the six years' course was replaced by five years and two complementary years, called "University College." The aims were still the same: to provide the student with a sufficient humanistic background
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for the professional faculties of law, medicine, and engineering. The new faculty of education, sciences, and fine arts was created, but not until 1939 did it start working, under the more classical name of National Faculty of Philosophy.

The reform, as a whole, did not alter the situation very much. It improved some courses by a more adequate distribution of subject matter; it gave a larger autonomy to the university, but the French system prevailed, and it was in no way a reform of systems, methods, practices, and purposes. As such it could not be compared to the elementary school reform that the city of Rio had framed and executed.

In 1934, a new constitution was passed by the Constitutional Assembly; it was the second since 1891. A step forward could be traced in that new charter: it included a chapter on "Education and Culture" with ten articles establishing the way in which the Union, the states, the cities, and private initiative might join their efforts for educational ends.

One of the important features of that new code was the inclusion of optional religious instruction in public schools. It submitted all educational systems of the different states to federal control, through a "National Plan of Education." The so-called "liberty of the chair" was granted, and a definite percentage of local budgets was theoretically secured for school appropriations and funds. Election to the teaching profession was on the basis of competitive examination.

In the present Constitution of 1937, the new state has taken an even larger share in the responsibility for national education. Federal cooperation and help is generously anticipated. Vocational education is especially considered (Art. 129). It is too early to say how these constitutional provisions will alter the old system, but the hopeful view is that nothing will prevent the development of social aims in
education. Anyway, the new trend is to centralization, and to the endowment of the federal government with national powers in the field of education.

It may be noted that lately to discussions on educational matters all the different currents of public opinion have contributed. The Catholics, the Progressive Education movement, the associations and societies of education have been heard and their views freely published. Among the most important was the Brazilian Education Association, founded about sixteen years ago by a group of teachers, who worked for new ideals and improved methods. Today the Association has real prestige and leads the way to progress in education. In 1930, twelve Brazilian teachers were selected to study in the United States and visit schools and universities. Besides the Brazilian Education Association, there were many other societies in Rio and in the states. Dr. Carneiro Leão has written for Dr. Kandel's *Educational Yearbook of 1935* a historical aperçu of our most important societies concerned with education.

The original tendencies in our administration of education were to move toward decentralization and to commit secondary education chiefly to private initiative. In the Constitution of 1934 there was an article (151) establishing the duty of the states and federal district to "organize and maintain within their territories educational systems on the lines laid down by the Union." The new Constitution of 1937 does not fix a national plan of education, but seems to prepare the educational field for a more centralized action under the control of the Union. A larger place is given to vocational education (Art. 129). Primary education is compulsory and the federal aid is clearly determined. Up to now, the intervention of the federal government has been rather slow on account of distance, budgets, autonomy, and
other accepted reasons. Since 1938, federal action has granted aid to the southern states especially aiming at a more active nationalization policy.

In the present educational system there is a Ministry of Education and Public Health with four departments: executive, accounting, information and statistics, and education. There is a National Council of Education and a National Institute of Pedagogical Studies, established in 1938. The different sections of this institute are: records and interchange, research and inquiries, applied psychology, professional guidance, biometrics, and a library.

Some of the research work of the Institute of Pedagogical Studies, under the able direction of Professor Lourenço Filho, has been published recently, giving a summary of conclusions in which the new features of Brazilian education since 1930 are clearly outlined.

It is gratifying to note that index numbers of the period 1932–1936 compared to the previous 1927–1931 give a satisfactory view of increase on the following lines:

1. A general increase of the school system including number of schools and enrollment of pupils on the different levels.

2. A considerable diversification of types of schools; in fact the increase in general education was 28 per cent, whereas in special education—normal schools, commercial schools, home economics, and schools of art—68 per cent.

3. Progress was far more significant at the secondary level, 42 per cent, than in primary and higher education, 30 per cent and 27 per cent, respectively.

4. A considerable number of municipalities took up educational institutions, especially in zones of foreign immigration.

5. The figures of promotion and graduation in secondary education practically doubled.
6. The number of teachers increased, especially at the secondary level, 46 per cent, and, accordingly, there was a proportional growth of expenditure on schools. These general statistical considerations suggest certain consequences and reveal significant tendencies.

The development of school attendance is more rapid than the growth of population, and can be compared only to that of the period 1889-1893, when republican government was established in the country. The new ideas on special education, longer period of school attendance, and spreading education on a larger scale in all social classes, seem now to be favored by the state and coming into practical operation.

Several quotations of Professor Carneiro Leão’s contribution to the *Educational Yearbook* of 1936 will better describe the changing situation.

Preschool education is not systematically organized in Brazil, although the majority of states have a few years of what are called maternal or infant schools, but without any definite theory such as is found in kindergartens or French maternal schools.¹

Until 1932 no educational system in Brazil provided either continuation schools or extension courses. There were, however, available for the poor, adolescent and adult training courses in arts and crafts provided by education societies and philanthropic associations, but such courses known as *Liceus de Artes e Ofícios* were found only in large cities.²

Vocational education is still in process of development, as might be expected in a country in which industrial organization is recent and restricted.³

Secondary education in Brazil has always been influenced by the French system, and the chief end of secondary education has always been preparation for higher education. There has never been an education appropriate to the needs of one of the most critical periods of life, adolescence.

The chief criticism of secondary education in Brazil during the past forty-six years of the Republic has been directed against the absence of a specific purpose and the lack of solid and connected knowledge provided for youth. Until 1925 the system was called preparatory, that is, preparatory to the universities. A pupil could study as few or as many subjects

¹*Loc. cit.,* p. 94.
³*Ibid.,* p. 100.
a year as he chose, pass examinations in them, and continue to prepare for further examinations without any correlation or sequence in the subjects chosen. The wastefulness of the procedure was subjected to severe criticism.¹

These descriptions of the situation by Dr. Carneiro Leão show the task that was before statesmen and educators of the country a few years ago, and explain how the different problems had to be attacked.

We have seen what the figures disclose in connection with the four-year period, 1931-1936. Though not yet available, the data of 1936-1940 will certainly show further improvements, for the same principles are still prevalent among us, though a great many changes in the personnel have unfortunately deprived Brazilian education of some outstanding administrators and leaders.

According to Professor Lourenço's interpretation, two different drifts have appeared in Brazilian philosophy of education in the past. The first one was the view held by preachers of the three R's, in a crusade against illiteracy, for the magic of elementary knowledge as the only way to create public opinion and control the state accordingly. The second was the doctrine of the "preparation of the elite," of the selective power of higher education, and of the mandarinate to guide or perhaps drive the masses. Our educational institutions were pretty good results of these two diverse tendencies. As our patriarchal society had lacked a middle class in the past, so the middle level school also was not missed.

"The creation of a medium culture," says Professor Lourenço, "formed through the development of secondary and vocational education, was not a problem duly considered by statesmen and educators."

The last ten years have deeply modified, first, the philo-

¹Ibid., pp. 103-4.
sophical principles that guide education in Brazil, secondly, institutions, methods, processes, and teaching devices, as well as curricula, programs, time-tables, and extra-curricular activities. Today four universities—Brazil, São Paulo, Minas, Porto Alegre—have quality rather than quantity in view. Elementary education is still progressing in numbers, in methods, in activities, but secondary education has only lately attracted the attention and interest of the administration. A centralizing tendency is manifest in secondary education; its problems are considered under more scientific points of view; its social purposes are better understood; private initiative is still encouraged but is not exclusive; a higher preparation for its teachers is being required with a selective process in appointments; a better articulation with possible shifts to commercial, vocational, or art education is evident; and its rural aspect is under examination or experiment. In conclusion, it might be said that the most significant feature of Brazilian educational evolution is the earnest purpose of the present attempt to modify our notions on secondary education and organize it on new lines, all the other problems appearing, for the time being, as dependent on an appropriate solution of the central question: education at the medium level.