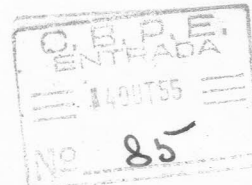


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AIRMAIL

Rio de Janeiro, September 28, 1955.

Prof. J.W.R. Thompson
L'Eau Vive
Soisy-sur-Seine
Seine et Oise
FRANCE

Ref.No 2282
1.598/54

Dear Prof. Thompson:

Your letter of August 26th has given me great pleasure. How much would I like to have the time and opportunity to engage in a long conversation with you.

I entirely agree with your thoughts and observations regarding the difficulties and dangers of our work. My idea of foreign assistance, technical or otherwise, would be for one social group to offer to another methods of work and not technical assistance. In other words, transmit know-how of how to study a given situation to find a solution for it, instead of offering the know-how of how to do and technically what to do to resolve said problem. I would like to get people able to help us study Brazil, to get knowledge about Brazil, so that out of these studies would come the needed ideas for this Nation's future development.

You know as well as I do how difficult it is to get a technician of any type or nationality to see the problem within this frame of reference. The vast majority consider themselves obligated only to do and to repeat doing what they have learned to do inside their own environment. Few if any understand that this is not enough and that the real value to a new environment would be to help the new environment develop its own ways of doing.

I know that even with the methodology of research something more than methods are gained. No doubt, ends are involved in the application of all methods. To prevent the unplanned and unconscious insertion of either unwanted or at best poorly considered ends, via the application of specific technical know-how and methodology, I am, in my search for personnel, putting

September 28, 1955 - Prof. J.W.R. Thompson - France - 2nd page

all emphasis on acquiring persons sufficiently open-minded to see the new and the unusual without too much horror. This way I hope that they, as well as we, shall be able to define better the new and the unusual and profit from it by laying down directives for action and seeking out new trends that may possibly prove fruitful.

How difficult it is to find the right persons. Those who know what to do usually do not know how to implement theories into actions. And those who have practical know-how of methods and techniques are usually with restricted vision as to what to apply such know-how. All this proves once again the mistake in the division between means and ends, since all means include some kind of ends, frequently not even wanted were they to be clearly and consciously analysed.

Your letter states this with clarity and I find myself so much in agreement with what you say that it seems difficult to start a discussion. Nevertheless, do write us whenever you have time. It will always be an inspiration to our work. I shall be sending you the results of our surveys as they are readied so that you may be able to suggest, correct, advise and to instruct us.

Very sincerely yours,

Anísio S. Teófilo
Secretary General

AST/RPA/es/bh

"COPY"

/lma.


 CAPES
 Entrada
 2.9.55
 nº 2869

As from:

 L'Eau Vive,
 Soisy-sur-Seine,
 Seine et Oise,
 FRANCE

August 26, 1955

Dear Professor Tellesira,

Thank you for your warm and welcome letter which was forwarded to me in Holland where I am attending the yearly Assembly of ILCOP. Please let me assure you that your letter, reflecting as it does your deep humanity and wisdom, brought me far more joy than any bureaucratic letter appointing me to a position could have done! Let me also add that whether I am not being paid by the Brazilian Government or whether I were being paid and whether I am or am not in Brazil does not in the least diminish my willingness to offer to you whatever I have that might be useful to you. One of the curious symptoms of our time is the suspicion with which almost everyone looks on anything that is not fashioned in the likeness of business, and so much the better if whatever one undertakes bears the hall-mark of "good business". I know that you must be extremely busy bearing the heavy task which you have undertaken and the last thing I would wish to do would be to add to that burden by engaging you in an exchange of views which you would consider unprofitable. However, if you would believe it to be of any help I would be only too willing to send to you or to any-one of your staff my views on any particular point on which I would be qualified but please, I repeat, do not let me be a burden to you.

Interestingly enough one of the sharpest debates which has taken place at this Assembly centred around the problem of "ends and means". I personally cannot see how any means could be chosen without a clear conception of ends. The Communist delegates insist that ends cannot be considered in an Assembly such as this one and even go so far as to say that they should not be considered at all. That they should take this stand, does not surprise me since in the dialectic situation there could be no discernable ends -- the thesis would be the end of the anti thesis and vice versa. You, I feel sure would not accept their position but you would share my astonishment by noting those who refute (or say they refute the communist position) and yet unwittingly assume this same position concerning ends and means. What I would fear concerning your

project, if you would allow me to say so, would be a lack of definition of ends. I am sure that you are very wise in undertaking to prepare a "Cultural Map" of Brazil but as you well know it will be impossible to gather all potentially available data; some selection will need to be made. I take it that the question however it may be put will be: "How much or how little of a,b,c.... do the people in regions 1,2,3..... possess?" The attributes a,b,c,..... will be taken from those known to exist already in one or another cultural area, either in a particular part of Brazil or elsewhere, unless they were to be imaginatively conceived attributes which is certainly not the case. Therefore, when the cultural map has been completed it will only be possible to undertake work which will reduce or increase the incidence of the attributes a,b,c,....., or in other words bring the areas 1,2,3..... nearer to or farther away from the cultural area from which the attributes were originally selected. Since it would be unreasonable to undertake steps to make Brazil less similar as this would be to lead into the unknown, the only steps that could be taken would be to make it more similar. In other words, I venture to say that in so far as the project succeeds it will result in making Brazil more similar to some already existing cultural area of the world. What a fearful responsibility rests upon you! Will you contribute to make Brazil more similar to Denmark? to the United States? to Great Britain? I am told by persons who are undoubtedly competent that it was precisely the failure to consider this point that contributed largely to China's present fate. Too often, it seems to me, a nation that commences to gain self-consciousness is unaware of the inevitable process of self-identification incorporated in the process of self-realisation. No doubt you have considered these issues but it can do no harm to think about them again and again and I will never tire of reminding you as long as you give me opportunity of doing so. Please do not forget that the importation of American methods brings with them more than just the methods -- it brings also a hierarchy of values. I am the last to speak against the American hierarchy as long as it is recognized that it is that which is being planted. Let us not expect pears to grow from apple-seeds!

I have read with enormous interest the enclosure, "Ciência e Humanismo". I will write you more fully about it on some other occasion. (I have been attempting to get this letter finished during the Assembly now I give up as I am being constantly interrupted.) However, before closing I would like to ask whether you would be interested in having your paper translated and published in Europe? I very emphatically believe that it should be published and I would like to under-take this if you agree.

Withing a few minutes I must attend a Committee meeting. Please let me close by saying that I have all confidence in your decision not to appoint me to the post but I want to assure you that, from my point of view, this only means that I am not in Brazil; it does not mean that I am not as willing as ever to offer you willingly all that I have.

Forgive the "nervous" tone of this letter! I have been able to write not more than ten lines at a time and these have been written on a machine with which I am not familiar.

With kindest personal regards and with the best of wishes for the continuance of your work? I remain

Sincerely yours,

a) J. W. R. Thompson

NOTES ON THE INFLUENCE OF DUALISMON THEDEVELOPMENT OF THE CHILD

The proposition that man is composed of two articulated entities, one a material and another a non-material entity, is as old as recorded thought; it was the object of speculation in ancient Greek philosophy as it continues to be among contemporary philosophers. However, the effect of this proposition on contemporary society is critically different from that exerted by it on former societies. Previously it was held to be a hypothetical explanation of man's nature, accepted by some and rejected by others among a minute minority composed of an élite of thinking people, the philosophers. It was the vocation of this minority to formulate concepts with a view to rendering intelligible to the thinking élite the phenomena of the universe, among which prominently figured the phenomenon of man. As a hypothetical concept, it was entertained in debate within the confines of this intellectual minority influencing in no way whatsoever the lives of the vast majority and affecting the minority only by providing for it one of several intelligible though questionable propositions concerning the nature of man. To-day the role of the concept has become a significantly different one. In the first place, it is no longer restricted to a small minority but permeates instead into the farthest reaches of society. Secondly, whereas formerly the two postulated entities of the dichotomous complex were conceived to be as inseparably related as the substance and the form of any given object, to-day the relationship is assumed to be that of two dependent variables each subject to disassociation from the other as independent object of study. Thus a phenomenological distinction has been imaginatively attributed to what, in fact, can be only an intelligible distinction. Thirdly, the concept has in large measure ceased to be one among several hypothetical explanations of man's nature but has become an accepted, unquestioned belief from

which as a premise educational, social, and political practices are now almost universally being deduced.

The metamorphosis of the dualistic notion of man's nature from the time of its original conception by a minority attempting to render abstractly intelligible the phenomenon of man to its present modified form allowing for the independent existence of each of the components of the proposed dualism accepted to-day by the majority no longer as a conceptual proposition but as an unquestionably believed description of existing realities in accordance with which educational and social practices are to be designed, may well account for the evolution of some of the most deforming influences on the development of the modern child: influences that tear the unity of its being into the imaginatively conceived compartments of a body and a mind. To deal comprehensively with this metamorphosis and its manifold consequences would call for a philosophical analysis of the concept's evolution, of its various manifestations in educational and social practices at each stage of its history, and of the effects of these practices on individuals and on society. Obviously such an undertaking would go far beyond the limits of this submission intended to be nothing more than a schematic indication of the effect on the developing personality of practices, current among parents and teachers, which wittingly or unwittingly have been designed on the assumption that the child is an articulated composite of a mind and of a body. Although it would be scarcely be possible to exaggerate the damage done to the child by such practices, it is a remarkable fact that their root has escaped critical examination even in distinguished and well-intentioned professional circles concerned with the individual and social welfare of children.

In order to avoid possible misunderstanding, since it will become apparent in the development of this presentation that the role of the sciences, and in particular the sciences of anatomy, of physiology, and of psychology in the elaboration of formative procedures affecting the development of the child is being questioned, it is emphasized that it is this specific

role and not the sciences as such that is being scrutinized. That scientific methodology applied to the phenomenon of man can render data of invaluable use, is an evident truth. That scientific data are not identical to man, is also a truth but one, regrettably, that is less generally respected. Too often it is overlooked that the term, mind, does not refer to a portion of the organism being studied but is the generic term connoting the data obtained by the use of psychological techniques applied to the organism in question. It is not, as it is commonly misconceived to be, the phenomenon investigated, which is the living organism but the sign for particular data obtained by the application of particular techniques. It is similarly the case with reference to the term, body, which is the generic term for the data obtained by the use of techniques of anatomy and of physiology - the former employing techniques in common with the more general science of physics and the latter incorporating these as well as others shared with the science of chemistry. Misconceptions leading to subsequent injurious practices will arise only when the data obtained by the use of these sciences are identified with the organism from which they have been obtained and when the fact is overlooked that the differences between the classes of data result from differences between methodologies but not from differences between entities of which the organism is erroneously believed to be composed. When these errors are not avoided, attention is diverted from the phenomenon to the data, the original object of investigation being discounted. As a consequence of this shift of attention, the inference will be drawn that the object initially investigated, man, must be either purely material, the necessary inference to be drawn from anatomical and physiological data, or purely non-material, the inference to be made from psychological data, the words "body" and "mind" usually replacing the words "material" and "non-material" but retaining the same significance.

Since the terms "body" and "mind" are mutually exclusive and since the "world-as-experienced" (the world of actual phenomena) and the "world-as-pictured" (the world of

data) are by no means identical, a two-fold tension is established in the child obliged to develop in accord with the disunity and discord of these propositions giving rise to parental and educational practices. To escape from the tension resulting from the discrepancy between the "world-as-experienced" and the "world-as-pictured", the child must deny one or the other. The task of denying the "world-as-pictured" involves resistance to the moulding influence of social pressure, the attitudes and modes of thought of parents and of teachers maintaining the paramount validity of the world of data. It is a task that few could be expected to undertake and one in which fewer could be expected to succeed. To deny the "world-as-experienced", the world of actual phenomena, invokes little if any social opposition and leads to day-dreaming, phantasy and, if the denial is categorical, to insanity. It is, therefore, not surprising that the tendency toward phantasy, dream-life, and insanity characterized by the passivity of the subject in the face of passing imagery, the "world-as-pictured" (cinema, television, illustrated periodicals, spectator attendance at sporting events, hallucinations, etc.,) are increasingly characteristic indexes of contemporary preference. This characteristic pattern of behaviour can be suitably referred to as "somnambulist" behaviour.

To escape from the second tension, that is to say, the tension resulting from the opposition between the "material" world and the "non-material" world, the "world-as-matter" and the "world-as-mind", three possibilities present themselves. Since the tension is felt only when the two mutually exclusive worlds press for simultaneous experience, either the two can be potentially retained and actually lived alternately, or one can be definitively suppressed, or the other can be definitively suppressed. The juvenile delinquent leading an exaggerated "angelic" life at home and an excessive "animalic" life elsewhere, is an example, regrettably all too frequent to-day, of the person seeking to live alternately a purely "non-material" and purely "material" life neither of which can bring full satisfaction since neither conforms to the person's whole nature and neither

exists in the "world-as-experienced" which may or may not have been previously rejected. Such a dual existence, an "angelic-animalic" existence, is, needless to say, not confined to those classed as delinquents. The complete list would be a long one and would include the pious church-goer ruthless in his craving for wealth, the romantic prostitute dreaming of the purity of love while selling her body to the highest bidder, the professional peace-maker singing of peace while being unscrupulous in his fight for a higher salary. When the tension is averted by the elimination of the "world-as-matter", the person will pursue the will-o'-the-whisp of a purely "angelic" existence: the false mystic denying the importance to man of adequate food and of housing, the one-sided psychoanalyst insisting that man is a walking image or a forgotten dream, the political leader estatically inspired by a vision riding rough-shod over the bodies of millions which he ignores, the drug addict preferring the dream to the eye's cold vision, the besotted theoretician developing plans in abstraction while indifferent to their execution. This list of all whose behaviour can be identified as "angelic" if complete would be as long and as sad as the former one. If relief from tension is sought by the suppression of the non-material world, the result is the "animalic" personality: the bigoted glutton scoffing at such abstract realities as justice, kindness, loyalty and the "scientific" physician reducing the healing of man to an experiment in physics or chemistry and the empirical fanatic denying the validity or even the existence of all that is not subject to measurement: art, poetry, metaphysics, religion and the miser identifying his life with the extent of his possessions. This list would be to-day no less long and no less sad than the previous two.

Examples have been given of the individual behaviour of "divided" persons. Much would need to be said of their inter-personal relations. Reference will be made here only to two of their most striking social characteristics. In the first place, such persons, able to respond in any given situation only by a portion of their being, are never able to experience or to manifest total participation. Their participation is of

necessity a partial one: partial loyalty, partial social and political affiliation, partial interest, partial home-life, partial devotedness to duty, all too familiar characteristics of modern life. The second feature is the sense of loneliness and of isolation from others, the antithesis of a sense of communion with others, that so much tortures modern man. The experience of communion, calling for the participation of the entire organism, is deprived to the "divided" person whose only link with his fellow beings is the link of communication, a partial activity restricted to the intellect which, without communion as a basis, leads eventually to meaningless communication. These two inter-dependent characteristics, partial engagement with a consequent feeling of isolation, are those which most typify man's present social existence. Able no longer to form a community but only a group, man wanders from one to the other babbling and staring within reach of his Tower of Babel that with such consummate skill has been constructed out of the speechless stones of sheer communication.

Some recognition of the danger of dividing man into a complex of "mind" and a complex of "body", is reflected by the growing popularity of the term "psycho-somatic". The difficulty cannot be overcome by the facile procedure of placing a hyphen between the two words denoting the concepts whose very nature, mutual opposition, and status as principles from which educational as well as other practices are derived, are the root of the trouble. The desired objective is the institution of educational and other practices designed to foster the development of a united person not cleft as under by two opposing conceptual views. This can be done only by the elimination of the dualistic concept as the basis from which such practices are to be deduced. Furthermore, the distinction must be made clear between the phenomenon, the human organism, and the data accrued to the natural sciences by their application to the phenomenon.

Without loss of time, much might be accomplished by the preparation of a suitably written brochure, directed to parents and to teachers, indicating the essential unity of the

human organism, the consequences to the child of developing in him or in her a dual system of conditioned reflexes, attitudes, and values, and also pointing out the essential difference between the data of science and the life of the child. Short courses open to parents and to teachers and having the same objectives as those of the brochure, could also be prepared. Thirdly, further research would need to be carried out with a view to discovering appropriate methods by which the desired unity could be re-established in the child which has succumbed to the dividing impact, with a view to deleneating the education and social influences currently existing that foster either unity or disunity, and with a view to determining, particularly among children, the incidence of "divided" and "united" personalities. Finally, and here a sensitive area will be touched in those habituated to think exclusively in terms of empirical and measurable values, qualified persons should be invited to formulate basic premises that respect the unity of the human organism and from which valid educational, cultural, and social practices, designed to strengthen the innate wholeness of the developing child can be deduced.

To condense a fundamental problem into a few pages, leaves much to be desired. The drawbacks of a schematic presentation are all too evident. To do full justice to the problem, far more would be required. It is only hoped that with these pages as a preface, all that remains to be thought, to be said, to be written, and to be practiced in this area can be accomplished by those who remain "united" in the midst of our "divided" society. In conclusion, the following quotation from Schrödinger whose knowledge of science and of scientific method cannot be questioned, well summarizes the issue: "Cette vérité toute simple et qui paraît aller de soi, il est pourtant bon de la répéter: la connaissance isolée à laquelle atteignent, dans une discipline particulière, un grand nombre de spécialistes, n'a aucune valeur par elle-même; elle n'en acquiert que dans la mesure où elle contribue réellement, au moment de la synthèse finale, à fournir un élément de réponse à la question: 'Que sommes-nous?'".

C.B.P.E.



Correspondência recebida.

Roteiro:

Data:

Nome

Prof. Anísio Teixeira

22-8-55 x Prof. Charles Wagley *cu*

x Dr. J. Roberto Moreira *Moreira*

Dr. Rodrigo Medicis

D^a Josildeth Gomes

D^a Clotilde da Silva Costa

D^a Sara Souza Leite

D^a Yedda Pereira de Souza

Sr. José Leitão

29/8/55 x Prof. Castro Faria *af.*

Arquivo

C.B.P.E.

Correspondência recebida.

Roteiro:

Data:

Nome

✓ Prof. Anísio Teixeira

1-8-55 ✓ Prof. Charles Wagley *cu*

1-8-55 ✓ Dr. J. Roberto Moreira *ma*

~~1-8-55~~ ✓ Dr. Rodrigo Medicis *ele*

Da Josildeth Gomes

1-8-55 ✓ Da Clotilde da Silva Costa *le*

Da Sara Souza Leite

Da Yedda Pereira de Souza

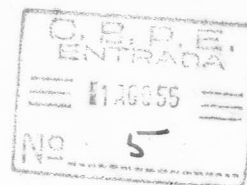
Sr. José Leitão

Arquivo

Columbia University
in the City of New York

NEW YORK 27, N. Y.

DEPARTMENT OF ANTHROPOLOGY



July 28, 1955

Professor Charles Wagley
Centro Brasileiro de Pesquisas Educacionais
Rua Mexico 3, 18º andar
Edifício Civitas, Bloco "A"
Rio de Janeiro, Brasil

Dear Chuck:

It's good to hear everything is going well and I hope you get into the blue water below. All quiet here.

I do know Dr. J. W. R. Thompson. I think his degree is medical. He was a distinguished Canadian medical officer, a member of various investigating committees at the end of the war in Germany and has been a long time officer of UNESCO, very high up, and I believe he was partly responsible for the plan for centers in various countries, including yours.

John Thompson is an experienced, sensitive man, very much concerned with psychological and ethical matters. I don't think he knows a great deal of social science, but he has read very widely in social psychology and has had some experience as an adviser to surveys. He knows the in's and out's of international organization administration and office politics and is a quietly insistent campaigner for his own points of view. I don't know where he stands at present in UNESCO favor. You will find him a charming and informed person. But he is way over 50 and should be top brass by now--a situation which might or might not bring up difficulties of subordination. I liked him very much, however.

As ever,

Conrad M. Arensberg
Conrad M. Arensberg

CMA/ajb

cc.: Prof. Anisio Teixeira - CAPES - Rio
Prof. Charles Wagley - CPqEduc. - Rio



No. 580

Rio de Janeiro, le 18 août 1955

Cher Monsieur,

Je réponds en même temps à vos deux lettres du 2 août concernant le Centro de Pesquisas Educacionais.

Pour ce qui est de Mr. Pearse, il est entendu que nous ne comptons sur lui qu'à la fin de l'année; il est également convenu que le Prof. Charles Wagley le rencontrera à Trinidad le mois prochain, au cours de son voyage de retour à New York.

Quant au Dr. Thompson, son cas a été examiné soigneusement. Il semble que les grandes qualités de cet expert ne trouveraient pas tout leur emploi dans la phase actuelle du projet. On n'est encore, comme vous savez, qu'aux recherches de base, recherches menées laborieusement sur divers points du territoire, notamment à Rio et São Paulo. Le Professeur Anisio Teixeira a tout à fait l'impression qu'à ce stade, le Dr. Thompson risquerait de se sentir frustré, tant serait grande la disproportion entre ce qu'il apporterait et ce qu'il trouverait. La conclusion de notre discussion a été que la venue du Dr. Thompson devrait être remise à une date sensiblement ultérieure, s'il était toujours libre à cette époque.

Il reste toutefois qu'il nous faut un troisième expert permanent et que cet expert soit un chercheur mais aussi, dans une certaine mesure, un homme de synthèse. Dans ma lettre du 29 juillet, je vous avais cité, d'après le Professeur Charles Wagley, les noms de MM. Emilio Willems et Richard Adams. Mr. Wagley insiste beaucoup sur les mérites du premier. La seule difficulté, en ce qui le concerne, pourrait venir de ce qu'il eût conservé sa nationalité brésilienne. Il ne semble pas que ce soit le cas. De toutes façons, il y aurait lieu de vérifier 1°) si M. Emilio Willems représente bien le type d'homme qu'il nous faut - 2°) si le projet du Centro l'intéresse - 3°) s'il aurait la possibilité matérielle d'y participer.

Veuillez agréer, cher Monsieur, l'expression de mes sentiments les meilleurs.

Henri Laurentie
Représentant Résident
du Bureau d'Assistance Technique des Nations Unies

Monsieur Byron S. Hollinshead
Directeur, Département d'Assistance Technique
UNESCO
19, Avenue Kléber - PARIS - (XVI^e)

MEMORANDO

Nº M-3

Rio de Janeiro 20 de julho de 1955

To: Almir de Castro

From: Charles Wagley

I am returning the letter from Dr. Renato de Mendonça of July 11, 1955, your answer and a letter from Paulo Carneiro to Anísio Teixeira. I am also including copies of two personal letters which are self explanatory.

In regard to the answer to Paulo Carneiro's letter, I suggest that Dr. Anísio ask for a curriculum vitae from Dr. J. W. R. Thompson to be sent to us as fast as possible. I hope to have answers to my personal inquiries by the time the curriculum vitae arrives. Then we will have some basis for a decision.

Charles Wagley

Enclosures.

CW/csc

C O P Y

Rio de Janeiro, July 19th, 1955

Dr. Otto Klineberg
UNESCO
19 Ave. Kléber
Paris 16, France.

Dear Otto:

I have just learned via a letter from Paulo Carneiro addressed to Anisio Teixeira that Lambert will not be able to come to Brazil. Paulo Carneiro recommends enthusiastically Dr. J. W. R. Thompson for the spot with the Centro. Anisio has already asked me about Thompson and unfortunately I know nothing about him. I see from Carneiro's letter that he is a psychologist by training and that he did considerable work for UNESCO in Germany. Could you write me urgently and personally your frank opinion of Thompson? If he is the man for this job, I hope that he might arrive here by September 1st.

Everything goes well. We are installed in beautiful offices high above the Bay. Note our new address.

Cordially,

Charles Wagley

CW/YS

Centro Brasileiro de Pesquisas Educacionais
Rua Mexico 3, 18º andar - Edifício Civitas - Bloco "A"
Rio de Janeiro, Brasil.

C/O P Y

Rio de Janeiro, July 19th, 1955.

Professor Conrad Arensberg
Department of Anthropology
Columbia University
New York 27, New York

Dear Connie:

A Dr. J:W.R. Thompson has been recommended as a member of the UNESCO mission which will work as part of the staff at the new Brazilian Center for Educational Research. He seems to have worked in Germany with the Institute of Social Science as well as with several surveys carried out by UNESCO. Do you know him. If so, can you write me urgently your frank opinion of him.

Everything goes well! The Center is under way in new offices overlooking Guanabara Bay and I ~~se~~at looking longingly at the blue water below.

Cordially,

Charles Wagley

CW/YS

Centro Brasileiro de Pesquisas Educacionais
Rua Mexico 3, 18º andar - Edifício Civitas - Bloco "A"
Rio de Janeiro, Brasil.

"CÓPIA"

Nº _____

Rio de Janeiro, de julho de 1955.

Ilmo. Sr.
Dr. Renato Mendonça
DD. Diretor Executivo da
Comissão Nacional de Assistência Técnica
Ministério das Relações Exteriores
N e s t a

Senhor Diretor Executivo,

Em referência ao assunto de vosso CNAT/147 de 11 do corrente, tenho o prazer de transmitir-vos as seguintes informações:

2. O Centro Brasileiro de Pesquisas Educacionais (Centro Nacional de Aperfeiçoamento do Magistério) do INEP, em cujo programa está a UNESCO cooperando, através da cessão de um grupo de especialistas em ciências sociais, já iniciou os trabalhos de vários setores do seu programa, havendo, por outro lado, articulado suas atividades com as dos Centros Regionais que desenvolvem programas paralelos.

3. No corrente ano cooperarão com o Centro, cedidos pela UNESCO, os seguintes especialistas: Prof. Bertram A. Hutchinson, sociólogo; Profs. Charles Wagley e J. Lambert, antropólogos, cada um durante o período de um trimestre; Prof. A. C. Pearse, antropólogo, e o Dr. J. W. R. Thompson, psicólogo social.

4. No próximo ano, cujo início encontrará o Centro em plena atividade, torna-se essencial para o bom andamento e consolidação do plano de trabalho projetado, poder aquela orga-

nização continuar a contar com a colaboração dos quatro especialistas da UNESCO.

5. Haveria, assim, conveniência em serem mantidos durante todo o exercício de 1956 os Profs. Bertram A. Hutchinson e A.C. Pearse e J.W.R. Thompson, já então perfeitamente ajustados ao ambiente brasileiro e, portanto, melhor habilitados ainda a contribuir para o desenvolvimento do plano geral de pesquisas.

6. Voltariam igualmente a colaborar os Profs. Charles Wagley e J. Lambert, sob o mesmo regimen observado no corrente ano, por um trimestre cada um, aproveitados para a estada dêsses dois professores no Brasil os respectivos períodos de férias universitárias. Dada a circunstância de serem com os dois especialistas utilizados somente seis meses de honorários da UNESCO, poder-se-ia, ulteriormente, de acordo com aquela organização, estudar a possibilidade de adotar-se para êsses professores o regimen de consultores visitantes, o que daria margem para a vinda de mais um especialista, contratado a prazo longo.

7. Não haverá, outrossim, alteração quanto aos campos de especialização em ciências sociais onde serão recrutados pela UNESCO os técnicos necessários ao Centro que, necessariamente, se enquadrarão no grupo de disciplinas inicialmente escolhidas por acordo entre a CAPES e a UNESCO para a seleção daqueles cientistas.

Aproveito o ensejo para apresentar-vos a expressão de minha elevada consideração.

Anísio S. Teixeira
Secretário Geral

AC/hb/ys.

COMISSÃO NACIONAL DE ASSISTÊNCIA TÉCNICA

CAPES Nº 2.356

M.E.C. - INEP
Nº 2166/55

Em 11 de julho de 1955.

CNAT/147

Programa Ampliado de Assistência Técnica das Nações Unidas para 1956.

Senhor Diretor,

Tenho a honra de levar ao conhecimento de Vossa Senhoria que esta Comissão estuda, no momento, a elaboração do programa de assistência técnica, para 1956, a ser solicitada às Nações Unidas.

2. Para que o programa em aprêço possa aproximar-se o mais possível das necessidades brasileiras, desejo contar com a valiosa cooperação de Vossa Senhoria.

3. Lamentavelmente, em face das restrições orçamentárias daquela Organização, não será possível atender a todos os pedidos de assistência técnica, ora em estudo, pelo que se faz necessário estabelecer um regime de prioridades.

4. Para o corrente ano de 1955, foram previstos para esse Instituto 4 especialistas cedidos pela UNESCO, por conta dos recursos orçamentários da ONU.

5. Muito agradeceria ser informado, no mais tardar até 25 dêste mês, se Vossa Senhoria reputa indispensável para o bom andamento dos serviços iniciados a colaboração, por mais um ano (1956) dos mencionados técnicos.

6. Poderá ocorrer, também, que Vossa Senhoria considere preferível a substituição de um dos previstos por outro de diferente especialidade que se torne mais urgente aos objetivos dessa instituição.

7. É possível, outrossim, que haja conveniência de serem considerados, desde logo, novos programas, cuja efetivação poderá ficar dependente das condições financeiras.

Ao Senhor Anísio Spinola Teixeira
Diretor do Instituto Nacional de Estudos Pedagógicos.

8. Espero, assim, receber de Vossa Senhoria informações precisas sobre o assunto o mais breve possível, a fim de que o programa possa ser enviado à ONU, dentro do prazo por ela fixado.

Aproveito a oportunidade para renovar a Vossa Senhoria os protestos da minha perfeita estima e distinta consideração.

(a) Renato de Mendonça
Conselheiro de Embaixada
Diretor Executivo

UNESCO

19, Avenue Kléber, PARIS 16.

CAPES Nº 2.376

Délégation du Brésil auprès de l'Unesco

Paris, 12 de julho de 1955

Meu caro Anísio,

Acabo de ser informado pelo serviço da Unesco de que Lambert não poderá, infelizmente, por motivo de saúde, aceitar o convite para a viagem ao Brasil. Submeto, por isto, à sua consideração, a candidatura de um dos homens que mais admiro e que melhor conheço na Unesco, desde muitos anos, o Dr. J.W.R. Thompson. Desde 1947 até 1954, foi ele incumbido de um "survey" sociológico e psicológico na Alemanha do após-guerra, a fim de promover a criação, sob os auspícios da Unesco, de um Instituto de Educação, de um Instituto da Juventude e de um Instituto de Ciências Sociais. Acompanhei de perto esse imenso esforço de pesquisa antro-po-social e considero o Dr. Thompson um dos homens mais capazes de enfrentar problemas da natureza dos nossos, e de prestar ao Brasil um concurso dos mais valiosos. Psicólogo de formação, orientou ele, cada vez mais, os seus estudos para os problemas sociais da infância e da juventude, assim como para a análise dos fatores negativos e positivos das comunidades sociais. A sua experiência torna-o, sob vários aspectos, um colaborador polivalente e a sua formação científica lhe dá uma base extremamente séria e segura para tudo que empreende. O Dr. Thompson é Canadense e viveu na Europa desde a guerra de 1939 até agora. Diferente de todos os funcionários internacionais que tenho conhecido por uma atitude humana e apostólica de uma elevação moral e de uma sensibilidade excepcionais.

Expuz-lhe longamente, em várias ocasiões, o seu plano de pesquisa na Capes, e o problema despertou nele um interesse tão vivo que estaria pronto a aceitar um contrato da Assistência Técnica para permanecer no Brasil um ano, ou dois, ou três, segundo você o desejar. O serviço da Assistência Técnica da Unesco com o qual me entretive a este respeito veria com a maior satisfação a indicação do Dr. Thompson, mas o assunto, naturalmente, depende exclusivamente de você, de modo que lhe peço que examine a questão e informe a Unesco se lhe conviria aceitar a proposta que lhe faço.

Com o afetuoso abraço e os agradecimentos antecipados do seu, de coração,

(a) Paulo E. de Berrêdo Carneiro
Delegado do Brasil junto à Unesco

Exmo. Senhor Dr. Anísio S. Teixeira
CAPES, Caixa Postal 5185
RIO DE JANEIRO

Proc. CBPE-5/55

Rio de Janeiro, July 19th, 1955.

Professor Conrad Arensberg
Department of Anthropology
Columbia University
New York 27, New York

Dear Connie:

A Dr. J.W.R. Thompson has been recommended as a member of the UNESCO mission which will work as part of the staff at the new Brazilian Center for Educational Research. He seems to have worked in Germany with the Institute of Social Science as well as with several surveys carried out by UNESCO. Do you know him. If so, can you write me urgently your frank opinion of him.

Everything goes well! The Center is under way in new offices overlooking Guanabara Bay and I seat looking longingly at the blue water below.

Cordially

Charles Wagley

CW/YS.

Centro Brasileiro de Pesquisas Educacionais
Rua Mexico 3, 18º andar - Edifício Civitas - Bloco "A"
Rio de Janeiro, Brasil.

Rio de Janeiro, July 19th, 1955

Dr. Otto Klineberg
UNESCO
19 Ave. Kléber
Paris 16 France

Dear Otto:

I have just learned via a letter from Paulo Carneiro addressed to Anisio Teixeira that Lambert will not be able to come to Brazil. Paulo Carneiro recommends enthusiastically Dr. J.W.R. Thompson for the spot with the Centro. Anisio has already asked me about Thompson and unfortunately I know nothing about him. I see from Carneiro's letter that he is a psychologist by training and that he did considerable work for UNESCO in Germany. Could you write me urgently and personally your frank opinion of Thompson? If he is the man for this job, I hope that he might arrive here by September 1st.

Everything goes well. We are installed in beautiful offices high above the Bay. Note our new address.

Cordially

Charles Wagley

CW/YS

Centro Brasileiro de Pesquisas Educacionais
Rua México 3, 18º andar - Edifício Civitas - Bloco "A"
Rio de Janeiro, Brasil.