CULTURAL SUSTAINABILITY: REFLECTIONS ON THE SOCIAL FORMATION OF PANAMBI/RS IN THE LIGHT OF LUTHERANISM

Jeferson Grosse Hardt 1
Tarcísio Dorn de Oliveira 2
Airtón Adelar Muller 3
Daniel Claudy da Silveira 4
Daniel Hedlund Soares das Chagas 5
Anderson Mantei 6

ABSTRACT

Objective: The objective of this study is to understand German colonization in Panambi, a city located in the Northwest of the State of Rio Grande do Sul, by understanding it as a complex process that involves a variety of historical, economic, social, political and cultural factors of varied dimensions that intertwine to shape the unique character of the city in the light of Lutheranism.

Theoretical Framework: Protestantism played a significant role in the formation of the developmental spirit in the South of Brazil, particularly in the 19th and early 20th centuries. The Colonies in the South of Brazil and Lutheranism are deeply interconnected, mainly through German immigration, given that these immigrants brought with them cultural, religious and social practices that significantly shaped the region.

Method: The research follows methodological paths of an applied nature and a qualitative approach. Regarding procedures, a bibliographic review, documentary research and case study are used. Data interpretation is anchored in categorical content analysis.

Results and Discussion: The research results point to local development, the emergence of companies, with community ties strengthening the tripod: religion, school and work. A process of cultural identification in the municipality had strong German influences, from the religious Lutheranism, focused on the world of work. This journey contributed to the strengthening and dissemination of a social imaginary that reinforces the relationship between colonization and the Lutheran Church, and, associated with it, the school, which sustains and preserves German culture, generating “Germanness”. Thus, this peculiarity lived and experienced by the social agents who colonized Panambi, created a social system that, although in constant adaptation, maintains the relationship between Germanness, church, entrepreneurship to boost local development.

Originality/Value: This study contributes to the literature by addressing the sociocultural formation of the city of Panambi, given that this development shapes the unique characteristics of the city, influencing its growth, urban structure, social dynamics and cultural identity.

Keywords: Territorial Formation, Lutheranism, Panambi/RS, Cultural Identity.

1 Universidade Regional do Noroeste do Estado do Rio Grande do Sul, Ijuí, RS, Brasil. E-mail: jeferson.hardt@sou.unijui.edu.br Orcid: https://orcid.org/0009-0009-1799-3648
2 Universidade Regional do Noroeste do Estado do Rio Grande do Sul, Ijuí, RS, Brasil. E-mail: tarcisio.dorn@hotmail.com Orcid: https://orcid.org/0000-0001-5842-2415
3 Universidade Regional do Noroeste do Estado do Rio Grande do Sul, Ijuí, RS, Brasil. E-mail: airton.mueller@unijui.edu.br Orcid: https://orcid.org/0000-0001-6270-5856
4 Universidade Regional do Noroeste do Estado do Rio Grande do Sul, Ijuí, RS, Brasil. E-mail: daniel.silveira@unijui.edu.br Orcid: https://orcid.org/0000-0003-4379-6144
5 Universidade Regional do Noroeste do Estado do Rio Grande do Sul, Ijuí, RS, Brasil. E-mail: danielhedlund_13@hotmail.com Orcid: https://orcid.org/0000-0002-5253-3832
6 Universidade Regional do Noroeste do Estado do Rio Grande do Sul, Ijuí, RS, Brasil. E-mail: anderson.mantei@sou.unijui.edu.br Orcid: https://orcid.org/0009-0007-1870-0282
SUSTENTABILIDADE CULTURAL: REFLEXÕES DA FORMAÇÃO SOCIAL DE PANAMBI/RS À LUZ DO LUTERANISMO

RESUMO

Objetivo: O objetivo deste estudo é compreender a colonização alemã em Panambi, cidade localizada no Noroeste do Estado do Rio Grande do Sul, entendiéndola como um processo complexo que envolve uma variedade de fatores históricos, econômicos, sociais, políticos e culturais de variadas dimensões que se entrelaçam para moldar o caráter único da cidade à luz do luteranismo.

Referencial Teórico: O protestantismo desempenhou um papel significativo na formação do espírito desenvolvimentista no Sul do Brasil, particularmente no século XIX e início do século XX. As Colônias no Sul do Brasil e o Luteranismo estão profundamente interligados, principalmente por meio da imigração alemã, haja vista que esses imigrantes trouxeram consigo práticas culturais, religiosas e sociais que moldaram significativamente a região.

Método: A pesquisa trilha caminhos metodológicos de natureza aplicada e abordagem qualitativa. Em relação aos procedimentos utiliza-se de uma revisão bibliográfica, pesquisa documental e estudo de caso. A interpretação dos dados ancora-se na análise categórica de conteúdo.

Resultados e Discussão: Os resultados da pesquisa apontam o desenvolvimento local, o surgimento de empresas, fortalecendo o tripé: religião, escola e trabalho. Um processo de identificação cultural no município teve fortes influências alemãs, da religiosa do luteranismo, voltada ao mundo do trabalho. Essa caminhada contribuiu para o fortalecimento e difusão de um imaginário social que refoca a relação da colonização com a Igreja Luterana, e, associada a ela, a escola, que sustenta e preserva a cultura alemã, gerando a “germanidade”. Assim, esta peculiaridade vivida e experimentada pelos agentes sociais que colonizaram Panambi, criaram um sistema social que, embora em constante adaptação, mantém presente a relação entre germanidade, igreja, empreendedorismo para impulsionar o desenvolvimento local.

Originalidade/Valor: Este estudo contribui para a literatura ao abordar a formação sociocultural da cidade de Panambi, haja vista que esse desenvolvimento molda as características únicas da cidade, influenciando seu crescimento, estrutura urbana, dinâmica social e identidade cultural.


SOSTENIBILIDAD CULTURAL: REFLEXIONES SOBRE LA FORMACIÓN SOCIAL DE PANAMBI/RS A LA LUZ DEL LUTERANISMO

RESUMEN

Objetivo: El objetivo de este estudio es comprender la colonización alemana en Panambi, ciudad ubicada en el Noroeste del Estado de Rio Grande del Sul, entendiéndola como un proceso complejo que involucra una variedad de factores históricos, económicos, sociales, políticos y factores culturales de variadas dimensiones que se entrelazan para dar forma al carácter único de la ciudad a la luz del luteranismo.

Marco teórico: El protestantismo jugó un papel importante en la formación del espíritu desarrollista en el sur de Brasil, particularmente en el siglo XIX y principios del XX. Las Colónias del Sur de Brasil y el luteranismo están profundamente interconectados, principalmente a través de la inmigración alemana, dado que estos inmigrantes trajeron consigo prácticas culturales, religiosas y sociales que moldearon significativamente la región.

Método: La investigación sigue caminos metodológicos de carácter aplicado y de enfoque cualitativo. En cuanto a los procedimientos se utiliza la revisión bibliográfica, la investigación documental y el estudio de casos. La interpretación de los datos está anclada en el análisis de contenido categórico.

Resultados y Discusión: Los resultados de la investigación apuntan al desarrollo local, el surgimiento de empresas, fortaleciéndose los vínculos comunitarios en el trípode: religión, escuela y trabajo. Un proceso de identificación cultural en el municipio tuvo fuertes influencias alemanas, desde el luteranismo religioso, centrado en el mundo laboral. Este viaje contribuyó al fortalecimiento y difusión de un imaginario social que refuerza la relación entre la colonización y la Iglesia luterana, y asociada a ella, la escuela, que sostiene y preserva la cultura alemana, generando la “germanidad”. Así, esta peculiaridad vivida y vivida por los agentes sociales que
colonizaron Panambi, creó un sistema social que, aunque en constante adaptación, mantiene la relación entre
germanidad, iglesia, emprendimiento para impulsar el desarrollo local.

Originalidad/Valor: Este estudio contribuye a la literatura al abordar la formación sociocultural de la ciudad de
Panambi, dado que este desarrollo moldea las características únicas de la ciudad, influyendo en su crecimiento,
estructura urbana, dinámica social e identidad cultural.

Palabras clave: Formación Territorial, Luteranismo, Panambi/RS, Identidad Cultural.

1 INTRODUCTION

It is remembered that the social dimension can be present in mental structures, influencing various movements in society. In this way, in the social field, categories and perceptions that guide conduct and give meaning to it can be present. The circumstances of the experiences are created, at the same time influenced by them, in such a way that the choices can be influenced by the cultural environment in which it is inserted. To clarify the circumstance that accompanies our capacity to undertake and to establish the connection between economic, political and social development that this capacity generates in the community, in particular, the relationship that accompanies in different fields that we occupy in society as social agents endowed with different forms of capital, reflects the constitution of villages that have seen cities with a differentiated development.

Research into the circumstances that accompany the capacity to undertake and establish the connections between economic, political, social and environmental development, needs the presence of social actors. In this sense, Putnam (2002) points to the need to rely on civic participation systems, an essential form of social capital, and the more developed these systems are in a community, the more likely it is that citizens will cooperate in the search for mutual benefit. Therefore, Germanness, German colonization also manifested itself in various regions of Brazil, but was very representative in the south of Brazil, which added to other colonies of European origin, formed a cultural mosaic in the Brazilian territory. According to Wirth (1998) these immigrants brought knowledge, cultural standards, religion and understanding of life to Brazil, forming a consistent and diverse cultural base. Ways of working, an understanding of the economy, traditions and cultural and religious expressions have re-signified the Brazilian territory, adapting themselves to the needs and possibilities of a new territory and a new socio-economic dynamic.
For Tünnermann (2015), the first Lutheran communities in the interior of Brazil, start to develop in three states of the Southern region, Rio Grande do Sul, Santa Catarina and Paraná, but there are also small concentrations in the states of São Paulo, Rio de Janeiro, Minas Gerais and Espírito Santo. These occupations in the first forty years of the Brazilian evangelical Lutheran communities were marked by abandonment, they were organized in communities without much formality, schools that served as a temple, lay people who exercised the function of pastor. From 1864 onwards, this reality began to change with the beginning of the arrival of pastors coming from Germany. By the end of the 19th century, numerous Lutheran communities were scattered throughout the country. As they remained a minority in the Brazilian religious scenario, these communities began to organize themselves in the form of synods (synod in Greek means together on the way) from the year 1886. Thus, the present work aims to understand the German colonization in Panambi, located in the northwest of the state of Rio Grande do Sul, analyzing its place in history, from the perspective of the germ of Lutheranism, seeking the bridge between Martin Luhter and intrinsic historical unfolding in the development of Panambi, constitutes the objective of this research.

2 THEORETICAL FRAME

2.1 PROTESTANTISM AND THE DEVELOPMENTAL SPIRIT

Max Weber (2004) is used to explore theoretical foundations that can contribute to the research process, the guidelines for verifying Protestant ethics, their way of understanding the work, the development and affirmation of the colonization model in the municipality of Panambi. For Weber (2004), the basic presupposition of Protestant ethics is based on the salvation of the soul, on the other hand, it is based on the spirit of capitalism, it lies in the vocation to make money. The author clarifies that ambition was always present in humanity, but in capitalist society this ambition took the form of ambition for profit. And if, before capitalism, the gain was sought because of the human being, in capitalism it is processed in the opposite way: "the human being because of the gain as the purpose of life, no longer the gain because of the human being as a means intended to satisfy his material needs" (Weber, 2004, p. 81).

Thus, Weber (2004) notes that it was precisely from Luther's ideas on vocation that a new concept of asceticism began to emerge. As a result, the resulting effects allowed to create a basis for the development of the "spirit" of capitalism. Luther planted the seed that laid the
foundation for a new vision of rationalism. The vocation should be carried out in daily activities, in the position of the individual in the world, through the profession. In this sense, Luther's contribution is limited to rationalizing the work. This passage, in relation to how the human being started to relate to profit and to gain, also means a mutation in the concept of work, as follows:

To all, without distinction, divine Providence has made available a vocation (calling) that each one must recognize and work on, and this vocation is not, as in Lutheranism, a destiny in which he must fit and with which he will have to resign, but an order given by God to the individual so that he may be active for his glory. This apparently subtle nuance had far-reaching psychological consequences, and then a re-elaboration of that provialist interpretation of the economic cosmos that was already common in scholasticism (Weber, 2004, p. 145).

While Catholicism advocated a more traditional form of work, that is, that which occurs in the family space and can be defined as "from hand to mouth", ascetic Protestantism was configured to conceive work as a "divine vocation". Thus, there was a religious appreciation of worldly professional work, without rest, continued, consistently, simply as the supreme ascetic medium and at the same time the safest and most visible proof of the regeneration of a human being and of the authenticity of his faith. This was the most powerful lever of what can be called the "spirit of capitalism". From this perspective, comparing Catholicism and Protestantism, Putnam (2002) comments that all religious groups mix hierarchy with equality, unlike the Protestant church in which the relationship systems are usually more horizontal, i.e., congregating agents who have the same status and the same power.

Systems of civic participation, as well as community associations such as churches, represent an intense horizontal interaction. And thus, these civic participation systems are an essential form of social capital, that is, the more developed these systems are in a community, the greater the possibility that their citizens will be able to cooperate for mutual benefit, and in this case the Lutheran Church empowered by the capitalist vision. The work, conceived then as a professional vocation, as an excellent means of ascertaining the state of grace, was the psychological stimulus for the effectiveness of capitalism. "Work as a professional vocation has become as characteristic for the modern worker as for the entrepreneur, the corresponding vocation for profit" (Weber, 2004, p. 163).

In addition to the explicit contribution Weber makes available through his study of Protestant ethics and its relationship with the spirit of capitalism, he allows us to see the close connection between religion and religious ideas with the socio-economic, political and cultural
context in which religions are born and develop. Thinking about this, trying to understand the influence of the Lutheran Church on the development of the city of Panambi will seem a less complicated - but no less complex - exercise.

2.2 THE COLONIES IN THE SOUTH AND LUTHERANISM

Protestantism of immigration, known in Latin America, is what developed from the immigration movement that marked the nineteenth century, including following the waves of intensity and retraction. According to Wirth (1998), the immigration project associated with the ethnic and religious element gives it its own characteristics, including imposing on the immigrant the difficult task of adaptation, especially in the ideological and religious aspects. At the same time, these elements represent a cohesive factor of the group and give it an identity in an entirely strange and sometimes adverse geographical, climatic, cultural, economic, political and religious environment.

Wirth (1998) stresses that the essential problem in the process of formation of the Evangelical-German Church in Brazil has been present since the beginning, and that for the new generations born in countries of immigration, there is a clear process of "acculturation" in terms of institutional independence, in the adoption of the national language, in social participation and in the development of strategies of conquest of followers. This process is often accompanied by a crisis of identity, stagnation or simply vegetative growth. The same can be said about the relationship between religion and ethnicity, starting from the concrete space in which life is expressed, where the flexibility and dynamism of religion and ethnicity are perceived according to local needs, leading one to understand that ethnic identity is a conjunctural factor, among others, in the daily life of immigrants, an element that was often diluted with immigration, above all by the integration of their descendants in the surrounding society”.

The process of immigration consists of different types of colonization. The first was marked by an imperial initiative, the second by a provincial initiative, the third by a business initiative, with the colonization companies, and the last by a private initiative of people. This process of colonization occurs not only in different ways in the origin of business, but also in its management and therefore in different effects on immigrant populations. According to Wirth (1998), in order to understand the development of these colonies and to understand the influence that new facts had on the emergence of Germanism and its influence on the life of what came to be the Evangelical Lutheran Church in Brazil, it is necessary to relativize the centrality of
the racial factor as a natural consequence of the period of immigration of Protestant development.

Still the author argues that the German immigrant lacked a national identity, based on the fact that it only came about with the unification of the German territories that occurred in 1871, almost 50 years after the arrival in Brazil of the first immigrants. Therefore, in the midst of the tangle of immigration tensions in the mid-nineteenth century, the presence of the Evangelical Church is fruitful, especially with the coming of pastors and with the financial help of the ecclesiastical bodies of the homeland. The goal was that "the Church and the school should preserve among the immigrants the German language and spirit as an intimate and national bond of the emigrant and his descendants with the German nation" (Wirth, 1991, p. 63). Thus, it is remembered that the preservation of immigrant culture becomes a strategy to overcome the economic and social crises in which Germany was plunged at that time, in order to strengthen the country's position in the expansionist disputes between European countries. The reason for the ideologization of immigration was mercantilist, and the reasons of a pastoral and humanitarian nature were submitted to it. Possibly, for this reason, the Lutheran Christian presence in Brazil was, from the very beginning, impregnated with the ethnicist theology that, even exogenous to the Christian faith in general and, to the ecclesiology of Luther in particular, became an inseparable characteristic

2.3 LUTHERAN ISOLATION

The Lutheran Church's struggle to integrate itself into Brazilian life was a long and painful path. The Protestant immigrants were non-Catholic foreigners. Paragraph 5 of the Imperial Constitution, in this sense, stated: "The Roman Catholic Apostolic Religion will remain the State religion. All other religions will be tolerated, in houses designed for this, without any external form of temple" (BRAZIL. Law No. 234 of November 23, 1841). Therefore, Protestant immigrants cultivated an isolated life, had no right to vote, nor were they eligible (as about 95% of the population, voting is censorial and indirect). Their marriage was not valid until 1860, it was considered concubinage. From this date, those marriages that were celebrated in the presence of a Lutheran pastor were in force, however they were prohibited from celebrating the mixed marriage. Their dead could not be buried in public cemeteries and thus needed to build and maintain their own cemeteries. As stated in the aforementioned passage of the Imperial Constitution, their temples could not have external forms that exhibited their purpose. The combination of all these factors led to isolation, aggravated by geographical,
ethnic and linguistic isolation.

During the government of Getúlio Vargas (1930-1945) and in the years leading up to World War I, Lutherans felt strongly the Brazilian government's nationalization measures. Many were involved in integralism and Nazi ideology. Many towns and cities had to change their names, schools were closed, books were burned or hidden and people were arrested simply for speaking German. Tünnermann (2015) reports that with the entry of Brazil on the side of the Allies in World War II against Germany, he gave a final shock to the Lutherans, demanding that they consciously turn to Brazil and its reality. The development and changes that Lutheranism experienced from 1945 onwards led to the gradual abandonment of the German language, the nationalization of the clergy, and the growing involvement of state issues. However, this abandonment of the "Germanic roots" occurred differently in some parts of our country. Small communities in the interior have long resisted nationalization policies, such as the German "parcels" of Brazilian land.

3 METHODOLOGY

The research carried out was based on a theoretical-methodological set, which allows the analysis of Panambi's sociocultural formation and the reflections from the cultural and religious identity of Lutheranism. In this way, as to nature, research is classified as applied, which refers to studies, the search for understanding, with the aim of generating knowledge (GIL, 2008). As for the approach to the concerns of the study, the study relies on qualitative research that, for Godoy (1995), opportunizes the search for readings, since the social facts need to be diagnosed, analyzed and interpreted in the context to which they belong. Qualitative research, for Minayo (2002), investigates a level of reality that cannot be quantified. In this way, she works with the universe of meanings, conceptions, beliefs and attitudes, which corresponds to the deepest aspects of relations, processes and phenomena that cannot be reduced to the operationalization of variables.

As for the objectives, this is a described research, which finds orientations in Gil (2008) and Vergara (2009), when they highlight that a descriptive research presents the characteristics of a given situation, allowing the inference of relationships between variables of phenomena. The data collection relies on documentary research, a study close to the bibliographic research, where documents pertinent to the formation of the municipality of Panambi were analyzed intertwining the information with the formation of the Lutheran Church and its colonizatory model in the south of Brazil. For the treatment of the data, the content analysis technique was
used (Bardin, 2009). A process that configures a set of communication analysis techniques, which uses systematic procedures and objectives for describing the content.

4 RESULTS AND DISCUSSION

4.1 THE COLONIZATION OF PANAMBI MUNICIPALITY AND GERMANIC INFLUENCE

Panambi has unique characteristics that are in line with the proposal of this study, and it is therefore opportune to start the development of the study, with what says Neumann:

[...] the immigrants who settled in Panambi, arrived in two main stages. In each of them, the immigrants presented different profiles. During the first stage (late 19th century to early 20th century) they were farmers, who were attracted to this region by the installation facilities promised by the Brazilian imperial government that aimed to colonize the country. During the second stage (after World War I) it was about immigrant craftsmen, traders, blacksmiths, etc., who came with their families (around 200 families). It was from this moment that the colony was effectively occupied. Even with the many difficulties faced by the first immigrants, the colony can develop thanks to the strong traces of solidarity and cooperation that exist. As proof of this, it is evident that the families that arrived during the second stage of colonization, found an organized and structured community with schools, churches and cultural institutions typical of German culture, which contributed strongly to its installation and also to the development of the colony (Neumann, 2008, p. 21).

In this context, of the development of the colony, certainly were present the principles of solidarity, of cooperation, which in the opinion of Putnam (2002), solidarity is a highly productive component of social capital, and, the communities in which this rule is obeyed have better conditions to curb opportunism and solve the problems of collective action. Thus, when verifying the municipality of Panambi, is located in the northern part of the state of Rio Grande do Sul, according to Zachow (2014), the city is recognized for its various identities, stands out as "the city of machines due to its industrial vocation, boasts the title of 3rd Metalmechanical Pole of the state due to its diversified industrial park, in which it originated in the mid-20th century (formerly Neu-Württemberg) with the German colonizer Dr. Hermann Meyer, who brought these entrepreneurial influences that last until today. According to Dr. Erich Fausel writing for the booklet "Fiftieth Anniversary", Hermann Meyer was a collaborator and co-owner of the world-renowned Leipzig Bibliographical Institute, one of Germany's largest publishers, founded by his grandfather Josef Meyer, as can be seen in figure 1.
By Malheiros’ research (2019), Hermann Meyer had a vast knowledge, was an economics scholar and geographer, had a scientific zeal as well as a great land explorer and scientific traveler. It was through the publication of the reports of Karl von den Steinen's experiments, about his expeditions to Brazil, that Meyer was fascinated and decided to get to know central Brazil. Thus, in 1896, Dr. Hermann Meyer together with Carlos Dhein, foreman appointed by Steinen, organized the expedition to Brazil. Through the letters sent to his family and friends, it can be seen that Meyer, traveled practically all over Brazil to get to know and observe the German colonization in the country.

According to Leitzke (2002) it was during the expedition to the Xingu and listening to the reports of his foreman Carlos Dhein, about the German colonization in Rio Grande do Sul, that Hermann Meyer had the idea of investing in the colonizing activity in some region of the south of Brazil. In January 1900, Hermann Meyer founded the "Dr. Hermann Meyer Colonization Company", firmly resolved to continue the process of colonization, begun some years ago in a more amateurish way. The work of demarcation of the rural plots begins from July 1900 with the definitive settlement of the settlers in their rural plots, as can be observed in Figure 2.
Figure 2
Location of Panambi/RS

Meyer (1904).

Hermann Meyer after observing the wide field of opportunities to apply capital, according to Beuter (2013) he began investing in lands in the surrounding area, forming the colonies of Neu-Württemberg (later Panambi), Xingu, Boi Preto, Fortaleza, Erval Seco and Júlio de Castilhos. Hermann Meyer, who wanted the colony's growth to be grounded in the social and cultural development of immigrant settlers, Neumann (2016) adds that he wanted to form an ethnic colony and where immigrants could actually remain German, this was more present in Neu-Württemberg as "Brazilian Germany". In 1900, the first plant was developed (as shown in figure 3) that gave rise to the urban core of the Neu-Württemberg Colony (now Panambi). Malheiros (2019) comments that the plant planned the first public and service spaces intended for settlement and since this time we can notice some constructions of Germanic typology.
In 1901, Hermann Meyer passed the administration of the colony to his cousin Horst Hoffmann, who built the first mill and carried out the demarcation of the Stadtplatz in the urban area, designed by Eng. Alexandre Ahrons and who named her Elsenau. In the German language Stadtplatz means "town square". In 2017, Malheiros, Kother, and Hinning (2017) built the Immigrant Barracket to provide temporary shelter for newly arrived immigrants until they had built their homes. As can be seen in Figure 4, several constructions already had traces of Germanic typology.

Figure 4

Immigrant Barracks in the Neu-Württemberg Colony in the 39's

Meyer (1906).
The initial core of the colony's settlement was around the Immigrant Barracks and the Elsenau Stadtplatz. From there came other buildings such as the sale of some settler houses, as can be seen in Figure 5.

**Figure 5**
*View of the Colony from the Administrator's House*

Meyer (1906).

Malheiros, Kother and Hinning (2017) comment that at that time conditions were minimal and the only raw material in existence was wood, much used to build any building. The only access to the colony was restricted to Belizario Station, which restricted trade in more specialized building materials. According to MAHP (2013) in the year 1905 there were already 110 houses in the Neu-Württemberg colony and houses exclusively in wood, whose walls were made of coarse tables, sawn with saw tracer and with roof of tablets. It is perceived as the colony of Neu-Württemberg, which was very well structured and planned, showing itself from its earliest days to be a city very rooted with Germanic culture. Immigrants brought ways of working, understanding the economy, traditions and cultural expressions. Thus, the form of colony development is intrinsic to German culture.

4.2 LUTHERANISM AND ITS SOCIO-CULTURAL INFLUENCE IN PANAMBI

Efforts to maintain Germany's mercantile colonies continued until almost the mid-20th century, but lost influence, especially after World War I. However, their continued efforts, at the turn of the 19th and 20th centuries, still gave immigrants confidence to maintain national sentiment. The German government supported the colonizers by regulating immigration by
means of the law of 1897, identifying the south of Brazil, Chile, Argentina and Uruguay as appropriate targets and starting an expressive enterprise, from the financial point of view. The advance of the enterprise leads to ecstasy, as attained by the director of the Evangelical Society, Pastor Max Dedekind, when speaking before the Colonial Congress in Berlin in 1910:

Every German family abroad is a valuable link of our people. With each emigrant seated in the distant forest, the German people take a step forward over the terrestrial globe. Each of these families is a bearer of German culture and character. And each German family abroad provides new markets for German trade, as long as this family remains German (Dedekind, 1910, p. 1016).

Among the defenders of this strategy there are differences, overcome when they concern the role of the School and the Church in the preservation of ethnic identity. According to Krieg (1950), the purpose of the Church's service to immigrants was the law of May 7, 1907, which allowed religious groups outside German territory to join the church in Prussian territories and gave Superior Ecclesiastical Council powers to integrate the immigrant community system and interfere in all matters of religious life. This decision had a fundamental impact on the image of the Lutheran community in Brazil. It is understood that since the end of the nineteenth century Europe began to expel urban workers, which was positively reflected in the late industrialization of Brazil, bringing a contingent of skilled workers. Our nascent industry according to Saul (1989) was penalized by the lack of qualification of workers. World War I further accelerated this process of exodus of the skilled European population, and Panambi benefited directly from these factors. In this historical context, Weber comments:

[...]

[...] a simple look at the occupational statistics of any country of mixed religious composition will show, with remarkable frequency, a situation that has often provoked discussions in the Catholic press and literature and at Catholic congresses, mainly in Germany: the fact that businessmen and owners of capital, as well as the most specialized workers and the most technically and commercially skilled personnel of modern enterprises is predominantly Protestant. [...] even more remarkable is a fact that partly explains the lower proportion of Catholics among the workers specialized in modern industry. It is known that the factories raised much of their skilled labor among the young craftsmen; however, this is much truer to Protestant diarists than to Catholics (Weber, 2004, pp. 37-38).

With the First World War, the consequent economic and political crisis and the difficulties caused by the Brazilian republican government in the use of the German language, many of these entities started to mobilize German companies for campaigns with the Superior Councils of the Church, so that they would not forget the immigrants, promoting the "cultural
unity of Germanness in Brazil”. Wirth (1998) reports that, from then on, the German State began to withdraw its institutional presence, exacerbating the retraction of the immigrant movement and initiated at the turn of the century the indifference of immigrants to the destiny of the native German nation. With the possibility of the imminent political failure of this commercial enterprise, schools and churches became the places where German ideals began to be cultivated with redoubled perseverance.

In Panambi this Germanness continued to be cultivated intrinsically by the Evangelical College of Panambi (CEP), founded in 1903 together, or annexed to the Lutheran Church. (EPC, 2003). This process is noticeable in the orientations of Dr. Hermann Meyer, since the beginning of colonization indicated the need for a school institution, so as for the emergence of the school in Neu-Württemberg, it cannot be denied, which is a factor that is linked to the arrival of immigrants. It should also be pointed out that this emergence of the first church in the town is also linked to the arrival of these German immigrants. Associating this issue of church, school and entrepreneurship. Weber (2004) comments that in these cases, the mental and spiritual peculiarities acquired from the environment, especially the kind of education favored by the religious atmosphere of the family and home, determines the choice of occupation and consequently of career.

The first Pastoral House of the colony and the school building were inaugurated on February 8, 1903, bringing Germanic traits and half-timbered typology. Thus, in keeping with the tradition of the homeland, the old Heimat (homeland, homeland) functioned as the matrix and support of Germanness, a bridge connecting the new Heimat, constantly refed and reupdated. Below in Figure 6, the left is the school building, and the right the first pastoral house. Another curiosity, in that year, 1903, ended with 42 pupils.

**Figure 6**

*School and Pastoral House (1903)*

Source: Leitzke (2002).
The curricular bases of the first years of schooling were strongly concentrated in the human disciplines, where learning German was the central focus, maintaining the culture of immigrants and promoting adaptation to Brazilian national culture. The precarious buildings later gave way to new and more modern buildings. The Evangelical Church of the Lutheran Confession of Brazil (IECLB) had its new house built in 1923, designed by the German Architect Ernst Seubert, has German style, with narrow and high windows and broken arch of the Gothic style. It has three bells that came from Germany in 1927 and a clock in the tower, mounted with parts from an old car. According to Malheiros (2019) the layout of the tower, in the background, was very recurrent in Lutheran religious architecture in the 1930s. The Lutheran Church can be seen in Figure 7.

**Figure 7**

*IECLB in 1923 and today*

![Image of IECLB in 1923 and today](Image)  
*Source: MAHP (2022).* / *Source: Authors (2022).*

Soon after, annexed to IECLB, in 1935 a modern masonry school building was inaugurated for the *Stadtplatzschule Elsenau*, today Panambi Evangelical College (Figure 8).

**Figure 8**

*Panambi Evangelical College (1935)*

![Image of Panambi Evangelical College (1935)](Image)  
*Source: Beuter (2013).*
Other churches in the municipality were linked to German immigrants. In 1945, the small Baptist Emanuel church was given a new building (Figure 9). According to Malheiros (219) its architecture is striking and worthy of its location. Of rectangular plan, has tower centered with bell. Its façade, in addition to being marked by the tower, has a worked pediment, composed of door and windows. Its neo-Gothic language manifested in the spans in a broken arch and the stained glass windows, which show colored windows, evoking biblical passages.

**Figure 9**
Emanuel Baptist Church in 1945 and in the present days

Religion and school were always present in Panambi's life, to which they had cooperative ties with Germany. Neumann (2008) comments that German immigrants have always valued education a lot, and the installation of communities, church and school, contributed to the cultural cohesion of immigrants who thus were able to preserve their common identity. In this way, the territory ceases to be a simple physical basis for relations between individuals, companies and institutions. The social structure that makes it up is complex, shaped by bonds that go far beyond its natural and infrastructural limitations. A territory represents a network of relationships with historical roots, political, social and economic identity configurations that play a central role in business and local development.

5 CONCLUSION

The objective of this research is fed by the concerns that move the paths and the entrepreneurial influences, the cultural and religious identity of Lutheranism, possible to be presented by the researches carried out in the municipality of Panambi. It is understood in its beginning that a relatively spontaneous immigration movement was installed, was later seen,
this movement comes to be strengthened by the social crisis in Europe, which strengthens a strategy to create a zone of German influence in South America, as a way to preserve the cultural and religious identity, by the effectuation of German churches and schools, over time, as the main instruments of this policy.

In addition to the building of churches, schools, the presence of German immigrants in Brazil exceeded 20,000, of course those identified as pangermani in 1900, a number that increased until the First World War. Throughout the country, the main focal points of transmission of pan-German thought were the press, schools, associations and the Church. The agricultural settlers of the early 19th century, settled mostly in the south of the country, had already formed very cohesive communities, relatively self-sufficient, unreceptive to external influences (COHEN, 1988, p. 20).

The internal conditions of the colonial center were decisive for the assimilation of immigrants and their descendants to this policy. Their isolation from the Brazilian economy, mainly the lack of a relationship between Brazil's subsistence production and the agro-exporting economy, the domination of Germanic elements in the colonial center, the lack of cultural and ideological options, etc. Allowing us to think of German colonial centers as highly autonomous spaces, exposed to a single cultural manifestation in the face of projects for the preservation of racial identity conceived outside their spaces of coexistence, are also assimilated for lack of another option, but, again, resist in various ways.

All these circumstances led to the development of Pangermanism due to isolation and sociocultural non-assimilation. Thus, as demonstrated, one notices the strong Germanic influence in the formation of the municipality of Panambi and, strongly intertwined with the colonizing format of the Protestant Church. A great cultural, educational and religious development is observed around the core of this colonization, which was the Evangelical Lutheran Church of Panambi together with the Evangelical College of Panambi (CEP). These institutions, as in the case of Panambi, helped build and train the immigrant, with education, knowledge, customs, and keep German nationalism alive, thus creating a specific identity in the municipality.

One can also create a link in this successful model of colonization with Putnam (2002), in which in his view the problem of the difference of economic and social development in any historical-social formation can be overcome by putting at the center of the question the civic culture, since societies with high degrees of civic awareness, solidarity and trust among their members and institutions achieve higher levels of social well-being. Thus it is concluded that Church, school, Germanic culture contributed directly to the development of Panambi, keeping
very alive the civic consciousness and mainly solidarity in their community, with Germanic
traits, development and local entrepreneurship, contributed to strengthen and diffuse the social
imagery.

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